

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

UPTON, N. Mex., Sept. 9, 1917.

DEAR BRETHREN EDITORS:—I have a desire to write a few lines on the most important subject man has ever thought about. I have feared that all I know I have learned by reading and committing to memory the texts of Scripture bearing upon certain subjects, and I have thought that the greatest sin I ever committed was to try to talk in public. People have had and still entertain different views as to how sinners are saved. While it appears clear to one class that they are saved by doing certain things, to another class it seems plain nothing that man can say, think or do has anything to do with salvation. What Old School or Primitive Baptists want and delight in is a plan that has no defects in it—one that is sure to accomplish that which God desired and intended: salvation based upon a certainty; no chance plan is any comfort to them. Any plan that depends on such frail, imperfect, sinful creatures as we are is no benefit to our people. They have learned that vain is the help of man, and have read where it says, Cease from man, whose breath is in his nostrils.

Also, Cursed is the man that trusteth in man, or maketh flesh his arm. We think, and the Bible teaches, that before God created this world he had a plan upon which he intended to save his people that he loved. The poet wrote:

“The law that was given on Sinai of old
Was still the great mercy and love to unfold,
Which did in the womb of eternity lie,
And all for the lifting of Jesus on high.”

The Lord intended to save the objects of his love before time began, because it is written: In hope of eternal life, which God, that cannot lie, promised before the world began. Peter said of Jesus: Who verily was foreordained before the foundation of the world. Then with these texts before us we know that God intended to save somebody, and knew some would need a Savior. He, being perfect, his plan is also perfect. He had the wisdom to plan, and the power to carry out his determination. There is no power but of God, the powers that be are ordained of God. I wisdom was set up from everlasting, from the beginning, or ever the earth was. Wisdom hath builded her house. David said, O Lord, how manifold are thy works! In wisdom hast thou made them all. Paul said, O the depth of the riches, both of the wis-

dom and knowledge of God! How unsearchable are his judgments, and his ways past finding out. Paul said, In whom are hid all the treasures of wisdom and knowledge. Then before the world was made God in counsel laid out a plan. A counsel is when two or more parties come together and consult and exchange ideas and plan what is best to be done to carry out the plan they think is best to accomplish certain things or certain ends, for their benefit or for the good of their heirs. God in his counsel determined that Jesus should die for his loved ones, therefore it is written in Acts: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain. The Lord said by the prophet Isaiah: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." So his counsel shall stand, none can change it, and nothing can prevent him from doing what he wants done, for he says, "I will do all my pleasure." If it is his pleasure to save his people from their sins and bring them home to glory, who can prevent it? If it were his pleasure that they were to be defiled and degraded by sin and need a Savior, who could change it? If it were his pleasure that they should be under the law, under the control of the power of darkness, and "driven by Satan," and shut up in prison, please tell me where or what power could prevent this being the case. After Adam had eaten the forbidden fruit and fallen under the condemnation of God's violated law, the judgment was by one to condemnation. By the disobedience of

one man many were made sinners. As by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned. God said to him, "Cursed is the ground for thy sake." All this was for the benefit of the children of God and for his glory. They must be here under the law and under its curse, suffering in this world of sin, struggling to make bread, afflicted both in body and mind, and all for their benefit. "Cursed is the ground for thy sake," is what God said to Adam. Paul said, For I reckon the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. Not to us, but in us. It has gone out in places that Baptists who believe as Elder Beebe did do not believe in the resurrection. If I was ever taught anything it was in line with the SIGNS OF THE TIMES, and I will go one step further than most preachers go: I am sure our vile bodies will be quickened, changed and raised up as certain as the body of Jesus was. Paul said, If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. I am established in the fact that when you go home to glory it will be with a shout of joy, and you will know in all eternity you were here, and how you suffered, why you were here, where you lived, what an awful sinner you were, how much Jesus suffered to redeem you from the curse of God's law. For Christ hath redeemed us from the curse of the law, being made a curse for us, as it is written, Cursed is every one that hangeth on a tree. How much he loved you, how he watched over you and delivered you from this present world. You certainly do not expect to know less there than

you do here. Paul said, For now we see through a glass, darkly, but then face to face; now we know in part; but when that which is perfect is come then shall we know even as also we are known. You only know a very small part in regard to all that pertains to your salvation, and why you had to be here to suffer, but then you shall know as God knows. A resurrection that causes you to lose your identity, and knowledge of being redeemed by whom and from whence, seems to me is as bad as no salvation and no resurrection at all. If you do not know who redeemed you, and where you were and the awful condition you were in because of sin, and the lost, ruined and captivated state you were in because Satan had you in his kingdom and under his control, and that in his service you delighted, being deceived by him, and that Jesus by the shedding of his blood cleansed you and delivered you from prison, I would like to know what you are going to praise him for. The prophet said, As for thee also, by the blood of thy covenant hast thou sent forth thy prisoners out of the pit wherein is no water. Again, Shall the prey be taken from the mighty, or the lawful captive delivered? Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered, for I will contend with him that contendeth with thee, and I will save thy children. These declarations are positive, they tell what Jesus did for us: I will save thy children, testifying beforehand emphatically what he was going to do. This statement is recorded in the Old Testament, followed up in the New, where the angel says, Thou shalt call his name Jesus, for he shall save his people from their sins. Again, Unto him that loved us, and washed us from our

sins in his own blood, and hath made us kings and priests unto God and his Father, to whom be glory for ever; basing the eternal salvation of all of the elect of God upon a certainty, all dependent and depending upon the merits of Jesus, his ability to keep the law, his power to lay down his life and to take it again. He said, No man taketh my life from me; I have power to lay it down and I have power to take it again. You had lost your life in Adam, the law of God demanded your life. You cannot run away or escape the law of God. You may escape from a natural prison, evade the authorities always, but not so with God, he is everywhere, and all things are open to him with whom we have to do. So it is; you were under the law and under its curse, and unable to deliver yourself; but thanks be unto God, he said by the prophet, Out of Zion shall come the deliverer, and shall turn away ungodliness from Jacob; so Israel shall be saved in the Lord with an everlasting salvation. This embraced all the spiritual Israel of God, for Paul said, He is not a Jew that is one outwardly, but he is a Jew that is one inwardly. Then, as was determined of him, In the fullness of time he came under the law, to redeem them that were under the law. The salvation of all the loved ones of God depended on him. Who are they? Do not know. Where are they? In all nations. How many? God said to Abraham, Come out here and count the stars and tell me how many; so shall thy seed be. Paul said, There sprang from one, and him as good as dead, as the stars of the sky for multitude and as the sand of the sea innumerable. What a wonderful sight, what wondrous glory is this! All of the children of God saved by the blessed Savior of sinners, no matter how far away from preachers

and Bibles, no difference how low down sunken in sin, notwithstanding they are dead in sin and captives of the devil, your blessed Jesus has the power after having saved you to give you life and reveal to you your lost condition. Ah, yes, he bowed the heavens and came down, and darkness was under his feet. Then, after God had laid on him your iniquities, as Isaiah said, The Lord laid on him the iniquities of us all, he went up with a shout, for it is written, God is gone up with a shout, and the Lord with the sound of a trumpet. Then he came according to the perfect plan, and was delivered into the hands of wicked men to be crucified and slain, and when he laid down his life the debt was paid, and when he took his life he brought you up. So the law is satisfied, and you are no longer under the law, but under grace, raised above the law, it being satisfied in full. Paul said, When Christ, who is our life, shall appear, then shall ye also appear with him in glory. In the garden he suffered; on the cross he cried, My God, my God, why hast thou forsaken me? A soldier took a spear and pierced his side, and there came thereout blood and water, as the prophet had said, They shall look upon him whom they have pierced. He said, It is finished, and gave up the ghost. All his sufferings were over; no more are they to scourge him, never again will a crown of thorns pierce his blessed brow, not a man shall ever spit in his face; all this has been done and over, not a drop of sweat like blood shall come from his blessed body; all this was finished. They came to him after they had broken the legs of the two thieves. He was dead, and they did not break his legs, because it was written by the prophet long before this, Not a bone of him shall be broken. This signified the

same as the carrying out of Egypt all the bones of Joseph. He made them swear that they would not leave his bones in Egypt, testifying that not one of God's elect shall be lost, their eternal salvation is based upon a certainty. Paul said, Therefore it is of grace, that it might be by grace, to the end the promise might be sure to all the seed. They laid his (Jesus) body in Joseph's new tomb, but it must not stay there; no power on earth or in hell could keep it there. If it had remained there all would have been lost, but it was raised, for God said by the prophet, After two days he will revive us, in the third day he will raise us up, and we shall live in his sight. The third morning he arose. Paul said, Who was delivered for our offences, but was raised again for our justification. Again, Therefore, being justified by his blood, we shall be saved from wrath through him. Again, 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. After he had risen he said to the woman, Go quickly, and tell my brethren I am risen. Again, As I live, ye shall live also. All of his loved ones are going to live because he lives. So now he watches over you, and when you do wrong he punishes you for your good and for his glory. Whom the Lord loveth he chasteneth, and if ye be without chastisement, then are ye bastards, and not sons. Paul said, For the woman which hath an husband is bound by the law to her husband so long as he liveth, but if the husband be dead she is loosed from the law of her husband. Wherefore, my brethren, ye also are become dead to the law by the body of Christ. Having satisfied the law in her behalf, and she having died with him and been raised up above

the law by him, he has the right to enrich and cherish her always. He abolished death, and brought life and immortality to light through the gospel. Who for the joy that was set before him endured the cross, despising the shame, and is forever set down at the right hand of God, where he ever liveth to make intercession for us.

"Then give all the glory to his holy name,
To him all the glory belongs;
Be yours the high joy still to sound forth his fame,
And crown him in each of your songs."

Now, brethren, if I may assume to call you by that name, you can do as you please with this and it will be all right with me. If there is anything wrong in it just say, It is as good as we could expect from so ignorant a person away out in the far west, who punches cattle and never did know much. From him who, like Joseph, was sold into Egypt and separated from his brethren; but it is all right and just. If anything in this is fit to read give God the praise and no one else.

ISAAC R. GREATHOUSE.

CASEY, Iowa.

DEAR BRETHREN:—I try to prove all I write by inspired writers, not by uninspired. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: * * * but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain [the church]," for Isaiah wrote, "For unto us, [the church] a child [Christ] is born, unto us a son is given, and the government [of the church] shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," "without hands, and that it brake in

pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter."—Dan. ii. 44, 45. "For thou hast possessed my reins: thou hast covered me in my mother's [Mary's] womb. I will praise thee; for I [Christ] am fearfully and wonderfully made." The flesh of the woman, the Spirit of God, that made him God manifest in the flesh. (See 1 Tim. iii. 16.) "My substance [church, his people] was not hid from thee [Father], when I [Christ's conception] was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book [of eternal life] all my members were written, which in continuance were fashioned, when as yet there was none of them."—Psalms cxxxix. 13-17. "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. For both he that sanctifieth and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren; saying, I will declare thy name [God] unto my brethren; in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold, I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."—Heb. ii. 10-14. I fully believe that Christ will destroy the devil. The only way he can deliver his own is by destroying the old serpent, annihilating him; he can do it as easily as I can kill a common snake. Do you believe there is anything too hard for

God? I do not. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people [from all nations] shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us his ways." Christ said, It is written in the prophets, All thy children shall be taught of God. He writes his spiritual law in their hearts. The secret of the Lord is with them that fear him, and he will show them his covenant. "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this [house of clay] we groan, earnestly desiring to be clothed upon with our house which is from heaven."—2 Cor. v. 1, 2. "But I [Christ] am like a green olive tree in the house of God."—Psalms lii. 8. "For we are laborers together with God: ye [the saints] are God's husbandry, ye are God's building. According to the grace of God which is 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 thereon. For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. iii. 9-11. See Solomon's Song, eighth chapter. "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psalms ii. 6-8. "Fear not; for I am with thee: I will bring thy seed from the east, and gather

thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory."—Isaiah xliii. 5-7. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation."—Isaiah xxviii. 16. The Gentiles shall say, "Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer: thy name is from everlasting." "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sake, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there."—Isaiah lxxv. 8, 9. "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. v. 1, 2. "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us [the saints] a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver [the law written in the heart], the Lord is our king; he will save us." "The inhabitants shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity."—Isaiah

xxxiii. 20-22, 24. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."—Isaiah xl. 2. "All the ends of the world [that is not the whole world] shall remember [what they are taught of the Lord] and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the governor among the nations. * * * And none can keep alive his own soul. A seed shall serve him; it shall be accounted to the Lord for a generation."—Psalms xxii. 27-30. This is the seed or grain spoken of. Amos ix. 9: "For, lo, I will command, and I will sift the house of Israel among all nations [his chosen], like as corn [in other places they are compared to wheat] is sifted in a sieve, yet shall not the least grain [saint] fall upon the earth." "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them [the stubble], and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it."—Obadiah 18. "For, behold, I [Jehovah] will bring forth my servant, The Branch [Christ]. For, behold, the stone [cut out of the mountain without hands] that I have laid before Joshua: upon one stone [Christ] shall be seven eyes [of the Lord]: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day [the day that Christ died]."—Zech. iii. 8, 9. "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone [Christ] thereof with shoutings, crying, Grace,

grace unto it." Christ the true witness. "Not by might, nor by power, but by my spirit [the other witness], saith the Lord of hosts." "The stone which the builders rejected [and reject now], the same is become the head of the corner. Whosoever shall fall upon that stone [Christ] shall be broken: but on whomsoever it shall fall, it will grind him to powder."—Luke xx. 17, 18. "To whom coming, as unto a living stone [Christ], disallowed indeed of men, but chosen of God, and precious, ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 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 offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed: but ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy."—1 Peter ii. 4-10. There is no other kingdom that will last eternally and forever only Christ's kingdom, and no other people only Christ's that will live eternally and forever, for no others are given eternal life; eternal life is the gift of God. He gives eternal life to his sheep, if he did not they would have all perished.

Yours for the truth's sake,

R. S. BANKS.

POCA, W. Va., Nov. 28, 1917.

DEAR BROTHER LEFFERTS:—From time to time since my return home from the Juniata Association and Virginia Corresponding Meeting I have felt to comply with the promise I made you and many of the saints of God while attending these meetings; indeed it was quite a feast to me to see you all. I will send this epistle of love and fellowship to you, my brother, for your inspection and correction, that it may be published in the SIGNS OF THE TIMES, that all who read it may know I still have them in remembrance individually, but will address them collectively, desiring that each one may receive it as being addressed to them personally.

First, I will say it was not at all unexpected to me to find you all so well rooted and grounded in the faith and doctrine of God's elect, having been brought up under good sound doctrinal preaching, well seasoned with experience. I think that God's little children were under consideration when it was said, Bring up a child in the way he should go, and when he is old, (established in the faith) he will not depart from it. As I sit by my fire-side to-day penning these few lines there is a feeling of love in my bosom for the welfare and prosperity of Zion, a warm feeling for all who know the truth and love it, and it seems that I must speak a few words of the comfort I received from the preaching I heard while attending these two associations. Elders H. H. Lefferts and J. M. Fenton were the first for me to hear of your eastern brethren, and their preaching surely had the right ring to me. They are workmen indeed who needeth not to be ashamed, rightly dividing the word of truth. How thankful we are to God for such able gifts.

From the Juniata Association I went

to the Virginia Corresponding Meeting, there to meet Elders Eubanks, Ker, McConnell, Vail, Lester, Vaughn and Ruston. Elders Fenton and Lefferts were there also. At both associations the coming together of the people seemed to be for no other purpose than to hear the gospel of the Son of God preached; indeed I felt in my heart that they were the meek and lowly followers of Jesus. The kindness shown to me by the brethren, sisters and friends at both of these associations will be remembered by me as long as life remains in this old body of mine. I felt the full force of the Scripture in my heart, Ye are of God, little children, standing fast in the liberty wherewith Christ hath made you free.

Now a few words to my brethren in the ministry. I had heard of you, but there mine eyes beheld you, and in my heart I thanked God for his loving-kindness in placing such wonderful gifts on the walls of Zion; watchmen indeed who watch over the flock of his pasture for the good of their souls, and not for filthy lucre. It was a great pleasure to me to meet with Elder Eubanks, as he is getting old, and has spent most of his time in the ministry, and being personally acquainted with Elder P. W. Sawin, and having heard him so often speak of him in the highest terms, made me the more anxious to meet him. He surely is a sweet experimental preacher. I do not speak of him in the way of slighting any, but because of his age. We love to speak of our God as being a sovereign over all worlds, all things and all events, and that all things work together for good to them that love God, to them who are the called according to his purpose.

I will now ask an interest in all your prayers when at the throne of grace, hoping that if I should live until your next

annual meetings to be with you in love and fellowship.

Your brother in afflictions,
J. W. McCLANAHAN.

ROANOKE, Va., June 26, 1917.

DEAR BROTHER McCLANAHAN:—I read your letter in the SIGNS, written to sister Johnson, January 10th, and it impressed me somehow where you said, "The cold shoulder of a professed religious world has been turned against me, with all its scoffs and scorn, because of the doctrine I advocate, which is the doctrine of predestination, unlimited election and the effectual calling of the chosen in Christ by the rich reign of God's free grace alone, without the merit of the poor, helpless creature," &c. Now, my dear brother, I will be seventy-eight years old in a few days, and that is all I have to depend upon, and I feel a little different from that; I care but little for their ignorance. It is, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." If I am so blessed as to obtain that kingdom they can have all the balance. But I reason it is somewhat different with you, as you are a public man and have to stand in the stand. It was told once that if I joined this old, despised set I could never get office among the people, but I paid no attention to it. I had a good office and they beat me out, although I am a cripple, having lost my right arm. But I cared but little, as I trust I was not dependent upon Arminianism for a living. My God has taken care of me and enabled me to have three meals a day, and will as long as I live if I am worth taking care of, so, my brother, Arminian scoffs are nothing. Sometimes I draw comfort from this Scripture, when I see the actions of the Arminian world, that it is

but a remnant, according to the election of grace. If I were in a great number like they are then I would doubt, but it says election of grace. Take grace, election and the purposes of God out of the Bible from Genesis to Revelation and you have only the covers left. But they are to be pitied more than blamed. It is all revelation: "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." We cannot teach them anything, it takes the God of heaven to do that, and when we labor ever so hard to teach a Greek anything, unless accompanied by the Spirit it is foolishness; so if not revealed none of us knows anything. When the old king dreamed and it went from him, and the soothsayers were told to tell the dream and the interpretation they could not do it, and said it had never been heard of that a king would require such a thing, but tell us the dream and we will give the interpretation. Easy enough to fool the old king that way, but he had forgotten it, so he ordered all put to death at a certain time. Daniel was informed of the king's command, and he asked his brethren to desire mercy of the Lord, saying, These soothsayers cannot do that, but there is a God in heaven who can reveal secrets. Daniel was depending on him, and acknowledged it was not in himself. But when the God of heaven showed it to Daniel he could go before the king, and when he had to tell the dream it was not hard to make him believe the interpretation, and the same truth is set forth by Joseph and Pharaoh, also by the apostle Paul: "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Paul

said he knew what the gospel was: it was the power of God; he could not know that only by revelation. But when nothing is revealed to an Arminian you can detect him in a five minute talk. I heard a precious old sister say once that she did not believe there were any christians among the Arminian workers. She said if they had been killed to that as she had they could not talk that way. I thought at that time maybe she was wrong, but I have grown in age to nearly believe the same thing.

Dear brother, excuse me for writing so much, it got on my mind and I have gone on and on. If you do not believe all I have written throw it aside and overlook my ignorance. I wish I could meet you again in this world, but that is doubtful, but, my precious old brother, I expect to meet my God with just what you set up: predestination, unlimited election and effectual calling, all the purposes of God, that he knows all things, both in heaven and earth. If you have time write me a line. I love you for the truth's sake.

In love and fellowship,

C. M. TURNER.

WEISER, Idaho, Aug. 3, 1917.

DEAR BROTHER KER:—I will now try to write you a few lines. I know this is the busy time of the year, and many of your writers may be busy. It has always seemed to me if I wrote or tried to preach it should be after the rest have written, or there was no one to preach. I do not know how it is with you, but sometimes it seems to me that I just cannot open meeting with prayer; such a poor, weak, sinful creature as I am, one who cannot pray for himself; but at such times I usually feel that it would not be so bad to tell the children of God that their inheritance is sure, that they have a full and

complete Savior, and that they are kept by the power of God, and that the promise is sure to all the seed, &c. Now, I do not mean by this that I feel qualified to do such work, for I never yet have made an effort I could say I preached; I think I tell the truth, but it is so bungled. There is one thing I can conscientiously say: every time I try to preach I do the best I can. It makes no difference if I have liberty to talk or if all is dark, just a few out to meeting, I must, it seems try. My mind may be a blank as to spiritual joy and a view of the plan of salvation. You see, brother, "all these things are against me." But how can I quit? I have tried; I have had some reasonable excuses, and have tried to use many others, but all to no avail; for woe is me if I preach not the gospel. Yes, the absence of the brethren and an unfruitful mind are ease compared to an accusing conscience, when our breath becomes a groan and our rest torment, then, brother, out of a guilty conscience we must beg for mercy and strength to walk in all our Lord's appointed ways. So I go on, trying to quit and trying to preach, in much weakness, yet with the ability God giveth. I reckon when the brethren get so they cannot stand me any longer they will tell me so. We are having some good meetings, although the busy season cuts down the attendance.

Brother Webb asked me to write on Hebrews iv. 9: "There remaineth therefore a rest to the people of God." This rest is only for the believer. The last of the third chapter shows that they that entered not into this rest, entered not because of unbelief. This rest remaineth; it is ever present with the believer of God. Under the law there were six days work required, but the seventh day was a day of rest. They were to do no work on the

seventh day, but it was just as necessary to do the six days work as to rest on the seventh. This to my mind represents the time of the child of God from conviction to a hope, let that time be seven or seventy or any number of days. The object is to establish the fact that salvation is not by works of the law, but by grace, and when one has this knowledge they are ready to cease from their works and enter into the rest that he gives them, and this rest remains with them. They never desire to (though they may be in the depths) try to get salvation by the deeds of the law; they have died to the law, &c., they have Christ, who is the end of the law to the believer. They have now that hope which is their anchor; they rest in free grace, and look back on their labor as filthy rags, and they never will see their condemnation, their lost condition, their tired, helpless state, as they did just before they were enabled to hope in the mercy of Jesus, because they have got to the end of the law of their works, and entered into this glorious rest that remaineth to the children of God.

Yours in hope of a better resurrection,
T. E. ATTEBERY.

KENOVA, W. Va., Oct. 1, 1917.

DEAR BRETHREN EDITORS:—I feel disposed to write you a few words for publication, if you deem them fit. I feel so depraved and lonesome, and in such condition I often think of the Old Baptists and their doctrine as touching these things, and find seasons of rejoicing in them. So it appears that this one word has been impressed upon my mind more than any other of which to write. When the Savior was here in the world, and so many people following him, he 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."—John vi. 44. The Jews said, "This is an hard saying." Now, brethren, is it not just as true to-day that so many people come to this very point and call it "hard" and turn back? At this point it seems to my mind that the people of God display that great characteristic, which distinguishes them peculiar from all other people. As the children of Israel could only move as the cloud moved before them, so christians can only go as he leads them. Then is it not blessed that we may feel and realize our own depravity? and may we be like Peter when he said, "Lord, to whom shall we go?" And inasmuch as we come to realize the truth at this point, it occurs to me that here is the foundation of a christian hope. I mean to say that if I am not deceived in myself, a sense of depravity is reason for a hope. Then as he (Christ) is the way, and only way, what could be gained by going back? Here I come to remember an expression used by brother W. J. May in preaching on the language of Christ: "I pray not for the world," and I feel that that is the only conclusion of the matter, to the effect that if there is nothing in those "hard sayings" my condition surely would be no worse to believe in them: "I would be gone anyhow."

I gladly solicit correspondence from any of the brethren who find opportunity to write.

Yours with only a hope,

J. A. PRESTON.

PALESTINE, Texas, Nov. 10, 1917.

DEAR EDITORS:—I notice that my subscription is nearly due, so I will inclose two dollars to renew for 1918, for it is a comfort for me to read. The editorials are worth the price of the paper, and all the writings are good and comforting to

me. There are but few of the writers I know in the flesh, but sometimes I am made to feel that I can call them brethren and sisters in Christ.

We have closed our seventy-eighth session of the Union Association, which I cannot keep from mentioning, for it seemed it was the grandest and most glorious meeting I ever attended. The preaching brethren came laden with the gospel of peace; Jesus was our theme and our song. There were seventeen ordained ministers with us, and the preaching was a chain of Jesus and his love all the way through. O it was a love feast from beginning to end.

I feel to thank God and praise his holy name for supplying us with two such able and efficient editors as Elders Ker and Lefferts in rightly dividing the word of truth to the edification of the saints. To God be all the praise and glory. Remember me at the throne of grace.

Your little sister, if one at all,
SARAH E. COOK.

BUYRUS, Ohio, Sept. 10, 1917.

DEAR EDITORS:—As it is past time, I will renew my subscription to our family paper, which has been of great comfort to me, as I have enjoyed all of the many letters written by the strangers scattered throughout the many States of our country; elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, for I am satisfied that those who contribute to the dear old SIGNS are of the same family addressed in 1 Peter i. 2, set apart, or elect of God, and chosen in Christ, and as Peter says in the twenty-third verse of this same chapter, are born again, not of corruptible seed, but of incorruptible, by the word of God. It seems to me that if

I could only write as they do I would not hesitate, but I seem to go stumbling along so much of the time in the dark, and know so little of spiritual things, that often, like John, I wonder if I ever knew the Master, and am made to inquire, Art thou he that should come, or do we look for another?

Well, I only wanted to renew my subscription, and to tell you of the two good meetings we have had at Pleasant Hill, Delaware County, Ohio. On the second Sunday in July the wife of brother J. S. Main was baptized in the fellowship of this church by the unworthy writer. At our last yearly meeting, held September 8th and 9th, Elder G. L. Weaver, of Cleveland, was with us, and we had a most enjoyable season. Peace and harmony prevailed, and all seemed to feel that it was good to be there.

If in your better judgment you think there is anything in this letter to comfort Zion, you may give it a place in the paper, if not, put it in the wastebasket, and it will be all right with me.

Your unworthy brother in hope,
C. E. JACKSON.

ROANOKE, Va., Nov. 21, 1917.

DEAR EDITORS:—I have changed my address, and will try and write a few lines for your consideration. I was living near Roanoke when I received a hope in Christ, and was near enough to attend meetings regularly, which I did, and enjoyed them very much. For some purpose, best known to God, I became dissatisfied with my little home, and traded it for a farm near Troutville, and about eighteen miles from our church. There was no other church of our faith and order nearer, so notwithstanding the fact that I had a good farm, I soon found that I could not be satisfied so far away. I

believe it is the duty of all church members to attend their meetings regularly, whether they feel like it or not; we never know what God has in store for us. I have never yet refused to do, nor tried to find excuse for not doing, or trying to do, whatever the church called upon me to do. I know I am weak, and only possess just such ability as God gives me, but I have been made willing to serve my brethren. All I have to offer is my willingness, or my body as a living sacrifice. I believe all of us should be willing to serve, and not try to shift the burden upon some one else. If I am a child of God, it is enough; I can hope for nothing greater. The one thing I esteem is the fellowship of the brethren; I only want to be a member of the Primitive Baptist Church in full fellowship and good standing. I am again within easy reach of our church, for which I have felt to thank the Giver of all good and perfect gifts in tears. We have a good pastor here, brother J. C. Hurst; he is an able preacher, and attends regularly, and we esteem him highly.

Please address me in the future at Roanoke, Virginia, Route 4.

Yours in hope of a better world beyond the grave,

F. S. SHELTON.

PHILADELPHIA, Pa., Dec. 4, 1917.

DEAR EDITORS:—By your permission I desire to write a few lines to the readers of the SIGNS, and say to all from whom I have received letters in answer to my articles, The Lord's ways are right, and Predestination, that I thank you all for your words of encouragement. I had no idea when I was writing these articles that any one would be particularly interested in them. To me they seemed rather lifeless, like myself, but I have really felt

glad that I did not burn them up, as I have much of my writing; but there are some letters I seem not to be allowed to burn; if I attempt it there seems to be a feeling of shame come over me, and I cannot destroy a letter when I feel that way. All this is a mystery to me. I sometimes stand in great amazement when I consider what a complex being I am. I say foolish things sometimes, and am ill-natured, and sometimes of a lively disposition, and again my mind becomes absorbed (or seems to be) upon spiritual things, and a peculiar steadfastness gets possession of me, so that nothing disturbs me. I am trying to do better, but do worse, therefore I do not know what to call myself except a complex being. I sometimes try to investigate and see if I am not a deceiver, and I cannot finish my investigation. I seem to get all confused, and have to be just what I am. I think I must be put here to do what Elder Vail said he was here for: to worry people. This really seems to me to be about the solution. I am not saying these things to amuse anybody, they are my honest convictions.

I would say to all the readers, A happy new year to you, but I know I cannot cause it to be so with you, you are not in my hands, but you are in much better hands, in the hands of the Lord, and he reigneth. Perhaps some think I use this sentence too much, but I cannot help it. I certainly do believe the Lord reigns, if he does not we are in bad circumstances, but I will repeat the sentence: The Lord reigneth.

A. T. BENSON.

JUSTUS, Pa., Dec. 18, 1917.

DEAR BRETHREN:—By request of the church I am sending you a letter for publication, if you think best. Sister Eaton was formerly a member of the church at Waverly, N. Y. When the

church at that place was dissolved on account of the members being so few and scattered, her membership was transferred to the church here. Her letters to the church are very comforting to us, and we feel glad to know she was blessed of the Lord to enjoy the meeting when she was here in July.

G. W. GOODRICH.

WILKINSBURG, Pa., Dec. 2, 1917.

TO THE CHURCH AT JUSTUS, PA.—

VERY DEAR KINDRED IN CHRIST:—I have been thinking I ought to have written you before, telling you of the enjoyment I had in meeting the dear ones there face to face, a privilege I had never expected. You perhaps remember my being with you at your meeting on the second Sunday in July, and that we heard such a good sermon from our beloved pastor, Elder Vail. It being our communion season, it was very enjoyable to me; my cup that day was full to overflowing. After not meeting with the church in that sacred ordinance in several years, not since our church met in Waverly at dear mother Vail's, and after being in this land of dearth for nearly two years, not hearing the preached word, you will not be surprised to know that I enjoyed it so much. "Praise God, from whom all blessings flow." His blessings and mercies to me are numerous and wonderful, a poor, vile sinner, saved by grace, if saved at all. If you, dear ones, knew me as I know myself I would despair of you having any fellowship for me. If there is any good in me it is all of grace, from first to last. I have a little hope that is more to me than all this world, if I could possess it. It is all so wonderful to me that I, the least of all, should be given this knowledge which surpasses all worldly knowledge. There

was much I would have liked to have said to you, my dear kindred, when I was there, but I could not. I trust you all understand what my feelings were on that day; they were all of love and fellowship for you. I trust, dear ones, that you will overlook all my stammering, and believe me to be your loving and unworthy sister,

CARRIE EATON.

SMEDLEY, Va., Oct. 29, 1917.

DEAR EDITORS:—I will send you four dollars for your good paper, the SIGNS OF THE TIMES, which will pay for the years 1916, 1917, and I do hope the dear Lord will let you live to continue to send out the good old SIGNS, for sometimes I do feel that I have lost sight of that dear house and I do not know the way back. I am like a little child that has wandered away out of sight of its home, and how dark and terrible it is. How far away I must be from that place; no one could hear me if I should call, nor could they care for me, but could that dear Father hear? and would he attend to my cry? for I must cry out for mercy and for help. Yes, dear friends, I feel all this down deep in my poor heart more than I can express, for sometimes, like Job, I can say; Have pity upon me.

Dear brethren, I hope the dear Lord will bless you all to continue on in your good work.

From your sister, I hope,

FANNIE GRIGSBY.

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., JANUARY 1, 1918.

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
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Middletown, Orange Co., N. Y.

NEW YEAR'S GREETING.

It is a pleasure to greet all our subscribers, readers and friends at this the beginning of 1918. How swiftly the time has flown since our last greeting, and we all realize that we are one year older and that much nearer the end of our journey in this world of sin and sorrow, yet beautiful world, filled with every blessing needful for mankind. How wonderfully infinite the wisdom of God in the creation of every necessary comfort and everything beautiful to look upon for man here, and how infinitely merciful to provide the Lamb that took away the sin of the world, that man might live in the glory world with the Father and the Son, there to behold the glory and infinite beauty of the blessed beyond, which so far exceeds anything this world contains that there is not the slightest comparison. O that we all had hearts full of gratitude to God for his mercy to the children of men, but instead our hearts are often cold and void of feeling such as love, gratitude, praise, thanksgiving and prayer; yet as deplorable as such a condition is to us all, it is in just such state of mind, heart and soul that the mercy of God is made manifest. In our forgetfulness of him his care of us is made known;

in our unfaithfulness to him his faithfulness to us is seen; in our unrighteousness his righteousness is brought to view, and in our death his life is made manifest. These are a part of the all things that work together for good to the Lord's people.

At the beginning of 1917 we remember saying that "we all begin the year not knowing what it holds in store for us." We all know now what it held for us, and what a mercy we did not know at the beginning of the year. Darker and more sorrowful would have been our pathway as we plodded along day by day. It is a real blessing that our afflictions are hid until they come upon us, otherwise our whole lives would be spent in sadness and gloom. It is just as good that our joys and blessings are hid from us until they come to us, otherwise we would not be content with the present, and desire to hasten time on to our anticipated pleasure. Therefore, after all, all is best as the Lord has planned it. The same is true now at the beginning of 1918, that we know not what the year holds in store for us, but as in the year just past, and as during all our years, "the Lord will provide" for every sorrow, loss, cross and disappointment, and though darkness may endure for a night, joy cometh in the morning. Our country has never known such a distressing time as now, and doubtless never shall again. Thousands and tens of thousands of our young men are now at the front, and hundreds of thousands of others ready to be sent over, the very cream of our land; young men to whom we all have looked for statesmen, professors and all branches of business will in all probability never again return to the mother land; hence more sorrow this year for fathers and mothers than ever before in the history

of America. It is therefore with great anxiety that we all enter upon the year 1918, hoping, praying God to be merciful to us all. We can sympathize with those who have lost or may lose their boy or boys, as we lost during 1917 our son, all we had, and none but those having passed through the deep waters know the sorrow of heart and disappointment such affliction brings. Yet He who gives and takes away will be our guide and strength until death, and may we all have faith as Job had to say, "Though he slay me, yet will I trust in him." The Lord did not only take all of Job's children, but he took all his possessions, and instead of complaining he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." "Lord, increase our faith."

Thinking of the vast work before us for the year, and the advanced prices of all printers' materials, together with everything else, we wonder how we shall get through, but while this is now hid from us the Lord knows all things, and there we must leave it. No doubt many of our readers are equally concerned about themselves, when there is such an apparent scarcity of many necessary things and the exceeding high cost of living. Many in our country are suffering now for want of food, clothing and fuel, as the thermometer is hovering around zero. We all doubtless would ask the reason "why," but Gabriel is not allowed to ask nor pry between the folded leaves. To be still under such trying conditions and circumstances requires more faith than many of us possess. However, the office force and editorial staff will do our best to make the SIGNS both pleasant and profitable, but we are in great measure helpless without your support. We need your communications for publica-

tion; we shall need to have good letters sent in by you. It will be a great favor if your subscriptions are paid promptly, and those blessed with this world's goods and who feel inclined should not forget the poor of the flock. We request that more of our ministers write for the SIGNS; it will be a great help to us and a comfort to the brethren. We have tried to avoid controversy and all unpleasant things during the year now passed, and we shall endeavor to do the same this year. Nothing is ever gained by contention regarding spiritual things, and it is much better not to debate any question not understood. We know so little in this life, and nothing as we ought, that we all should rejoice in the little we know, and not undertake to fathom the depths of the mysteries of God. Let us serve one another in love and meekness of heart. The journey is not long for any of us, therefore let us not fall out by the way—we are brethren. K.

SALE OF CONCORDANCE DISCONTINUED.

OWING to the increase in cost to us of Cruden's Complete Concordance we have decided to discontinue selling them, as we know our readers would not feel like paying the price we would be compelled to charge. We are sorry to have to make this announcement, but as there is a fairly good concordance contained in our Premium Bibles we feel our brethren will not be inconvenienced to any great extent.

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.

URIM AND THUMMIM.

ON the west side of a hill, not far from the top, about four miles from Palmyra, in the county of Ontario, and near what used to be the mail road which led from Palmyra to the town of Manchester, in the state of New York, a young man of eighteen in the year 1823 claimed that an angel of God showed him a set of engraved plates bound together with rings, plates containing strange hieroglyphics purporting to be the record of the dealings of God with a band of Israelites who had in some strange, unaccountable way wandered from Jerusalem clear across Asia and the Pacific Ocean and settled in what is now the American continent in what is now New York State, long before the birth of Christ. Why these people left Jerusalem, how they managed to cross Asia when there were no means at hand for long distance travel, how they made out to cross the wide expanse of the Pacific when there were none but the very crudest boats, why they stopped not on the Pacific coast, but pushed their way across this beforested continent to what is now New York, all these explanations are not so much as referred to in the record claimed to be found by a young man on a lonely New York hillside. Inasmuch as all the inscriptions were in a strange language, the young man could not read them; but along with these records were two transparent stones set in the rim on a bow fastened to a breastplate. These, when looked through like a pair of spectacles, enabled the young man to translate the records into the English language. These queer spectacles, the young man said, were the "Urim and Thummim" mentioned in the Old Testament. We give the above, not because we believe a word of it, but simply to show what the young man claimed for

himself and for his discovery. He said the "Urim and Thummim" were two transparent stones attached to the breastplate worn by the Jewish high priest, by Aaron and his successors up to the Babylonian captivity; that the "Urim and Thummim" were lost at the time when Israel was carried away captive to Babylon, and that they were not worn by the high priests after the restoration to Jerusalem, which took place during the reign of Cyrus, king of the Persians. He said that this lost "Urim and Thummim" was brought by the Jews, who escaped from Jerusalem to America, and finally buried on the hillside where the angel revealed it to him in 1823. All this sounds like a fairy tale devised by an imaginative brain, and we believe it is just that, no more, no less. However, the story has aroused our interest in the "Urim and Thummim," and made us search the Scriptures to see what they say about it. Every man who claims to be a channel of divine inspiration must have his claims tested by the word of God. If he speaks not according to the law and to the testimony, it is because there is no light in him. The young man mentioned above was able to beguile many people with his strange story, and got to himself many followers, so that he founded a sect which now flourishes, even after the death of its founder, in the western part of the United States, dominating the policy, civil and religious, of an entire state. With all this we have nothing to do, further than to turn our attention to the Scriptures with the hope of unraveling the mystery of the "Urim and Thummim." Turning now to the twenty-eighth chapter of Exodus, we find there enumerated the garments which the high priest was to wear. They consisted of a breastplate, an ephod, a robe, a brodered coat, a

mitre and a girdle. The breastplate was made foursquare and doubled, of gold, blue, purple, scarlet and fine twined linen, a span long and a span wide. This was the breastplate, and was called the breastplate of judgment. Further, in this breastplate were to be set twelve stones in settings or "inclosings" of gold. These stones were to be arranged in four rows of three stones each: the top row was a sardius, topaz and carbuncle; the second row was an emerald, sapphire and diamond; the third row was a ligure, agate and amethyst; and the last row was a beryl, an onyx and a jasper. On each of these stones was the name of one of the tribes of Israel, so that the twelve stones complete in their settings of gold stood for the twelve tribes of Israel. This handsome set of stones all inclosed in gold was set in the breastplate, but could be removed therefrom when the breastplate was not in use. Now, reading the thirtieth verse of the twenty-eighth chapter of Exodus, we have this: "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." The Urim and Thummim, therefore, we believe were the twelve stones in their gold settings, which together made a solid piece of jewelry to be set in the breastplate. The breastplate could not be worn without it when the high priest went in before the Lord to make intercession for the sins of his people. The Urim and Thummim were not two transparent stones to be used like spectacles to read through, but twelve stones engraved with the names of the twelve tribes, to be worn by the high priest in his intercessory work.

Turning now to the eighth chapter of Leviticus, where we are told how Moses carried out the directions given him in Exodus, we find Moses duly consecrated Aaron and his sons to the priesthood, as he was divinely ordered to do. In the eighth verse it says: "He put the breastplate upon him; also he put in the breastplate the Urim and the Thummim." Here we see Moses not only put the breastplate on Aaron, but set in the breastplate the twelve stones in their settings of gold, which constituted the Urim and Thummim. Now, turning to the twenty-seventh chapter of Numbers, Aaron having died in Mount Hor, we find his son Eleazar priest in his stead. Joshua, the new leader of Israel, is brought before Eleazar, that Eleazar may ask counsel or advice for him according to the Urim. This is the first place in the record where the Urim is spoken of as being a counsellor. In some way, we do not know how, the Urim had the power to communicate the will of God unto the high priest, that he might communicate this will to the people. In 1 Samuel xxviii. 6, we have it that Saul inquired of the Lord, but that the Lord would not answer him in any way whatever, "neither by dreams, nor by Urim, nor by prophets." It seems, therefore, that the Urim and Thummim, the twelve stones worn in the breastplate of the high priest, not only represented the people for whom the high priest stood, but also that through them was reflected the answer or counsel of God to the high priest, that he might make it known to the people. In the prophecies of Ezra and Nehemiah we have the history given us of the return of the Israelites from captivity in Babylon. In the returning remnant there were some who claimed to be priests, but whose pedigree was lost, so that they could not

prove their right to be among the priests. These the Tirshatha (which is a Persian name for governor) prohibited from exercising their priestly office until there should appear a priest having the Urim and Thummim. Thus some Bible students have concluded the Urim and Thummim to have been lost, so that the priests after the captivity were unable to wear it. This evidently Joseph Smith believed, for he claims to have found these lost stones on a lonely hillside in New York. However, it taxes our credulity to believe that a set of jewels lost in Judea somewhere around 600 B. C. should turn up in 1823 A. D. in New York State. We believe that the record in Ezra and in Nehemiah means not so much that the Urim and Thummim were lost, as that the governor compelled the upstart priests to produce those stones as a proof of their right to the priesthood, inasmuch as their names could not be found among the pedigrees of the priests. As much as to say, I cannot find your names in the record as having been priests when we went into captivity, but if you can produce a priest having the Urim, I shall accept that as proof of your priestly right, otherwise you shall not eat of the most holy things nor enjoy any of the privileges of those who are rightfully priests. This means, then, not that the Urim was lost, but that their pedigrees, if they ever had any, were lost. Thus far we have referred to every text where the Urim and Thummim are mentioned, except one. Let us now turn to that, Deut xxxiii. 8. Here we have the prayer of Moses unto the Lord, just before his death, in which he seeks the blessing of God upon each of the twelve tribes. For the tribe of Levi, which tribe contained the priesthood of Israel, he asks: "Let thy Thummim and thy Urim be with thy holy one, whom

thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah." This would mean that Moses pleads with the Lord not to take away from the tribe of Levi the priesthood, that is, the right to wear Urim and Thummim, notwithstanding the fact that the Lord proved Aaron at Massah and found him to fall short in the trial which befell at the waters of Meribah. Moses did not want the Levites to forfeit their priestly rights on account of Aaron's lapse at the waters of Meribah. It would seem that it was the purpose of the Lord to answer Moses' prayer, for the Levites continued in the priesthood throughout Israel's existence as a nation. But there is a spiritual import in this prayer of Moses that is of more account than its literal application to Aaron and the Levites. This reference is to Jesus. Jesus is God's Holy One, the great High Priest of our profession. The Urim and the Thummim surely never depart from him. He wears the names of all his saints on his breast continually. The breastplate of judgment is his garment, and his people are his jewels in that judgment. The day of vengeance was in his, Jesus', heart. Instead of the law of divine justice wreaking its vengeance upon the guilty sinner, his sins were imputed unto the blameless Savior, so that he was made sin for his people and paid himself the full penalty of all the guilt of his people. Thus the day of vengeance was his portion when the year to redeem his people had come. He wore then, as the great High Priest of his people, their judgment when he went to offer himself as a sacrifice for their sins, without spot unto God. The judgment which should have in strict justice been theirs, in mercy to them fell upon his innocent head. When Jesus offered unto God this sacri-

face of himself, his people like jewels were in the breast of his love impressed; he wore the Urim and Thummim when he went beyond the veil of his flesh to appear in the presence of God for us. O holy thought, with what heavenly comfort fraught! The word "Urim" is the plural form of the Hebrew word "ur," meaning light; the word "Thummim" is the plural form of the Hebrew word "tam," meaning perfection. Thus the "Urim and Thummim" means lights and perfections. Spurious gems, made of paste or something else, have not the quality of glistening and sparkling like real gems. Real gems look as though a miniature sun were hidden within them. So God is hidden in his people and shines out of them. This causes them to be lights in an otherwise dark and sin-cursed world. "Ye are the light of the world," Jesus says. Why is the church the light of the world? Because, "Out of Zion, the perfection of beauty, God hath shined." Arise and shine, thy light is come, says Isaiah to the people of God. The glory of God is risen upon us from the empty tomb which the Savior occupied. The Spirit and power of his resurrection dwell in his people, making them to shine as stars in the kingdom of the Father. James says God is the Father of these lights. Not only the light of God is shining in his saints, but the perfections of Jehovah are reflected there also. The name "Urim and Thummim," then, fits in very well for a term by which to signify the jewels of election embraced in the covenant which God made in his Son before time began. When Jesus died, these lights and perfections were secure in him to shine with renewed and undimmed lustre when he should rise from the dead. As we have already mentioned, it was a function of the Urim to give the counsel of God to

the people, of course through the high priest. Individual members of the church seek the mind of God as it is reflected in and through the church. That is, if a man thinks he is called to preach, the church collectively is his judge in that matter. If they say he has no gift to preach, he must accept that counsel as truth in the matter, for no man is judge of his own gift. If one has a desire to be baptized, he judges not his own case, but the church as a body judges him worthy or not worthy of that holy ordinance. The counsel of God is revealed through the Urim or through his people, who are his jewels composing the diadem in the hand of our God. Too much stress cannot be placed upon this capacity of the church to be the counsellor of its individual members. We would do better than we do if we more frequently sought the advice and counsel of our mother, the church. Preachers too often try to impose their own judgment on their churches, instead of seeking to know the mind and will of the churches. Not only preachers do this, but often a member of the church seeks to have his own way about matters without knowing or trying to discover what is the will of the brethren in those things. We are really servants one of another, and we do well to remember this and to act accordingly. Let us seek the counsel of God at the Urim, and not at the shrine of self-love and ambition.

To-day is cold and snowy, the roads are blocked with snow, so that we are not able to fill, this morning, our regular appointment with the New Valley Church. Since we cannot talk with the little flock at New Valley, it seems good to sit down and talk by means of the pen with the dear children of God scattered all over this broad land of ours. May this new

year just dawning be filled with the blessings of God to all our dear readers, and whether or not it be God's will to bring about peace among the nations of the earth now warring, may he grant you that spiritual peace in Christ Jesus that passeth all understanding. L.

CORRESPONDING LETTERS.

The Salisbury Association, in session with the Indiantown Church, Wicomico Co., Md., October 24th, 25th and 26th, 1917, to the associations and churches with which we correspond sendeth greeting in the Lord.

DEAR BRETHREN IN THE LORD:—We have been privileged to hold this, another session of the Salisbury Association, and we hope we are thankful for the blessings and privileges accorded us. We have had a precious meeting and a large attendance. We have received your messengers and messages with gladness of heart.

Our next association is appointed to meet with the Broad Creek Church, in Sussex County, Delaware, between the third and fourth Sunday in May, 1918, where we hope to meet you again.

A. B. FRANCIS, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Assistant Clerk.

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

Mrs. E. J. Loyd, Cal., \$1.00; Mrs. J. W. Parker, Ill., \$2.00; Mrs. W. C. Stevens, Ga., \$3.00; L. O. Garrott, Ky., \$2.00; Mrs. Martha Beardsley, Ill., \$1.00; G. C. Harrison, Texas, \$2.00; A Friend, N. Y., \$1.00; Maria Rees, Ky., \$3.00; Lester Livingston, N. Y., \$1.00; Elder John Downey, Mo., \$1.00; "North Carolina Friend," N. C., \$2.00; Mary A. Barnett, N. B., \$1.00; W. T. Hugett, Ill., \$2.00.

MARRIAGES.

By Elder J. C. Mellott, Dec. 22nd, 1917, at the home of Victor Laws, Salisbury, Md., Jacob M. Adkins, of Wango, Md., and Alice C. Laws, of Powellville, Md.

OBITUARY NOTICES.

Daniel McAlpine died at the home of his brother Joseph, in the township of Brooke, Ontario, Sept. 11th, 1917, in his 85th year. He was the son of Malcolm McAlpine, and his mother was Sarah Black. Mr. McAlpine's wife, Maria Murry, preceded him twelve years ago. Since the death of his wife he had lived a part of the time with his brother Joseph. He had been failing in health for the past year, but was able to be around until a short time before his death. He never made a profession of religion, but was a believer of the doctrine held by the Old School Baptists. He was brought to see himself a sinner before his righteous Judge, and realized his inability to do anything to merit his salvation, and his only hope was centered in Jesus, the Savior of sinners. As the end drew near he spoke of his hope in Jesus, and longed to leave this world of sin and sorrow. His faithful and devoted niece, sister Barbara McAlpine, waited upon him during his last sickness. All that could be done by kind and loving hands was done to relieve his suffering, but could not stay the hand of death.

His funeral was held from the home of his brother, Joseph McAlpine, and was largely attended by friends and relatives, who came to pay the last tribute of respect to an aged and respected citizen. The writer tried to comfort the living by speaking such words of comfort as the Lord was pleased to give, after which his body was laid to rest in the Rickard Cemetery. May the dear Lord bless those who mourn his departure with a measure of grace to say, Not my will, but thine, be done.

ALSO,

Miss Jennie Campbell, daughter of Alex Campbell, of Duart, Ontario, died in Harper's Hospital, Detroit, Mich., Sept. 25th, 1917, after a short illness of inflammation of the lining of the heart. Miss Campbell left her father's home just two weeks before the day of her death well and enjoying good health, but a few days later was stricken with inflammation of the heart and removed to the hospital. Her father, on receiving word of her serious condition, hastened to her bedside, but she had lapsed into unconsciousness and was not able to speak to him. Her sister was constantly at her bedside, and all that could be done by mortal hands was done, but she grew weaker and weaker until she breathed her last. As the end drew dear her sister heard her whisper these words: "Lord, have mercy on me." Truly it was a dying

prayer, and a prayer of faith in her blessed Lord, who could speak peace to her troubled soul and make a dying bed feel soft as downy pillows are. Her body was brought to her father's home, but the spirit had gone to God who gave it.

The writer was called to attend the funeral, which was held from her father's home to the Duart Cemetery. After her lifeless form was laid in its last resting-place the large concourse of people repaired to the meetinghouse, where the writer tried to speak a few comforting words to the sorrowing friends. She leaves to mourn their loss, her father, a kind and devoted stepmother, two sisters and one brother, beside other relatives and friends. May Zion's God comfort these dear ones in their sad affliction.

ALSO,

Catherine McArthur died at the home of her cousin, Mr. Hall, on Queen St., St. Thomas, Ont., Sept. 24th, 1917, in her 67th year. Sister McArthur had resided in Detroit with her niece for the past three years. Prior to her going to Detroit to live she resided in St. Thomas. She came to St. Thomas in August to visit her brother Daniel, who is in poor health. She expected to remain in St. Thomas only a few weeks, visiting her brother Daniel, and also her brother Duncan in London, and then to return to Detroit; but the Lord's ways are mysterious, she was taken seriously ill and only lived a few days. It was my privilege to visit her during her sickness, and at each of the visits she was reconciled to the Lord's will and expressed a desire to leave this world of sorrow and be at rest. She died praising her blessed Savior for the manifestation of his love to a poor sinner saved by his grace. Sister McArthur was received in the fellowship of the Covenanted Baptist Church of Canada June 23rd, 1902, and was baptized by the late Elder W. I. Carnell.

Her funeral was held from the home of Mr. Hall, Queen St., St. Thomas, conducted by the writer, and was largely attended by many of her friends and relatives, as well as those of her brethren and sisters in the church. Her body was laid to rest in the St. Thomas Cemetery.

J. B. SLAUSON.

Miss Jane Anderson, our sister in Christ, died at the home of her cousin, Mr. Robert Conner, near Purcellville, Va., Dec. 11th, 1917, of muscular rheumatism, from which she had been a sufferer for several years, and which had gradually extended to all parts of her body, rendering her at the last helpless to exercise any bodily movements. She was the daughter of Robert and Mary Hanes Anderson, both deceased. Her exact age even she herself did not know, nor the exact place of her birth. She was born somewhere in the Goose Creek section of Loudoun County, but her parents both died while she was still very young, and her home and the old family

Bible, in which was the family record, were destroyed by a freshet. However, as nearly as can be determined, we feel sure sister Anderson could have been not far short of eighty years old when she died. She was taken while very young by her aunt, her mother's sister-in-law, Mrs. Mary Ann (Megeath) Hanes. This aunt cared for and reared her. Elder Wm. L. Beebe baptized this aunt at Hughesville in 1886. Sister Anderson was baptized by the late Elder E. V. White, at Hughesville, Sept. 30th, 1888. She was convicted of sin at a very early age, and labored under the burden of sin many years. The Scripture which came to her so forcibly as to relieve her burden and give her a hope in Christ was: In my Father's house are many mansions. I go to prepare a place for you. After receiving a hope in Christ she became much exercised regarding baptism. The words, "If ye love me, keep my commandments," were more or less constantly with her until she united with the church. The night before her baptism, being fearful she had committed a wrong step in going before the church, her fears were allayed by these words: "Fear not, I am with thee, O be not dismayed; I, I am thy God, and will still give thee aid." She took especial comfort in those Bible promises to the Lord's people in which suffering and trials are named as part of their inheritance. She was often fearful of claiming these promises for herself, owing to an ever-present consciousness of her unworthiness and sinfulness. Sister Anderson was faithful to the church as long as she lived, and always attended the meetings until ill health prevented. Even then she ardently desired the brethren to visit her. She loved to talk of her Savior, and was blessed with a spiritual mind. Her hymn-book has many pages turned down and marked with pencil at hymns which had been especially blessed to her comfort. Among them are 367, 850 and 881 (Beebe's collection).

Funeral services were held from her cousin's home. The fourteenth chapter of John, a favorite portion of Scripture with her, was read. Interment in the cemetery at Hamilton, Va.

L.

ORDINATIONS.

ACCORDING to arrangement, messengers of the Beulah Baptist Church, Elder George L. Weaver and Deacon Cyrus Cross, met with the messengers of Pleasant Hill Church, near Delaware, Ohio, to consider the propriety of ordaining to the full work of the gospel ministry brother Lisbon E. Stephens.

A presbytery was formed by electing Elder George L. Weaver moderator and Elder C. E. Jackson clerk.

Called upon brother Stephens to relate his experience and call to the ministry, which, being satisfactory, it was moved and carried by an unanimous vote that we proceed with the ordination by the laying on of hands and prayer.

Brother Stephens was proclaimed a regularly ordained minister of the Old School Predestinarian Baptist denomination, after which Elder Weaver delivered the charge to a small but attentive congregation.

We most heartily recommend brother Stephens to all brethren of our faith and order.

GEO. L. WEAVER, Moderator.

C. E. JACKSON, Clerk.

M E E T I N G S .

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

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2:00 P. M.

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Meeting every Sunday 10:30 a. m.

ALL WELCOME

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.

**WILMINGTON OLD SCHOOL
BAPTIST CHURCH**

1304 Jefferson Street

WILMINGTON, DELAWARE

All day meeting second Sunday in each month 10:30 a. m. Evening meeting fourth Sunday in each month 7:30 p. m. A cordial invitation to all who love the truth.

J. G. EUBANKS, Pastor.

THE Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every second, third and fourth Sunday at 11 o'clock a. m. in the meetinghouse on Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

THE Middletown and Andes Church has decided to hold its meetings during the winter months at Dickson Hall, Arena, N. Y., instead of at Union Grove.

The Second Roxbury Church will hold its meetings during the winter months at the Mead sisters home, Roxbury, N. Y.

To the above meetings all who love the truth are cordially invited.

GEORGE RUSTON.

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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SEMMA E. CORDER,
 PHILIPPI, W. Va. R. 1.

[THIS book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—Ed.]

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 86. MIDDLETOWN, N. Y., JANUARY 15, 1918. NO. 2.

CORRESPONDENCE.

MEDITATIONS ON THE LORD'S PRAYER.

How often I feel as the disciples did when they said: “Lord, teach us to pray.” How weak and meaningless my words sound when I try to speak or ask for what my heart desires. But sweet is the thought that our heavenly Father knows what we need before we ask. The secret moanings of the heart, that cannot be formed into words, are the prayers he hears and answers. What a mistake when the world takes the prayer the Savior taught his disciples to pray and hands it out to every one to repeat and call it a prayer.

“Our Father which art in heaven.” How much we have to pass through before we can say of a truth, “Our Father.” The Lord must come to us, open our blind eyes, unstop our deaf ears, give us life and light to see what we are by nature, “without hope and without God in the world.” The Savior said, “Ye must be born again.” He is not speaking of a natural birth, for he tells us, “Not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Life is

wonderful in any form, natural or spiritual; none but God can give either. So to him alone we must look for divine life, as we do for our natural life. We are now but natural men and women; we have the life or spirit of man in us; we can understand the things of man, but how can we understand God? for nothing but the Spirit of God can understand spiritual things. So we must possess the Spirit and life of Christ before we can understand the things of his kingdom. How do we get that life? The Savior says, “I give unto them eternal life.” In another place, “It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” This is how it comes. But what evidence have we that the Lord has spoken to us, has implanted divine life in our hearts, that causes the travail of soul, that when the fullness of time appointed by God comes we are born, brought forth from nature's darkness into the marvelous light of God, to breathe the breath of his heavenly atmosphere, to see and understand the things of his kingdom? If we are truly born again, if we are babes in Christ Jesus, we cannot at first see and realize

it. Think how ignorant and helpless a babe is the first few months. Its little mind cannot grasp that it is in a new world. Growth and experience only can teach it that; it feels perfect peace and safety when folded in the arms of its mother. So we, cradled in the arms of our Lifegiver, our Savior, do not realize that we are helpless. There is no fear, we sleep in peace, awake and are fed by his loving hand. How we thrive and grow from the food that is drawn from his precious life and body. As the mother's face is the rising and setting sun to her babe, so the Savior's presence to the new creature in Christ Jesus is all it wants. How chilling are the first winds of doubt and fear. We do not know we have to be taught, and that it is his loving hand that leads and teaches us; leads us in ways we have not trod. Often it is humiliating to the flesh; ways that we by nature would never choose. How unsearchable are his ways; we cannot understand them until it is his will to make them plain to us, as to the disciples that sat at meat with the Savior; when he had opened their eyes they knew him. "And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?" We cannot understand how it all is, we just know our hard and stony heart is warm and every tendril now throbs with life and love. We no longer stand as a dead stone, but we can weep for joy and thankfulness. O how plain and lovely all God's works seem to us; our hope and evidence of God's love for us are so plain, we would not care if the whole earth knew it. So we try to tell some one. How different it sounds when we try it from what we viewed it. It is so little we are sorry we ever tried to tell it. Perhaps I am de-

ceived, and this is not a change of heart at all. I will keep it a secret from everybody, but in my heart I will try to live a christian life. I want to serve God. It is not in form we want to serve him now or to be seen of men; no, no, but it is from the very heart. If we have wicked thoughts it grieves us; if we are cold or indifferent we mourn over it; it is not what we thought a christian life was or should be. How we beg to know if we are children of God. Lord, if I am deceived, undeceive me. The very breathing of our heart is prayer. The Spirit itself maketh intercession for us with groanings which cannot be uttered. We feel that we cannot live a christian life. O no, with shame we are not able to do the work the Lord in his perfect life has done for us; we look away from self and look unto him who is our Savior and Redeemer. Yes, the burden that was laid upon us, the travail of mind we have passed through, is the evidence he has given us that we were the ones addressed when he said, "I give unto them eternal life, and they shall never perish." O what love, to save us when we cannot serve and praise him as we should. But we know how our souls love him; we have to say with Paul, The good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. Now we begin to pray to be led and taught in the way a christian should walk. Now we begin to ask as the disciples did, "Lord, teach us to pray." With what childish fear and trembling emotion we look up and try to utter our Father's name. Yes, heirs of God and joint-heirs with Christ. O what a thought, to be an heir equal with our Savior—his Father and my Father! So now we can say, "Our Father which art

in heaven." It is heaven, the most delightful experience we have ever known, to be brought into his presence, to be enabled to feel his presence, and how he can save such helpless, undeserving sinners as we are.

"Hallowed be thy name." Hallowed and sacred. It is so sacred I hardly dare take it upon my lips. •

"Thy kingdom come." How sure we are, knowing God as we do, that all his chosen ones will be brought in; not one will be lost. He is able and has all power. He says, "I will do all my pleasure." What he says he will do. Just as he was able to melt our hard and stony heart, and cause us to love him, so he brings each and every one in.

"Thy will be done." How glad we are to trust his will and have it done. We know he makes no mistakes. But our will we are afraid to trust; in our shortsightedness we cannot see what is best for us. Had my will and wish been carried out I would still be without hope. I thought I was not old enough; I wanted to have a good time while I was young. There was plenty of time for such serious thoughts when I was older and could not enjoy life so well. The dear Savior willed it otherwise, and I am so glad he did. So gladly we can say, "Thy will be done in earth, as it is in heaven." We well know we cannot enjoy heavenly places unless we are found at the feet of our Savior and our brethren.

"Give us this day our daily bread." When we have once been fed upon spiritual food that comes down from heaven how our souls crave it. It is something we can feast upon only when it is the Lord's will to prepare us for the food. When the Lord appeared unto Jacob in a dream and told him, Behold, I am with thee, and will keep thee in all places

whither thou goest, Jacob said, This is none other but the house of God and this is the gate of heaven. This is the food that all God's children crave, that he will be with them wherever they go and lead them so they will walk in a good and acceptable manner in his sight. We often get disheartened with ourselves when we see what failures we make; we think we might just as well give the whole matter up. Like Elijah, we pray to die. Now, Lord, take away my life. But as he lay and slept (often we get cold and indifferent and sleep), Behold, then an angel touched him and said unto him, Arise and eat. O how delightful to be touched by the angel of God's Spirit and have food set before us that we may eat. How our heart leaps for joy! God only can give it, so thus we pray to him, "Give us this day our daily bread."

"And forgive us our debts, as we forgive our debtors." No one knows how much he is in debt to God until he is shown his nothingness before him. All our best efforts have been but filthy rags. So in viewing our many failures we can only pray, "Forgive us our debts, as we forgive our debtors." Forgiving is not an act of our own; it is like love, a God-given spirit. We do not love because we want to, but we love because we cannot help it. When we hear one of God's children relate the Lord's dealings with him it touches every tendril of our hearts, and our love flows out unconsciously to him. When, on the other hand, we hear some talk of a do-and-live system, telling how they are going to serve God and how they have kept the commandments and now God is under obligation to save them, they wonder why we do not love them. Why do we not? As the old grandma said once, "I can't feel him talk." The same way is forgiveness.

There is true repentance and an imitation. The true repentance comes from God, it has no motive or self in it. When he makes us sorry, and we ask to be forgiven by those around us, every heart feels it, and they forgive us from their heart, and not from their lips. How well I remember when I was shown my exceeding sinfulness before God. I no longer blamed him for not pardoning my sins as I had done before. Before, when I had wept and prayed over my sins, I thought God was unjust not to forgive me and reveal himself to me. I knew I had made lots of mistakes, and had done wrong many times, but there was much good in me still. Poor, blind creature that I was, I had not yet been shown that there was no good in me. The Lord only can show and teach a poor sinner that he is vanity, and less than nothing. When we are left to ourselves we always think we are good. Satan tells us we are better than lots of others. But O when the Lord showed me what my heart was, when he gave me that godly sorrow, that godly repentance that need not be repented of, how different. Like the poor prodigal son, I did not think I was worthy to be called a child. I could only beg, If it is possible, be merciful to me, a sinner; and as he has for Christ's sake forgiven us, we should forgive those that trespass against us. No matter what the injury may be that they have done us, when they come truthfully acknowledging their fault we must forgive them. I sometimes think when we confess our mistakes to each other where we have been tempted, and how the hand of God saved us, or made a way for our escape, we are not only willing to forgive the erring ones, but our sympathy and love are greater than before, knowing how weak and easily tempted the best and truest hearts are.

Then with united hearts we pray, "And lead us not into temptation." What kind of temptation does God lead us into? He does not tempt us to sin. Temptation and trial often express the same meaning. God did tempt Abraham to try his faith. The angel of the Lord said to him, For now I know that thou fearest God. The Lord gave Job into the hands of Satan, notwithstanding his faithfulness. There is none like him in the earth, a perfect and upright man, one that feareth God. Job longed for death while his Savior's face was hid from him. He cried out in his suffering, O that I knew where I might find him, that I might come to his seat. While the stroke was heavy and his complaint bitter, he said, in speaking of God, When he hath tried me I shall come forth as gold. God tries our hearts, and he tries our works, to see of what sort they are. Often in our most bitter trials we are left in darkness so dense we cannot see and understand that it is a trial from God's hand. We think that such trials, such heart wounds as these, are certainly not found where he leads, and instead of the soothing presence of our Savior, Satan with all his craftiness comes to us, as he did to our Savior when he was in the wilderness and hungry, and said to him, If thou be the Son of God, command that these stones be made bread. Now, if you are a child of God, rejoice in this sorrow, rejoice in tribulation, make bread of this and feast upon it. O what a soul-trying argument. How delightful it is to be made to know and feed upon the presence of our Savior, who is that bread which came down from heaven. But how it tries the heart and soul to be taught as the Savior said, that man shall not live by bread alone, but by every word that proceedeth out of the mouth of

God. The children of Israel had to be humbled and tried, to see whether they would keep his commandments or not. (Deut. viii. 2.) Hezekiah was a good king, but God left him to try him, that he might know all that was in his heart. (2 Chron. xxxii. 31.) Paul said, I know both how to be abased and how to abound. Jesus has been humbled and brought low. He knew how to abound, that means to be in great plenty. So God does not only try his people with sickness, poverty and disgrace, but with plenty (riches). If God blesses us with plenty and we humbly and unassumingly possess it, and use it to the honor and glory of God, we are blessed indeed, both spiritually and naturally. When we see brethren who have stood through poverty, trials, riches and honor unmoved from the humble path of duty, we say, There is a plant of the Lord's right hand planting. James said, Blessed is the man that endureth temptation, for when he is tried he shall receive a crown of life, which the Lord hath promised to them that love him. The Savior walked through every temptation, and by his walk and example taught his little ones how to walk. When he fed about five thousand with five barley loaves and two small fishes it was such a miracle they said, This is of a truth that prophet that should come into the world. When Jesus, therefore, perceived that they would come and take him by force to make him a king, he departed again to a mountain himself alone. (John vi. 14, 15.) How hard it is at all times to follow that example, when we see where we could have prosperity, fame and position, our family could be surrounded with pleasures and luxuries we in our love so long to see them have. To put all aside and go patiently about doing that only that our heavenly Father

has commanded us to do, looking to him for all things, causes us to be bowed and humbled before men all our days. The world cannot understand it, and they think we are foolish.

"Boast not, ye sons of earth,
Nor look with scornful eyes;
Above your highest mirth
Our saddest hours we prize.
For though our cup seems filled with gall,
There's something secret sweetens all."

That sweetness is only given in humble obedience to our Savior's commands. Whenever we seek the company and applause of this world we are doing that which our Savior never did. Paul, in writing to the Corinthian brethren, said, Ye cannot drink the cup of the Lord and be partakers of the Lord's table and the tables of devils. Whenever we do not walk honestly and uprightly before all men, as the children of God, we are punished for it. The Savior suffered all we ever could by poverty. He was clothed with our flesh, he suffered pain, hunger, humiliation and sorrow just as we do, he knew what it was not to have a place to lay his head, he knew how trying and often humiliating is poverty, he no doubt saw how pleasant it would be to be known as owning kingdoms of this world; but to all this Jesus said, Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Every heart that has been made honest by the grace of God, and to know its inability, its helplessness to battle and resist the subtle traps of Satan, prays to be led not into temptation.

"But deliver us from evil." We have to pray for God to deliver us from evil, for we may be deceived. We cannot see and always discern what is evil. We know this: what is not for Christ is against him, so anything that does not agree with Christ and his teachings is

evil, no matter how plausible or innocent it appears. Solomon prayed for an understanding heart, that he might discern between good and evil. So we should want to shrink from every evil that will lead our minds from Christ, and keep ourselves aloof from every person that would dare to bring reproach upon his name. Paul said in writing to the Philippian brethren, For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction. Leaning on the armor of light, let us walk honestly as in the day, not in rioting and drunkenness, not in strife and envying, but ever be found providing for honest things, not only in the sight of the Lord, but also in the sight of men. If we be stumbling-stones let it be as our Savior, to them which stumble at the word, being disobedient.

“For thine is the kingdom.” How can we tell those of Christ’s kingdom? The Savior says, Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. In another place he stretched forth his hand toward his disciples and said, Behold my mother and my brethren, for whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother. He was not speaking to the world, but to his disciples, those who had been taught of the Father. No one else can do the works of God. God is able to raise up a kingdom out of the base things of this world. He chooses out of every nation, kindred, tongue and people, the coarse and untrue, high and low, rich and poor. But after he leads and teaches them they are made honest, fountains made pure, consequently they turn from their old haunts

of wickedness and take no more pleasure in such. The fountain no longer brings forth impure water, for it has been cleansed. How lovely it is to see those who give evidence by their walk and talk of being cleansed. Perhaps they are not ornaments to the society of this world; they cannot talk fluently on the topics of the day, but they can say such sweet things in their own homely language of the heavenly kingdom; that is the only school they have been taught in. How sacred they hold that knowledge! They will not allow any one to change it or teach them any other way, knowing it came from the Teacher who teaches the best, the right and the only way. When we see their honest, unfeigned simplicity in serving God, we no longer care for their slow speech and stammering tongues; we are willing to bear with their infirmities (not vices), seeing they possess the image of Christ in their faces.

“And the power.” How will every heart that has been taught of the Lord know he has all power? He alone is able to open up our poor, dumb minds and make us talk or proclaim his glory. He can take all boasted strength from us, bring us down in the dust to mourn over our nothingness before him. If we ever do right, or walk acceptably before God, he deserves all the glory forever. How can we be submissive, or say amen to all sorrow and losses this life is heir to? When our loving Savior comes to us, draws the robe of his own weaving more closely about us, shows us that we have nothing to fear—“It is I, be not afraid,” then we can be still and wait until he reveals all his purposes. We may love a person, but we cannot sympathize with him in his troubles until we have suffered. Often I think of the lonely days I spent while keeping house for my fath-

er after my mother's death. My school-mates and young companions often came to visit me to show their love and sympathy. They would say, I do not see how you stand it. What poor comfort to a broken heart that is suffering a loss not of its own choosing. How could I help myself? I longed for sympathy from a heart that understood how it was. After awhile a young lady came to teach our school and boarded with us. She told me that her mother was dead and that she, too, had kept house for her father. One evening after we had finished our work we took a walk out in the twilight and told each other how our mothers died. I told her of the long days and nights of anxiety we spent watching by my mother's bedside, and after we found she could not live I often knelt by her bed and caressed the sweet, placid face that would soon be taken from us forever, and how my eyes were like fountains of tears; but when the time came, and I saw the life actually leaving her body and her loving heart stilled forever, then I knew that I had never understood, never dreamed what it would be. I had never known grief too deep for tears before. I stood like stone, bereft of speech, while the awful truth closed in about my heart. When I had told her thus far I stopped for lack of words. She took me in her arms and said, "O I know," and our tears expressed the grief our words failed to explain. We may love our Savior, but we can never have holy, sacred sympathy and companionship with him until we have suffered. Had we never known grief and suffering so great that we were made to shrink from all human eyes and try to pray to God alone, we could not have appreciated the Savior's suffering in the garden of Gethsemane. He withdrew himself even from his faithful

brethren, not because he did not love them, but they could not give him the strength that he had to have to bear his awful suffering and humiliation. We cannot taste anything that he before us has not suffered. He suffered with and for the guilty, and was nailed to the rugged cross between two thieves, yet there was no guile found in his mouth. It was not because he had unconsciously walked with the guilty, but because our heavenly Father so willed it. We only question God's ways when we in our ignorance cannot understand them. We know that if it were God's will he could remove every burden, turn every curse into a blessing. If not, we still have the loving companionship of our Savior, who went bowed under his heavy load all his days, patiently doing his Father's will, knowing his kingdom was not of this world. So if we can but have his loving peace and presence with us we can say to it all, Amen.

SUSIE L. BLOOMFIELD.

ST. JOSEPH, Mo., Feb. 15, 1896.

TEHUACANA, Texas, Nov. 28, 1917.

DEAR EDITORS:—I have had a mind for some time to write a few lines for your perusal, but have refrained, fearing the impression might not be from the proper source, still I have not been able to get rid of the impression to write, and I am made to cry as one of old when he was told to cry, and he asked, What shall I cry? and the answer came to him, Cry that the people are as grass, and further on he says they are grass. Now if they are grass, what power have they to change their condition? The human children are just as passive in the hands of the eternal God as the grass in the hands of the farmer, and can no more resist the power of the Spirit of God than the grass

can resist the power of the man when he drives into his meadow to mow it down and convert it into hay. After it is cut down it has no power to save and preserve itself. Just so with the dead sinner; when he is cut down he has no power to rise and walk in newness of life without the power of God. It takes the power of man to take up the grass and protect it, and it takes the power of God to take up the sinner and house him from the storms of trouble of all kinds through this sinful world and lead him safely home in the bright beyond. When the Sun of Righteousness shines in the heart of the individual he withers just as the grass and the flower of the grass. So the good works of man wither and fall away. I have heard some who claim to be Primitive Baptists say that after they have been regenerated and born of God it is left with them to work out their own salvation with fear and trembling, and they can work it out at their own option and receive a blessing, or they can neglect it and miss a blessing, but I understand that every blessing I ever have or ever will receive in this life and the life to come was treasured up in the mind and wise purpose of the eternal, all-wise God that rules and disposes of all things as seemeth right in his own sight. If I could do anything that would deprive me of one blessing, that blessing which God purposed for me would be lost, for no one else could inherit my blessing, neither can one receive the chastisements of another. I believe my life and yours and every life were marked out in the annals of eternity, and there is no changing it, yet I believe that man is condemned for his wrongdoing. While it was transgression against the law that God gave Adam, I do not believe Adam could have failed to transgress any more than I believe Christ could have failed

being crucified, for I view Adam a figure of Christ. Some say Adam was able to stand but liable to fall, but I contend that he was sure to fall and unable to stand. I or any one of the Adam family is just as able to keep from sinning to-day as Adam was at the time he transgressed. When God gave Adam the law, if he had spoken from a sovereign standpoint Adam could never have transgressed, but God spoke from a law standpoint, and God being amenable to no law, being above all law, he could give Adam a law with the purpose of its being violated. Without a violation there would be no salvation, and without salvation there would be no glorification. I hear a great many people say there are many things transpiring contrary to God's will, but viewing God as I do as a sovereign, eternal, all-wise God, who speaks and it is done, commands and it stands fast, and has a purpose concerning all things, times and events that take place here in this time world, I understand that there was a time, if we should call it a time before time began to be numbered by man, that there was not anything in existence but the one eternal God, and he having all power, there was not anything that could exist contrary to his eternal will and purpose.

Well, I will stop here, asking you to pardon all imperfections in this poorly composed article, for it is written by a very poor, imperfect old sinner. I truly hope and trust the editors and contributors may be spared with long and useful lives to fill the columns of the good old family paper, the SIGNS OF THE TIMES. May God bless us all with the richest blessings according to his eternal will, is the prayer of one of the least, if a child at all. If saved, it is by grace, and grace alone.

You will find inclosed a post-office order for two dollars to pay for the SIGNS for the year 1918, for I do not feel like doing without it what little time I have here in this sin-cursed world. I say what little time I have, because I know according to nature I have not long here, for I am nearing my seventy-third birthday. Farewell.

J. H. BOZEMAN.

THE FREE GIFT.

"For the judgment was by one to condemnation, but the free gift is of many offences unto justification."—Romans v. 16.

How grand is the bountiful mercy and far-reaching power of God declared through the above Scripture! Sinners with a multitude of sins are rescued from the power of death and justified, notwithstanding their mountains of sin. To human minds this seems unreasonable and outlandish. Finite minds cannot comprehend the great condescension of our God to his chosen people, or the disparity shown in the text: that for one single offence, and that offence somewhat mitigated in favor of man because of Satan's interference with the affections of the woman, all the unborn nations should fall under the curse of death, without a single exception, and that the free gift should fall upon many whose offences were many and great, displaying the mighty power of grace through the Lord Jesus Christ. Briefly stated, just one transgression sunk a world of unborn human beings into the pit of death, but the free gift is given unto millions irrespective of their numerous transgressions. Though their "sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isaiah i. 18. Though death holds a firm grip over all the sons of Adam, yet how much more shall the blood of

Christ deliver the chosen vessels from the grasp of Satan unto the glorious liberty of the children of God. When mortals are led to behold the manifold beneficence of God to unborn, undeserving sinners, dead in sins, the cry of grace, grace, looms up in their hearts, and they are made to taste of the wonders of the free gift and the powers of the world to come. It is always supposed that a gift is free; that is, not in exchange for something valuable, but altogether one-sided. A gift bestowed upon a person often signifies that the donor has love for the receiver, which would indicate that the gift was free. The apostle uses the phrase, "free gift," clearing all doubt from our minds of any meritorious work on our part. No carnal reason can be given why God loved sinners when they were dead in sins. The fact is that God did love his people when they were dead in sins, and did quicken them together with Christ, and did raise them up together and made them to sit together in heavenly places in Christ Jesus, for the very purpose "that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus." Surely the "free gift" manifests the exceeding riches of his grace. No saint moved by the Spirit of Christ can crave anything better than redemption through the blood of Jesus, and no better way to receive the knowledge of the free gift than through the channel of faith and grace. Having faith and grace we have hope, the free gift, and all things belonging to the household of faith. Love and mercy were stronger than death, the work of the devil, so that many offences, as it were, brought complete justification. Just so, according to Scripture, the wrath of man and the work

of the devil shall all finally praise the Lord Jehovah.

All for the saints,

J. F. BEEMAN.

TIAWAH, Okla., August 13, 1917.

THE SURE MERCIES OF DAVID.

IF it were not for the mercy of God not one lost sinner could ever be saved. Saints of old understood God's manner of saving poor, helpless creatures, and in songs of praise they exclaimed again and again, "His mercy endureth for ever." (2 Chron. v. 13; vii. 3; Ezra iii. 11; Psalms cvi. 1; cvii. 1; cxviii. 1; cxxxvi. 1; Jer. xxxiii. 11, and other places.) By intuition we all know the import of the word "mercy." However, the literal meaning may make it stronger to our minds. Mercy means a disposition to overlook injuries, to treat an offender better than he deserves. This meaning exactly suits the condition of poor, lost sinners who are altogether unrighteous in the sight of God, and are also unrighteous in their own eyes, by the teaching of the Spirit of God. David in full faith of God's promises said, "Surely goodness and mercy shall follow me all the days of my life."—Psalms xxiii. 6. It seemed to be plain to all the primitive saints that the only claim or plea that they could bring before God was through mercy, for justice had consigned them to destruction, and only the longsuffering of God had stayed the penalty that hung over them. Knowing that justice and judgment are the habitation of his throne, (Psalms lxxxix. 14,) their only hope of deliverance was through mercy, and mercy alone. Believing that the mercy of God only could reach them, they were emboldened to sing, "Thy mercy is great above the heavens."—Psalms cviii. 4. Also, The earth, O Lord, is full of thy

mercy. Also, With the Lord there is mercy, and with him is plenteous redemption. Also, The Lord delighteth in mercy. (Micah vii. 18.) God's mercy is great, abundant. (1 Peter i. 3.) His mercy is before him always, because, "Mercy and truth shall go before thy face."—Psalms lxxxix. 14. Guilty transgressors cannot be cleared through justice, except through Christ their Head; neither can their cry come up to God for mercy, only through Christ their Mediator. God, to meet all requirements in the glorious kingdom of grace, hath raised his Son up as being the "sure mercies of David." In him mercy and truth are met together, righteousness and peace have kissed each other. Being the King of righteousness and the King of peace, he can and does exercise mercy to all the saints. He gathers his saints, for he has power over all flesh to give eternal life to as many as the Father gave him. He cries, through the prophet, With great mercies will I gather thee. God is the Father of mercies and the God of all comfort. (2 Cor. i. 3.) God is rich in mercy. (Eph. ii. 4.) Under the law covenant the mercy-seat set above the ark of God that held the testimony was very important. It was made of pure gold, and the two golden cherubims spread their wings facing each other, over the mercy-seat. There God commended with the High Priest from above the mercy-seat, from between the two cherubims, of all things given in commandment for the children of Israel. These commandments must come from over the mercy-seat, thus signifying that it was only through God's mercy that even a carnal commandment could be delivered to the children of Israel. Through mercy salvation was wrought for all the chosen vessels of mercy afore prepared unto glory. Ac-

ording to his mercy he saved us, and not according to any other way. (Titus iii. 5.) It is through mercy that it is made known unto us what God has done for us through the death and suffering of Christ. God is still merciful, and he makes sinners cry in the anguish of their souls, God, be merciful to me, a sinner. How consoling to think, Though I am a sinner, God is merciful, full of mercy. O what a stronghold for poor worms of the dust. May songs of praise rise up in our hearts and ascend to the Father of all our mercies.

In hope of immortality,

J. F. BEEMAN.

TIAWAH, Okla., Nov. 27, 1917.

TIAWAH, Okla., Nov. 17, 1917.

DEAR EDITORS:—I am sending you some verses which you may publish if you think they will make good reading. I have made no attempt at rhyming, the subject matter was the all-important effort of my mind in writing them. The peculiar language of the apostle in regard to the angels in the first chapter of Hebrews has engaged my attention for several years. The fourteenth verse has been the most absorbent to my mind, perhaps from the fact that I have never seen the views of my brethren on the subject. While the word "angel" means messenger, and it sometimes refers to the gospel minister, yet I think in this verse, as well as in the sixth and seventh of the same chapter, it means a heavenly messenger, a spirit, not discernible by the natural eye. I do not want to attempt to portray the heavenly angel as worldly religionists do. There are many places in Scripture where angels are spoken of, and where they appeared to the children of men. In some places where they have come eyes had to be opened before they could be seen. We cannot stretch our

imagination so that we can tell what an angel is, for we cannot go any farther than the Scriptures will warrant. God "maketh his angels spirits." An angel is a spirit. The Scriptures do not tell us what a spirit is, neither can any man tell us. The Scriptures do tell us what a spirit is not: A spirit hath not flesh and bones. We are taught by inspiration that natural eyes cannot see a spirit, or spiritual things. We must conclude that a spirit is not of nature's creation, and I doubt if we have the right to use the word "creation" in relation to a spirit. Jesus, in speaking of these "little ones" that trust in him, says, "For I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."—Matt. xviii. 10. It seems evident to me from the reading of the Scriptures that in this chapter (Hebrews i.) the angels of God spoken of are not men, but spirits sent from God to men, sent to the "elect," or "sent forth to minister for them who shall be heirs of salvation." Heirs of God are "made heirs according to the hope of eternal life."—Titus iii. 7. Heirs of God are the elect, "the poor of this world rich in faith, and heirs of the kingdom."—James ii. 5. These heirs of God have a joint-heirship, and that is with their Elder Brother; then it is no marvel that God should be careful about their calling, their keeping and their glorification. When saints by the power of God are made to see the "beauties of holiness" they willingly and gladly sing the good old song:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!"

In hope of immortality,

J. F. BEEMAN.

**“LET ALL THE ANGELS OF GOD
WORSHIP HIM.”**

(Hebrews i. 6, 7, 14.)

The angel of the Lord came down
To view the trees of righteousness,
That grow in the garden of God;
He sees their grace and godliness.

The angel of the Lord came down
To purge the trees of dross and sin,
That they may show forth righteousness
In the name of the child Jesus.

The angel of the Lord came down
Unseen by nature's eye that sleeps;
He is like a spirit to man
Who dwells among the dead on earth.

The angel of the Lord came down;
He hovereth near the saints of God,
To bind them in a sheaf of gold,
That they may sing a song of praise.

The angel of the Lord came down,
A spirit sent from God to man,
To minister unto the man
That God shall call by grace divine.

The angel of the Lord came down
To those freed from sins eternal,
Who still hold the poisons of sin
All within their poor, feeble frames.

The angel of the Lord came down
Among the trees, a flaming fire,
To guard the holy way of God
For saints that pass the shades of death.

The angel of the Lord went up,
As a great shout from earth is heard,
And as the trump sounded on high,
Proclaiming victory over sin.

SHOCK, Ky., Nov. 12, 1917.

DEAR EDITORS:—I am sending you a good letter written by brother J. S. Turner, of Louisville, Ky., which you may publish in the SIGNS if you think proper. I have not his consent to send it, but feel sure it will be well with him. I have read it often with interest and comfort; it is so explanatory, so much said in so few words. This is a time of great need with the Lord's little children. Great care should be taken both in speaking and hearing, and also great forbearance. Especially we preachers should strive to

make straight paths for our feet, lest that which is lame (deficient in understanding) be turned out of the way. Also in meekness let us instruct them that oppose themselves.

Yours in tribulation,

W. J. MAY.

EPHESIANS I. 5.

“HAVING predestinated us unto the adoption of children.”

Parents cannot adopt their own children, for the reason that they are their children already, hence they cannot be adopted by them; but persons can and do adopt alien children by processes of the court, and those wishing to adopt make application to the court, and when all the requirements of the court are complied with the child is adopted, and then the adopted child shares in the estate of its foster parents the same as a child born to them. Therefore, as what God doeth is forever, and he having predestinated and adopted his children, it follows that their inheritance is made sure, which inheritance is life eternal and immortal glory, all to the glory of his grace. Predestination, as I understand it, when reduced to its final analysis, is to determine beforehand, and I conclude that every person is naturally a predestinarian. Who is it that performs an act without first determining to do it? and this applies to the smallest as well as the largest actions. What kind of conditions would exist if persons proceeded without predestinating or determining their acts? All would soon be confusion and chaos. The world at large appears to scare at the word “predestination” more than at the meaning of the word. In fact, they appear not to realize what the significance of the word is, and to have natural aversion to it. God's people comprehend and

appreciate it, and live, hope and trust by and through it. Chosen, predestinated and adopted, according as he hath chosen us in him, &c. As a great rock in a weary land, his almighty arms beneath us; are not his people secure? The Baptists have always earnestly contended for what they felt to be Bible teaching, and this truth will hold. This is a time of great stress; death and destruction have almost encompassed the world, and it is impossible to forecast the future; but we know the all-wise God rules, and all else may fail, yet God and truth will prevail, and to him be all praise. Let us humbly bow to his will.

Dear brother May, are the foregoing deductions correct? Your kind reply to my former questions on "They have washed" I forwarded to Elder Sawin, and wrote him that you regarded him somewhat as your "straight edge," and said this being the case, to use a military term, he might "censor" it. This he did, and said he agreed with you in the interpretation. As in unity there is strength, I take it you are correct.

Your brother in hope,

J. S. TURNER.

ARDMORE, Tenn.

DEAR BROTHER LEFFERTS:—Through the tender mercies of the covenant-keeping God, who works, not some, but all things, after the counsel of his own eternal will and purpose, this poor sinner, saved by grace if saved at all, finds himself trying to talk to you again on paper, and I hope you will excuse me for troubling you so often, also for calling you brother, for I know for us to be brethren in the Spirit of the case God must be our Father and Jerusalem our mother. I mean Jerusalem above, that is free, which is the mother of all the children of God.

Sometimes I have a sweet hope that God and Jerusalem are my Father and my mother, while at other times my hope is almost gone; it seems to be hope against hope. Dear brother, I have just had the sweet pleasure of reading the March number of the dear old SIGNS, and if not deceived, I dearly love the doctrine advocated by the editors and contributors. I feel I want to tell you how much I enjoyed your article on 2 Thess. ii. 11, 12. That is what I believe, dear brother, and if that is not the truth I am frank to confess that I do not understand one thing about it, which I may not, but as you said to me in your first letter, all the strength and knowledge I have are in Israel's God, hence it must all be a divine revelation from him, for we read that Paul with all of his learning and worldly wisdom received the knowledge of God by divine revelation. He said, I neither received it of man, nor was I taught it, but by the revelation of Jesus Christ. Then Peter, with all of his ignorance, was taught it the same way, for when the Lord Jesus Christ asked the people, Whom do men say that I am? they said, Some say one thing and some say another. Then he turned to his disciples and said, But whom say ye that I am? and Peter said, Thou art the Christ, the Son of the living God. Jesus answered and said unto him, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church: [not churches, no, no, but my church] and the gates of hell shall not prevail against it." So, my dear brother, these strong delusion men may try to put all the slats they can in the gates, but our God has said that they shall never prevail against his church.

I am glad that I believe in a God that absolutely did predestinate, not some, but all things, before the foundation of the world, and that he rules and controls wicked men and devils to accomplish his grand purpose. I very well remember the time when I first professed a hope in Christ, if I am not deceived, and joined the Missionary Baptists, and had been with them hardly twelve months when they began to charge me with being a "Hardshell," but I had never seen these people they styled as "Hardshells." I was married long before I had the pleasure of meeting or hearing a Primitive or Old School Baptist preacher, so we see it was the strong delusions of the Missionaries that carried me away, or tried to delude me, but I had a sweet revelation, as I humbly hope, in a night vision that Almighty God showed me his church that the gates of hell shall not prevail against. I united with this church twenty-eight years ago the first Sunday in this month, and have never doubted it being the church of Christ, but O, I have had so many doubts and fears about myself. I believe the Primitive Baptists have the true doctrine, but it may be that some of us handle the doctrine wrongfully. Now, my dear brother, I can understand your writings on almost everything I have noticed over your signature, and also agree with you in most all, and I say, with due respect and I hope brotherly love and christian fellowship, that I have read and reread your editorial on the subject of the resurrection, and I do not think there is much difference in us. You present a thought in it that is just with me, only expressed in a different way. You say the head, which is Christ, cannot rise without the body, which is true. I have often said from the stand that when Christ came up out of the narrow limits

of the tomb he brought up each and every member of the bride at the same time and by the same power. You say that the dear children of God will be made and fashioned like unto his (Christ's) glorious body, which is a glorious thought indeed. You know David said, When I awake, then shall I be satisfied with thy likeness, and so my thought is, that when all the children of God awake with the image or likeness of the Lord Jesus Christ they will be satisfied, and I think that is your thought. My dear brother, my prayer and heart's desire is that it may be God's will and purpose that you and Elder Ker live long to wield the pen of ready writers to the comfort and edification of his dear little ones, for if I know my poor heart I do love you both, also all the dear brethren and sisters who write so many good articles, while I only get to read them now an then. Some of the brethren and sisters of some of the churches I try to attend take the SIGNS. In old Antioch Church, at Elkmont, Ala., where I go once a month, two of the sisters take the paper.

In conclusion, I want to say that my prayer and heart's desire is that the good Lord may be pleased to give us all of his sweet Spirit to keep us in the right way, and that all may be found walking worthy of the vocation wherewith we are called. Remember this poor sinner at the throne of grace when it goes well with you. I hope you will pardon me for intruding on your precious time. Do with this as you think best, and all will be right. Brother Lefferts, I would surely appreciate a private letter from you at any time you may have a mind or the time to write.

As ever, yours in a sweet hope,

D. T. LEONARD.

RISING SUN, Md., Sept. 30, 1917.

DEAR EDITORS:—I am sending check to renew the SIGNS OF THE TIMES, which is a little over due. I feel as though I would be at a loss without it, as it contains all the preaching I get, for my hearing is so poor that I get very little preaching from the pulpit. We have a faithful pastor, Elder J. G. Eubanks, who comes to us at Rock Springs, Pa., once a month filled with the precious words of the Savior: I am the way, the truth and the life. In him all fullness dwells; he rules in righteousness, mighty to save. I feel that it is presumption in me to try to pen a line for the SIGNS, but we read, They that feared the Lord spake often one to another, and a book of remembrance was written. I know there is nothing in me, that when I would do good, evil is present. I write many letters in my mind, but when I take my pen in hand all I want to say is gone, which goes to show we can lay nothing up; the storehouse is empty unless the Lord puts it in the mind and writes it in the heart. The heart is deceitful above all things and desperately wicked; who can know it? I have been interrupted several times by friends calling to see me. O what is in me to merit esteem? for I feel myself nothing, and less than nothing, and vanity. When I meet the brethren and sisters they look so peaceful and lovely I think if only I could be like them; and when they tell of their trials I feel that we all have to pass through trials and tribulations to enter the kingdom; where there is no cross there is no crown. There are so many gifted writers, all so good, but I do not have language to express myself. All hail the power of Jesus' name, for there is no other name under heaven that can save poor, lost sinners. He is the author and finisher of our faith,

and without faith it is impossible to please the Lord. Blessed be his name.

I felt after the association at Welsh Tract, Del., that I wanted to write a little letter to express my feeling of gratitude toward the brethren and sisters for their great kindness to the friends who visited them and the love they showed to one another. I felt I could never repay them, but the thought came to me, The Lord had a hand in it, and he will repay, for he has promised to be with his people to the end of the world—their earthly pilgrimage. Our little band of brethren and sisters at Rock Springs are at peace and unity, each esteeming others better than themselves.

This is like the writer, full of mistakes. I am very nervous at times, and it is hard for me to read or write. Write on, dear brethren and sisters, for the weaklings of the flock need the sincere milk of the word; we are only babes in Christ.

I am making this too lengthy; please cast the mantle of charity over it and do not crowd out better matter by publishing it. With love and fellowship for the children of the Most High. His watchful eye, that never slumbers nor sleeps, is over them, guiding and keeping them to the end of their mortal pilgrimage, and he will crown them his at last.

SALLIE E. LOWE.

BELMONT, W. Va., Sept 2, 1917.

DEAR BROTHER LEFFERTS:—It has been on my mind for some time to write you a few lines to let you know how much I enjoy reading your editorials. It made me so sorry for you when you wrote how you sat up at night and wrote after your little children had been put to bed. No doubt you were tired and weary, but there was One who was able to strengthen you

and he did. He has promised to be with his children in their troubles, and he will not forsake them. If I could only write as some of the brethren and sisters do I would write often. I am like the poor widow who cast into the treasury. Many, of their abundance cast in much, but she of her penury cast in all she had. So I will cast in my little mite, and you can do as you think best with it. I think that Elder F. W. Keene wrote such a grand article in the SIGNS of August 15th. He spoke of the rich and the poor, and referred to Proverbs where it says that the poor is hated even of his own neighbor, but the rich have many friends. How true it is that the poor are hated and the rich have many friends. I never had much of this world's riches, and I have been slighted many times because I am poor. I never wanted fine clothes, for my Bible says that women professing godliness should dress in modest apparel. There is one garment which, if I am permitted to wear, is worth all the fine clothing in the world: the robe of righteousness that is washed and made white in the blood of the Lamb. Our blessed Savior was poor; he said, The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head. Lay not up treasures on earth, where moth and rust doth corrupt, and thieves break through and steal, but lay up treasure in heaven; for where your treasure is there will your heart be also.

Now, dear brother, I will bring this poorly written letter to a close, and if you see fit to publish it correct mistakes. May God be with you, and may you long be spared to feed the little ones, and if we never meet on earth, may we meet around the throne of God, where all will be joy, peace and happiness.

I am sending you a letter from Elder

J. W. Linn, which I think worthy a place in the SIGNS.

Your sister in hope of a better world,
ELIZABETH PHILLIPS.

FAIRMONT, W. Va., Feb. 15, 1916.

DEAR SISTER PHILLIPS:—I have neglected to answer your welcome letter, and hope you will pardon my delay, as I thought I had written to you. We are as well as usual, and I hope you are well. Dear sister, we are in this world of sin and sorrow, and the world is very busy, as they claim, in helping the Lord along with the plan of salvation, but it is all in vain, for the Lord needs no help. He beheld from heaven, and of the people there was none to help, so his own arm brought salvation unto him, and his own righteousness it sustained him; so you see then there was none to help him. Now look how fast the world is going, as they claim they are saving souls, or helping the Lord to save them, but I am afraid they are making of them proselytes that are two-fold more the children of hell than themselves, for Christ Jesus is the Savior, and not only a part of a Savior, and the people a part also, and it does not take both to make a Savior, for he is a complete Savior without their help. It seems that they want to rob the Lord of his honor, and take it to themselves; but the Lord will not give his glory to another, for he alone shall save his people from their sins. They are his people, because they were chosen in Christ Jesus before the world began; his name was called Jesus, and he shall save them from their sins. Not try to save them, and in many cases fail on account of their not letting him save them, but he shall save all his elect. So he became their Savior, and he needs no help from the children of men. Thine they were, says the dear Savior, and thou

gavest them me, and I have kept them. When he shall deliver them up to the Father, then time shall be no more.

JAMES W. LINN.

INDEPENDENCE, Mo., Dec. 25, 1917.

DEAR EDITORS:—My subscription expired the 15th inst., and I should have renewed sooner, but on account of age and affliction I failed to do so. I have wanted to send one more little mite to the editors and correspondents of the dear SIGNS, but for several months I have been as one dead to all spiritual things. Through the lonely days I try to ask for a return of the sweet seasons of peace which were sometimes mine in the past. O Lord, restore to me the joys of thy salvation. Now as the shades of night gather around me I feel sadder than usual. A friend and neighbor died suddenly this morning, one who had many times provided a way for me to go to where my kindred (I hope) meet to worship a complete Savior. His wife is a dear sister in the church. The sorrows of others bring my own great losses afresh in my mind. The twenty-first of June a dear sister died, and now I am the only one left of father's family of eleven children, and I am nearing my seventy-ninth birthday. None but God can know how sad I felt when I turned from that newly made grave to go back to my lonely home, where I was left a childless widow in March, 1902; but, blessed thought, there is a home where no one is ever left alone.

I have read the two December numbers of the SIGNS through during the last twenty-four hours, several pieces twice. There seems to be something more precious each time I read them. Many of the writers tell of sorrows and suffering, but the everlasting arms have been their

support, for salvation is in and of the Lord in all things.

When I commenced this I thought to mention some names in the last number of the paper, but suffice it to say each letter was good, yes, very good, and I have again read the last two editorials, and felt in my heart that they alone were of value that cannot be counted by dollars and cents. Do not let this crowd out any other one's letter.

The old stranger,

LAVINIA MORGAN.

CLINTON, N. J., Oct. 29, 1917.

DEAR EDITORS:—Please find inclosed two dollars for the SIGNS; it is very precious to me, and good company. I am in my seventy-fourth year, and not able to get out very often to meeting, which makes me feel very sad, and I wonder why I am deprived of my greatest enjoyment. It is a wonderful privilege to be within walking distance and to meet with the dear people of God. I feel that I am of but little use, either in the church or in the world, but I cannot bear the thought of being deprived of the company of the dear Old Baptists while this mortal life shall last, still how far I am from being worthy of such company and such fellowship. My heart says, Hinder me not, ye much loved saints, for I must go with you. Elder Vail comes to our house and preaches for us, and it is very comforting to hear him. He is a dear old father in Israel, and I love to have him come whenever he can.

In hope of a better world,

(MRS.) A. J. DEMOTT.

CHANGE OF ADDRESS.

L. E. SKINNER has changed his address from Cement, Okla., to Rush Springs, Okla., R. 2, Box 37.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1918.

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.***ROMANS XIV. 7.**

"For none of us liveth to himself, and no man dieth to himself."

So closely and intimately are the spiritual lives of all the children of God interwoven one with another that there is no room for selfishness in all the kingdom of God. This is the result of the truth that Jesus is the life of all his people, that they, through the work of regeneration, are made partakers of the divine nature. Jesus' life and Spirit flowing through each subject of his grace makes them all members of his one body. This being so, the health of each member has its influence on all the other members of the body. Also this makes them so that none is independent of the others. In church government it has always been a principle of the Baptists that each church organization is its own adjudicator in matters pertaining to its own order or discipline. But, even so, any action taken by a church with reference to some matters within its own borders cannot help but have its effect upon the sister churches with whom that church may bear relations. The gravity of that effect will depend upon how serious the matter in which the action is taken. For instance, suppose a church is without a

pastor and is considering the call of one. Now, it is quite evident that none of the sister churches have a right to dictate, perhaps not even to suggest, in a matter of this kind; yet no one will deny but that the sister churches' will be affected by the decision made; that is, whoever is called as pastor to the one church will be expected to visit from time to time the sister churches. How important, therefore, that the pastor called to the one church be a gift acceptable to the sister churches bearing relations with that church. We simply use this as an illustration to show that when we talk about the independence of individual churches we should not lose sight of the interdependence of the several churches, and that what affects one has its inevitable bearing upon all. Neither the true christian nor the true christian church can afford to live for self alone. Selfishness turns in upon itself and most certainly degenerates its victim. The highest life, the most noble and the best, is that life which is spent in the service of others. This is infinitely true in the kingdom of God. The acme and perfection of this highest, best and noblest life is seen in the life of Jesus himself, who lived not for the gratification of self, but that he should lift up his people. He says himself that he came down from heaven not to do his own will, but the will of his Father who sent him. Had he been selfish he would have remained in glory with his Father and never have humbled himself to the ignominious death of the cross. On the other hand, he descended into the poverty and degradation in which his people were dead, he took all their sins upon himself, he was tempted in all the temptations to which his people are subjected, he was with them in all their weakness and helplessness.

He says the Son of man came from heaven not to be ministered unto, but to minister. When we consider Jesus in all his humility and utter lack of self-love, his infinite and holy service to the uplifting of his people, it ought to make every true christian and every true christian church utterly ashamed of their selfishness. Jesus is in us just to the extent that we forget self and live for the service of our brethren. Paul found his highest joy in spending and being spent for his brethren. God's people of the present day have found the key to really celestial lives when they can immolate self in seeking the welfare of their kindred in Christ. This kind of living has its reward within itself. Truly it is better to give than to receive. Paul, in writing to the brethren at Rome, was addressing those who were of the same faith and hope as the brethren he had left in the city of Jerusalem, while the ones were Gentiles and the others were Jews. The traditions in which the Gentile brethren had been reared were different from those traditions and customs in which the Jewish brethren had been brought up. Since nothing is more persistent than nature, it was but natural that even after these brethren had been brought, by the grace of God, to the knowledge of the truth, some of those natural ideas and customs to which they had been used all their lives should cling to them. None of us get entirely free from the graveclothes as long as we are in the flesh, but some are freer from them than others, owing to the degree in which grace has established them in the perfect doctrine of God. Now, the Jews had been brought up to believe that some meats were not fit to eat, while the Gentiles made no such distinction. Some of these Jewish brethren, even after having been brought to see

Jesus, persisted in the notion that some meats were forbidden to them, losing sight of the truth that the work of Jesus had put an end to the old covenant observances, and that the church now was not under Moses, but subject to Christ. The persistence of these legal traditions caused some of the Jewish believers to have tender consciences regarding the eating of meats. On the other hand, the Gentile brother had no compunctions of conscience in this matter, being a stranger to the customs and traditions of the Jews. The same difference between Jew and Gentile prevailed in the matter of the observance of days. The Jew had been taught to regard the sabbath as a special day holy unto the Lord from all other days of the week. The Gentile was a stranger to this Jewish custom, and would as soon regard every day sacred as to regard one day so. However, the Jewish believer, even after coming to the knowledge of the truth, found it hard to rid his mind of the validity of the sabbath. These circumstances caused the Jewish brother to criticise and find fault with his Gentile brother because the latter ate what meats he pleased and held not one day sacred above another. Paul, himself, knew that eating meat or not eating meat availed him nothing in God's sight, also keeping the sabbath or not keeping it helped him not a whit with God. But, though Paul was clear in this matter and was a free man in Christ, he felt his brethren to be of such dearness to him that if this or that practice of his offended his weaker brethren, he would leave off that practice forthwith. The strong ought to bear the infirmities of the weak, Paul said. Paul did not feel that a brother strong in the faith should use his liberty to offend the weak brother or to cause him to stumble. While to Paul all

things were lawful, all things were not for him expedient. None of us live to ourselves alone. The Gentile christians could not live to themselves alone, neither could the Jewish christians. To have done so would have been to cause a schism in the church. These schisms spring from the flesh, the author of all disorder, and are not the fruit of Christ's Spirit. His Spirit maintains unity in the bond of peace. Brethren should be willing to lay down any practice that is offensive to the church. Jesus laid down his life for his people, and should we not lay down our lives for one another? This we will do if the grace of God abounds in us. If it does not abound in us, what evidence have we that we are the people of God? Mere intellectual comprehension of what Baptists believe and preach is no adequate substitute for godly charity, and without charity we are sounding brass or a tinkling cymbal. The Old School Baptists would, without a doubt, be the grandest organization on the face of the earth if all its members lived for one another. This acme of perfection will, we fear, never be realized in this lower world, but we hope for it in the world to come, when the flesh shall be done away and we shall be clothed in the likeness of our blessed Lord. There the unity we now talk about will be an eternal and never-ending reality. In the meantime, may grace enable us to move nearer and nearer to this ideal of christian perfection: that of living for others and immolating our own selfish ends in the pursuit of the commonwealth of all. We do not believe in the universal brotherhood of man, but we do believe in the spiritual brotherhood of all the saved in Jesus. This is no dream, but the teaching of the Scriptures by divine inspiration, from Genesis to Revelation. Let us hope for it and press onward to behold it.

L.

CIRCULAR LETTERS.

(Written by Elder H. A. Sloan.)

The Mt. Enon Primitive Baptist Association, now in session with the church at Mt. Zion, to the churches of which she is composed sends greeting.

DEAR BRETHREN:—Inasmuch as we feel that it has pleased the God of our hope, who works all things after the counsel of his own will, both in heaven and earth, in sparing our unprofitable lives to meet again in an associate capacity, with the banner of peace and love ruling over us, it makes us desire to praise and adore his holy name for all of his past blessings upon us, his unworthy creatures. We feel thankful that God has blessed us in having the glorious doctrine of his absolute sovereignty and unlimited power preached in our midst. We also note that all the churches composing this association report that they have the doctrine preached to them in its purity, and also that peace and love abound among them, for which we are thankful also, and humbly pray that the blessings and mercies of God may continue upon us all according to his holy will.

To whom it may concern of other associations of like precious faith, believing in and holding to the doctrine of absolute or unlimited predestination, we send greeting and solicit correspondence.

W. O. FUTCH, Moderator.

J. H. MILES, Clerk.

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

Hubbell Brothers, N. Y., \$5.00; J. H. Knifton, Ont., \$2.00; Sarah A. McColl, Ont., \$2.00; Lavina Morgan, Mo., \$1.00; Lewis T. Sanders, Ark., \$1.00; Jane Lucas, Iowa, \$2.00; Mrs. W. H. Stout, N. J., \$1.00; J. C. Clark, Maine, \$1.00; E. J. Hurst, Ark., \$1.00; Geo. Harryman, Md., \$1.00.

MARRIAGES.

By Elder H. H. Lefferts, at his home, Leesburg, Va., Dec. 26th, 1917, George J. Campbell and Miss Pearl Gray, both of Middleburg, Va.

By Elder George Ruston, Dec. 30th, 1917, at the bride's home, Halcottville, N. Y., Elmer George Bussy and Mary Allie Davis, both of Halcottville, N. Y.

In Kansas City, Mo., October 19th, 1917, Dr. J. Walter Hastings, of Delmar, Del., and Mildred Durand Yerkes, daughter of Mr. and Mrs. John S. Yerkes, of Philadelphia, Pa.

By Elder A. B. Francis, Dec. 5th, 1917, at Delmar, Md., J. Oscar Powell and Beulah E. Bethard, both of Wicomico County, Md.

By the same, Dec. 20th, 1917, at the same place, Walter J. Lewis and Stella A. Brittingham, both of Wicomico County, Md.

OBITUARY NOTICES.

Madelene Jane Davie (nee Roper) was born in Fulton County, Ky., Feb. 18th, 1854. She was married to W. F. Davie, Feb. 20th, 1876. To that union were born five children, three girls and two boys, four of whom survive her, one girl dying in infancy. She professed a hope in Christ and united with the Primitive Baptist Church at Mud Creek when about thirty years of age. Her husband died Jan. 13th, 1887. Sister Davie lived a consistent member of the church to the day of her death. It was the privilege of the writer to know her and to be associated with her for about two years, which she spent with her son, John W. Davie, at Washington, D. C., and although she was an invalid from rheumatism, she was a regular attendant at our meetings, her son lifting her on and off the street cars and wheeling her on the street in her chair. I visited with her in her home several times, and became very fond of her as a dear sister in Christ. I baptized her son John in Washington last August, which was a great pleasure to her. She passed from this life at the home of her son, J. R. Davie, in the same county in which she was born, on October 8th, 1917. I would say to her children, You have great reason to be glad that you had a godly mother. She loved the gospel of the grace of God, and now sleeps in the arms of her Savior, who will watch over her sleeping dust until he shall come the second time without sin unto salvation, when he will call her forth in his own glorious likeness to live forever with him, being no more fettered with disease, but to enjoy eternal health. May God give to each of you the same precious faith that he gave your dear mother and comfort you in all your tribulations, is the desire of your brother and friend.

Written at the request of her son, brother John W. Davie, Washington, D. C.

JOSHUA T. ROWE.

Mrs. Caroline Guernsey, daughter of the late brother John Livingston, was born April 7th, 1838, and died of shock Nov. 21st, 1917, aged 79 years, 7 months and 14 days. She was united in marriage Nov. 5th, 1853, to Ira Guernsey, who preceded her to the grave several years ago. The surviving relatives are five children: Wellington, Eli, Jesse and Charles Guernsey and Mrs. Clinton Nethaway, one brother, James E. Livingston, one sister, Betsey Rockefeller, of Kingston, N. Y., who is also a sister in the same church and over ninety years of age, and several grandchildren, nieces and nephews. Sister Caroline was received by the church at Schoharie, N. Y., and baptized by Elder John Clark October 27th, 1895, where her walk and conversation ever gave her a warm place in the love and fellowship of those of like precious faith. In her husband's lifetime their farm joined the lot of the Schoharie meetinghouse, and was always open to the friends and brethren, and during the long years of her widowhood her home in Cobleskill was known by all as a place of christian hospitality, and it was her delight for preachers and brethren to visit and preach the truth there, so that her family, friends and kindred in hope have consolation in calling to mind that "this woman was full of good works and almsdeeds which she did." Her daughter, Mrs. Clinton Nethaway, and family, of Schoharie, at whose home she died, did all they could to make her last days comfortable and saw that her funeral was conducted in accord with her wishes.

Her pastor, Elder J. M. Fenton, of Philadelphia, Pa., preached the truth that she loved so well and spoke words of comfort to all from Rev. xix. 8: "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints." She was buried in the family plot in the Lutheran Cemetery at Schoharie village.

EVERETT R. KINNEY.

Winifred Hewitt, only daughter of Mr. and Mrs. H. D. Hewitt, was born May 3rd, 1905, and died July 18th, 1917. Our dear little girl had been ill for ten months with diabetes, but we thought she was improving, when she was suddenly taken very much worse and was laid on the bed with me (where I was lying helpless with a broken hip) and died in four days. She attended meeting with her father and me, and one time said, "When I am older I will understand and enjoy preaching like you." She seemed old for her years, and would ask such questions as how the soul left the body, &c. All the light of our home has gone out with the life of our darling. I cannot understand why she must leave us, but desire to be reconciled to the will of God, who is too wise to err and too good to be unkind.

Elders Clark and Ruston spoke a few words at her funeral from the home, now so desolate.

AMY S. HEWITT.

Mrs. Louisa Irwin Brotherton departed this life Nov. 18th, 1917, aged 67 years and 9 days. She was born in Putnam County, Ind., Nov. 9th, 1850. She was the eighth child of Hardin and Hotty Irwin. In 1852, when she was only two years old, her parents emigrated to Mercer County, Mo., where she lived until she was thirteen years of age. In the summer of 1863 we left Missouri and emigrated to Johnson County, Nebr. In 1879 she united with the Old School Baptist Church in Johnson County, Nebr., and was baptized at the same time with the writer and our youngest brother, Charles G. Irwin. She had a rich experience of grace in her heart, and lived an exemplary christain life. Her life was full of storm and trouble. She had the confidence and respect of all who knew her. She was energetic, industrious, frugal and truthful to a degree. It is the writer's firm belief that no lie ever passed her lips. At the time of her death she had lived in California for nearly a quarter of a century, and had not heard an Old Baptist sermon during all that time, yet she was a stanch Old School Predestinarian Baptist to the very last. Not long before her death she told the writer that her hope of eternal life was clear and strong, and that her experience was brighter than it had ever been; that she was fully prepared and waiting patiently for the great change. She bore all her trials with true christian fortitude, and died without the least bitterness or malice in her heart toward any one. In all my troubles and sorrows she remained constant and faithful; she was a true, devoted sister to the last. When, but a few weeks before her death, she seemed to be recovering, she willingly consented to my coming away in order that I might attend some Old School Baptist associations in Arkansas and Alabama, and to look up a little place somewhere among people of God where we might locate and spend the rest of our days in the enjoyment of the privileges of the church, but God had not predestinated that such should be the case. She has left us to be forever with the Lord. Amen.

BEN HARDIN IRWIN.

Elder C. K. Haines was born August 13th, 1861, (place of birth not known) and died August 16th, 1917, aged 56 years and 8 days. He was married to Miss Sallie Hagan Feb. 12th, 1891. He received a hope in Christ about the year 1896, and united with the Old School Baptist Church at Cernlean Springs, Trigg Co., Ky., and was baptized by the late Elder W. I. Carnell, and began preaching in a short time, and preached to the comfort and satisfaction of his brethren until he was called home.

His funeral was conducted by the writer on the second Sunday in November, 1917.

H. N. OLIVER.

APPOINTMENTS.

THE Lord willing, Elder D. M. Vail will visit and preach to the brethren and friends as follows:

Schoharie, N. Y., Jan. 27th, 10:30 a. m. and 1:30 p. m.; Middleburg, 28th, 1:30 p. m.; sister Rickard's, 29th, 1:30 p. m.; Albany, 30th, 1:30 p. m.; David Nethaway's, 31st, 1:30 p. m.

E. R. KINNEY.

MEETINGS.

THERE will be meeting at Halcottville on Tuesday, Jan. 15th, at 7:15 p. m., at the home of Abner Morse. All who love the truth are cordially invited.

GEORGE RUSTON.

E B E N E Z E R O L D S C H O O L B A P T I S T C H U R C H, I N N E W Y O R K C I T Y.

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2:00 P. M.

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J. G. EUBANKS, Pastor.

THE Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every second, third and fourth Sunday at 11 o'clock a. m. in the meetinghouse on Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

THE Middletown and Andes Church has decided to hold its meetings during the winter months at Dickson Hall, Arena, N. Y., instead of at Union Grove.

The Second Roxbury Church will hold its meetings during the winter months at the Mead sisters home, Roxbury, N. Y.

To the above meetings all who love the truth are cordially invited.

GEORGE RUSTON.

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.

DEAR EDITORS:—Please allow me to say in your valuable paper that I have a few copies of Benedict's "FIFTY YEARS AMONG THE BAPTISTS," which I am offering at \$1.00 per copy, postage paid. Every one knows what this book is worth to the student of Baptist history. Send all orders to

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SEMMA E. CORDER,
 PHILIPPI, W. Va. R. 1.

[THIS book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—Ed.]

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 86. MIDDLETOWN, N. Y., FEBRUARY 1, 1918. NO. 3.

CORRESPONDENCE.

MATTHEW XVI. 19.

“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 above was addressed to Peter by the Savior. “And Jesus said unto them [the apostles], Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”—Matt. xix. 28. “Then said Jesus to them again [the apostles], Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.”—John xx. 21–23. It seems necessary to have all of the Scripture referred to in order to present what is upon my mind. Jesus said to Peter, “I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven,” &c. It would seem that Peter was placed

in authority above the other apostles, but not so, for the apostles were to sit upon thrones judging Israel, that is, spiritual Israel, the new Jerusalem, the church. Each apostle has equal authority, or, as we speak of it, apostolic authority, this having been given them of the Savior. They have no successors to their thrones; because Jesus lives they live, and because Jesus reigns King of kings and Lord of lords they reign with him. It is an everlasting kingdom. The words, “I will give unto thee the keys,” &c., were fulfilled in part when Jesus had risen from the dead and breathed on them (the apostles) and saith unto them, “Receive ye the Holy Ghost.” The Holy Ghost is the keys to the kingdom of heaven. “Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” “Upon this rock [revelation] I will build my church,” &c.

A key is used to lock and unlock. Heaven is known by those having the keys to unlock the things kept secret from the foundation of the world, things hidden from the wise and prudent and revealed unto babes. The keys are the revelation of God through Christ Jesus the Lord, and are without number. Peter

and the apostles received keys when the Savior said unto them, "Receive ye the Holy Ghost." Also on the day of Pentecost, when the apostles preached; also when Peter preached at the house of Cornelius. Every manifestation of the Spirit taking of the things of Jesus and showing them unto them was a key given unto them of the kingdom of heaven, and unlocked the mysteries hid from the wisdom of this world. The epistles written by the apostles are for the church, the redeemed of the Lord, the called of God, and when their declarations as judges in Israel remit your sins, they are remitted, and when the apostles' declarations retain your sins, they are retained. There is no higher tribunal than the Savior, who is judge of the whole earth, and the apostles, who are judges of spiritual Israel. When the apostle Paul says, "For-sake not the assembling of yourselves together, as the manner of some is," it is by apostolic authority. When James says, "To him that knoweth to do good, and doeth it not, to him it is sin, it is binding upon the household of faith. When Peter says to the elders, "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; neither as being lords over God's heritage," &c., every declaration is binding upon every elder who has or will be set apart to the work of the ministry, and what the apostles have bound on earth is bound in heaven. When Paul said, "By grace are ye saved through faith," it was by authority he declared it, for Paul was a chosen vessel unto the Lord. How often we have heard some sayings of the apostles as well as the words of Jesus having delivered some heavily burdened souls, the Spirit having taken of the things of Jesus and shown

them unto them. So we believe it is the Spirit accompanying the words of Jesus, or the words of the apostles, that remits our sins or retains our sins; and if our heart condemns us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemns us not, then have we confidence toward God. To sum up briefly, I would say that every one born of God, born in Zion, is given keys to the kingdom of heaven; they enter in and behold the King in his beauty, their eyes see and ears hear, their hearts understand; they can behold if they cannot tell it. Many things they behold are unlocked and opened up to them by the preached word, and every member, no matter how small, occupies a place in the kingdom and is under law to Christ. The apostles in their declarations have given every needed instruction to the church, and what they have bound on earth is bound in heaven. What they have loosed on earth is loosed in heaven. Whose soever sins they have remitted, they are remitted, and whose soever sins they have retained, they are retained.

J. M. FENTON.

REVELATION X.

JOHN tells of what he saw while in the isle of Patmos, for the word of God and for the testimony of Jesus Christ, and while reading the tenth chapter of Revelation I felt to write also. The mighty angel come down from heaven clothed with a cloud, was the Savior. "Behold, he cometh with clouds; and every eye shall see him." A rainbow upon his head, shows the covenant of God's blessings in all their varied beauty and glory as upon the head of Jesus; his face as the sun shows splendor and glory and brightness that shall shine eternally. He is the light that lighteth every man that com-

eth into the world. His feet are as pillars of fire; it is in the furnace that we are at his feet and where the church is manifested, and in his hand a little book open; this he gave to John. The little book open was a dispensation of the gospel; had it been handed to him sealed, John could not have written of the things of the gospel. A little book, denotes that John felt he knew but little of the mystery of godliness, God manifest in the flesh. The dispensation of the gospel in the little book was in his mouth sweet, but in his belly bitter. Brethren in the ministry can testify the sweetness of the gospel as spoken in their first exercises, and how soon it was bitter in their belly, and how often we partake of the sweetness as we eat with the flock and later find bitterness of soul that is indescribable; the pains of hell and sorrows of death are our portion. John went unto the angel and said unto him, "Give me the little book." This presents prayer and supplication unto the Savior for wisdom and guidance. The apostle James says, If any man lack wisdom, let him ask of God, who giveth to all men liberally. Not only are we to pray for wisdom to feed the flock, but also that we may know the mind of the Lord where we shall go, and as Paul said: "Lord, what wilt thou have me to do?" and the Lord told him what to do. Elder Grafton once said to me: "Watch the hand of the Lord in it," and, "It is well to be often at the throne of grace." John was one very near the Savior; he leaned upon his breast at the supper, and his letters are full of tender and sweet communion with the Savior.

He (Jesus) set his right foot upon the sea and his left foot on the earth: His feet present the church as a multitude no man can number, chosen in Christ Jesus

before the world was, and while some are in heaven, and some on earth, and some under the earth, and some in the sea, the feet of Jesus go wherever they are. If they are in heaven, he is there; if on earth, he is there; if under the earth (covered over with earthly cares), he is there; or in the sea (carried about with every wind of doctrine of men and devils), he is there to rescue. John likens the confusions and false worship to the sea, and when he was brought to know Jesus and the gospel he said the first heaven, first earth, had fled away (legalism), and there was a new heaven and new earth and no more sea (no more carried about, but established on the Rock Christ Jesus).

The seven thunders that uttered their voices present the law and prophets, which were until John. He was told to write them not. John was not to write the seven thunders' law, or the seven thunders of Mt. Sinai. Moses had performed that. John was to write the things of the gospel, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, the marriage supper, &c., and what he wrote was to the seven churches in Asia, and is to the churches of like precious faith even in this day, for he must prophesy before many people, nations, tongues and kings.

The angel which John saw stand upon the sea and upon the earth lifted up his hand to heaven and swore by him that liveth for ever and ever that there should be time no longer. Time no longer is known in the gospel or presence of Jesus. When the apostles were rowing and a storm raging and they could not make any headway, Jesus appeared, and immediately they were at land. One day with the Lord is as a thousand years, and a thousand years as one day; time is no

longer in the presence of Jesus. "But in the days of the voice of the seventh angel, [Jesus] when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Jesus cried upon the cross, "It is finished." A finished salvation is now declared by those called of God to preach.

Law and prophecy were until John. John heard the voice from heaven saying, "Go and take the little book which is open in the hand of the angel," and he did so, and he said unto him, "Thou must prophesy [testify of Jesus] again before many peoples, and nations, and tongues, and kings." What a blessed gift of God was John to the people of God, for he has ministered comfort to the flock. John, with the other apostles, goes into all the world and preaches the gospel to every creature, as Jesus commanded, and those who are followers of Jesus observe the things Jesus and the apostles commanded to be observed.

J. M. FENTON.

JOHN XVIII. 36.

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews."

These words were spoken by the Savior to Pilate, who was the emperor of Rome. They had brought Jesus bound before Pilate with their accusations. John the Baptist had come preaching, The kingdom of heaven is at hand. Jesus had preached, The kingdom of heaven is at hand. He had called his apostles and instructed them; it now remained for the Savior to drink the cup his Father had given unto him. Jesus had prayed that if it were possible the cup might pass from him. Nevertheless, not my will, but thine, be done. What wrestling the Savior passed through!

Jesus was born King of the Jews. Herod, the king of the Jews, sought his life, and expected to accomplish his purpose by slaying all the male children two years and under in Bethlehem and all the coasts thereof, but God had appeared to Joseph and instructed him to take the young child and his mother and flee into Egypt. "Not a single shaft can hit, till the God of love sees fit." Not a hair could fall from the head of Jesus or any power prevail against him only as designed by the Father. Jesus said to Pilate, "Thou couldest have no power at all against me, except it were given thee from above." Peter said, "Him [Jesus] being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Jesus and his servants were not to fight the nations of this world for worldly kingdoms or earthly possessions; that warfare is engaged in by the nations of the earth, and never attains to anything that is above earthly possessions. The kingdom of heaven suffered violence, and had from the day that Satan beguiled the woman in the garden of Eden. Jesus as King of kings and Lord of lords had appeared to triumph over all that was opposed to the kingdom of heaven. The powers of darkness, death, hell and the grave were all triumphant and had dominion over all the earth and had prevailed. Jesus came to destroy him that had the power of death, that is, the devil. He came to destroy all the works of the devil. O death, I will be thy plagues; O grave, I will be thy destruction; repentance (turning away) shall be hid from mine eyes; the powers of darkness should not prevail. Jesus is the light and life of his people, and he must overcome all enemies before he could with honor and glory take his seat

upon the throne of glory in his Father's kingdom. He must destroy him that had the power of death, that is, the devil; he must triumph over the powers of hell; he must destroy the power of the grave, and this he did by going down into death. As David went down into the valley of Elah to meet and overcome and destroy Goliath, so Jesus must enter into the valley of death and meet the adversary and destroy him and all the powers of darkness and be raised the third day by the glory of the Father, and we by faith see him a risen Savior, triumphant and victorious over all his enemies. Therefore he could say, All power is given unto me both in heaven and in earth; go ye therefore and preach the gospel to every creature. The gospel is the power of God unto salvation to every one that believeth, so that the ends of the earth rejoice and are glad. Their faith and hope are in Jesus; the wars and conflicts of nations do not distress them so much as the wars and conflicts between the flesh and Spirit in their own souls' experience, and it is God that makes wars to cease in their exercises of mind, and says, "Be still and know that I am God." What a glorious victory was wrought by the Savior for all his subjects, and how firmly established is his kingdom.

J. M. FENTON.

ELGIN, Ore., Jan. 1, 1918.

DEAR BRETHREN EDITORS:—Having to write you on a little business, I would like also to send you some of my thoughts on Revelation xxii. 14: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." I wish to state now that the city here spoken of is the church, the pillar and ground of the truth. In the

twenty-first chapter of Revelation is given a full description of this city. John says, I saw a new heaven and a new earth, for the first heaven and the first earth are passed away. This first heaven and earth, now passed away, was the Jewish heaven, or the law dispensation, and the new heaven and the new earth the gospel kingdom, or heaven. Speaking of this old covenant it is said, "Whose voice then shook the earth; but now hath he 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." The law was only a shadow of good things to come, and all the blood shed upon its altars made nothing perfect, and each time the high priest went into the holy of holies with blood it signified that sin still remained. But the bringing in of the better hope did make perfect, so he took away the first covenant, of works, and established the second covenant, of grace, for in this new covenant Jesus entered not with the blood of others, but with his own blood, having obtained eternal redemption. In this twenty-first chapter is described this glorious kingdom, or city. Behold the tabernacle of God is with men (here on earth), and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. This city has a wall great and high, and this wall has twelve foundations, in them the names of the twelve apostles of the Lamb. This, to my mind, shows that the wonderful city under consideration is the

church. David refers to these foundations when he says, If the foundations be removed what shall the righteous do? Jesus said to his disciples, And I appoint unto you a kingdom, as my Father hath appointed unto me a kingdom. This kingdom appointed unto the apostles is the church militant. "Behold, a king shall reign in righteousness, and princes [the apostles] shall rule in judgment." "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." This testimony proves that the apostles rule in judgment in the church. And the foundations of the wall were garnished with all manner of precious stones. These precious stones in the foundations represent the gifts, differing for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. "And the wall great and high," represents salvation; so the old prophets say, "We have a strong city; salvation will God appoint for walls and bulwarks." Again, But thou shalt call thy walls salvation and thy gates praise. The city had twelve gates, and at the gates twelve angels. These angels are the twelve apostles, and the twelve are at each gate as judges, and we should notice that the twelve gates are of one pearl, and represent but the one way. All who enter these gates must bring forth fruits meet for repentance. The three gates on each side represent the four quarters of the earth. Many shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. All that is said about this city, the length and breadth and height being equal, and its street of gold, shows its beauty and perfection, and

no other city is like it. Well could David say, Glorious things are spoken of thee, O city of God. Beautiful for situation, the joy of the whole earth is Mount Zion, the city of the great King. God is known in her palaces for a refuge. Walk about Zion, and go round about her, tell the towers thereof, mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following, for this God is our God for ever and ever, he will be our guide even unto death.

Now let us come to our text: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The right to the tree of life and the blessings to be enjoyed in this city we notice are upon the ground of obedience. If this city here described in the twenty-first and twenty-second chapters of Revelation is the heaven of eternal glory, are poor, helpless sinners given a right there by keeping the commandments? If that be the way, then here is a poor old sinner whose hope of eternal deliverance from sin and death will perish. But it is, "I Jesus have sent mine angel to testify unto you these things in the churches." In which none have a right but those who do the commandments, and there is none capable of doing the commandments who are not blessed, for no one can see this kingdom who has not been born again. There is no doubt in my mind that there are millions of God's loved ones who never enter this militant kingdom, but there is not one who will fail to enter that heaven of eternal glory, and will, with all who ever enter that eternal heaven, unite in the song of redemption unto him that loved us and washed us from our sins in his own blood; to him be glory forever. Amen. It is here in the militant king-

dom that "The Spirit and the bride say, Come. * * * And let him that is athirst come: and whosoever will, let him take the water of life freely." Now let us notice what follows: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." I do not see how this could be applied to the kingdom of eternal glory, but how plain it is when we apply it to the church here, for who has not seen, or can call to mind, where these very things have been done in the church? Men arise teaching perverse things, taking from and adding to the Scriptures, and have been excluded. Paul could see even in his day the spirit of antichrist showing itself, in that of falling away, giving heed to seducing spirits and doctrines of devils; from the earliest history down to the present time has this cutting off had to be done. Even in these United States has the church had to cut off those who added to or took from the words of the prophecy of this book, their names taken out of the holy city, the church.

Dear brethren, I realize that I have fallen far short of expressing myself as I wished to, but hope you will be able to see what I have been trying to explain. I would be glad if any of the brethren who have a mind would give us their views, and if I am wrong show me wherein. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and

whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

Now, brethren, after you have read my article if you think best not to publish it, please do not do it, for I do not want anything I write published if you judge it not consistent with the truth. I hope I desire the peace and welfare of Zion, and I love the glorious doctrine contended for by the dear old SIGNS OF THE TIMES.

Your unworthy brother in gospel bonds,
I hope,

G. E. MAYFIELD.

REPENTANCE AND A BROKEN AND CONTRITE HEART.

PEOPLE talk about believing, about faith and hope, and loving the brethren, but how seldom do we hear a word about repentance, confession of sin unto God, godly sorrow for sin, a broken and contrite heart. Have all such experiences been removed from the lives of God's children now in the world? Can it be that there is gospel faith and hope and love in the soul and that person never to have known repentance, godly sorrow for sin, mourning over iniquity, never experienced in them a broken and a contrite heart? Surely all these things are now wrought in the souls of God's elect as verily as they have been in the ages that are past, and as verily as faith, and hope, and love. The apostle Paul testified, both to Jews and also to the Gentiles, repentance toward God and faith toward our Lord Jesus Christ. (Acts xv. 21.) Christ has gone into heaven, there to appear in the presence of God for us, and he is exalted a Prince and Savior, to give repentance and remission of sins. It is through his all-gracious mediation in our behalf that we are granted re-

penitance unto life. (Acts xi. 18.) According to the everlasting covenant, which is ordered in all things and sure, the heirs of promise are so wrought by the Holy Ghost that they not only see themselves vile transgressors, and feel that they are condemned, and under the curse of the law, and their heart meditates terror, but they are so taught, the things of Christ are so revealed to them, that they are moved to mourn every one of them over their sins. The Holy Spirit dissolves their hard, stubborn hearts into sighs and moans, and they are abased and loathe themselves for their iniquities, and they crave the mercy of God; they sigh and yearn for the forgiveness of their sins through Jesus' precious blood. It is not in our early experiences alone that these things are known, but all our lifelong pilgrimage we are frail, sinful beings, needing mercy, and therefore God in covenant faithfulness and love performs the good work which he has begun until the day of Jesus Christ, and we often find within us, under the ministered kindness of our God, a broken and contrite heart.

"Law and terrors do not harden,
All the while they work alone;
But a sense of blood-bought pardon
Soon dissolves a heart of stone."

There are with the people of God times of depression and grief and times of refreshing and relief. The Lord healeth the broken in heart and bindeth up their wounds. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isa. lvii. 15. Christ crucified is a blessed, sacred balm such as the world knows nothing of. For that professor who in his very heart does not

know Christ, and him crucified, knows him not. That believers in Christ have peace with God by the blood of his cross, that they are reconciled unto God by the death of his Son, that they are justified freely by his grace, through the redemption that is in Christ Jesus, are matters not only testified of in the Scriptures, but they are matters of faith wrought in the hearts of the taught of the Lord. They are vital, comforting experiences, in which poor sinners live unto their God.

"Emmanuel for me hath died,
My Lord, my Love, was crucified."

His flesh is meat indeed, his blood is drink indeed. It is in our intimacy with Jesus our hearts thrive, and everlasting consolation and a good hope through his grace abound in us. Grace comes unto us by our dear Savior. He declares the Father unto us. He says, and it is blessedly true, "I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee."—Heb. ii. 12. Blessed are we to know the joyful sound of our beloved Savior's voice. We shall walk, O Lord, in the light of thy countenance. Truly blessed are the renewings of the Holy Ghost, who in his communion with our souls takes of the things of Christ and shows them unto us. "He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." We are at periods of our sojourn in the world tempted and plagued by sin and Satan, and so burdened by the afflictions and perplexities of life that it appears a task to get through the day.

"See every day new straits attend,
And wonders where the scene will end."

O at such times I have gone down as into a dismal valley, where murmurings, rebellion, hard thoughts and a hardened heart have made my life wretched indeed. The promises come into my mind, but

they only appear to mock my case; they are only in the letter, and my perverse heart says, How can they be for you? I am not persuaded of them, and have no arms to embrace them. What I need, and what many times has very graciously been given me, is a word of reconciliation, in power, in the Holy Ghost and in much assurance. This will break my hard heart and subdue me and bring me down a suppliant at Jesus' feet. There I lie in penitence, in meekness, in all affection, and I am then all acquiescence to all the providences of our God, and I then truly believe that as my days so shall my strength be.

"He shows me that all shall end well,
His blood is my prevalent plea;
And through his rich grace I believe
He saved a sinner like me."

It is our precious Christ who has reconciled us unto God by his blood, and in our union and communion with him he says in our hearts, "Be ye reconciled to God."—2 Cor. v. 20. How softening, how reconciling it is to see by faith Jesus the man of sorrows, to have glimpses of his sorrows in Gethsemane and on Calvary.

"Love moved him to die, on this I rely,
My Jesus hath loved me, I cannot tell why,
But this I can tell, he hath loved me so well
As to lay down his life to redeem me from hell."

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

LEXINGTON, Ky., Jan. 15, 1918.

DEAR ELDER KER:—I have read with interest your remarks upon the loss of your son, and very probable loss, in this cruel war, of many of the pick and choice of the sons of our people, and I feel that I can and do enter into the spirit, to some extent, of this sore affliction, and I feel that there is a willingness in my heart to stand under the rod with the

fathers and mothers of our land, and, by the grace of our God, to bear with them such burdens as he may be pleased to put upon us to teach us the extent and character of our sins and transgressions, that in the severity of his judgments he might manifest mercy. While I do not believe that he takes your son from you and afflicts mine because you and I may have sinned, yet I want to see, and look for no other hand, but that of our God in these afflictions, and to him, and to him only, would I confess my sins. I would feel that his hand only can and does afflict, and from affliction saves. Satan can only afflict as he is in the hand of God, and Job, whom he afflicted, was also, and graciously so, in the hand of God, therefore Job, by the grace of God, did not see the hand of Satan at all, but he saw the hand of God, and eventually saw God himself, and worshipped him. It seems to me that those who feel to credit their afflictions to Satan never see the gracious, saving hand of God. They want to say, The Lord gave, and Satan hath taken away, but in that it could not be said, "Blessed be the name of the Lord." The light of the knowledge of the glory of God is seen only in the face of Jesus Christ. It seems to me that in this war should be seen the chastisements of God by which the nations of the earth are being scourged, and will eventually be rebuked, and humbled, and the church, not being without sin, will be found in the great caldron with the nations that forget God, but it shall be saved, yet so as by fire. What is the matter with the people? Why this mighty, maddening, onward, downward rush and scramble of men and women, saint and sinner? A morbid desire for wealth, with rank and power, financially and socially, with all of

their attendant parasites, have so eaten, as a cankering cancer, into the very vitals of our body politic as to fill it with microbes of covetousness, selfishness, greed and graft, and to so embellish the principles of predatory fortune seeking as to make them appear as paramount to all other characteristics of the virtues of a nation of peoples claiming for their religion the principles of christianity, with the very outpouring of the blood of our sons, with its attendant ravages of war, threaten to become the wellspring of our financial, political and religious greatness. While the best of the young manhood of our country is being offered upon the altar of the world as the price for the world-wide liberties of a universal democracy, a prevailing element of our common citizenship, under the pretext of war times, and the enforced high cost of living, threaten to sap the very roots of our domestic structure, and but for the strong hand and outstretched arm of our government the ultimate consumer with a large body of producers would eventually be left to share in anything, with perhaps the exception of the liberties of democracy. However, it is to be hoped that when democracy has been vouchsafed to others it will in turn be likewise vouchsafed to us, and to our children. While the people of God are to be subject to the powers that be, in every lawful way, to the upkeep of the government and the maintenance of the mutual and just rights of its people, they should nevertheless endeavor to maintain the integrity of the liberty of the commonwealth of Israel. Perhaps there never has been a time in the history of the church since the days of the apostles and disciples in which its light should have more certainty, so shined before men, that they might see its good works, and

glorify its Father in heaven than at this time. These are such times as try men's souls. While they are being borne upon the bosom of the great conflicting seas of troubled waters, whose seething, surging, rolling billows threaten to swallow them up, they will no doubt keep a sharp lookout for beacon lights along the shore, hardly a little haven wherein they might cast anchor and rest for a little season, and what is more appropriate for such requirements than the church of the living God? It is that real home, the like of which there is no place. For the hungry, there is always an abundance of the shewbread of the gospel upon its altar, ever fresh from the bakery of divine grace. For the thirsty, the refreshing waters of the upper and nether springs flow placidly forth from its sacred thresholds. To the weary one, the rest that remains to the people of God is there. For the troubled soul, the balm of Gilead and the oil of joy are there. For those whose hearts are tired because of war, the peace of God that passeth understanding is there, and to all needy ones, the Lord has commanded the blessing there, even life for evermore; there the pilgrim finds his native land, there the stranger finds his friends.

Yours in the best of bonds.

P. G. LESTER.

ATLANTIC, N. C., Jan. 15, 1918.

DEAR BROTHER:—At five o'clock this morning a cyclone, accompanied by water, struck our town, and destroyed several residences, but killed no one that I know of. Our meetinghouse is a total loss. The damage cannot be replaced for two thousand dollars. Our men are oystermen and fishermen. Their boats are turned over, masts broken out and such other damage that it will be quite a

while before any work can be done. This followed a heavy freeze, which has kept them from following their occupations for the past four weeks. I do not know that it will be possible for us to replace our meetinghouse for a long time, unless the brethren and friends in the country will come to our help. If there are any of the brethren or friends who feel willing to send us help at this time it will be highly appreciated by us all. Money for that purpose can be sent to me, or to our deacon, John L. Smith, Atlantic, Carteret County, N. C.

Your brother, I hope,

L. H. HARDY.

ATLANTIC, N. C., Jan. 16, 1918.

DEAR BROTHER KER:—Last night we held a mass meeting, to try to estimate the damage done to our town by the cyclone of yesterday morning. We found that one-fifth of the homes were destroyed, and others damaged. Nearly all the oyster boats were turned over and so damaged that they cannot be used again this season, thus cutting off the means of a livelihood, and that one hundred thousand dollars is a low estimate of the damage done to the town, and two thousand dollars will not replace our meetinghouse. Whatever you can do in any way to help us will be highly appreciated. Funds for the town and those for the church should be stated separately, so I will know how to apply them properly.

I hope to see you all at the spring associations. Pray for us in our afflictions.

Yours in hope,

L. H. HARDY.

[THE SIGNS is indeed sorry to learn of the destruction of property, and the suffering bound to follow such conditions in At-

lantic, N. C., and can vouch for the statement made by Elder L. H. Hardy. We gladly give space to brother Hardy's letters, and hope that all who can will help them. Follow his directions in remitting whatever amounts you feel to contribute. We shall all be glad to see brother Hardy at our spring associations.—K.]

THE CHURCH OF GOD.

IN the second chapter of the Acts of the apostles we have a complete description of the church as it was manifest on the day of Pentecost, as is known by all Bible readers. This day was the fulfillment of the prophecy of Joel. It is evident that there were at least two classes of people in that gathering, although there were men out of every nation under heaven. Upon some of this company the Holy Ghost fell. The apostles spake as they were moved by the same Holy Ghost; some said, These men are full of new wine, totally ignorant of what had taken place. The world in nature never has and never can know why the redeemed sinners believe and talk as they do, from the fact that his kingdom is within his people and does not come by observation. While it is true that his people are in the world, they are not of the world, even as Christ was not of the world. Peter preached that day what every true servant of God preaches to this present time (the gospel). Some of that company (not all) were pricked in the heart, and the effect caused them to cry out, Men and brethren, what shall we do? Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." They had already received the Holy Ghost, Jesus had risen from the dead, a new heaven and a new earth ap-

peared (gospel heaven), and the old heaven (legal heaven) had passed away. Peter knew where they were, therefore he spoke with authority from high heaven, Repent, turn away from all legal or law service, trusting in the blood of bulls and goats, burnt offerings and sacrifices, new moons and sabbath days. All of these pointed to the great sacrifice, even Jesus Christ, the Lamb of God, the Son of God, the Savior, whose blood alone atones for sin, therefore be baptized in the name of Jesus Christ for, or because, of the remission of sins, and you shall receive the gift of the Holy Ghost, which is the answer of a good conscience. Then they that gladly received his word, the gospel, (none but true believers gladly receive the word of truth) were baptized. Here we have a gospel church walking in gospel order, for they continued steadfastly in the apostles' doctrine and fellowship, in breaking of bread and in prayer, and the Lord, not Peter, added to the church daily such as should be saved. Although this body of people, or church, is told to be in subjection to the powers that be, it is the highest tribunal under high heaven, shall we say an independent government? The laws and ordinances are in the church, and administered by the authority of the church alone, and no church or association of churches can exercise authority over another, or dictate to them what they may or may not do. The judgment of the church decides the gifts, whatever they may be, and no man can decide or judge his own gift. I have not found any scriptural authority to license men to preach; there may be, but when in the judgment of the church a man has the gift to preach they do have authority for ordaining him. A presbytery is not called together to decide whether a man is called to preach, for that is decided

already, but as servants of the church to ordain him for the church. A church makes her own appointments, therefore it is as much the duty of each member to be present as it is the duty of the pastor, neither has a right to allow worldly interests to interfere with their church duties or privileges. Seek first the kingdom of God, is the command. It is the bounden duty of the pastor of the church to look after the welfare of all the flock, old and young, rich and poor, sick or well, through cold or heat, in season, out of season, and it is just as much the duty of the church to look after the welfare and prosperity of their pastor and his family; they are human beings, they need fuel to keep them warm, victuals to stop hunger, for surely they cannot live on air, clothes to make them comfortable, beds to rest their weary bodies; in fact they need what other families need, no more, no less. Brethren one and all, am I right? The pastor of a church boards a train and travels one hundred and fifty miles, leaves home Saturday morning, Sunday morning there is a storm, perhaps a blizzard, no one out to meeting; would it not be the duty of that church to pay all of his expenses and a few dollars beside? for he is losing four days from home. Most certainly. Why not? He did not make the storm, did he? See here, brethren, if you have a pastor, and you feel that his family is burdensome to the church, tell him so right away, get rid of him quick; it would be far more honorable than to starve him to death. Do you not think so? When pastors and members all do what is their duty, or privilege I will say, everything runs smoothly, but when they do not it is a hard task. I have heard merchants and farmers say that the last few years have been hard times with them. I believe it is true,

and of course this would affect others financially. I know what it is, I hope and believe, to be poor spiritually and naturally, and what it is to feel rich spiritually and naturally. If I am in debt I feel poor and sad, when I am free from debt I feel good, and am happy naturally, even though I only have my nice little home, which I had before I was ordained. My present home was bought with money that I received from my former home in Waverly, Pa., by putting several hundred dollars with it that my wife received from her father's estate, and with what we could do for ourselves, and with what the good, kind brethren have done for us over and above my traveling expenses, we have lived as comfortably as most of the brethren, but nothing to bank, and do not need it, unless some of us should be sick or die, and then there would be some way provided, as there has always been for the sick. The yearly expenses of my family for forty years past have been four hundred and fifty dollars. Three hundred and fifty dollars of this amount came from the several churches I have served, showing that the churches are much more liberal with their pastors than they were seventy-five or one hundred years ago. Of course from a financial standpoint they are more able.

I have now answered about thirty questions without stating the questions, and will answer two more, then I am through for this time. First. Would it be in order for a company of baptized believers to organize into a regular church if they are within five miles of a church of the same order? It would. Nothing could hinder if they are orderly, God-fearing members. Second question. Why is it that most of the ministers ordained during the past ten or fifteen years have positions drawing salaries of

fifty to one hundred dollars a month, beside what they receive from the churches? Easy enough. It takes three dollars to buy of general merchandise such as a family needs what seventy-five cents would have bought forty years ago, and I suppose the churches are not able to make up the difference.

I have now answered each question as best I can, and send them, by request, for publication, if the editors of the SIGNS OF THE TIMES see fit to publish such a strange letter, but each one of the questioners will know when they come to the answer to their question.

I will now say that I am still going about the same as usual. The churches are about the same. I am called pastor by seven churches. A few additions and a few deaths. Spiritually I feel twice dead and plucked up by the roots, no good anywhere, but I believe that God reigns. Yes, the present war is God's war, and he will accomplish his purpose by it, and in his time it will end.

Love to all the brethren in the fellowship of the gospel.

D. M. VAIL.

RUSH SPRINGS, Okla., Nov. 18, 1917.

DEAR BRETHREN:—I am sending two dollars to pay for one more year. Please mark my time up one year as above stated. I certainly enjoy reading the many good letters and able editorials that come to my abode through the SIGNS, and I appreciate the privilege of reading a paper that is not poisoned with the winds of doctrine, the isms and schisms and commandments of men, and the SIGNS OF THE TIMES is certainly that paper. I wish I could say something to comfort the contributors and many readers of the SIGNS; though I am so dull and ignorant I realize that such must come from an abler

pen than mine. I can say from my heart that I dearly love the editors and friends I am acquainted with through the columns of the SIGNS, and try in my humble way to thank the all-wise God for such able witnesses to the truth as it is in Christ Jesus. Dear brethren, may God continue to lead and use you, giving you fruitful minds, thus enabling you to edify and comfort Zion. These are trying times, though all things work together for good to them that love God, &c. All men do not love God, all men have not faith, and without faith it is impossible to please God. Faith is not necessary to be a man-pleaser. If all things work together for good to them that love God, then real faith in the Son of God, faith that is wrought by the Spirit of God, enables God's true servants to stand firm on God's decrees, denouncing the commandments of men. As I understand, every decree and every promise of God to his chosen, elect people, is fixed and made sure for and to his people in and through the obedience of his Son. The Spirit of God reveals to his chosen people what Jesus wrought out on Calvary's cross for them; thus faith is the fruit of the Spirit, and not of the works of men. God is not slack concerning his promises, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. This text cannot be applied to any but God's elect children. To apply this language to the world (as many do) thwarts God's promises, calling him slack. God knows how to bring his children to repentance. God's people often become slack in their devotion and service to God, but this does not signify that God is slack even in one of his promises. God's love to his people never grows cold; he knows when and how to renew his

servants. Dear brethren, be of good cheer, for in due time God will lift you up; when weary and tired feelings take hold on you, in due time God will manifest himself unto you and give you rest. If not asking too much, I desire to be remembered in the prayers of God's people.

I am, as ever, your unworthy brother,
I hope, in gospel bonds,

L. E. SKINNER.

PHILADELPHIA, Pa., Jan. 6, 1918.

DEAR BROTHER KER:—I inclose a good letter from brother Dan Campbell, and would like it published if you judge it worthy a place in the SIGNS.

Yours in best of bonds,

J. M. FENTON.

ILDERTON, Ont., Oct. 28, 1917.

DEAR ELDER FENTON:—We received your letter and were glad to hear from you, but the things that you wrote with regard to myself seem too wonderful for me to think of ever attaining, but the ways of man are not in his own hands. We look back to the visit you had with us in Lobo as being good. The angel of the Lord surely went before you to prepare the way for you.

Now I am going to write you some thoughts on a portion of Scripture, and I want you to tell me if they are right. I will use the third verse of the seventeenth chapter of 1st Kings, which reads as follows: "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan."

We find that this took place before they reached Jordan, and Moses at that time was their leader. Moses representing the law, we will have to apply this Scripture to a character under the law. The words, "hide thyself"—was not this your condition in your early experience?

You did not want any person to know what was going on in your mind; you feared you were deceiving them. The secret of the Lord is with them that fear him. But you like to be about the fold listening to the bleating of the flock. They do not know that it is the hand of the Lord that is dealing with them. No man knoweth the Father, but the Son, and he to whomsoever the Son will reveal him. In this condition Elijah was fed by ravens morning and evening, and drank out of this brook, which is the law, that he tried to obey. Now these ravens had to gather the food. What do the preachers of this day do? They sit in their studies and gather what they will have for their next appointment. We read that the brook went dry; he could not eat any longer of this kind of flesh that these characters brought him. Now the Lord spoke to him and commanded him to get away to the city of Zarephath, and he would find a character of like faith, and there they would be fed until the rain came. This woman was a widow, and she had a son, which would be some of the pleasure of nature that she clung to. This child died, and it was taken from her bosom. She is a widow indeed, as Paul says, with no earthly support. It was said to such an one as this, Thy maker is thine husband, the Lord of hosts is his name. But this child came to life again. So does it with many of these former lusts, such as pride and conceit; these come to life again. This child was delivered to her, but it does not say she took it back in her bosom any more. When the rain came there arose a cloud like a man's hand out of the sea. This is the time when we are wonderfully blessed, and we know it was the hand of the Lord that brought it. One of old wanted to look back to those days when

they said, Cause me to remember the days of my youth, when the candle of the Lord shone round about me. The Lord on another occasion fed Elijah differently from the way the ravens fed him. He complained of a sad and lonely condition, and laid down under a juniper tree and wished he were dead. The Lord spoke to him and said he had reserved to himself seven thousand men that had not bowed their knees to Baal. Elijah slept, and an angel of the Lord touched him and he looked. A cake baked on coals and a cruse of water were at his head. This was done the second time, and he went forty days in the strength of that meal. So may the Lord continue to instruct you and guide you all, is the desire of us both.

DAN CAMPBELL.

STOCKDALE, Texas, Nov. 24, 1917.

DEAR EDITORS:—Inclosed find two dollars to pay for the SIGNS another year. We have been having a severe drouth here, which was the cause of my delay. I am so feeble I hardly ever get to meeting, and if the SIGNS is a little late I can hardly wait until it comes. It is refreshing to my poor soul, as a shower of rain is to wilting grass. It seems the most of my time I am in a furnace of affliction, but there is but one way to look to see the light, and that is to Jesus, for he is the light of the world, and he said, He that believeth on me hath eternal life, and shall never perish. But did this promise include this poor old sinner? Can I ever be like Jesus? Yes, if it is his will I know he has the power to change this vile body like unto his glorious body. What more could we wish? I thought when this war broke out it would kill me to see one of my boys taken, but one is gone and more may have to go, but we are told, As thy days thy strength shall be.

My whole trust for them and their return is in the good Lord, who can stay the hand of death. The people have set days for prayer again and again, but when the Lord's time comes the war will cease, and not before. He has fought their battles in times past, and he has the same power to-day that he ever had. I want to tell the dear brethren and sisters how I enjoy their writings, for I feel that they are prompted of the Lord.

Unworthily,

(MRS.) W. L. HAWK.

HENDERSONVILLE, Tenn., March 4, 1917.

DEAR BRETHREN:—I am writing you on business; I do not feel that I can write for publication, but I want to tell you how much I enjoy reading your valuable paper. I can hardly wait for the time for it to come, as it is all the preaching I have. There are no Old Baptists living near me, and I have no one to converse with on spiritual things. I have wondered if this is the world war predicted. One of the prophets said, Woe unto you when they say a confederacy; also when they say, All is peace and safety, for suddenly destruction comes. When we read of the efforts to christianize the world and observe the times, it surely seems like a broad field for thought. There is nothing we poor worms can do but wait, hope and trust in the high and Holy One who rules in the army of heaven and among men.

Yours in hope,

(MRS.) HENRY J. DORRIS.

LIGONIER, Indiana.

DEAR KINDRED:—Another year has rolled around, and the dear old SIGNS comes as usual, with its fund of comforting things, and in these days of wars and rumors of wars we need the assurance again and again that our God is not asleep nor gone on a journey, and the SIGNS certainly bears these good tidings. In these boasted religious times the poor

in spirit can but stand and wonder at the wickedness of the world, the great spiritual wickedness in high places, the vicious prayers for ability to do more killing, and yet we must be still and know that he is God, and that he has set bounds which they shall not pass over. When we get greatly wrought up over the outlook, and think of our dear boys who will probably be torn from us, how blessedly dear is that "Peace be still" that he alone can give. Were it not for the blessed assurance that our times are in his hand, that he rules in heaven, on earth and under the earth, that he speaks and it is done, and that he gives the dear hope which is an anchor of the soul, we should be indeed miserable. I am trying to be still and know that he is God, and I want the dear SIGNS another year, with its comforting editorials and precious letters from the humble, trusting, poor in spirit. I do hope Elder Durand may be spared to write many more of his dear spiritual articles, which I read again and again.

Yours in hope of peaceful rest when this warfare is over,

(MRS.) CURTIS COLE.

FORSYTH, Ga., Dec. 13, 1917.

DEAR BRETHREN:—I inclose check for three dollars to renew my subscription to the SIGNS OF THE TIMES; any excess you can apply to aid in your work, as I am sure you need some help to keep pace with the increase in the cost of living and sending out your semi-monthly messages of good cheer to the Lord's humble poor. Where we are, and what we will be at the final termination of this great world war, no prophet has yet arisen who can tell us, but I believe God is at the helm and will steer the ship safely to shore. Having this faith carries us on day by day, praying and looking for his guiding hand, knowing that all is for the good of those who indeed love the Lord. May his will be done, is my prayer. Amen.

J. W. NEWTON.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1918.

Entered in the Middletown, N. Y., Post Office as
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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.***HEBREWS VII. 3, 21.**

DEAR ELDER KER:—Please give your views through the SIGNS regarding the following passages of Scripture: "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually." "Thou art a priest for ever after the order of Melchisedec."

In hope of life eternal,

ELLA BARFIELD.

MACON, Ga.

In attempting to comply with the request of sister Barfield we realize that we are dealing with profoundly deep things, "yea, the deep things of God;" but if his Spirit hath ever revealed such things unto us we must have them still, for what the Lord doeth is done forever. In presenting our understanding of the subject we shall be as brief and pointed as possible, in order that our sister and others who may read what we may write may readily grasp our view.

The priests of the Levitical priesthood were the sons of Levi, carnal men, priests after the law of a carnal commandment, and offered carnal things in the sacrifices for the sins of Israel. Not one of those priests continued forever, but as one died another succeeded him in the office of the priesthood; hence neither the priest nor the sacrifice availed anything, because neither continued. There is no difficulty

in tracing the lineage of the sons of Levi to Abraham, as we are told in Hebrews that Levi was in the loins of his father when Abraham offered tithes unto Melchisedec. Because Aaron was a priest after the law of a carnal commandment, offered carnal things for the sins of the people, which never could take away sins, and at last died without having accomplished the redemption of Israel by the blood of goats and calves, the priesthood of Christ could not be after his order, or in the likeness of Aaron's priesthood. "Thou art a priest for ever after the order of Melchisedec." Melchisedec is the most mysterious character of the Old Testament, and all that we know of him is what is said of him, hence any speculation regarding him would be vain. We think, however, that we are safe in saying that his existence was in order to the type of the priesthood of Christ. He was the priest of the most high God; "King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." How vast the difference between Aaron and Melchisedec! How infinitely different the priesthood of Aaron and the priesthood of Melchisedec, and how absolutely necessary that the priesthood of Christ be after the order of Melchisedec. This man was so great that even Abraham, "the friend of God," bowed to him and was blessed by him; and Levi, the head of the Levitical priesthood, offered tithes to him when yet in the loins of Abraham. He was the priest of the most high God, not after the law of a carnal commandment, but made like unto the Son of God, "a priest for ever." He was King of righteousness, hence without

spot before God. He was King of peace, the peace of God that passeth understanding, which peace knoweth no war. All these attributes are found in Jesus Christ our Lord, and in all of them he is a priest after the order of Melchisedec, and not after the order of Aaron. Melchisedec being the priest of the most high God, and not of the law, needed not, as did Aaron, to enter into the holy of holies to offer carnal sacrifices for the transgressions of the people, but offered sacrifices in righteousness unto God.

He was without father, without mother, without descent, having neither beginning of days nor end of life. Some able men have said that inasmuch as his ancestry was absolutely unknown, his lineage could not be ascertained, but the word says he was without descent, and we must all accept the plain statement, notwithstanding its mystery. As deep as the mystery is, it must of necessity have been so in order to the type. Christ as man was without father, as God he was without mother, and as God (manifest in the flesh) had neither beginning of days nor end of life. Therefore his priesthood is not after the law of a carnal commandment, but after the power of an endless life. Jesus while in the flesh and under the law of sin did not after the order of Aaron offer the blood of goats and calves for the remission of sins, but offered himself without spot unto God, and having obtained eternal redemption for us by his own blood, entered into heaven itself, and at the right hand of God ever liveth to make intercession for us according to the will of God. Jesus Christ, the High Priest of our profession, being above all principalities and powers, every knee shall bow to him and every tongue confess that he is the priest of the most high God, King of righteousness,

King of Salem, King of peace, and abideth forever. He is our peace, our reconciliation to God, and the author of that peace which like a river sometimes flows into the heart of the troubled and afflicted soul.

As there was a change in the law, there was of necessity a change in the priesthood: now a living priesthood, because as I live, ye shall live also. The children of God are now kings and priests unto God the Father through the blood of Christ to offer up spiritual sacrifices unto the Lord through Him that loved us and gave himself for us. K.

NEHEMIAH V. 19.

“THINK upon me, my God, for good, according to all that I have done for this people.”

If we separate this text from all that goes before it, it does sound, as our inquirer says, as though Nehemiah felt he had done a great deal for God's people, and wanted to be rewarded accordingly. But there are fewer things more dangerous in reading the Bible than to form snap-shot judgment of what this or that means. We are sure no real servant of God ever feels that he has done anything for the Lord's people for which God ought to reward him. If one is able to do anything for the Lord's people, it is because God gives the ability so to do. The ability to serve the people of God, therefore, is itself a proof of indwelling godliness, and godliness is a sufficient reward in and of itself, without there being any further reward for godliness. Nehemiah, being a servant of God and called to serve the Israelites, must have known in his heart that if he possessed any goodness at all, any ability to do good, it could not possibly be by reason of any strength of his own as a natural man, but because of the power of God residing in

him or given unto him to do his work. We are able to prove that Nehemiah felt this way about his calling if we will refer back to previous chapters in this book of his. We must first find out what principle was actuating Nehemiah before we can conclude that he expected the Lord to reward him for his goodness. Turning to the first chapter, we find that news was brought to Nehemiah that the remnant left in Judea after the main part of the Israelites was carried captive to Babylon, was in great affliction and reproach, that the wall of the city of Jerusalem was broken down and the city gates burned up. This news so troubled Nehemiah that he besought the Lord in prayer. In this prayer Nehemiah sought not to pose as a good man, but humbly acknowledged himself to be a sinner, as well as that all Israel, including his father's house, were sinners. He honestly confessed: "We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments which thou commandedst thy servant Moses." There could hardly be a more whole-hearted confession of entire failure before God on the part of a human being than this confession of Nehemiah's. It would indeed seem strange if a man who thus felt himself to be such a failure in the way of obedience should afterward ask God to be good to him accordingly as he had been himself good. If a man thus keenly realizing his failure should ask God to reward him according to his goodness, either his confession of failure was not sincere, or else he could not expect much reward upon the basis of goodness which he knew did not exist. This puzzle will straighten itself out as we go on. Reading on into the second chapter, we find Nehemiah to have been heavily impressed to return to Jerusalem, and

being so impressed, he earnestly besought Artaxerxes the king to let him return to Jerusalem to rebuild it. Being granted this permission, he set out for Jerusalem and arrived there. But, arrived at Jerusalem, he told no one "what God had put in my heart to do at Jerusalem." Here is the secret of the whole errand and work of Nehemiah. The prophet came to do only what God had put it in his heart to do. Therefore the good which Nehemiah performed for the people at Jerusalem was not the result of any natural ability of his own, but was the result of what God put in his heart to do. Therefore when Nehemiah desired the Lord to think upon him for good according to all that he had done for Israel, Nehemiah had not in mind any goodness which he possessed himself, for such consciousness of goodness on his part would have been inconsistent with his former confession of utter failure before God. But he meant this: Inasmuch as thou hast, O God, put it into my heart to come to Jerusalem and do the things that I have done for this people according as thou hast put it in my heart, therefore let not the work cease which thou hast begun in me and in this people, but carry it on by thy mighty power until it comes to fruition in the day of Jesus Christ, which day was the fruition of all old testament hopes and aspirations. God has always wrought in his people to will and to do of his good pleasure. This will of God working in them causes an outward manifestation of salvation. It is the will to goodness, and is as separate and distinct from the natural will as God is separate from and different from man. It was this spiritual will that was given unto Nehemiah and wrought in him to the doing of good to the people of Jerusalem. Now as God had begun this good work in

Nehemiah, thus causing him to do good to God's people, would he suffer the good work to lag and finally fail? This was what Nehemiah had in mind when he asked the Lord to think upon him for good according as he (Nehemiah) had done for the people. "According to all that I have done for this people," meant nothing more nor less than "what my God had put in my heart to do." Putting these things together, we easily see Nehemiah was thinking of no natural goodness of his own, but simply of what the Lord had inspired him to do. Thus, as thou hast previously thought upon me, O Lord, when thou puttest it in my heart to do these things, so wilt thou continue to think upon me in bringing to a glorious end the work which thou, O God, hast so wonderfully begun. L.

I SAMUEL XVI. 23.

"AND it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."

Our inquirer wants to know if this means that natural music had the power to drive the evil spirit out of Saul. In other words, did the effect of the music upon Saul prove an influence which music is of itself capable? The crux of this matter lies in an expression in the eighteenth verse of this same chapter. This expression spoken with reference to David is this, "And the Lord is with him." This fact explains the power of David's music on the harp. The fact that the Lord was with David gave his music that peculiar potency over the evil spirit in Saul. David slew Goliath with a stone from the brook. Does that prove that stones picked up from brooks have the power to kill giants? By no means. The power to kill the giant was not in the stone, but resided in the truth that

God was with David and guided the stone unerringly to his mark. The secret of David's success lay in the fact that God was with him. His cunning skill with the harp could not of itself have availed to drive the evil spirit from Saul, but the fact that the Lord was with David imbued his music with a peculiar charm that the devil himself could not resist. Music is refreshing, and we love it, but it would not do to say that music is an infallible recipe to drive the devil away. It takes the Lord to do that. If the Lord chooses to use music to refresh us in our evil hours, well and good, but music without the Lord cannot do it.

L.

ATTENTION!

OF late we have been receiving more complaints than usual from subscribers missing one or more numbers of the SIGNS, and we wish them to know that it is through no fault of ours, as we are very particular to have each paper securely wrapped and plainly addressed before it leaves this office. We ask our subscribers to please not censure us, but if they do not receive their paper to notify us, and we will gladly mail them another copy free of charge.

CHANGE OF ADDRESS.

ELDER J. F. BEEMAN has changed his address from Tiawah, Okla., to Claremore, Rogers Co., Okla.

ELDER GEO. L. WEAVER has changed his address from 1727 Bryn-Mawr Rd. to 11223 Ashbury Ave., Cleveland, Ohio.

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

Mrs. Charles Rittenhouse, Man., \$3.00; S. W. Shipway, N. Y., \$3.00; Mrs. Allie Gooch Reid, N. C., \$1.00; J. A. Tandy, Okla., \$3.00.

MARRIAGES.

By Elder S. H. Durand, at his home in Southampton, Pa., Saturday, Jan. 12th, 1918, Charles B. Gordy, of Philadelphia, and Mildred P. Durand, of Southampton, Pa.

OBITUARY NOTICES.

Elder Thomas R. Pittman died at his home in Havana, Kansas, Jan. 4th, 1918, from injuries received in an automobile wreck late in the afternoon of that day. Deceased was born in Crawford County, Ohio, March 15th, 1843, and if he had lived until March 15th he would have been 75 years old. He received a hope in Christ while in the state of Ohio in 1862, and four years later united with the Primitive Baptist Church and was baptized by the late Elder Lewis Seitz. In 1870 he was married to Mary E. Vore. To that union were born six children, two sons and four daughters. The eldest daughter preceded him to the great beyond; the other three daughters are: Mrs. Bertha Lindley, Mrs. Nellie Hunt and Mrs. Clyde Baker, all of Havana, Kansas. The two sons are: Jesse, of Seattle, Wash., and Louis, of Havana, Kansas. Some time in the early seventies brother Pittman came with his family to Kansas and settled near Havana, where he had since resided. Soon after he came he united with Little Flock Church. As I now remember, some years later he united with the Bethlehem Church of Primitive Baptists, of which he and his wife and daughter, Mrs. Lindley, were members. In the year 1900 the church ordained him to the full work of the gospel ministry, and he preached ever afterward to the edification of the children of God. Soon after his ordination he was chosen assistant pastor of his home church. He was a thorough Bible student, an able defender of the doctrine of the church and a continuous subscriber and supporter of the SIGNS OF THE TIMES, it being his choice of Primitive Baptist publications. He held various positions of public trust and honor, lived an honorable, upright and religious life, having the confidence and esteem of those without. As to his religious belief, he was firm and uncompromising, yet meek and humble. In his last hours, though just at death's door, he quoted praises to God from Psalms ciii. We feel our loss to be very great. He was a good counselor, a kind husband and father, a good citizen, a good, kind neighbor and an humble church member. He was charitable, always ready to help the poor and needy. He always enjoyed the company of his brethren in his own home. We mourn not as those without hope; we have every evidence that he was a child of God and is now at rest. I had been acquainted with him for more than thirty-five years, and what I have written of him seems insufficient, for his was a noble life.

The funeral services were conducted by Elder Marion Preston, of Iola, Kansas, from the Pittman home, who preached an able and comforting discourse to a large assembly of sorrowing relatives and friends, using the words of the psalmist David as a text: "Be still and know that I am God." The body was tenderly laid in the grave to await the resurrection at the last day, when it shall come forth with the likeness of the dear Savior.

May God bless the sorrowing friends.

NATHAN REEDER.

Elder Alexander Cheyne departed this life Nov. 7th, 1917, aged 76 years, 10 months and 21 days. He was born in Aberdeen, Scotland, Feb. 15th, 1841. At the age of seventeen he began teaching, and was engaged in educational work in parochial schools in England and Scotland for twenty-five years. In 1865 he was married to Miss Mary McAlley. To that union were born nine children, five sons and four daughters, two of whom died in infancy. Of those remaining the eldest daughter, Nellie, died Nov. 18th, 1905. In 1884 they emigrated to the United States, residing in Wisconsin and Dakota five years. During the spring of 1889 he moved with his family to Klickitat County, Wash., where they lived until 1910, when they moved to Klamath Falls, Oregon. In July, 1917, he went to Cottage Grove, Oregon, where he purchased a home, at which place he died. During his stay at Hartland, Klickitat County, brother A. J. Pitman loaned him the SIGNS OF THE TIMES and talked with him of the doctrine held by the Primitive Baptists. Brother Cheyne at that time was preaching for the Missionary Baptists. In August, 1895, brother and sister Cheyne and brother and sister Pitman stayed all night at our home. This was practically the beginning of our acquaintance with Elder Cheyne. The next day he and sister Cheyne related their christian experience to Pleasant Grove Church and were baptized by Elder W. J. Hess, brother Cheyne being the first person baptized by him. Since that time up to my husband's death there was an unbroken fellowship mutually enjoyed, at the fireside and by correspondence when separated. In his letter of condolence to me he wrote: "He was a younger man than I, yet he was as a father in the gospel, and so tender, so patient, yes, painstaking in expounding to me, especially where he saw I was so long held in thrall by a false system, was in error, and he it was who, when at first we were led home to the church, baptized us in the river at Goldendale in the presence of many witnesses, thus showing the tie that binds." In September, 1915, he and sister Cheyne came to visit their son James and family at Zillah, this county, remaining there until the following March. They came to meeting at Yakima regularly, and in December he was set apart by the church and ordained to the full work of the ministry by a pres-

bytery composed of Elders J. T. Barnes, W. T. Eaton, A. Wilson and W. J. Hess. In January he was chosen pastor of the church for that year, but after returning to Klamath Falls he sent a request in June for the church to release him from the pastoral care of the church, also for letters of dismission for himself and wife, as they hoped to be nearer some other church of our faith and order. After leaving Yakima they visited among the churches and with brethren in western Washington and Oregon. His chief delight seemed to be to preach. Circumstances seemed to hold him in Klamath until last summer, when they went to Cottage Grove and united with Coast Fork Church. His daughter wrote me: "As was his greatest pleasure, he spent his last days in preaching. He quoted Scripture to the last, and told mother he was glad his sins were all forgiven. He had been so well until one day while chopping wood the axe came in contact with the clothesline and cut a deep gash in his forehead. It healed quickly, too soon perhaps, and a day or two after the doctor removed the stitches he complained of his jaws hurting him; his speech was so affected it was hard to understand him. He told mother she had better send for some of the family, he was worse than she knew." He was taken worse Saturday, and passed away at 1 o'clock a. m. Tuesday before his children could reach him. Besides his widow he leaves six children to mourn their loss: James A., of Zillah, Wash., Wm. M., Robert D., Alexander B., Mrs. G. S. Thompson and Mrs. L. B. Dawson, of Klamath Falls. He was buried in the cemetery at Cottage Grove. Sister Cheyne returned to Klamath Falls with her children. The old home will no doubt be very lonely for her, but it will be a comfort to her that his last days were spent where he could attend meetings and be with his brethren. May the sorrowing ones be enabled to look above for sustaining grace.

SONORA A. HESS.

Mrs. Manerva Booker, my sister in the flesh, departed this life Dec. 21st, 1917, in the 76th year of her age. She was a native of Missouri, coming to Texas at an early day with our parents, settling in Tarrant County, at Ft. Worth. She was married to Mr. Booker (who preceded her to the grave thirteen years) in 1859, and soon afterward moved to Parker County and settled at Weatherford, Texas, where they resided until death. This being a frontier country then, they were exposed to many hardships and privations incidental to a new and sparsely settled country, within the range of hostile Indians. At that time, having no transportation facilities, she and her husband frequently walked thirty-one miles to visit our father in Tarrant County. Eleven children were born to them, six sons and five daughters, all grown, who survive her and were at her bedside when death came. Her husband served through the

Civil War, which left a heavy burden and responsibility upon the mother to care for the family; but with great courage and fortitude she endured that stormy period. In 1867 she united with the Old School Baptist Church called Clear Fork, the first Primitive Baptist Church organized in the county, and was baptized by Elder John Bryant. The past year her health failed rapidly, and for two months her life gradually ebbed from senile decay, and she calmly passed from this world of sorrow to live with her dear Savior. Her neighbors and all who knew her loved her as a faithful, devoted child of God, who was always kind and cheerful.

I received the message of her death too late to be present at the funeral, and as there was no minister of our faith and order near, a Methodist minister, Mr. McCain, conducted the funeral service, after which the remains were laid by the side of her husband in the city cemetery to await the great morn of the glorious resurrection.

ASA HOWARD.

Mrs. A. Jane McKean, widow of David McKean, died May 4th, 1917, aged 81 years. She leaves two sons: David, of Hornell, N. Y., and Jesse, of Peckville, Pa., also nine grandchildren and one great-grandchild. She was with her son Jesse at the time of her death. She suffered a paralytic stroke, after which she never spoke, and lived but a short time. I think she, with her husband, was baptized by Elder Gilbert Beebe, uniting with the Old School Baptist Church in Middletown, N. Y., about fifty years ago. She was a firm believer in salvation by rich and reigning grace. "Aunt Jane," as she was commonly called, was a good christian woman, a kind and affectionate mother and a helpful neighbor; but she has gone to her heavenly home, sweet, sweet home. God bless and comfort all who mourn.

A Missionary Baptist conducted the funeral, after which the clay was returned to mother earth.

Written by request of brother David McKean and wife, sister McKean.

D. M. VAIL.

Elder A. G. Hudspeth was born April 11th, 1833, in Coweta Co., Ga., died Nov. 27th, 1917, in Lexington, Okla., after an illness of eight years, having been blind five years, and was confined to his bed most of that time. He joined Harmony Primitive Baptist Church, in Harris County, Ga., and was baptized by his father, Elder Wm. Hudspeth. On his nineteenth birthday he was married to Fannie V. Dean Jan. 1st, 1857, by Elder Moses Gunn, in Coosa County, Ala. To that union were born eight children, five boys and three girls. Four children were present at his death. He was ordained to the full work of the ministry at Zion Rest Church, in Navarro County, in 1875, by Elders G. R. Hoge, J. H. Weeks, John Owens, Samuel Bryant and Deacon Gilbert. After

living there several years [his] health failed, and he moved to Mineral Wells, in Erath County, where he lived until 1889. He then moved to Oklahoma, where he traveled hundreds of miles on horseback, serving churches in different parts of the country, finally moving to Lexington, Okla., where he lived until he fell peacefully asleep Nov. 27th, leaving many sweet expressions of comfort. He bore his afflictions with great patience, longing to go and be at rest.

His funeral was conducted by Elder A. D. West, a Baptist preacher of the same faith living near Purcell.

Written by his wife, who is over eighty-one years old. F. V. HUDSPETH.

APPOINTMENTS.

The Lord willing, Elder D. M. Vail will visit and preach to the brethren and friends as follows:

Schoharie, N. Y., Jan. 27th, 10:30 a. m. and 1:30 p. m.; Middleburg, 28th, 1:30 p. m.; sister Rickard's, 29th, 1:30 p. m.; Albany, 30th, 1:30 p. m.; David Nethaway's, 31st, 1:30 p. m.

E. R. KINNEY.

MEETINGS.

**EBENEZER
OLD SCHOOL
BAPTIST CHURCH,**

IN

NEW YORK CITY.

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

11:00 A. M.

2:00 P. M.

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

The Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every second, third and fourth Sunday at 11 o'clock a. m. in the meetinghouse on Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

**WILMINGTON OLD SCHOOL
BAPTIST CHURCH**

1304 Jefferson Street

WILMINGTON, DELAWARE

All day meeting second Sunday in each month 10:30 a. m. Evening meeting fourth Sunday in each month 7:30 p. m. A cordial invitation to all who love the truth.

J. G. EUBANKS, Pastor.

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting every Sunday 10:30 a. m.

ALL WELCOME

The Middletown and Andes Church has decided to hold its meetings during the winter months at Dickson Hall, Arena, N. Y., instead of at Union Grove.

The Second Roxbury Church will hold its meetings during the winter months at the Mead sisters home, Roxbury, N. Y.

To the above meetings all who love the truth are cordially invited.

GEORGE RUSTON.

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.

THE
 "SIGNS OF THE TIMES,"
 (ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
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A SKETCH OF THE LIFE
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 JOSHUA S. CORDER.

PRICE REDUCED.

I will sell the remaining copies I have on hand of this little memorial book for seventy-five cents per copy, postpaid. And I want to say to you of the household of faith who wish this book and are too poor to pay for it, if you will send me your name and address and ten cents to cover postage, I will gladly mail you a copy. The sweet expressions I have received concerning this little work have more than doubly paid me for the anxious hours I spent over its publication, not knowing whether He from whom all blessings flow would bless it to his saints or no. I thank every one who has ordered the book, and kindly solicit further patronage. Send all orders to me.

SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

[This book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—Ed.]

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 86. MIDDLETOWN, N. Y., FEBRUARY 15, 1918. NO. 4.

POETRY.

REST.

RESTING in the Rock of Ages
We may fear no earthly foe ;
In him all our joys are centred,
From him all our blessings flow.

Resting from the world's temptations,
Resting from the strife within,
Resting from ourselves and Satan,
Resting from the blight of sin.

Resting when the darkness hovers
O'er the ever moving deep,
Resting when our hearts are aching,
And our eyes they cannot sleep.

Resting if we cannot answer
All the questions that arise ;
Though cast down we're not forsaken—
Faith and hope still underlies.

Kept by such a wondrous power,
Can our hearts refuse to sing,
Glory, praise and glad thanksgiving
Unto Christ, our living King ?

LIZZIE MACALLUM.

WALLACETOWN, Ontario.

“O THOU, who hast at thy command
The hearts of all men in thy hand,
Our wayward, erring hearts incline
To have no other will but thine.

Our wishes, our desires, control ;
Mold every purpose of the soul ;
O'er all may we victorious prove
That stands between us and thy love.

And while we to thy glory live,
May we to thee all glory give,
Until the final summons come
That calls thy willing servants home.”

CORRESPONDENCE.

I JOHN V. 1.

“WHOSOEVER believeth that Jesus is the Christ, is born of God.”

Traditionally this is universally accepted among all who are termed christian people, and both Jew and Gentile alike agree that there was such a man, and that he was a great man. The Jews, some of them at least, accept him as a good man and a prophet, but not the Christ, and that his claims to his messiahship were false. Many at the time of his personal ministry on earth thought him to have become unbalanced in mind by his incessant labors and great zeal ; others took him for a bold usurper and impostor, a blasphemer, and worthy of death, for he made himself equal with God ; he thought it not robbery to be called the Son of God. The general belief to-day concerning Jesus is purely traditional, and men have so warped the Scriptures, they with addition and subtraction have completely set Christ aside and made his work of none effect ; therefore they do not believe that Jesus is the Christ ; but he who does believe it is born of God, and except a man be born of God he does not believe it, except by tradition, and

tradition has ever been prominent in opposition of the truth. Man seems to want to take the Scriptures and make them plain by reason, which thing is utterly impossible; the answer of spiritual things cannot be reached by reasoning, for the finite cannot grasp infinity; but when one is born of God he is a new creature, and as we of our own selves had nothing to do with this our material existence and birth, neither has one who is born of God anything to do with the spiritual existence and birth. When one says that there is even so small a thing on the part of the creature to perform as to accept Christ or to believe on him and he shall be saved, his testimony is false, and he testifies not as an eye-witness, but as by tradition or hearsay. The true witness testifies that Christ has saved with an everlasting salvation all the Father gave him, which the Father also draws to him, and believes that he is the Christ because they are born of God. We are not born for believing, but believe because we are born of God. The true born child of God knows his own utter helplessness, and there is a vast difference in believing there was once on earth a man Jesus, who set a good example and made a way possible for all men to be saved if they choose to accept, and in believing that Jesus is the Christ, that he has finished his work, which is a complete work, with no part for the creature to perform, and that salvation is sure, and all that are his are securely sealed in the ark of the covenant of his grace and are all believing children, though the seed of unbelief is sown by that wicked one, which seed germinates and takes root in the flesh, bearing fruit which is distasteful to the child of God. This is only in the flesh, yet we have it to contend with, which also is evidence of new life and a

new taste. The fruit of unbelief is bitter to the child of God. Many men knew the man Jesus, for they saw him, and on one occasion saw him feed four thousand men, besides women and children, on seven loaves and a few small fishes; but we only have the words of Peter, who acted as spokesman for the disciples: Thou art the Christ, the Son of God. When the multitude had gone, on one occasion Jesus asked the disciples, Will ye also go away? Whereupon Peter again replied, Lord, unto whom shall we go? thou hast the words of eternal life. Again he asked the disciples, Whom do men say that I, the Son of man, am? Their opinion was divided; some said John the Baptist, some said Elias, some said Jeremias or one of the old prophets. So we see the popular opinion was divided. Even so it is to-day; some say one thing of him to-day, some another; some say he did all he could for sinners; some say he set a good example, and if we walk accordingly we shall be saved; some say he made a way of salvation possible; others say he is still begging and pleading with sinners to come. So the world has different opinions concerning him, yet they are together in one thing: in that they are all wrong. There was at that time a little band that believed and emphatically declared him to be "the Christ, the Son of the living God," and there is now a little band of faithful believers who believe and preach that Jesus is "the Christ, the Son of the living God." When Peter replied thus to Jesus he answered and said unto him, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." There is no other way to receive this knowledge except the way which Peter received it, which was by divine revela-

tion. Flesh and blood could not reveal the Spirit; the flesh and blood of the man Jesus did not reveal to any one that he was the Christ, or is the Christ, for all men saw him alike with the natural eye. So all intelligent men can read the letter of the testimony alike; yet at that time the twelve, they that were chosen, were the only ones of all that vast multitude who had heard his teaching literally and had partaken of the blessing of his bounty, which he miraculously provided for their benefit before their very eyes; only the twelve believed on him. Therefore flesh and blood did not reveal him to any, for they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord. (Jer. xxxi. 34.) To believe that he is the Christ is by divine revelation, and "blessed art thou" that believes these things; not blessed because you believe it, but believe it because you are blessed. It is a divine blessing to have the truth revealed to one; the capability of believing is a blessing. One must have divine life to believe the divinity of Christ. Men preach a Christ, but deny his divinity and power, limiting him, making him inferior to man, who has, as they claim, the right and power of acceptance or rejection. If it be true, that man has the power to reject salvation, why has he not also the power to reject damnation and refuse to be damned? Such is the testimony of one who testifies by hearsay, being not an eye-witness to his majesty, and is a false witness, whose testimony shall not stand, but shall be thrown out. Our testimony does not limit him, but ascribes to him all power and right as the sovereign King and supreme Ruler of unlimited space to save or to condemn, to pull down or to build up, to kill and to make alive, to form light and create

darkness, make peace or create evil; that he does all things after the counsel of his own will; that no one at any time hath been his counselor, and no one hath given to him first that it should be recompensed unto him again; that all things, times and events are in his hand; that each development is the fulfillment of a predetermined plan; that nothing is left to fate or happens by chance. Being a God of purpose, he has a purpose in all things, everything without enumeration, from the mote in the sunbeam to the creation of this world; that absolutely nothing can possibly miscarry or turn to the right or left of his plan, or stay or go on contrary to his decree; that Jesus was conceived by the Holy Ghost and born of the virgin Mary, is the Christ, the Son of the living God; that he is come in the flesh; that as the virgin Mary conceived within her flesh that holy thing by the Holy Ghost, so also have we conceived in our flesh that Holy Spirit, even the Spirit of Christ; that our testimony agrees with the testimony of the prophets and the apostles; for the whole Scripture and our preaching is the testimony of Christ, for it is his Spirit that testifies both in them and us. Then it is by his Spirit that we believe and testify that he is the Christ, that he is come in the flesh; then we are born of God and are children of one Father, and Christ is our Elder Brother. "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. 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."—1 John iii. 1, 2. The testimony of true witnesses always agrees. When

men begin to tell something as they have heard it they invariably get tangled, and an incident told and retold soon becomes so exaggerated or so dissected, and through ignorance, eliminating the most important details, that there is scarcely any resemblance to the original happening. It seems impossible for it to be otherwise, but John wrote in this epistle: "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." John is a faithful witness, his testimony is true, and so long as our testimony agrees with his ours is true also. The religion of the Lord Jesus is not a theory based on the capability of the reasoning faculties of man, but is a living reality; for it is God that worketh in us both to will and to do of his good pleasure, and we live it and learn it by experience, being made witnesses with those holy men of old who spake as they were moved by the Holy Ghost, also with the apostles, who were with Jesus, which were not more highly favored than we; for though they were with the man Jesus, yet flesh and blood did not reveal him to them, but the Father which is in heaven. He also has revealed the same to us, and we are blessed and believe that Jesus is the Christ, the Son of the living God, that he is the only Savior of sinners and our Savior, and we know if saved at all it is by grace, through faith, and that faith not of ourselves, it is the gift of God. This is the plan by which all are saved that are saved, and it is not that we are going to be or hope to be saved by that plan, but we are already saved, and it is by that plan the work of redemption is finished, the price has been paid, and we are heirs of God and joint-heirs with Jesus Christ, it being by his

righteous obedience that we are made righteous. We look in our flesh for righteousness, but it is not there, it is in Jesus. When we look in the flesh we only see sin and corruption, but in Jesus is righteousness and redemption. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." And we know these things together with John. Amen. May the Lord shine upon us and light our way, that we may not stumble, but be faithful witnesses of him, rightly dividing the word of truth.

Your unworthy brother,

F. SELBY FISHER.

SALISBURY, Md.

PHILADELPHIA, Pa., Jan. 1, 1918.

DEAR EDITORS:—Another year has passed and we start upon a new one, and as it is time for me to renew my subscription to the SIGNS I will in connection therewith endeavor to write a little for publication, if it should meet with your approval. I am extremely sorry that I have not control of language to express my thoughts, but I suppose I should be content with what the dear Lord has seen fit to give me, and I hope he will guide my thoughts in this undertaking as will redound to his glory. I know full well that if I am left to my own carnal mind it will not be worthy of space in your valuable periodical, and you will have no use for it. Many times while reading the many good articles in the SIGNS I come across expressions that seem to express my thoughts much better than I am able to do, and I almost envy the gift of the writers. I know this is not the proper thing to do, nevertheless I

can hardly refrain from it. I will have to write such as is given me as I pass along, hoping to be led by the Holy Spirit. I feel so unworthy that I dread to undertake so sacred a task as this appears to be. A dear friend said she was so much comforted by what I had written some time ago that it makes me feel that if a single soul on earth should receive a crumb of comfort from my pen I would be doing an injustice by withholding any of these messages. I feel a little encouraged even if I accomplish but little, yet I feel very small, as if I am nothing, yea, less than nothing. We know this is an impossibility as viewed from a carnal standpoint, but viewing it in a spiritual manner it appears to express our feelings thoroughly. I feel as if I were one all alone in this cold world, there is no one like me, so vile and sinful a wretch; there is no place for me in the church or out of it; I am just staying here apparently in everybody's way, no one to sympathize with me in my loneliness, no one to whom I can go and tell of my joys and sorrows. In looking back over my past life, it appears to be full of failures and mistakes. I see so little good that I have accomplished that I feel like giving up in despair; then there springs up that little hope, which causes me to plod on through life, which with me seems but a few more years at most. The poet expresses my feelings very aptly:

"A few more days on earth to spend,
And all my toils and cares shall end,
And I shall see my God and friend,
And praise his name on high:
No more to sigh or shed a tear,
No more to suffer pain or fear,
But God, and Christ, and heaven appear
Unto the raptured eye."

My mind is led to the building of Solomon's temple, in which work not the

sound of a hammer or axe was heard; every stone and piece of timber being dressed, squared and numbered in the quarry and forest to such perfection that every piece fitted in the place designated for it. Let us look back into the quarry and forest; there is where the great work was performed. Are we not at the present time there? Do we not realize each day that work is being performed with us and in us? Do we not find that each day a huge portion is being knocked off? Many times it causes great humiliation, we not being able to realize the necessity of it at the time; but later on we see it was for our own good and benefit. The Lord makes no mistakes, he is always right; he dresses to the line. We are (to my mind) those stones that are being dressed in the quarry, and that timber in the forest. Sometimes an ugly knot protrudes, and it is necessary to chop it off, that it may fit in the place designed for it. We do not see those ugly knots many times, and we become peevish at our lot, and wander out of that strait and narrow path where we should be traveling; but we are brought back and beaten with many stripes, not a single one too many, and if we received according to our deserts they would be double; yea, more. But our God is a gracious God; he is very lenient with us, and bestows upon us daily many rich blessings, yet we are so very careless and negligent that we do not praise or thank him as we should. Many times I feel ashamed of myself on account of my negligence and sinfulness; I mourn because I do not mourn. This may appear to be a strange expression, yet I feel it to be true. My dear friends, do any of you have such feelings as I am trying to describe? If you have, you may be able to sympathize with me a little, which, if you do, will be

consolation to poor me. I crave your prayers and sympathies, and I must still cling to that hope, which at times becomes very small. I should say rather, I hope it will cling to me, as I am not able to hold it, but it holds me in such measure as the God of heaven and earth sees fit. I thank him that he never allows it to leave me entirely; if he did, of all creatures I should be the most miserable. O what a gracious Redeemer we have, he never leaves us nor forsakes us; his power and knowledge are beyond our comprehension. He spake worlds and planets into existence. Some of our great philosophers tell us that the planets were probably millions of years in forming. We poor, finite creatures cannot understand how he could form them at all, consequently I am made to believe that (as nothing is impossible with him) he spake them into existence instantly. He did the work according to his own will and purpose, and he has a purpose in all his acts. He consults no one, not even the angels in heaven, much less such poor, insignificant worms of the dust as we. Some professors tell us there are about ninety-three millions of planets of the sixteenth magnitude, and thousands of millions of lesser size. I will not dispute their word, but there is not a single one more or less than God intended there should be, and each has its place and course to travel in the universe, and is placed there for a purpose; and furthermore, it is not within our province to question why he did it; we can only look with wonder and amazement and say, Amen—so let it be, believing it to be perfect, as all of God's works are perfect; they cannot be otherwise; if they could he would not be the God of the entire universe. We cannot extol him too high. He controls everything

and every event; he is controlling my thoughts at this moment (I hope). I also hope that what I have written may find lodgment in some poor, hungry soul's heart who has similar feelings, who has been down-hearted like myself many times, full of doubts and fears, traveling with much uncertainty, yet hoping.

But prudence demands that I draw this article to a close. I have written this rather hastily, and under peculiar circumstances. Give all honor, praise and glory to the only true and living God; I claim none, as none is due me; God deserves it all, yea, more than all.

Your unworthy friend,

C. S. FETTER.

WHEELING, W. Va.

DEAR BROTHERS AND SISTERS:—This communication of sister McKinney's came as a joyful surprise to me. She had written a pitiful little letter of two pages two weeks before, telling me of her inability to write. She said that when she attempted to write it was as if her mind was paralyzed. I felt much sympathy for her, as I am so often in the same case. This last letter came with power and sweet assurance to me; I felt greatly in need of the very things the blessed Master had revealed to her. How I felt to rejoice in her deliverance. She has comforted me many times with the comfort wherewith she has been comforted. When she or any other of the brethren or sisters are shut up my heart aches for them. As our comfort is not of this world, we are then desolate indeed; and the most wonderful thing is, that we are kept from turning to the world for solace. Our Savior said, As I am not of the world, so ye are not of the world. Again, Fear not, for I have overcome the world. If he is in us we can

never willingly go back to the weak and beggarly elements wherein we were once held.

I would greet all the household of faith. There are times that you all are much more precious in my heart than words can express.

Unworthily,

FLORENCE PULTZ.

OTTAWA, Kans., Nov. 21, 1917.

DEAR SISTER:—Your precious letter was received, and afforded the same sweet comfort your letters always do. It is wonderful to me when I think how comforting and soothing your letters have been to me all these years; so patient and sympathetic with all my complainings, never chiding, but showing me always that you have traveled the same path and have not forgotten the lessons learned by the way. This is what we are told to do: comfort one another with the same comfort wherewith we have been comforted of God, and surely you have comforted me many times, telling me my inmost thoughts; in other words, all things that ever I did. May I not hope this is Christ in you? I feel that it is, and I love you for Jesus' sake. This morning I was feeling very weak, helpless and discouraged; I felt so forcibly my inability to do the least thing to better my condition, either temporally or spiritually, when these words came: He shall not fail or be discouraged till he brings forth judgment unto victory. It stayed in my mind so I got my Bible and found the forty-second chapter of Isaiah, also the twelfth chapter of Matthew, eighteenth to twenty-first verses. I cannot tell you the wonderful things I saw there, but I am fully persuaded you know all about it. The Lord has truly made waste my mountains and

hills, and dried up my herbs, made my rivers islands, and dried up all my pools. They shall be greatly ashamed that trust in graven images, that say to the molten images, Ye are our gods. But now thus saith the Lord that created thee, O Jacob, and that formed thee, O Israel, fear not, for I have redeemed thee, I have called thee by thy name, thou art mine. For I am the Lord thy God, the Holy One of Israel, thy Savior. Ye are my witnesses, saith the Lord, and my servant whom I have chosen, that ye may know and believe me, and understand that I am he. Before me there was no God found, neither shall there be after me. I, even I, am the Lord, and beside me there is no Savior. I have declared, and have saved, and I have shewed, when there was no strange god among you. Therefore ye are my witnesses, saith the Lord, that I am God. Dear sister, we must be cut off from our own works before we can be a true witness for Jesus. (Notice the "therefore.") Last Sunday I opened the Bible to where Ananias and his wife kept back part of the purchase price. It seemed to be revealed to me at that moment that this is our condition when we try to save ourselves out of Christ. In sickness, in health, in poverty or wealth, we are willing to lay only part of the price at his dear feet. We are willing to let him save us in eternity, but in time we want to save ourselves. We think surely there is something we must do to save ourselves from wrath to come. The poor jailer was in a helpless, distressed condition, when the Lord suddenly sent an earthquake, which shook the foundations of the prison, and immediately all the doors were opened and every one's bands were loosed. He awoke out of his sleep, and seeing what was done would have killed himself had not Paul cried with a

loud voice, Do yourself no harm, for we are all here. Then he tremblingly fell down before Paul and Silas. Sirs, what must I do to be saved? Believe on the Lord Jesus Christ and thou shalt be saved, and thy house. Precious sister, it does seem to me that too many of us are asleep to-day; we depend too much on the creature; we have forgotten that Christ's blood cleanseth from all sin, that he finished the work his Father gave him to do. The promise is unto all that come unto God by him; not by works of righteousness which we have done. It seems to me that to look for any good in ourselves is denying Jesus and counting his blood an unholy thing, in that it has not been able to cleanse us from all unrighteousness. I would love to walk worthy of the vocation wherewith I am called, if I am a child, but I daily find another law in my members warring against the law of my mind, bringing me into captivity. We are surely not holier than Paul, and he said, O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then with the mind I serve the law of God, but with the flesh the law of sin. Whether I am a child or not, I have the witness within that this is true. Paul declares all have sinned and come short of the glory of God; so, being freely justified by his grace through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just and the justifier of him that believeth in Jesus. What a wonderful promise is here made: that he might be just and yet justify the ungodly. O why

do we who profess to believe in Jesus still cling to some works for salvation? God could not be just and save us for any righteous act in ourselves. Paul says we have proved, both Jews and Gentiles, that they are all under sin; 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. He sends the rain on the just and the unjust. Jesus told the Jews: Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. Worthy is the Lamb that was slain to receive all honor, power and glory. Let us give him all the praise, who has redeemed us from the power of the law, that it should not have dominion over us. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed with all spiritual blessings in heavenly places in Christ. How hard I have worked, trying to do good. I felt there was something I must do after I had believed; but the good I would I could not do, and the evil I would not do I did. But now I hope I see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man. For it became him, for whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth, and they that are sanctified, are all of one, for which cause he is not ashamed to call them brethren. He is our merciful and faithful High Priest in things pertaining to God, and has made reconciliation for the sins of his people. Being tempted, he is able to

succor them that are tempted. If he is our merciful and faithful High Priest in things pertaining to God, does not that take in everything? Does he not say that all things are his, and for his pleasure they are and were created? He says if he were hungry he would not tell us, for the world is his, and the fullness thereof. Offer unto God thanksgiving, and pay thy vows unto the Most High; and this will I do, God being my helper. In the next verse I find a wonderful promise. And call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me. With Mrs. Chapman I can say, I have fled to him affrighted at the awful power of sin; also I have felt my bosom swell with fear at the scorn of Jesus' name.

Now, dear sister, I have written you the things I have been comforted in, and I can only hope they may be some comfort to you. Write as often as you can.

Ever your loving sister,

ANNA MCKINNEY.

ATLANTIC, N. C., Jan. 8, 1918.

DEAR EDITORS:—For some time I have felt that the weather we are having and my inward experiences are much alike. We had a cold December for this section, and on the 29th we received our last communication from the outside world and sent our last messages up until now. That night we were visited by a blizzard of wind and snow, which continued all day Sunday, and on January 1st the temperature was eight degrees above zero, snow about eight inches deep, and the waters of the sound a sheet of ice three miles wide and thirty miles long. Our transportation was all cut off, both going and coming. The cold continued until the 4th, when it registered seven degrees above, and the ice did not begin

to melt until yesterday. It was of such thickness that two of the men from the coast-guard station walked across it, three miles, and they with one other walked back. I have thought many times how helpless poor, boastful man is. Man cannot have any control of these natural things. The wind bloweth where it listeth; we cannot tell whence it cometh and whither it goeth. God commands it, and it readily obeys his voice. He says, Awake, O north wind, and it comes at his word and brings his cold. Boastful man claims that God cannot do only as man will submit to him; that man has the power to submit to or refuse the blessings of God. In the hearts of his people the Lord sends the north wind, and it brings the Lord's cold, the treasures of the ice and the hail and the snow. They all come down from the heavens, and return not again. It is the word of God reproving or approving us, and showing that we are nothing and that we can do nothing. Our hearts are full of iniquity, and of the flesh, and leading away from God and godliness. Were it not for the guiding Spirit of the Lord we would never come out of this terribly frozen state nor know the love of God. All the time we hunger for the odor of the sweet spices; we listen for that word which says, Thy sins, which are many, are all forgiven thee. We little realize that the cold north wind, the freezes, the ice, the hail and the snow are a part of God's way of cultivating his garden, but we are thus led to experience this. He that is born of God hath the witness in himself. All the Lord's teachings concerning him are in him, in his own experience. The hard freezing of the stony heart causes a little shelling off and gives a little fallowed soil. It looks and is very poor until fertilized by God's divine

grace. When he speaks and says, Come, thou south wind, there is a melting of the ice and the snow and a starting of the little streams. The water running over the little stones makes a noise as if it were singing merrily to him who gave the command. The heart is warmed up, and the poor but rejoicing soul experiences that the winter is past, the rain is over and gone, and the voice of the turtle is heard in the land. The communications which before were all shut in and out are now open in every avenue. A sweet communication is heard from an unseen one saying, "Peace, be still." We look to see who it is that gave this command, and see One walking on the face of our troubled waters; yes, he has come into the boat with us. We see that every element of our troubled soul is in his hands and at his command, and we see and feel them obey him immediately. We look, there is no more ice, just the living waters, and we are immediately on the other shore, and our Deliverer with us. Then we experience that we are in the garden of the Lord; and are we not plants there? Who else ever got there but the plants? Trees of righteousness, the planting of the Lord. "My Father is the Husbandman," said our blessed Jesus. Has he not planted? does he not water? does he not cultivate? are not all the trees his, and the fruits also? Then he knows how and when to prune, to plow and to gather. He does not need for us to tell him anything. It is he who commands his cold and his heat, his winter and his summer, his seedtime and his harvest. If there is one barren tree he knows when to pluck it up. Satan cannot hide in the garden of the Lord, for the eyes of the Lord are in every part. As much darkness as we experience, there is none with him. The darkness and the

light are both alike to him. We see only through a glass darkly, but his seeing is the very sunshine of his righteousness searching every part, even the most secret parts of the heart. He gives us to see it as deceitful and desperately wicked, but it is his to cleanse it and make it meet for the Master's use. In all my darkness, barrenness of soul, frozen condition, I have a little hope that he is my Sun and Shield, and that he will make me to walk uprightly and withhold no good thing from me.

Your brother, I hope, in the truth,
L. H. HARDY.

HAMMOND, W. Va., Dec. 31, 1917.

DEAR BROTHER KER:—I thought of writing to you and to the readers of the SIGNS OF THE TIMES after reading your article, "Close of volume eighty-five." I want to say that the SIGNS has contended for salvation by grace, and grace alone, of the God of Jacob. As you say, there have been some differences of view. There is none perfect, and if not perfect we need not expect our writings to be perfect. These are trying times for us all, as well as for the dear old SIGNS. In the first place, my mind was called to God's children among the men of England and the warring nations, and the thought came to me that I wanted them to know that I wish them well, and that I hope I love them for the truth's sake, and hope that we are brethren, and that we desire one another's peace and welfare, and that we have good, kind feelings toward them. God's children are taught by the Spirit to love one another, and they are also taught to do unto others as they would have others do unto them. We learn from the Scriptures that there shall be wars and rumors of wars, and that the wicked shall do wickedly, and that none

of the wicked shall understand; but the wise shall understand. (Daniel xii. 10.) We read in Acts xvii. 26, that God 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. Hence we cannot say, Why dwell you here or there? Because if our bounds and habitation are set for us to dwell on the face of all the earth, who can hinder the purposes of God? and if the wicked shall do wickedly, who shall cause them to refrain from it? So by these Scriptures we plainly see that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; for he will have mercy on whom he will have mercy, and whom he will he hardeneth. Then, if there shall be wars, who can prevent them from coming to pass? No one can, and by coming does it not prove to us that the Scriptures are true and sin is of the devil, and God is the author of peace? God cannot be tempted with evil, neither tempteth he any man. Yes, the wicked shall do wickedly, and none of them shall understand. So they just go on in the way that seems right unto them, and that way leads unto death, and into death do they go. But there is a class that does understand, and that class is the wise, but not the worldly wise—not the wisdom of the kings of the earth; but the wise receive their wisdom through the revelation of the eternal God, and their wisdom is spiritual; not of the earth, but from heaven; they understand, because they are all taught of the Lord. Then it is useless for you or me to try to make them understand or teach them to know the Lord, or teach them to stop wars and troubles of the nations when it is in the wicked to do wickedly. There is a time and a purpose for all

things; a time of war and a time of peace; a time to all things, and who can hinder them from taking place? For that which is determined shall be done, and who can hinder it? The eternal God is the only King of kings and Lord of lords, and he holds the keys of life and of death, and none can deliver out of his hand. I have only one son, and he is liable to be drafted at any time, and I love him and would protect him from misery and pain, and have seen much trouble over him being called away, but that may all be natural; but who knows this except the eternal God, who knows all things? What can I do but wait and see what God will do for him and for me and all his believing children? Abraham was grieved over his son, and are we better than he? O no, no. Then if there is a time of war, is it not true and verily true to-day, and is there not cause for the children of men dwelling in the bounds and places of their habitation which were before appointed them on the face of all the earth? So where the soldiers' places are for them to dwell, who can stop them before they land at their dwelling-places, and who can send them beyond their bounds and habitations? I am not able, you are not, so let us trust in the eternal God, who works all things after the counsel of his own will. I remember another Scripture: There is a time to die. Now let us reason; if there is a time of war, and a time of peace, who can make peace in the time of war? Because there is a time for all things, when the time comes for war to cease, it will cease. Then when war ceases, it will be a time of peace, and peace will last in its season, and when its season ceases peace ceases. Even so with life and death, there is a time and season, and when the time of life ceases,

then the time to die is at hand, and die we will; but we cannot die while we have life, and there is a season and place for this life, and it must have its season and its place; even so death must have its season and place, and if that season and place appointed beforehand is on the water, or in the trenches, there is nothing to prevent its coming to pass, and who can hinder us from being there where our bounds and habitations were set for us to dwell? We cannot pass over them. Are we not creatures of time? Are we not the clay? Is not God the potter? And what power has the lump of clay? Is it not in the potter's hand? He uses it as he pleases. Is not the clay without power or will against the purpose and arrangements of God, or sovereign Ruler, both in the heaven above and on the earth beneath? Dear readers, there might arise in our minds the question, Why then do we worry over our sons? Well, the flesh is weak, and in the flesh there dwells no good thing, and this causes a warfare. The spirit is willing, but the flesh is weak, and we in the flesh cannot please God. These two, the flesh and the Spirit, are at warfare one against the other, so that we cannot do the things we would. O how good it is to be reconciled to the will of God, but we are only reconciled to God through Christ Jesus our Lord. Dear brethren, you who are in the war, or whose sons are, be of good cheer as much as lieth within you, and may God give you grace to bear it all. Remember the patience of Job, remember the humility of Jesus Christ our Lord, remember the sufferings of God's children. Lest you might come to the conclusion that I am above trouble and sorrow, I will say to you all that I am a man of sorrows; I have many sorrows, many troubles, but I hope that the Lord is my

Shepherd and that I have sufferings and sorrows for Jesus' sake.

Dear children of our God, I hope that I have a tender feeling toward you at this present time. Farewell.

JAMES W. LINN.

FAYETTEVILLE, Ga., Dec. 13, 1917.

DEAR BRETHREN:—The Lord willing, I will write you again, but do not know what to write. First, I want to correct a mistake in my letter in December 1st number of the SIGNS. On page 538, first column, twenty-ninth line, the words, "brother Rees," should be "Rees Prather." I enjoy the good letters in the SIGNS, but the last one brought me unexpected sorrow. When I read of brother W. C. Pennington's death I felt sorrow as I had never felt before for one I had never seen. We were strangers in the flesh, but I felt that I only needed to see him to be acquainted, for we had corresponded, and I had read his letters in the SIGNS. My sympathy is with his loved ones, and as I think of their sorrow I cannot restrain the tears. I feel that he was a good son and brother, and wish I could be as good as I think he was. May God abundantly bless the bereaved ones, and may they realize that what he does is right and for his glory and for good, for all things work together for good to them who love the Lord. The dealings of the Lord with his people are mysterious, wonderful and beautiful when we can see the good in them. Mysterious to the carnal mind, but not so when revealed by the blessed Spirit to our spiritual mind, but wonderful, amazing, that the great God of everything should be so kind and loving as to bless vile sinners with an inheritance equal to his only begotten Son, for we are heirs of God and joint-heirs with Christ. Then

as Christ is to live forever in eternal glory with the Father, so shall his people, redeemed from all iniquity. The world is running wild for riches and honor, but the grandest riches and honor bestowed on humanity are hope and faith in Jesus, and just as sure as the anchor (hope) is there, the person will one sweet day rest there. The anchor chain sometimes breaks and lets ships stray, but the spiritual anchor will never give way until the ship, or trusting, hoping sinner, is safely landed on that blissful, eternal shore; then will be no more tossing on seas of sorrow, poverty, sickness and pain. Sometimes we hear people say their hope is so little they are almost ready to give it up or throw it away, but why do they not do so? Just at that moment if they were asked what they would take for their little hope they could not price it. Although it may seem ever so small, it is large and glittering compared with the riches and honors of all the world, which fade away. I do not claim to know much, am ignorant, it seems to me, but in thinking of our hope being so little, I think we are mistaken about hope being little. It seems to me that it is faith that is now weak, instead of hope. The farther we are from God, the more we desire to see his smiling face, but when we see him, or a token of his love, we are not hoping so much, but are realizing that for which we so earnestly hoped. When we lose sight of these glories faith gets weak and hope grows stronger. When John was with Christ he did not need hope, but when he was cast into prison, shut up in darkness where he could not see Christ, then he needed hope, but faith was weak, and he sent to Christ to know if he were the Christ, or must he look for another.

Bad crops and misfortune have left me

in a poor condition financially, but God is the same, and it is according to his mercy that I am enjoying the blessings I now enjoy. I know not how soon I may have to suffer the miseries of poverty, cold, hunger, sickness or warfare, but I hope I will be able to trust him, though he slay me. Pray for me.

Unworthily,

GEORGE W. JACKSON.

SALISBURY, Md., Jan. 16, 1918.

DEAR EDITORS:—As it is time to renew my subscription, I feel I would like to write a few lines and try to tell you what a comfort the SIGNS has been to me, but do not feel that I can express my feelings as I would like to. I can hardly wait for the paper; the communications are all so good I enjoy reading them. The editorials, too, are wonderful to me. I have read and reread Elder Ker's New Year's Greeting. I cannot tell just how I feel about it, but the Lord has greatly blessed him with understanding in sacred things, and it is wonderful to me and there is great comfort in it. As he said, our country has never known such distressing times, and I feel we need much help to guide us in such trying times. I felt when my son enlisted that it was more than I could bear, but the dear Lord has given me strength as I have needed it, and I have tried to pray that he may be spared to return to me. He wrote me a beautiful letter just before he enlisted, and said he was very sorry he did not get the comfort from religion that I did, but he believed with a belief that had become almost second nature that predestination is as certain and sure as final judgment, hence if he was to come to death by a bullet, it would be no less certain and true, if he never got within several thousand miles of the firing lines. I know

that is true, and it was a real comfort to me to know that he had been shown that; but as dear brother Ker said, it requires more faith than I have to be still under such trying conditions. Elder Ker's writings are much comfort to me, and I always feel sad when I do not find the letter "K," as I always look in the back of the paper; he is very dear to me. I feel the Lord has blessed me far more than I deserve in having the privilege of hearing so many of our ministers. I hope I feel thankful to the Giver of all good gifts. It is needless to try to tell how much comfort I have had from our dear aged brother, Elder Durand. I have visited at his home within a short time, and it is wonderful to me how his mind is exercised in his declining years. Elder Francis preaches here once a month. My membership is not in Salisbury, but it is very dear to me, and so are both Elders Durand and Francis. My pastor is Elder Mellott, and I hope I do feel thankful to God for such a gift. I felt when Elder Poulson was taken away that his place could never be filled, but what seems impossible with us is not so with God; he knows what we need before we ask and supplies all our needs, if we cannot see at the time. I often want things made plain, but know God is his own interpreter, and he will make it plain.

I have wandered far away from what I thought I would write; I only thought I would try to tell you how much I enjoy reading the SIGNS and how much comfort it is. I hardly see how any Baptist can get along without the paper. I hope the dear Lord will ever be near us and keep us meek and lowly followers of Jesus and bless our dear ministers. Pardon me for taking this privilege.

In christian love,

(MRS.) CHAS. GORDY.

BALTIMORE, Md., Dec. 27, 1917.

DEAR EDITORS:—At the close of the year 1917 I find myself desiring to add my mite to the SIGNS OF THE TIMES, although some months back I thought I would not attempt to write any more, but have been requested by quite a few to keep on writing for publication, as they have enjoyed my writing in general. I do not know why, for my letters are too much like the writer, very imperfect; but it is said a child shall lead them, and O what a little child I am, if I have any relationship at all with God's dear people. I do not know, but this I do know: the things I once loved I now hate, and the things I once hated I now love, yes, with my whole heart, and one of these things is God's predestination of all things whatsoever come to pass. It matters not if it looks good to us or not, it is in the purpose of God and for the purifying of his people, who were chosen in Christ Jesus before the foundation of the world, and they were his by choice of the Father, consequently union existed. The angel said to Joseph, His name shall be called Jesus, for he shall save his people from their sins, showing plainly that God had a people long before Jesus came to save the lost sheep of the house of Israel. Now, if the Lord will direct my thoughts I will try to speak of those lost sheep. Some of them were deaf, and some dumb, but when Jesus had healed them they could hear and speak and sing praises to him who had made them whole, and yet their relation to Jesus Christ was the same. Then there was the man who had lain at the pool of Bethesda for thirty and eight years, was a child of Abraham, and men could tell him to step into the pool when the water was troubled and he would be made whole, but when Jesus said, Arise, take up thy bed and walk, he

did so. The woman that Satan had bound eighteen years, being a daughter of Abraham, Jesus straightway healed her; and the blind man that had his eyes opened with an anointment of clay. Jesus said it was neither his sins nor those of his parents that he was born blind, but that the works of God might be manifest. I understand the Scriptures to teach that all the people Jesus healed belonged to God, and were spoken of as the lost sheep of the house of Israel. Jesus nowhere taught that he came to make sheep, or to make people, but he said to the Father, Thine they were, and thou gavest them me, and I will raise them up at the last day. Now, brethren, if I can claim relationship with you, these are some of the things which drew me to the Old School Baptist Church, and until a few years ago I did not know there were any Old Baptists that did not believe in God's predestination of all things, and also believe in the vital unity of Christ and his people. It has made my heart bleed to hear some remarks from some of the Baptists. I heard one preacher say that all who heard the word preached with any degree of comfort had no right to stay out of the church, but should be baptized and receive the blessing therefor. I heard a brother, in speaking about some who manifested a deep interest in spiritual things, say that he had no doubt in his mind but that the Lord wanted them to be baptized; as though the Lord did not build his church and has the members thereof fitly framed together, and does these things without the sound of hammer or any such tool.

If this is worth publishing, all right; if not, throw it into the wastebasket. I have not written this for controversy, but it appears there is something wrong about these things, for they are the foundation

of my hope; take them away and I have no place to stand.

With love and best wishes to all the household of faith, your weak brother, I
L. C. GODWIN.

DAYTON, Ohio, Oct. 18, 1917.

DEAR BROTHER LEFFERTS:—After reading your most precious editorial, written by request of sister Mary E. Lake, of Hurricane, W. Va., in October 15th number, I felt I must write you and congratulate you on so ably explaining and so clearly showing the true meaning of the Scripture found in Revelation iii. 20. As you say, dear brother, few Scriptures have been more misapplied than the third chapter of Revelation. O how those who believe that sinners' salvation depends upon their own efforts do so apply this Scripture as to mean that God is knocking at the door of the poor sinner's heart, and if the sinner will open his heart and allow God to come in he will be saved. What poor deluded people they are to ever entertain such an idea. I realize, dear brother, that it is only through the loving-kindness and tender mercy of the all-wise God, who works all things after the counsel of his own will. In the beginning God created the heaven and the earth and all the hosts thereof. And God saw all that he made, that it was very good. I am God and change not. James said, Jesus Christ, the same yesterday, and to-day, and forever. God predetermined to destroy man off the face of the earth, for he told Noah he was going to do so long before he did. Does not this sound like God is all-wise, a sovereign ruler? Christ says, "Other sheep I have, which are not of this fold: them also I must bring." God further says, I will dwell in them, and I will be their God and they shall be my people. Sweet

and comforting words to God's chosen ones. How dear the glorious covenant of grace is to all who feel their unrighteousness and their need of mercy. How secure and safe, since God has not in all his covenant trusted to frail humanity as much as a breath of speech or the lifting of a hand. As a counterpart to the new covenant Paul as the wise masterbuilder set up what we may call "steps unto heaven," that, like the ladder in Jacob's dream, reaches from the depths of sin to the heights of glory; an ascending ladder of God's love and mercy, unspotted by the touch of man. We read that whom God foreknew he also did predestinate, and whom he predestinated them he also called, and whom he called them he also justified, and whom he justified them he also glorified. Is it any wonder, dear brother Lefferts, that it drew from Paul the glad acclaim, "What shall we then say to these things? If God be for us, who can be against us?" "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" No, no, a thousand times no. Paul was persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. How sweet and precious to be basking in the sunshine of God's presence. As day and night succeed each other all the way along life's journey, even in the nighttime he gives us songs. The noise of strife, confusion and conflict can be so sweetly hushed that ere we are aware all the powers of the soul are engaged in songs of heart-gladness. What a soul-cheering thought to me, that the inhabitants of that glori-

ous land will no more say, I am sick. Neither can they die any more. Sickness and sorrow, pain and death are felt and feared no more. In the Word of inspiration our little span of time is spoken of as a journey, and our brief stay upon earth as a pilgrimage, and we are assured that he will be our God and guide even unto death. This indeed tells us plainly that we are as pilgrims, and that a journey lies before us through a land in which we are but strangers. So time bears us steadily onward, although in our experience we often seem returning and coming back instead of going forward, yet we are surely circling in the eddies of the great stream of time which is surely leading us forward to the ocean of eternity.

Well, I have written lengthily, so will close after saying, please bear with me, dear brother, in all my shortcomings, and I ask an interest in your prayers, as the ardent request of a poor sinner, saved by grace, if saved at all.

"Thither my weak and weary steps are tending,
Savior and Lord, with thy frail child abide;
Guide me toward home, where all my wanderings
ending,
I shall see thee and be satisfied."

LIDA KELLER.

UPLAND, Cal., Dec. 7, 1917.

DEAR BRETHREN:—As I am renewing my subscription for our dear old family paper, the SIGNS, I have a desire to pen a few lines to you by way of encouraging our dear brethren in what must be very arduous duties, the conduct of a paper of such a high standard as the SIGNS. I just received December 1st number by to-day's mail; have read it all through, and enjoyed the many good letters, and especially brother Lefferts' editorial, "Samson's Riddle," which I

have just read over twice. Truly the readers of the SIGNS are highly favored of the dear Lord in having such a precious medium of correspondence. We trust you may both be long spared to the cause which you so ably defend. We are glad so many of the readers of the SIGNS have at different times spoken words of commendation of your labors, and we have felt it is the duty of every lover of the truth to hold up the hands of our brethren in this work in every way possible. From a sense of our own inability we have been too negligent in this matter. Many times we would love to talk to our dear brethren, both editors and readers, many of whom we have met face to face and whom we love in the truth; but we feel so incapable we seldom make the attempt. However, sometimes we are favored through the infinite mercy of the dear Lord to hold sweet communion and fellowship in the spirit with our dear brethren who are scattered over this vast continent, many of whom we have never met, but have read their good letters in the SIGNS, and because they speak the same precious truth we love them for Jesus' sake.

Dear brethren, this is more than I first thought of writing. Wishing you both a happy and prosperous new year, and trusting that we may all be kept steadfast in the faith, your brother in hope,

G. A. DUNDAS.

KENOVA, W. Va., Jan. 4, 1918.

DEAR BROTHERS:—While confined at home this cold day I picked up the New Testament, and my eyes fell on the text: "If ye love me, keep my commandments."—John xiv. 15. It seems to me that when I feel so lifeless and void of earthly consolation I can just open the

Testament and find there the very theme touched that my heart yearns for. The phrase following, seventeenth verse, "Whom the world cannot receive," drove this subject more forcibly into my mind. I have heard those who advocate conditional salvation for the world use this text as though the subjunctive part was with the Almighty, and the indicative part with the man, but to my mind it is the absolute reverse: the Spirit and love of God precede the man's obedience to his commandments. It seems to me that the world's version of this is, that puny man can work out for himself a share in heaven. No wonder then that the Scripture says that he would come and knock at a closed door. If I but knew that the Lord Jesus had prayed for me, then I could rest assured that I am not of the world, for you remember that he said he prayed not for the world, and if I only knew that I had one speck of the love of God in me, it seems to me I could rest assured of his glory, but I must admit that I have many reasons every day of my life to doubt that such is the case. Brethren, my hope is based on an experimental awakening to sin and depravity, and my inability to recover myself from this awful condition, no matter how earnestly I desire it. Then I am brought to fear, and wonder, "Who shall deliver me from the body of this death?" with only a hope of the love of God that leadeth to repentance. I would be glad to have correspondence with those who know anything about such an experience, for I seldom ever meet with any one here who touches my case. You may publish this if you deem it worthy of space.

Yours with only a hope,

J. A. PRESTON.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1918.

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.

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ISAIAH XL. II.

"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."

This chapter of Isaiah is looking beyond the time of the Babylonian captivity to the restoration, to the time when Israel shall again realize the tender care of their God for them. Also, secondarily, this portion of Isaiah looks not only beyond the Babylonian captivity, but beyond that captivity which the whole people of God were under to the law of sin and death, which captivity was destroyed in the resurrection of Christ from the dead. The resurrection of Christ set the church free from captivity to the reigning power of sin and from its penalty, death. Looking beyond this great captivity of the whole church, our text has to do with the gospel life of the church of Jesus as it is now in this present dispensation. The Lord here likens himself to a shepherd and his people to sheep. This is a frequent figure found throughout the Scriptures, and is a favorite illustration employed by the Spirit of inspiration to set forth the attitude of Christ toward his people. It is not necessary for us to go much into an explanation of this figure

of the shepherd and his sheep, for it is familiar to all our readers and a subject that has been frequently written upon through the columns of the SIGNS. "He shall gather the lambs with his arm," signifies that his almighty power and omnipotent strength shall gather the little, tender ones of the flock. All must be lambs before they can be sheep. There is an infancy in grace as well as in nature; that is, a time when one does not see as clearly and understand the Scriptures and the doctrine as clearly as when one becomes older in grace and in experience. There is surely such a thing as growing in grace and in knowledge of the truth. When one has not attained to this growth in grace to the extent that older ones have, one is in the "lamb" state. Our text does not mean to imply that the lambs are the only ones of the flock that need the sheltering arm of omnipotence, nor does it convey the idea that the older ones, the sheep, can get along without this same care and this same almighty power; but the thought is that the lambs need not the care of the older sheep to make them become, in turn, sheep. The watchcare and tenderness of the shepherd is what all the sheep and all the lambs need; none can dispense with it. Unless the lambs are properly cared for by the shepherd there will be no sheep. The strong arm of Jesus, the fullness of God's power embodied in him, is the salvation of every one of the lambs. The lamb aptly represents the helplessness of the child of God. Nothing but the omnipotence of God is sufficient to protect and shelter the helpless lambs in grace. "Carry them in his bosom," means that they rest in his love. The new-born child of grace is brought from under the law into the sweet liberty and comfort of the gospel of Jesus.

Here he finds the true sabbath and rests in the perfect love of God. This is comprehended in the expression: "Carry them in his bosom." "Shall gently lead those that are with young," applies to the child of God who has been quickened by the Spirit but has not yet been brought to the birth; that is, has not been brought to the end of the law and delivered out into the liberty of the gospel. These have not yet brought forth Christ, Christ has not yet been manifested out of them. God's good work has begun in them by the operation of his Holy Spirit, but it has not yet been brought to a manifested end in the day of Jesus Christ. These are "with young," and need to be handled gently. The Lord's dealings with these quickened sinners whose consciences have been made very tender and keenly conscious of every defect in themselves, are very tender dealings indeed. He is full of compassionate tenderness toward them, and he will lead them gently on until Christ be fully formed in them the hope of glory, until they are brought to the end of the law and give birth to full faith and confidence in Jesus as their one and only Savior.

L.

ATTENTION!

OF late we have been receiving more complaints than usual from subscribers missing one or more numbers of the SIGNS, and we wish them to know that it is through no fault of ours, as we are very particular to have each paper securely wrapped and plainly addressed before it leaves this office. We ask our subscribers to please not censure us, but if they do not receive their paper to notify us, and we will gladly mail them another copy free of charge.

ISAIAH XXVI. 17.

"LIKE as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord."

This presents the attitude of the church under the law looking forward by faith unto and eagerly hoping for the coming of the day of the Lord, which would bring salvation to Israel. All the patriarchs and prophets and all the holy ones of the old covenant period were like a woman travailing in pain, in birth to be delivered, because they were all longing for and earnestly desiring the coming of the Messiah, in whom the spiritual ones truly hoped for salvation from sin and from death. The people of God from ancient times have been as one body hungering and thirsting for the coming of Jesus. Therefore the church under the law was a woman great with child. This child was Jesus, and was the man-child brought forth by the woman. In all the types of the old testament, in all the sayings of the prophets, in all the experiences of the patriarchs, Jesus was presented or was the One brought forth or given birth to in all their testimony. The people of God were in this shape in the sight of the Lord. All their own efforts could bring forth nothing but wind or emptiness, but the Spirit of the Lord working mightily in them could and did bring forth Jesus out of them. The pangs of this spiritual travail grew more and more intense the nearer the day of Jesus approached, until at last he was brought forth upon the earth: the fruitions of all the hopes and longings of his people. If our readers will turn to the twelfth chapter of Revelation they will there see how the word of inspiration presents the church in the figure of a woman clothed with the sun (the glory of God), with the moon

(the law) under her feet, upon her head a crown of twelve stars (the apostles). "And she being with child cried, travailing in birth, and pained to be delivered." Down in the fifth verse it is recorded that the church gave birth to a man-child. This child is Jesus. This text in Revelation shows the gospel church raised above the law and clothed with the beauty of God's holiness bringing forth Christ. Christ is brought forth in all the teachings, in all the experiences, in all the ordinances, in all the order, of the gospel church. The text previously quoted from the twenty-sixth chapter of Isaiah shows how this was true of the people of God under the law: that they too were in pain, owing to the fact that they were wrought upon by the Spirit to look forward unto the coming of Christ, seeing themselves as poor, needy sinners and greatly in need of him to save them. Thus all the testimony of the people of God, whether under the law or under the gospel, is likened unto the condition of a woman in travail. The object that God had in all the fears and tremblings of his people, his purpose in all their trials and afflictions, was that Jesus should be brought forth out of all that pain.

We have written these two brief articles at the request of a sister who lives near Macon, Georgia. L.

PRICE OF BIBLES ADVANCED.

OWING to the increased cost of Bibles to us, we are compelled to advance our sale price from \$2.50 to \$3.00. Those who wish to secure a Bible as a premium, will now have to send us five new subscribers, instead of four, as formerly. We are sorry to have to increase our price, but as the cost has been advanced to us, we cannot afford to sell them at the old figure.

MARRIAGES.

By Elder J. B. Slauson, at his home in St. Thomas, Ontario, Jan. 15th, 1918, Robert Burns English and Miss Elma Gage, both of Ridgetown, Ontario.

OBITUARY NOTICES.

Daniel Tommie Arnn was born in Baxter County, Ark., Jan. 19th, 1876, and died at the home of his brother-in-law and sister, Mr. and Mrs. F. C. Mitchell, Rush Springs, Okla., Nov. 26th, 1917, aged 41 years, 10 months and 7 days. He lived in the county where he was born and taught school quite a while, and was loved by all his students, as he had a friendly word for all. In April, 1906, he was married to Miss Sarah Green, of the same county, and to them were born four children, two girls and two boys. He moved to Oklahoma in 1913, and two years later his health began to fail, which resulted in tuberculosis. The doctors advised him to go to New Mexico, which he did in March, 1917, and stayed until the following November; but it was of no avail, he grew weaker all the time. He came back to Rush Springs Nov. 4th, 1917, to his sister's, Annie Mitchell, and all was done for him that loving hands could do, but the Lord called, Child, come home, and he had to go. He was not a member of any church, but a strong believer in the Primitive Baptist doctrine: salvation by grace. He professed a hope in Christ about a year before he died, and it was precious to him to the last. It was my (his father) privilege to visit him in December, 1916, and he talked of his hope in Jesus, saying he had a desire to be baptized by a Primitive Baptist minister, but was too feeble, and no minister was near. I visited him again in November, 1917, and when I went to his bedside he said: "Father, you have come to see me for the last time; I will not be here long, I am only waiting until the Lord calls me home; I am ready to go at any time." He said he regretted he could not have been baptized. I told him I would have been glad if he could have obeyed that commandment, but baptism does not house one in heaven. The blood of Christ cleanseth from all sin; baptism is only an act of a good conscience toward God. His request was that a Primitive Baptist officiate at his funeral, and his request was carried out; Elder Moody was called, and spoke words of comfort to a large gathering of sorrowing relatives and friends, using as a text Eccl. iii. 1, 2. A hymn was selected by his mother, commencing, "Jesus, while our hearts are bleeding." They also sang, "Nearer, my God, to thee." Glorious thought, that our dear one will be raised up and fashioned like unto Jesus. He was conscious to the last, and after he got so he could only whisper he told his sister, who was sitting by his bed, that death was near. She said, "Dear brother,

is all well?" and he said, "Yes; yes." He is now released from suffering, and his spirit free to enjoy all that heaven is. His body was laid to rest in the Rush Spring Cemetery, there to await the resurrection morning, when Christ will come to gather his jewels home from the four quarters of the earth. He leaves to mourn, his father and mother, who are old, seven brothers and four sisters, wife and four children, and a host of relatives and friends; but we mourn not as those who have no hope, for we believe when Jesus shall appear then shall he also appear with him in glory, and all we can do is humbly bow our heads in submission and say, Thy will be done.

Written by his father, J. R., his mother, R. A., and his sister, Etta Ann.

Deacon Frederick F. Myers, son of Japh and Elizabeth Myers, was born October 30th, 1834, and departed this life Jan. 27th, 1918, aged 83 years, 2 months and 27 days. He was united in marriage to Martha Mason Dec. 7th, 1856. To that union were born nine children. One son and one daughter, with the wife and mother, preceded him to that heavenly rest. Seven children, thirty-nine grandchildren, twenty-nine great-grandchildren and a host of friends are left to mourn their loss. He united with the Regular Predestinarian Baptist Church over forty years ago, and for many years served as one of the deacons of Darby Run Church. After the other members had been called away he placed his membership with Pleasant Hill Church, near Delaware, Ohio, at the time of the yearly meeting, which was held Sept. 12th and 13th, 1914, and was most gladly received by the church and visiting brethren present. He was always ready to lend a hand to any one in need. His last sickness extended over a period of one year, but in all that time he never complained. We feel to submit and say, Lord, not our will, but thine, be done. While we miss him, we know that He who controls all things will help us to bear our burdens in this dark hour of sorrow and grief. We will say, Lord, make us ready, for in an hour we know not the Son of man cometh. Before his death he made requests concerning his funeral, naming the undertaker he wished to officiate, and that two sons, three sons-in-law and one grandson be pall-bearers, that hymn No. 141 in Goble's and 1228 in Beebe's hymn-book be sung, and that the writer of this notice preach his funeral sermon, using 2 Timothy iv. 2, which I tried to do with such ability as the Lord saw fit to give me.

The funeral was held from the home of his daughter, in Columbus, Ohio, where he died, Jan. 29th. Many relatives, friends and neighbors were present and were very attentive. The remains were laid to rest in the Galloway Cemetery, west of the city, to await the resurrection morn.

L. E. STEPHENS.

Mrs. Rebecca Engle Search Duffield, daughter of James and Susanna (Hall) Search, was born March 5th, 1850, in Southampton, Pa. She was married Feb. 8th, 1871, to Thomas Hart Benton Duffield, who died Nov. 19th, 1887. They had three children: Davis, Elizabeth and Alfred. The two former died before their mother. She was baptized Dec. 8th, 1866, by Elder Quint, in the fellowship of the Old School Baptist Church at Southampton. All these years she had been a faithful and beloved sister in the church. She longed to attend every meeting, and when she was able to be there the joy of meeting with the brethren shone in her face. The one hundred and third Psalm was a special favorite of hers. Her whole life seemed to be a continual song of praise to God. I think I never knew any one to have stronger faith in sorrow and bereavement, or who kept more brave and cheerful through sore trials. In her last illness, although her suffering was severe and tedious, she was kept patient and quiet in the midst of her pain, and spoke often of the many things she had to be thankful for. She died Dec. 1st, 1917, at the home of her son Alfred, in Summit, N. J.

The funeral services were held in the Southampton meetinghouse on Tuesday, Dec. 4th, 1917. It was her request that Elder Lefferts should assist me, but as illness kept me at home, Elder Lefferts conducted the services, reading the one hundred and third Psalm and preaching from it as a text. Sister Duffield is survived by her son Alfred, also by three grandchildren.

May God comfort and bless her relatives and loving friends who mourn their loss.

SILAS H. DURAND.

G. W. Baker died at his home Nov. 21st, 1917, of abscess of the lungs, in his 75th year. Mr. Baker had been in very poor health nearly four years, but kept up the greater part of the time until shortly before his death, being confined to his bed only four days prior to his departure. He was born in Georgia, where he resided until he removed to Cooke County, Texas, nine miles east of Valley View, where he lived about thirty years. Of his early life the writer is not familiar, having known him only eight or ten years. Mr. Baker was a devoted member of the Old School Baptist Church for some thirty years, and it has been the privilege of the unworthy writer to spend some time in conversation with him on the blessings of the Lord. He always seemed anxious to give all the praise to God. I remember one Scripture he was wont to use: All things work together for good to them that love the Lord, to them who are the called according to his purpose, and from his every day walk we are sure he believed it, and could say he knew that his Redeemer liveth. No one had more love for his brethren than he. While in his last days his health did not permit him to go often the

great distance to meeting, the SIGNS OF THE TIMES was a great comfort to him, and he much enjoyed the letters from his brethren and sisters.

Mr. Baker was buried at Flat Creek, Cooke Co., Texas, amid friends and relatives. He leaves to mourn, his widow, five sons and two daughters, living in various portions of Texas and New Mexico.

Written by request of his widow.

Mrs. Myrtle Marine Chester was born near Kirksey, Calloway Co., Ky., Dec. 28th, 1882, and departed this life October 27th, 1917, at the age of 34 years. She was married to Wm. T. Chester June 2nd, 1904, with whom she lived happily until her death. Beside her husband she leaves two precious little girls, Marine, aged ten, and Ina, aged five years, four sisters, three brothers and a host of other relatives and friends to mourn the death of this dear one, but we mourn not as those who have no hope. Myrtle professed a hope in Christ at the age of fifteen years, and united with the Methodists, and her walk on earth was sufficient to show to all who knew her that she was a christian. To know her was to love her, and we find it hard at this time to bow in humble submission to the will of the Lord. She was sick only one short week, her family not realizing any danger until the night before she died, and all that could be done by loving hands and best physicians was done, but her frail form could not battle with the grim monster death, and after much suffering she peacefully fell asleep in Jesus. Myrtle had for several years been a lover of the Primitive Baptist doctrine, and often remarked that she regretted not being baptized when her husband was, for she felt that church would be a home for her if she were only to live with them. She possessed such a mild and sweet disposition and a meek and quiet spirit that no one could doubt but she had been with Jesus and learned of him who is meek and lowly. We feel satisfied that she now rests in the full assurance of a blessed immortality beyond.

On Sunday, October 28th, she was carried to Soldier Creek burying-ground, where, by her request, brother H. N. Oliver spoke to the comfort of the bereaved family and large concourse of sorrowing friends and relatives, who had met to pay the last sad tribute of respect to one so dearly loved; after which her body was laid in the silent tomb to await the sound of the trump of God. May the heartbroken companion, who feels that he can hardly be reconciled to the will of God in this bereavement, but remembers God's goodness in blessing him with such a gift, be enabled to say, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. May the Father of mercies and God of all comfort reconcile us all to his will in all things.

Written by one who loved her.

LILLIAN CHESTER.

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

O. F. Ballard, N. Y., \$1.00; Olivia Hellings, N. J., \$1.00; W. M. Winchell, Mich., \$1.00; Mrs. A. Ballard, Mich., \$1.00; "A Friend," Md., \$1.00; C. Stevens, Ark., \$3.00; E. F. Readhimer, La., \$2.00; Mrs. Duncan McCallum, Ont., \$2.00; J. M. Hixon, Ala., \$2.00; Mrs. Martha Miller, Ill., \$2.00; A Friend, N. Y., \$4.00.

A CORRECTION.

IN the Corresponding Letter to the Salisbury Association, page 21, first column, current volume, in giving the time for holding the next session of the association it should read, commencing on Wednesday before the fourth Sunday in October, instead of May.

MEETINGS.

EBENEZER OLD SCHOOL BAPTIST CHURCH,

IN

NEW YORK CITY.

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

11:00 A. M.

2:00 P. M.

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A. S. ROWE, Church Clerk.

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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WILMINGTON, DELAWARE

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CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P. A.

Meeting every Sunday 10:30 a. m

ALL WELCOME

The Middletown and Andes Church has decided to hold its meetings during the winter months at Dickson Hall, Arena, N. Y., instead of at Union Grove.

The Second Roxbury Church will hold its meetings during the winter months at the Mead sisters home, Roxbury, N. Y.

To the above meetings all who love the truth are cordially invited.

GEORGE RUSTON.

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.

DEAR EDITORS:—Please allow me to say in your valuable paper that I have a few copies of Benedict's "FIFTY YEARS AMONG THE BAPTISTS," which I am offering at \$1.00 per copy, postage paid. Every one knows what this book is worth to the student of Baptist history. Send all orders to

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SEMMA E. CORDER,
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[THIS book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—Ed.]

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 86. MIDDLETOWN, N. Y., MARCH 1, 1918. NO. 5.

CORRESPONDENCE.

JOHN XVIII. 36.

“Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.”

This language will be recognized as the answer of the Savior when he was arraigned before Pilate to receive the sentence of death. These solemn yet sublime words were pronounced as the King in Zion calmly approached the last enemy (death) which should contest his claim to this kingdom, and set at rest once and for all time every occasion for any contest or strife among earthly kings or rulers to share the honors or glory of his kingdom. He completely divorced it from the honor and glory of the kingdoms of this world, for which earthly kings and nobles strive. So securely was this kingdom in his possession, and so certain was he of his office as King, that not even his subjects were called upon to resist with force those who would seek to put him to death. In truth no resistance was necessary, for all that was done and all that could be done was but the ordained means in the achievement of a determined end. “For of a truth, against

thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.”—Acts iv. 27, 28.

This kingdom was not Christ's by conquest and subjugation by force of earthly arms, neither could it be wrested from him by the employment of such means. We understand this kingdom to embrace all of the gift of the Father to the Son in the covenant of redemption, and for whom the Son became surety. Priority of title was vested in the Father, and by gift descended to the Son. Jesus said, “Thine they were, and thou gavest them me.” No one else has now or ever had any title to or authority in this kingdom; therefore all of the laws governing this kingdom and all the benefits and privileges enjoyed in it are such only as are provided by Christ. This kingdom, being not of this world, does not require worldly effects to support it, neither does it promise any worldly emoluments or temporal rewards to any of its subjects. In the fullest sense Christ's kingdom is not of this world. Contrary to the belief and

contention of the multitudes who profess christianity, the wealth of the world might be diverted from what is termed charitable and spiritual uses, the governments of earth might plunge into chaos, and the combined powers (both mental and physical) of the people of all nations be concentrated on the production and manipulation of implements of destruction, without disturbing or in any way impairing the stability of Christ's kingdom. Just at this time almost the entire world power is engaged in the most extensive and destructive war that has ever been staged upon this earth; one alliance of nations entrenched against another. The inevitable results will be not only the consuming and wasting away of the wealth and resources of the nations involved, but the depleting of the inhabitants of these nations as well. But were it possible to unite all these warring nations and combine all their strength and skill in an assault upon Christ's kingdom, they could not impair a single resource of it, destroy the life of one of his subjects, nor take a single prisoner. Their life is hid with Christ in God, and they are kept by God's power, ready to be revealed in the last time. On the other hand, if all the wealth and power (intellectual and physical) of this world were combined in an effort to increase or enrich Christ's kingdom, it would be equally ineffectual. The Savior's language, "My kingdom is not of this world," places it beyond the reach of worldly means or worldly beings to add to or take from it. All of the rights, privileges and benefits vouchsafed to the subjects of this kingdom are provided by the King of kings according to the good pleasure of his will, and do not depend upon the subjects themselves, neither are they increased by their industry nor diminished by their neglect.

Therefore the apostle could say, "All of the promises of God in Christ are yea and amen, to the glory of God by us." These promises are not precarious, are not hinged upon uncertain creature conditions; they belong in that catalogue termed the "sure mercies of David." The statement of the Savior, "My kingdom is not of this world," warrants, I think, the foregoing observations.

The popular theology (so-called) of the world stands condemned by Christ's words, "My kingdom is not of this world," because it presupposes that man possesses qualities of goodness which, when brought into exercise, will render him eligible to citizenship in this kingdom and admit him to all of its benefits. This is but drawing from the resources of this world to prepare one for citizenship in the kingdom which is not of this world. Whatever of merit or creature goodness human beings possess, they derive those qualities from their relationship to this world, and that goodness is relative, not absolute; it is goodness only in the comparative degree; that is, it is better than something else that is worse, but it is not such merit as entitles one to citizenship in the kingdom of Christ. As his kingdom is not of this world, the qualities of his subjects which entitle them to a place in his kingdom are not of this world. The same scriptural and logical considerations that would forbid membership in Christ's kingdom upon merits of human qualities, conditions or acts of goodness would obtain with equal force against claiming the blessings and benefits incident to such membership upon a like basis. The one is as much in violation of Christ's declaration as is the other. But we may go a step further. Not only is Christ's kingdom not of this world, but the subjects of his kingdom are also not of the world;

for in addressing his Father he said of them, "They are not of the world, even as I am not of the world." While they are in the world, and mix or mingle with the world in temporal matters, yet in their relationship to Christ and his kingdom, and to one another in spiritual things, they are not of the world. How often does it occur that one of the trembling prisoners of hope finds himself or herself in the midst of a throng of human beings of almost every shade of temperament and sociability, and still not one of them affords that companionship for which his or her soul is famishing. Why this condition? The world would tell you it is because they are selfish; but not so, it is but the longing of the new creature, the spiritual self, for companionship of its kind; it is the hungering for that bread which the world knows not of. It requires more than a resolution, more than a reformation, more than having one's name enrolled upon a church book, to become a suitable companion for the subjects of Christ's kingdom; it requires a crucifixion, crucified unto the world and the world unto you; it requires a death and subsequent life, death to sin and alive unto God through the Spirit; it requires a translation from the power of darkness into the kingdom of God's dear Son. These and many other expressions in the divine record declare our complete separation, in our spiritual existence, from the things of this world. All our spiritual food, raiment, joys and blessings, as well as the healing ointment for all our maladies, are found in this kingdom and provided independently of any influences derived from this world. So far from the wealth and influence of this world contributing to the furtherance of the kingdom of Christ, it is our relation to this world that keeps us from the full enjoy-

ment of Christ's kingdom. When the broad expanse of the heavens shall be rolled together as a scroll and the elements shall have been melted with fervent heat, when earthly ties have been dissolved and mortality swallowed up of life, then shall we comprehend fully and experience in that immortal state of glory the whole significance and scope of the Savior's words, "My kingdom is not of this world."

Yours in humble hope,

J. R. HARDY.

HAVILAND, Kansas.

SANTA CRUZ, Cal., Jan. 24, 1918.

DEAR EDITORS:—This is to you, to the churches at Los Angeles and Riverside, and to the brethren everywhere. In the first place, will say that I know I cannot write that which will instruct you in the things of the kingdom, but have promised to let so many hear from me that I take this method of doing so. I just want to have a little conversation with you, and if we cannot sit around a real fireside, I hope that we may be warmed by His love, and feel that we are brethren indeed in spirit and in truth. The editors give us their labor of love so abundantly and so unselfishly that I desire to thank them for what their writings have meant to me, and to encourage them to continue, believing that God has placed them upon the watch-tower to tell us of the night, for the comfort and uplifting of his scattered children. I well realize that they have obstacles to overcome, that they have hardships to endure, that they have trials of which we know nothing, that the Spirit does not influence them at all times even as with us, yet they have to preach, and it is not an easy thing to do; but they remember that the sheep must be fed, that they have put their hands to

the plow and must not look back, so they can only trust in God to give them a message. May they persevere in the things which they have learned and been assured of, knowing of whom they were taught. I believe all of us appreciate their faithfulness, but that does not compare with the "Well done, thou good and faithful servant," which they will hear when they stand in the presence of their Lord and Savior. I pray every day that he may bless their efforts, that he may attend them throughout this year, and all the years to come, granting them all that is best and good. Recently my thoughts have been wandering more than ever to the dear ones at Bethlehem; it was there that I was led into the watery grave by Elder Badger, after traveling about three thousand miles, that I might have that privilege if they consented to receive me. I told so little, and with such a stammering tongue, that I wonder to this day why they added me to their number. How beautiful everything looked that morning; how lovingly they greeted me. Surely I looked into angel faces; if not real ones, the disguise was perfect. I know their ministrations were tender and sweet, giving me a foretaste of the glory of heaven. May God minister to them as they did to me; may he comfort them as they comforted me, and may their faith always be as firm and their trust as unwavering as mine was on that occasion. Since that time, seventeen years ago, I have visited them but once, yet the remembrance of it repays me for being deprived of hearing preaching during the intervening years. God had prepared a feast for me, and I ate and drank of the bread and water of life until I was lifted above the things of time and sense; I saw new beauties in all his works and ways, and I thanked

him that he had thus directed my steps. For the time being he was my all in all, and I was satisfied. Until the foregoing specified occasions I had been living in a barren country for twenty-five years; had met only one person who believed as I do, and had not heard a sermon. Later, Elder Hess, of Oregon, came this way, stayed two nights and preached each evening, once at my home to an audience of two, and again at the house of the brother just mentioned. He was a brother, though not a member of the visible church. He passed to the beyond more than a year ago, and died triumphant. Brother Hess was gladly welcomed at both places, and we thanked God for leading him to this far away country; also that there were as many as three in company, for the promise is that where two or three are gathered in his name that he will be in their midst, and we realized the fulfillment of it. Again, during the year of the exposition, I answered the door-bell, and a gentlemen asked, "Is this Mrs. Mary E. Wright?" Something told me that he was a brother in the Lord, and it proved to be so. I think he was from Ohio, and that his name was Hudson. He was on his way home, and said that he could not pass without stopping to see me. Though he only stayed a few hours, I rejoiced that he thought me worthy to enter my gates, and I praised the Giver of all good gifts that he had been mindful of me. In the meantime I have been the recipient of many letters which I greatly prize; I believe I answered all of them, but could not keep up the correspondence owing to my many duties. It may be that I could have laid aside some of them, but I knew my replies would have been so inferior that I hesitated. Some who scan these lines may wonder why I have so spe-

cifically mentioned the coming of those brethren, and the letters. Well, if any one of you have been compelled to live in the wilderness for forty years without hearing a familiar voice, you will know something about it. Their visits were like springs of water in a dry land, and I drank to the depths; more like the fragrance of sweet flowers, and it lingers with me yet. They talked of the things which had been taught me more than fifty years ago, and though it was the old, old story, it was so new to me, by reason of my isolation, that my heart was melted to tenderness and my eyes were suffused with tears. I realized how I had been watched over and cared for, when for months at a time I had been so indifferent and careless. I looked back over the path which I had traveled, and saw one as crooked as ever was made by a professed follower of the meek and lowly Jesus, but I remember that he can make crooked things straight, that his promises are yea and amen, and my mistakes were put behind me; I only saw his goodness and glory. Now I will take you to the churches in southern California. For several years I had read the notice of the meetings of Little Flock Church at Riverside, but it was nearly five hundred miles distant, and though my mind was continually on them, could not see the way clear to visit them. In July, 1916, my dear companion was taken from me, and the first of the following April I was on the way to visit a daughter in Los Angeles; I was getting nearer and nearer to the dear brethren, and it greatly lessened my grief. The thought of meeting with them, of hearing the certain sound once more, of the comfort of their fellowship, and of my need of their reproof and correction, gave me new life, and I looked forward to the time with

eagerness. I did not know then that there was a Primitive Baptist Church in Los Angeles, but after arriving there wrote to the church clerk of Little Flock and asked concerning a sister Dawson, whose name I had also seen in the SIGNS. He informed me that she was living near where I was stopping, and the next day (Saturday) I went over to see her. To my surprise and delight I found that there was a church (Liberty) within a few blocks of her home. The next morning I met with them. The outside of the house looked good to me as I approached, but when I got inside I was filled with love and praise, and I walked softly, for I felt that I was in a holy place. I wish I could tell you in an entertaining manner what a trusting, faithful, humble, well-grounded people I found there. Some of them remembered my letters in the SIGNS, which gave me recognition, and they opened their hearts and their doors to me. I was no longer a stranger to them, but a poor, unworthy sinner, such as they; a sinner trusting alone to Jesus for salvation, as they were; a poorly taught sinner, but one who believed in predestination without any conditions attached, and I found a response from their hearts, genuine and true. From that on we were fellow-travelers, and every other Sunday I was numbered among them, spending there some of the happiest days of my life, and to each one I extend love and gratitude for their hearty handclasps, for their hospitality, and for the confidence they reposed in me. Their manifestations of love for each other, and their zeal for the cause, were to me evidences of their heirship to an undefiled inheritance; and furthermore, I had my great desire granted: that of going to Riverside, where I met the same kind of people, giving me, and all others who came in His name, a

warm welcome. They told the same story of Jesus and his love; they worshipped in spirit and in truth the same God, counting it no shame to own his cause and to confess their sins. To them all I send greeting, and ask that they remember me in bonds, as bound with them. Business brought me back here the last of June, but in October the call to return was so strong that I heeded it; received the same warm welcome and remained there until the last of December. Both churches were without a pastor, and I pray that God, knowing their need, will send them one who preaches the gospel in its purity; one who believes that God can and does save sinners without let or hindrance; that by and through the atoning blood of Jesus, and that alone, can they hope for salvation. Elder Mayfield, of Oregon, visited and preached at both places during my stay, and he spoke as one having authority. I had the opportunity of partaking of the bread and wine, which were blessed and offered in remembrance of Him whose body was bruised and whose blood was shed, that those for whom he died might live forever. Several members at both places spoke to those assembled with great liberty and much feeling. It seems to me that God is preparing them for his use. I tried in my feeble way to arrange it for brother Lefferts to visit there, but as an Elder of Missouri had signified his willingness to do so for a few months, and they had agreed to it, I thought best, as did the few to whom I spoke, to wait awhile, but some day I hope to be one of the number who will welcome him to our midst. I am not one bit selfish in it, either; I want them to hear even as I have. When I was leaving, one of the brothers said, "Write me something that will help and cheer me." It had seemed to me that he was one whom God

had greatly blessed, and I was astonished. He appeared to be sorrowful of heart, but it is wholesome to be of a contrite spirit, and God loves just such; he will hearken unto them and be a present help in all their troubles. He believes with all his heart, and has been promised eternal life; he loves the brethren, an infallible test of his kinship; he has confessed his sins and his Savior before men, and will be confessed before his Father in heaven; he has ministered to the saints and walked orderly in his profession, and God will remember him in love and mercy. If he is working out his salvation with fear and trembling he is the better adorning his high calling, and it is that for which I pray daily. God made a covenant that he would put his laws into the hearts and minds of his people, and that he would remember their sins and iniquities no more forever. Then let us hold fast to our profession without wavering. Even down to old age his people shall prove his sovereign, eternal, unchangeable love. Glorious things have been spoken to us. His greatness and goodness have been manifested in a satisfying, convincing, comforting way; then let us be still and know that he is God. I expect some of you will think I am too confident, or, How does she know that she is one for whom Christ died? I have told you all I know about it; the good book says so. All of us admit that God has a people, a peculiar people, that he loved them before the foundation of the world, and that Christ suffered and died that they might live with him in eternity. Moreover, they have been described so minutely, have been promised so much, being told of the glory that awaits them, and that in his own good time he would reveal himself to them. The Bible testifies of him. Does it not testify of us? We feel and know that it

does. For whom are the promises? To them that put their trust in the arm of flesh, or to those who are taught in colleges and in Sunday-schools, whose god is their belly, and who are wedded to the world and the lust thereof? I do not think so. He draws the people of his choice by cords of kindness, and we have felt the drawing. He caused us to see ourselves as he sees us, and we were led to call on him for mercy; moreover, he taught us to call aright. He caused us to hunger and thirst, then gave us the bread and water of life freely. He caused us to humble ourselves in his sight, then raised us to see him, to know and to commune with him. He told us of the glory that awaits us, until the veil intervenes but dimly between us. He has taken our stony hearts away and given us new ones, has put a new song in our mouths, even praise unto him. He found us too, when strangers to his commonwealth and led us in paths we had not known. He caused us to rejoice in a finished salvation, and to ascribe to him all honor, glory and power. We believe that no weapon formed against us shall prosper, and that he shall condemn every tongue that shall rise against us. If we believe these things, and the hundreds of others confirming the same, and constraining us, let us conclude that we are on our way to the city of the everlasting God; that we are his predestinated children, and when compassed about with such a cloud of witnesses, let us hold fast to the truth which made us free, laying aside every weight, and the sin which doth so easily beset us, seeing that we have been born again, not of incorruptible seed, but by the Word of God, which liveth and abideth forever. If I believe I am one of his children, it is not of my willing or running, it is of the will of God. Does

it make me boastful, or make me feel better than others who see through a glass darkly? No, a thousand times no. It makes me feel more humble, more prayerful, more desirous of following in his footsteps, more sorrowful when I err, more deferential to my brethren whom I love so well. In fact, the more of his light and glory I see, the more defect I see in myself, and if we humble ourselves he will exalt us in due time. I feel that I am the least of his children, and when we gather at the pearly gates, if there were such a thing as literal ones, I shall hesitate to enter until all those for whom he died have passed through; God, who knoweth the secret thoughts and intents of the hearts of men, being my judge.

I have written a great deal, but am afraid to no profit; know, though, that those I have met will be glad to hear that I am as well as usual and abounding in his love. And now may the God of all grace, who hath called you unto his eternal glory by Jesus Christ, after ye have suffered awhile, make you perfect, stablish, strengthen and settle you.

From an unworthy sister, who asks your indulgence.

MARY E. WRIGHT.

PLYMOUTH, Ill., Nov. 25, 1917.

DEAR BRETHREN:—I have been thinking ever since the Salem Association here in Hancock County, Ill., that I would write a little about our good meeting for the benefit of those who asked me to write, and especially our dear old sister Rily, wife of Elder John Rily, who is ninety-one years old and still enjoys hearing the good news of the gospel of Christ, as it was preached at our last association. It seemed that our pure minds were stirred up by way of remembrance as we listened to the dear saints of God

as they were pouring forth the sweet messages of truth. I sat between two old saints whom I have known all my life, and who believe the same doctrine, salvation by grace: sister Cannon and sister Rily, as they seemed to be feeding upon the crumbs that fell from the Master's table, and we enjoyed it together this one more time. Pray for us, dear brethren and sisters, and all who may read this, that we may be permitted to meet at these good meetings as long as we live, together with all who love the truth as it is in Jesus. I have been reading the two last numbers of the SIGNS, and find many of the dear writers believe that Christ has all power in heaven and earth; that he is the sovereign Ruler, and none can stay his hand. It has given me courage to go on. I am sometimes low down in the valley of despair, lower even than is usual in these dark days that hover over me almost continually; but when I read such precious correspondence as the dear old SIGNS has, I find that is the way the most of them travel, and it feeds me for awhile; but soon my strength begins to fail, and I feel that the frail house of this earthly tabernacle must soon be dissolved, and I desire to be ready to go when the summons comes, and as I will be seventy-seven years old next New Year's day, if I live until then, I know according to the course of nature that it must come soon. I now send in my remittance for another year, and am sorry that I did not get it off sooner, but hope you will pardon me. Correct all that is amiss, and send me the dear old SIGNS without stopping it as long as I live or can see to read, for I do not want to miss one number, it is a great comfort to me at all times. My comfort, hope and confidence in the God of heaven are that there is nothing too hard for him, that

not one child is too vile for him to own, and that none of his promises will fail, but will all be fulfilled according as he has purposed. If I know myself, I want to serve Israel's God all my appointed days. May the God of all grace be with you, dear editors and readers of the dear old SIGNS OF THE TIMES.

Yours in love,

BELLE FRAZEE.

A PECULIAR PEOPLE.

(1 Peter ii. 9.)

PETER, in writing to the strangers (church) scattered throughout Pontus, Galatia, Cappadocia and Bithynia, elect according to the foreknowledge of God the Father, calls them a peculiar people. He tells several ways they are peculiar; the Bible tells many ways in which they are peculiar. Now, the Primitive Baptists, or Old School Baptists, are a peculiar people, and their peculiarities are mentioned in the Bible.

1. They are few in number. Strait and narrow is the way that leads to life, and few there be that find it. The Baptists do not boast of numbers. The Lord makes the increase—no big revival meeting to persuade the Lord to add many souls to his elect. The Lord had one prophet, Elijah, while Baal had four hundred prophets, but Elijah's sacrifice was accepted.

2. The Old School Baptists admit they are sinful, and continually bemoaning their carnal nature, but not able to overcome it. They, like Paul, have the thorn in the flesh, feel their depravity, no inherent merit. Others claim complete sanctification, live without sin, have ability to do as they please in spiritual things; self-righteous, no thorn in the flesh.

3. Another peculiarity, the Baptists are

continually telling what the Lord has done for them; how that he found them deep in sin and folly and showed them the end thereof; how all human efforts to overcome sin are a failure; how God's Holy Spirit quickened them and enabled them to behold Jesus Christ as their Savior. Others are telling what they are doing for the Lord, what good christians they are and how much they are helping in the great work of christianizing the world; how they have done this and done that, and will do much more; how they expect to work out their salvation; asking all to pray for them, that they may hold out faithful and win a crown.

4. Baptists depend upon God—wholly dependent. All they have is given to them by the Giver of all good gifts. Born of the Spirit, not of man. Thank the Lord for food, clothing, health and spiritual guidance; for a plan of salvation not dependent upon poor, weak, sinful man. Others depend upon man. When they want religion they go get it. When their preacher wants them to be religious he tells them how they can get saved, or save themselves, can put God under obligations to save. God is dependent on man, that is, he stands ready to save, but cannot do it until man gets ready and puts God under obligations to save, according to his promise to save if man accepts Christ as his Savior.

5. Baptist preachers are called of the Lord and preach God's word to his people. Christ said to Peter, "Feed my sheep; feed my lambs." This is what Baptist preachers try to do: preach to the church, preach for the comfort of those who have been quickened into life by the divine Spirit; to those who have eyes to see, ears to hear and hearts to understand. They do not wait for nor work for a stipulated salary. Others are called

by a conference of men, preach for a stipulated salary and watch for a place of larger salary. They preach to wicked sinners, telling them how to make God save them. If the salary should fail, many of them would not think enough of the sinner or the Lord to preach, and thereby show their calling.

6. Old School Baptists become religious by being born again; spiritual birth of divine origin. Man has no more to do with his spiritual birth than with his own natural birth of the flesh. Religion is God manifest in man. This work of the Spirit is like the wind that bloweth where it listeth; you hear the sound thereof, but know not whence it cometh or whither it goeth. Others become religious by accepting Christ as their Savior, which the preacher tells the sinner is his own work, the work of man. The one who got religion according to the preacher's instructions is now told that he can lose his religion, and is in great danger of losing it. Christ died for him, and the atonement was applied when he accepted Christ. His sins were washed away, but the atonement will lose its cleansing power if he does not look out. This man-made religion is a poor comforter to poor, carnal man, who knows his failings. Saved but lost.

7. Baptists believe that all the names of Christ's redeemed were written in the Lamb's book of life before the world was made—none added since, and none erased. When one is quickened by the divine Spirit, and this Spirit reveals Christ to him as his Savior, he is saved by grace, and no power can separate him from the love of God. Others believe that names are being added and erased to suit poor, weak, sinful man's whims. The recording angel will write your name in the book of life when you go to Christ,

and draw a line through your name when you backslide. Those big revivals and what follows after give the recording angel much work. O what a book! John's name has been entered and erased four times, and finally the poor fellow died at the wrong time. Mary had about the same experience, but was lucky.

8. Baptists believe in only one Savior, Jesus Christ the righteous. Christ came to do the Father's will; and this is the Father's will, that of all the Father gave him he should lose nothing, but raise it up again at the last day. He will do this without man's help or hindrance. Others believe in many saviors: the church, the preacher, the priest, the Sunday-school, the mission system; parents save their children, children save their parents, and church members save their friends. Now the church that patronizes so many saviors will likely have more members than the Old School Baptist Church, which has only one Savior. Each one who saves a sinner will have a star added to his crown, and each society will have a banner telling what it has done.

9. Baptists believe in one complete atonement, completed when Christ said, "It is finished." All the sins that Christ atoned for on the cross are blotted out of God's book of remembrance, and will be remembered no more forever. Christ's atonement is not a failure, it is sufficient. Others believe that the atonement does not save anybody, but that it was made, and, as it were, laid up for all who want it bad enough to accept it and live religiously until death; that Christ died, but you are not saved by his agony and death, burial and resurrection, but you may be saved by your works, by accepting Christ, by living right until death.

10. Baptists claim no righteousness of their own, but depend on the righteous-

ness of Christ for justification before God; Christ's righteousness imputed. No other righteousness will be of any use before the great Judge. Others believe in self-righteousness—that man must justify himself before God. You must work yourself into favor with God, put him under obligations to bless and justify you. Christ's righteousness is not enough.

11. Baptists believe in salvation by election, by grace, by divine power. This salvation coming from God through Christ the Son is sure and steadfast. No power can hinder, there will be no failures; this salvation is sure. Others believe in salvation by chance; Christ died, but you may be saved, and you may not; you have a chance to be saved, but all depends on what you do, you weak, wicked man; you may make God save you, you may not. Chance.

12. Old School Baptists worship a God who is all-wise and all-powerful. He knows the end from the beginning, knows who are saved before they are born; no guesswork with God, no salvation laid up that will not be used, no chance. God is able to do his holy will without help or hindrance.

M. N. WEBB.

WEISER, Idaho, Dec. 7, 1917.

SOUTHAMPTON, Pa., Jan. 22, 1918.

ELDER H. H. LEFFERTS—DEAR BROTHER:—When left to myself and to my own thinking powers, the result is not valuable, but when the Lord's most precious thoughts are given me, "the sum of them" and the value and beauty of them are infinite. He says, I know my thoughts concerning you: thoughts of peace, and not of evil; to bring to pass an expected end. Now, at any time when the Lord's thoughts come into my heart and take possession of my soul, then I can under-

stand how a sacred principle of reconciliation is connected with the gospel of the dear Savior. I know that by the peculiar power of faith I am right sure of this; but I am so very seldom, if ever, in possession of that holy, heavenly principle. It is by this faith alone that the divine power of faith can be known, and by that alone can resignation, true resignation to the will of God, be known by mortal, sinful man. The power of this soul-searching principle cannot be obtained by anything that mortal man can do. It is, like all things belonging to the kingdom of Christ, the gift of God. We cannot purchase it, we cannot make or create it, we cannot obtain it by any device of men. In no way can it come into our possession except as the gift of God by the power and will of Jesus Christ. The day after I was baptized, over fifty-six years ago, I found this question in my mind: What is faith? What is there in mind now that was not there before? At that time I was at peace. I was glad all the time for those few days, or, I might say, weeks. The Word was there and the church and the brethren, and I wanted no more. I thought then I could see and feel the power of faith. I was not curious, but had enough for my own poor soul. I do not think I have had much more of a view of faith since then than I had at that time. How many things are said about faith in different parts of the New Testament! The brethren, Paul and others, are so clear in their arguments and write so confidently that it seems I can see their statements as unanswerable and can follow them with assurance. Then I turn to my own heart to see if that holy principle is there, and with a drooping head and with a great deal of uncertainty I have to acknowledge much of the time that I am not sure I have

faith. Sometimes I can see and hear from others the same things that are in my own heart. Then I can but recognize evidence for them, and see it forced back upon me as a reflection in a glass; as the apostle says: "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." I have to acknowledge that. So when evidence of this kind is experienced, we have to acknowledge it is true, we cannot dispute it; and the apostle gives evidence thus by inspiration, which comes by divine power, showing what is true in us and true in Jesus. He says: "Faith is the substance of things hoped for, the evidence of things not seen." Concerning faith and the exercise of it and many things connected with it in such a wonderful manner, I would love to write a little or talk a little, but the time has gone by for that. I cannot feel that I shall write at length any more; but I do enjoy talking with the brethren and to hear from the publishers of the SIGNS and others of the brethren scattered far and wide. The unity of the brethren manifested in the writings is delightful to me. The great beauty of the doctrine and of the order of the church takes hold upon my soul most thoroughly. Zion is called in the Psalms "the perfection of beauty." My mind has been led, when writing or preaching, to trace out the exercises of such as feel, like I always have, that they are the poorest of the poor, and that strongest doctrine (if there be any difference) would be the only doctrine that could answer the needs of such a weak person as I.

I can go no further just now. On January 5th I entered my eighty-sixth year.

Your brother in hope,

SILAS H. DURAND.

HAVANA, Kansas, Feb. 3, 1918.

DEAR EDITORS:—I received the February 1st number of the SIGNS to-day, which contains the obituary of my dear husband. Inclosed find stamps, for which please send this number to my address, as each of the children want one. Dear Elder Ker, your letter written to Elder Pittman was received. I know it would have been much appreciated by him had he been here, but he is gone from this world of great sorrow and is sweetly resting. "Asleep in Jesus," which hymn was read at his funeral on Monday, January 7th. I cannot tell you how much we miss him, but, dear brother, I have no doubt you know how our hearts ache. He and I talked about your "New Year's Greeting," that we do not know what is in store for us. I thank God for this. O, it was such a terrible shock. He only went out for a little pleasure ride with our son-in-law, Mr. Lindley, who did not regain consciousness for two days, but is all right now. They were crossing a bridge at a sharp turn in the road when something went wrong with the car, so that it could not turn, and it jumped off the bridge fourteen feet. A friend was near and saw the accident, and they were brought home at once. No bones were broken, but Mr. Pittman had a bad flesh wound in his right leg; he died from the loss of blood and the shock. His last words were: "Lord, take me, if it is thy will. O how sweet Jesus is, my precious Savior." He talked much during the last few years about leaving this world. He always said he would be ready to depart at any time, that he did not want to live to be very old, and hoped his last sickness would be short. I know he would have said this is the way it was to be. He was never sick in bed all day in his life, although during the last few years he had not been very strong. Dear Elder Nathan Reeder says in his obituary

that the SIGNS OF THE TIMES was his choice Baptist paper. I, too, love it, and want to take it the rest of my life. May God spare you both many years to bear good tidings to those who appreciate it. My husband took the SIGNS when we were married. I cared nothing about it, I never read it. When God in his goodness and mercy showed me my sinful condition and I was in great trouble, my husband knew it and advised me to read the SIGNS. I said, No, there is nothing in it for me. I read the Bible, and truly I thought there was nothing in that for me; but when Jesus said, Thy sins are all forgiven, I was very, very happy. One day as I passed by where the SIGNS lay on a table I noticed the name "Jesus," which attracted my attention. I immediately picked it up and began reading to see what was said about this dear Jesus who had so recently spoken peace to my soul. I read on and on, and I am still reading it. My experience was published in the SIGNS of September 1st, 1898. O how sweet it was when I became a member of the Baptist Church and we could go to meeting together. We have always been so situated that I could accompany him, and he seldom went without me. I do not want to complain against the Lord's will, but pray for reconciliation. I hope I trust in him who said, "I will never leave thee nor forsake thee." Our youngest daughter, Mrs. Baker, and her three little children have lived with us ever since she lost her husband, three and one-half years ago. You see I am not left alone; we have much to be thankful for.

I am sorry I have written so much; you will not have time to read it. I only intended to write a few lines to ask for the papers. I firmly believe, "As thy days, so shall thy strength be." Forgive me for trespassing upon your time.

Sorrowfully, your sister,

(MRS.) T. R. PITTMAN,

CHESTER, Montana, Jan. 20, 1918.

DEAR BROTHERS IN CHRIST:—I came to this place from my home in La Grande, Oregon, to visit my dear aged mother, who is in her ninetieth year. She is now at the home of my only living sister, Mrs. Mary Bassett. Mother is in her usual health, although very frail. She wrote the accompanying letter on New Year's day, and I should have mailed it sooner, but we have been very busy caring for sister, who has been through severe nervous prostration; but thanks to the Giver of every good and perfect gift she is now recovering, and may soon be in normal condition. It is very sad for me to find mother without the comfort of preaching, and it is a mercy that one of her great age can keep her mind without such rest and comfort. She desires to keep her mind clear and her heart contrite before her Maker, whose loving-kindness she has witnessed these many years, and the precious gospel truth which she has felt so precious to her soul. She wrote this letter to the SIGNS because of her anxious longing of heart for the cause she so much loves and esteems above every other blessing. I have found many letters and compositions among her belongings, which she has given me permission to copy and send for publication. It is very sad to me to be compelled to say good-bye and go so far away, but God knows best and we should walk in his appointed way resignedly.

Do as you think best with this.

MARTHA J. ALLEN.

CHESTER, Montana, Jan. 1, 1918.

DEAR KINDRED:—This New Year's day I desire to write a few lines to our beloved paper, the SIGNS OF THE TIMES, for publication. I seem isolated, far

from the sound of the gospel trumpet. I have the Bible to read, but like to hear the sound of the voices of those called to the work of the ministry to preach the gospel to the poor, for this was God's purpose. Many times I have been lifted out of the "Slough of Despond" by the words spoken by God's servants. O, I realize more and more of the presence of his power, in that my faith is renewed day by day, so I faint not. I once fainted from the sound of persecuting words; I arose with this: You should pray, and faint not. Now, dear household, I am in my ninetieth year. I was born Sept. 16th, 1828, and lived in innocent thoughtlessness until in my eleventh year, when these words came to me: "Ye must be born again." I thought, O what does this signify? I strove indeed to know what it meant. Five years did I go mourning, praying, crying to be given this new birth. I became listless, I cared for little, yet attended to my daily duties toward those for whom it was my duty to care. In the Lord's own time he said, Where is your faith? O, then I saw I had striven to save myself; I had not trusted solely in God's power, supposing I could save myself by good works. I found I had been depending upon human ability. O how blessed the hour when first I saw the Lord. I felt I could teach men how to be born again, but alas, in less than one hour I found myself in the flesh—found I was yet a sinner. Nevertheless the day dawned brighter, despite the old Adam flesh; I thought my anxieties over. Then another sentence came to me: "If ye love me, keep my commandments." O what were his commandments? I had been raised to attend Sabbath-school, but never did the teacher speak of the new birth, but the hat was passed around for the collection of money

for foreign missions. I saw no place for me. When in my twenty-seventh year I went to hear an Old School Baptist preach, and how astonished I was to hear my own views spoken. I wondered how he came to tell my thoughts, the travel of my soul, my being brought by a way I knew not. I attended again, and heard the certain sound of the gospel spoken by the old man, whose hair was gray. I was again astonished, having heard that sect spoken of as "Old Hardshells." I read my Bible, and all he said agreed with the word as I understood it. The third time I attended I gave him my hand, and ere I was aware was received by unanimous vote, and was baptized in the fellowship of the doctrine of salvation by grace, not works. My name is still on the old church book, though I am far removed from it. I am persuaded that neither principalities, powers nor anything else can induce me to give up my faith or unite with any other society or sect.

Dear brethren and sisters, not knowing what persecution is awaiting us, let us pray for one another in sincerity, that our faith fail not. Even so, dear household.

S. J. CUMMINS.

Divide, W. Va., Jan. 21, 1918.

DEAR EDITORS:—I am sending you a letter written by brother J. W. McClanahan, which I would like to have published in the SIGNS. I have his consent if you think best. I want to thank you for kindly sending the SIGNS so long without pay. I thought I would be able to pay something on it last year, but was taken sick, and could not. My health is not much better, but if the Lord prospers me and so wills it I will try to pay something this year. We can hardly bear to be without it, as it is all the preaching we have here, and it is a most welcome visitor in our home.

Hoping God will bless you in your good work, I am your unworthy brother, I hope,
W. L. PENNINGTON.

Poca, W. Va., Dec. 9, 1917.

DEAR SISTER PENNINGTON:—I read the account of the death of our much esteemed and precious brother, W. C. Pennington, published in the SIGNS of December 1st, written by you, and feel it my sorrowful duty to write you and brother Willard a few lines to let you know that our hearts were made sad when we read those lines from your pen. None will miss him more than myself, for my house was his home when in my neighborhood. His membership being with me at Hopewell Church, brought us together often. Indeed, he was a great deal of comfort to me, for he was well established in the faith of God's elect. He often spoke of seeking words of comfort among other denominations, but found none. He heard of my appointment at Kelley Creek and came out to hear what I had to say, hoping to get a crumb of comfort for his hungry soul. It was the first time he ever saw me. My text was Matt. xi. 28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He there gave me sufficient evidence of his being a child of God. He came to me with tears trickling from his eyes and said: "Your preaching to-day was to me and for me, it being the first I ever heard with spiritual understanding." It was not long after this until he came to the church, and I had the pleasure of baptizing him. I felt then as I do yet, that he was a fit subject for baptism. Now, dear children, while your hearts are sad on account of your loss of a brother in the flesh, and a brother in the Spirit to all of the household of faith, we have the blessed hope

that our loss is his eternal gain, that he has fallen asleep in Jesus.

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep!
A calm and undisturbed repose,
Unbroken by the last of foes."

He fought a good fight and kept the faith.

Yours in tribulation,

J. W. McCLANAHAN.

CLARKSVILLE, Tenn., Dec. 13, 1917.

DEAR BRETHREN:—I am taking the privilege of introducing you to my cousin, R. B. Jones, by sending one of his good letters for publication, if you see fit. He is not a member of the church, but has felt a change for twenty years or more, and has been in deep trouble concerning the Scriptures and eternal life, more especially since the death of his father, J. B. Jones, whose obituary appeared in the May number of the SIGNS. This dear young brother has felt too unworthy and timid through all these years to make it public. Would it be asking too much if some good brother who has been in the same deep distress, would write a word of encouragement to this young brother, either personally or through the SIGNS? For fear of making this too lengthy, I will say farewell to the readers of the SIGNS. I am a reader of the SIGNS, get it from my aunt. I get much comfort from many of the writings. If I could write as others I would love to write sometimes, but am too unworthy, and fearful of crowding out something far better.

A little sister, I hope,

NINA WOOD SHEARON.

RUSSELLVILLE, Ky., Sept. 7, 1917.

DEAR COUSIN:—I will try to write you a short letter to-night. Hope this will find you and Mrs. Shearon in good health and peace of mind. We are as well as

usual except Paul, who has been real sick for several days, but is much better to-day. When I started to write you I thought I would write principally of something nearer my heart, but I find it like I was last Sunday. I walked over my crop; fine tobacco and everything, and while going through an extra good piece of corn it came over me like a flash, as it were, that to God, and to him alone, was I indebted for the health of my family, for this brilliant prospect of better days, and I thought I would try to thank him weakly. I got down on my face in the dirt, where no eye but his could see. What, my dear cousin, do you suppose my prayer of thankfulness was? Just this: O Lord, have mercy on me, a sinner. It just seemed that was all I could say or think, and I am sometimes glad that it is this way with me. It would not do for me to have anything else: the thankfulness is there, but I cannot express it very often, but sometimes the groanings of my heart seem to soar upward to him who gave me life. I seem to be heard then; I have peace that is past all understanding and inexpressible. I am afraid though that I am beside myself. Why should I escape the wrath of a just God? I never did anything but trample his mercies under my feet; a sinner by nature and by practice; but I know from the depths of my heart that I do not love sin, and I would walk uprightly before God and man, but I cannot and do not, so I go on a while, and have to cry, Lord, save me from myself, lest I perish. One passage of Scripture has given me great consolation at times: Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure. And thank God he never changes. Another is: It is not in man

that walketh to direct his steps. Does not that correspond with your experience? You do not from your heart's prompting walk in sin. There is your inability to direct your steps. We desire most fervently to do some good deed, and through the goodness of God we sometimes do perform a good deed, but it was God; for in man (in his flesh) there dwelleth no good thing. Our inability again to direct our steps. May the great God of heaven give me a heart of flesh, that I may thank him without ceasing for this; for were I able to direct my steps I would have long since made my bed in torment. There is a feeling comes to me often like this: If I am made a vessel unto honor, Father, give me a heart of thankfulness and adoration, for I am incapable of it in and of myself. If unto dishonor, it is most wonderful that he did consider me even for that, and I am just as incompetent to thank him for one as the other. It is all for God's glory. It is all most wonderful and unsearchable. I see but one thing to do: Stand still and see the salvation of the Lord. Does that mean me? I answer one with another: Have I something in my heart that responds to all of this? If so, it is good; if good, it was put there of the Lord. If put there by him, all powers in heaven and in earth cannot take it from me, for he never changes, and will carry it on to the end. There is but one thing for me to do, and that is, to pass my sojourning here in fear. A picture comes to me, Nina, as I end this, that appeals to me (a bit sentimental perhaps), but this is it: a child starts on a short errand almost at night. He has an infirmity—sin. Darkness comes, he becomes alarmed and begins calling, Father. His infirmity is aggravated by his emotions, so much so that he cannot go at all. Sometimes he sees the light through the

trees, but cannot go to it. In the fullness of time the father knows his child is undone and gone astray, goes out and with his strong arms takes the child to the house, to light, love and serenity; there he forgets all about the darkness, the infirmity and the errand in the abounded protection and security of his father. If the father sends the child out again to-morrow it will be the same thing over, as the infirmity is incurable here. The body is dead because of it, needs a change, and the change is, buried in mortality, raised in immortality.

R. B. JONES.

GLEN ANDREW, Ont., Dec. 6, 1917.

DEAR EDITORS:—I am still in the land of the living, a poor, dependent worm of the dust, enjoying the blessing of good health, and have been given a good hope and faith in the God of Abraham, Isaac and Jacob to supply me and mine with all needful blessings, temporal and spiritual. I have no excuse to offer for the delay in not remitting before this date, but instead I owe an apology for the long delay, which I trust you will pardon. I inclose the sum of three dollars for my renewal subscription. I have decided after mature consideration and am very willing to allow this amount as my yearly subscription, owing in part to the advance in price of all our publications on this side of the line and the high cost of living. Last spring I advanced the rate of my manufacturing price of cheese from one and one-half to two cents per pound, and am fully persuaded that I am still within the bounds of justice and right between man and man; so please accept this amount, as I realize and appreciate your position. You would rather suffer than to ask what in reality you are entitled to, fearing some might

attribute the "love of money" as the motive behind the request. I therefore humbly beg of you to accept it as something belonging to you. I will say further that I will never feel that I could be able to contribute, even if I were worth millions, an amount which would cover the value of the matter contained in the dear old SIGNS OF THE TIMES. God's blessings cannot be bought and sold like merchandise.

In closing, I desire to express my heartfelt sympathy to the bereaved editor in the separation of him and his dear son, only for a little while. I know what affliction means. On the evening of the 13th day of next month one year ago we had to part with dear Eva and to be submissive to the will of Him who doeth all things well.

Yours very affectionately,

JOHN C. McALPINE.

SALINE, La., Jan. 27, 1918.

DEAR EDITORS:—As it is time for me to renew my subscription to the good old SIGNS, I feel that I want to write a few lines to let you know that I certainly love to read that paper, for it advocates the doctrine I hope I love, as it is the only doctrine that does me any good. It gives God all the praise, and none to man, and it is sweet to be enabled to trust in a God that has all power both in heaven and in earth, who is omnipotent, omnipresent and omniscient. I feel too unworthy sometimes to claim that I have a hope, as I am so wicked, and my heart so deceitful, but as it is the sinner that is saved, I sometimes hope that my name is written in the Lamb's book of life as saved by grace, and if so, it is according to the love and mercy of the holy God who changes not; and if I am one of his redeemed, all the powers of hell cannot undo what has been done for me in re-

demption's glorious plan, for his people are safe in his hands. I very often think of the terrible distress that is in the land now, and dread to think of the future, for we do not know what it will bring forth. It is best that we do not know what is in store for us, as brother Ker said in January 1st SIGNS. My only consolation is, that God rules in all things, there is nothing that can go beyond its limits; the devil can go no further than the Lord sees fit for him to go. God has a purpose in all this woe and misery, and it will be to his honor and glory, but we poor mortals cannot understand why these things must be. May his people be enabled to trust in him, and not fear them that can only kill this old body, and cannot do that unless it is the Lord's will for it to be done. I am not afraid of dying one moment before my time comes, for Solomon has said there is a time to all things; a time to be born and a time to die, and we who live here on this earth know that our time will soon be spent, although we should live to be old. The longer I live, the less I see to live for; but may we be reconciled to his holy will, and patiently wait until our appointed time to leave this world of sin and sorrow. Everything that God's people have to suffer is for their good and his glory; we cannot follow Christ unless we follow him in suffering. He came here and suffered and died that his people might live. They have joys that the world knows nothing of, which are inexpressible and full of glory, which joys they would not give for all that is in this world, for they realize the vanities of this earth, which are perishable and only endureth for a short time. May the God of all grace guide and direct his people in the way they should go.

Your brother, I hope, in Christ,

E. F. READHIMER.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1918.

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.***HABAKKUK II. 11.**

"For the stone shall cry out of the wall, and the
beam out of the timber shall answer it."

Sin is a burden to the people of God. The Spirit of God causes one to have a very tender conscience regarding sin. Thoughts and imaginations which would not give the natural man a moment's uneasiness, prick like thorns in the conscience of the spiritually-minded. At no time in the history of Israel was that chosen nation without the witnesses of God among it. To these living witnesses, such as Habakkuk, the corruption of Israel was a source of great sorrow. Habakkuk preached in Israel prior to the Babylonian captivity. Israel was then exceedingly corrupt. It was a mystery to the prophet that the Lord should tolerate such wickedness in Israel. The book of Habakkuk begins with the crying out of the prophet unto the Lord because of the sins of Israel. Habakkuk complains that the Lord does not hear his crying, that he has complained unto him of violence, but still he receives no answer, the Lord does not appear to save. Habakkuk cannot understand why the Lord has caused him to see iniquity and to behold grievance, yet the power of the Lord is not manifested to clear away the

evil. We think there are many, very many, of the Lord's people living in this age of the world who have experienced something of the same as Habakkuk. We often wonder how much longer it will be before the Lord's purpose in all the evil that is going on at the present time will be accomplished and the evil brought to an end by the outcome of righteousness. These are mysteries that no human mind can fathom, and it is good to have living faith to await the Lord's time to reveal himself to us and to bring to light the good which must surely ensue out of all that comes to pass. Habakkuk lived when spoiling and violence were going on in Israel, when strife and contention were rampant. The law was slacked, that is, its mandates were being wantonly disregarded and wrongdoing was indulged; judgment was abased; wickedness enjoyed immunity from the law at the expense of the righteous. Those whose duty it was to uphold the law were traitors to the duties of their office and sought to uphold and protect evil in its stronghold, instead of sheltering the righteous against the schemes of the wicked. Such was the condition of Israel at the time of Habakkuk's crying unto the Lord, as told in the first four verses of the first chapter of the book. Now, from the fifth to the eleventh verses of the first chapter, inclusive, we have the answer of the Lord to Habakkuk's cry. In this answer the prophet is assured that the Lord is not unmindful of the evil going on among his people, and will rectify it at the right time. This coming of the Lord to judge his people is to be a time of great trouble and affliction, a day of darkness, and not light. "For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land,

to possess the dwelling-places that are not their's." God's people sowing to the flesh inevitably reap corruption; the experience of every subject of grace will attest to this. The fruit slowly ripening out of the disobedience and corruption of Israel prior to the Babylonian captivity was that they were to be led captive to Babylon, there to remain for seventy long years. These Chaldeans were to sweep over Israel on horses swifter than leopards, fiercer than the evening wolves; they were to come for violence among the Israelites and to gather them into captivity like heaps of sand. These Chaldeans, to whom war was a business and a science, would laugh at the kings and princes of Israel and hold their fortifications in derision. Such was to be the terrible punishment visited by Jehovah upon his Israel of the old covenant for their evil transactions and corrupt living. When the Lord revealed to Habakkuk the coming captivity at the hands of Babylon, which was to ensnare them all, then Habakkuk in turn testified to the Lord of the purity and holiness of God, and that surely God would not allow his people to perish forever in Babylon. Habakkuk, while sorely grieved at the corruption of Israel, and deeming some sort of punishment necessary, was astonished at the awful calamity about to be visited upon them, and begged the Lord that the affliction might be tempered with mercy, lest they be swallowed up and lost forever. He asked the question: "Art thou not from everlasting, O Lord my God, mine Holy One?" This being true, then, "we shall not die." The Chaldeans were the arch-imperialists of that day and time, and at the height of their power ruled well-nigh all the known world of that era. Habakkuk says they raked all the peoples like fishes into their

net of dominion. "They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad." And now even Israel was not to be spared captivity, but was also to be dragged into the net of Chaldean world-dominion. Habakkuk says to the Lord: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." This being true, it mystified Habakkuk to understand how the Lord could prosper insatiable Chaldea to the extent of delivering Israel into its power. Habakkuk did not know that Chaldea was itself to fall while yet the Jews were captive in her midst, and that Cyrus the Great was to be the deliverer of Israel back into their own land. So it often occurs that God's purposes are hid from our eyes while yet we stand astounded at the present's tale of woe. Habakkuk feared that after Chaldea had gathered all nations into its net that it would never let go. Alas, the prophet forgot that no temporal power remains fixed, that all nations have their periods of increase and of decrease; they rise and fall. Nevertheless the prophet thus voiced his fear: "Shall they therefore empty their net, and not spare continually to slay the nations?" Thus, you see, Habakkuk feared the victorious progress of the Chaldeans would ever remain unchecked, and that, having gotten their hold on the necks of all peoples, they would never forego their hold. Like all of us weak, short-sighted mortals, the dear prophet for a moment forgot there is a God in heaven, and that this Providence rules among the affairs of men and nations, so that the tyrant of to-day is the servant of to-morrow. God will never fail at the proper time (which is God's time, not ours) to appear for his people's safety,

and no matter how hard and difficult the place they are in, God is abundantly able to deliver their soul from the snare of the fowler and his darling from the jaws of the lion. Now, coming to the second chapter, the Lord again answered Habakkuk, and this time the prophet was shown that the power of the Chaldeans would not prevail continually, but that Babylon itself should fall and Israel be delivered when they should have learned the truth for which God purposed their captivity. Chaldea, who had spoiled the nations, should itself be spoiled. "Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein." Chaldea was so powerful and so well fortified that it thought itself invulnerable and supreme forever. Chaldea set its nest on high, that it might be secure against all dangers; yet it took the Lord a very little while to bring all that pomp and power low in the dust of defeat and to disclose the sham of all its fancied security. Chaldea was built up by blood and established through iniquity. Her palaces were built by her slaves, those whom she had conquered. The blood of her captives mingled with the feasts of her princes. Greed, vice, lust, oppression and all manner of sin were the mortar that held Chaldea together. Was it any wonder it crumbled and fell when the Lord blew upon it to deliver his people Israel, and that it consumed away like chaff? The very stones and beams and timbers of her magnificence cried out against her wickedness. Her splendor was the mute condemnation of her wickedness. This is what is meant primarily by the words: "The stone shall cry out of the wall, and the beam out of the timber shall answer

it." The very stones of their palaces testify to the oppression and guilt through which they were erected, and the beam out of the timber should add its witness to this condemnation. God's people were slaves in Babylon. The ear of their God was ever open to their cry, even though he seemed often not to hear. Their wounds and stripes, their burdens and tears, were all borne in their Jehovah's mind until it came his time to recompense them on their enemies. Their very sorrows cried out against their captors. Thus did God's living stones and timbers cry out against the evil round about them and unto their God to deliver them. When a subject of grace is made to see himself a sinner, he sees the vileness of the house and the earthly kingdom in the midst of which he lives. He is now a living stone, and cries out of the wall because of oppression, and his cry is answered by all the beams and timbers of the house of God. All of God's people have a tender and compassionate fellow-feeling for every mortal that has ever been made to see himself a sinner in the sight of God. This testimony of sinfulness brings amens out of the hearts of all the members of the temple. Every testimony of weakness, of unworthiness, of sinfulness, awakens a response in every contrite heart, for all have been made to know what the burden and oppression of sin is. Just as the very stones and beams of those palaces, reared through oppression and vice, cried out against their builders, so our frail refuges of lies tumbled about our ears when the Spirit of the Lord disclosed to us the rottenness of our works and swept away the spider's web in which we had sought to clothe ourselves. Then we saw that all is vanity, that even man at his best estate is altogether vanity. We had vainly

sought justification by the deeds of the law, but any building so reared is founded on the sinking and shifting sands of human wisdom, and cannot abide the day, the terribleness, of our Lord's coming. It is a fearful thing to fall into the hands of the living God, and none know it better than God's own people, for they are the ones who fall there.

We have written on this subject at the request of Mrs. J. H. Holloway, of Gorman, N. C. The third chapter of Habakkuk, which closes the book, is the best of all, and is the glorious psalm of praise welling up from the heart of the prophet unto the throne of God. After the Lord disclosed to him how Chaldea would eventually fall and Israel be delivered, the prophet had a wonderful exercise of faith, and narrated in psalm the goodness and mercy of the Lord in his dealings with his people. However, we will not go into this now, as we were only asked to write on Habakkuk ii. 11, so this will suffice for this time. L.

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.

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

J. P. Fields, Ky., \$1.00; J. C. Chester, Ky., \$2.00; C. Carter, Canada, \$1.00; Miss Margaret Williams, Va., \$3.00; Mrs. John Sked, N. J., \$3.50; E. B. Ault, Texas, \$1.00; Lydia C. Ray, Texas, \$2.00; J. H. Lanier, Tenn., \$1.00; First Ind. Baptist Church, Woburn, Mass., \$2.00; J. R. Arnu, Ark., \$.50; W. E. Ellis, Texas, \$1.00; Mrs. Hart, N. Y., \$1.00.

OBITUARY NOTICES.

Y. C. Norris, our dear father, was born near Lafayette, Chambers Co., Ala., March 23rd, 1840, and departed this life at his home, Chalybeate, Ga., July 29th, 1914, making his stay upon earth 74 years, 4 months and 6 days. He was the third of seven children born to Dr. Jack Norris and Katherine Norris (nee Pratt), of Chambers County, Ala., where he lived until nearly grown, when his family moved to Greenville, Butler Co., Ala. At the age of twenty-one he went to the war between the States, returning at the close very little the worse for his service. At the age of thirty-one he was married to Fannie J. Lloyd, Dec. 19th, 1871, and to that union were born eleven children, one dying in infancy, all the others, with our mother, living to mourn our loss. The children who survive him are: B. L. Norris, of Lineville, Ala., Y. C. and J. C. Norris, of Olney, Texas, Mrs. N. C. Alston, of Bullochville, Ga., Mrs. Herman Rodgers, of Omaha, Ga., Mrs. G. W. Smith, of Standing Rock, Ala., Mrs. E. C. Dean, of Chalybeate, Ga., Miss Naomi Norris and Mrs. J. A. Mayberry, of Columbus, Ga., and the humble writer of this notice. Father professed a hope in Christ and united with the Primitive Baptist Church in the year 1877, near Greenville, Ala., and was a much loved and consistent member until about the year 1885, when there arose some disturbance in the church on predestination, upon which father was excluded for his belief in the unlimited predestination of God and his absolute sovereignty over all things; and though several of the members begged him to come back to the church, he could not do so, as he said he had no apologies to make and could never forfeit his faith and views given him by his omnipotent, omnipresent, omniscient God. A few years after this he moved with his family to Columbus, Ga., and though he continually searched his surroundings for some who possessed and professed the faith once delivered unto the saints, he found none. Thus it was his lot to walk almost totally alone. He was indeed a pilgrim and a stranger on earth, ever looking forward to the full consummation of his faith and the full and final glory of God. In his younger days he was a literary teacher, but had to give it up, as all worldly and temporal things lost all attraction for him in the light of the glories of God, which it pleased the Father in love and mercy to reveal to him. He was not a preacher, but a teacher indeed, for his special gift was in interpreting and expounding the holy Scriptures. He was not a writer, but loved to read and meditate, especially his Bible, which he had read almost continually since I can remember. I could not understand him then, but can look back now and see how deeply he walked, how he suffered for Jesus' sake. We feel sure he walked very close to his Savior. He brought his children up in the nur-

ture and admonition of the Lord, from which not one has departed. All love and respect the Old Baptist faith and doctrine, and five or more are subjects of the all-saving, amazing grace of God. Father was a reader and lover of the SIGNS OF THE TIMES, and found most of his fellowship and communion with the saints on earth through that medium. He talked much of his death before the end came, and was willing to go; said he had no fear of death, but felt it would be far better to depart and be with Christ. Although his health was very feeble for several years before his death, he was able to go to the table with his family until a few days before his death. Very quietly and peacefully he passed away. He desired to be buried as much like his Savior as was possible, which desire was carried out. There was no funeral, as he did not desire that an Arminian or so-called Baptist preacher have anything to say of his departure, and we knew of none of our faith that could be had. He wished no strangers to attend his body, so his sons and sons-in-law were his pall-bearers. Thus he was quietly laid to rest in a tomb of stone to await the glorious resurrection morn. Though we sadly miss him and mourn his absence, we know that our loss is his eternal gain. God said, I will be a husband to the widow and a father to the orphan, and we know his words are truth. May he reconcile us to his perfect judgment.

To the memory of our sainted and blessed father.

(MRS.) C. M. THETFORD.

Mrs. Matilda M. Williams, wife of Abner Williams, died Jan. 23rd, 1918, aged 77 years. She had been in feeble health the last nine or ten years, but being of a very ambitious nature was generally up and about, and if possible would be present meeting days, for she loved the assembly of the saints more than any earthly assembly. She was baptized by Elder S. H. Durand about forty-seven years ago, uniting with the Old School Baptist Church in Cammal, Pa. She lived and died in the love and fellowship of her brethren, sound and firm in the faith of God's elect people. A little more than forty years ago I met her at Cammal, Pa. She with sister Lamison and sister Fackenthall came on foot from Jersey Shore, Pa., a distance of twenty-three or twenty-four miles. Those were golden days for the little church. She was for a number of years with her daughter and son-in-law, Dr. Cozer, in their beautiful home at Williamsport, Pa., who faithfully ministered to her comfort until the home was burned, after which she made her home with her daughter, Abba Moffit, who with her three sons did all that kind hands could do for her comfort as long as she lived, with the assistance of Dr. Crozer and wife. She was a faithful, loving christian in the church, a kind and faithful loving mother in her family, and a good, helpful neighbor to all near her; but she has gone home to be with God, absent from

this world and present with the Lord. The disease of which she died was called bronchial grip, she living but a short time after she was taken. She leaves one son, two daughters, sixteen grandchildren and three great-grandchildren, with many friends to mourn the loss of one they loved.

The writer of this notice conducted the funeral, which was held from the home of Mrs. Moffat Friday, Jan. 25th, after which the remains were placed in a vault in the outskirts of Williamsport for the present.

May the grace of God be richly ministered to the mourning ones, is the desire of the writer.

D. M. VAIL.

Mrs. Mary F. Hyatt Caldwell was born Jan. 17th, 1868, and died Feb. 6th, 1918, aged 50 years and 21 days. She was united in marriage to Albert A. Caldwell April 23rd, 1887. To that union were born nine children, two dying while quite young, seven surviving. After her marriage she lived in Kokomo, Ind., until 1903, then moved to western Kansas. She was a member of the "Christian Church" while living in Indiana, but after moving to Kansas she joined the Primitive Baptists, and died a faithful believer in salvation by grace (Jesus Christ). She was a devoted and faithful companion to her afflicted husband, who passed from this life about three months before her death. She was buried in Oakwood Cemetery at Parsons, Kansas. Elder John Preston, of Iola, Kansas, conducted the funeral services and preached to the comfort of those who survive.

C. J. PEACOCK.

Horace Boice was born July 24th, 1843, at Ashokan, N. Y., and died October 22nd, 1917, at Ulster, near Kingston, N. Y. He was married to Mary E. Davis, of Roxbury, N. Y., Sept. 24th, 1874, who died some years ago. To them were born eleven children; one died young, the rest survive him, also twenty-three grandchildren, one brother and two sisters. Burial was at old Hurley, N. Y. He was not a member of the church, but had attended Old School Baptist meetings all his life. He was a kind husband and loving father, and will be greatly missed by all.

In the absence of an Old School Baptist Elder, the services were conducted by the New School Baptist minister of Kingston, N. Y.

(MRS.) W. M. GRIFFIN.

Mrs. Elvce Ferguson (nee Murphy) was born near Montrose, W. Va. She was married to D. A. Ferguson April 16th, 1874, and to that union were born fourteen children, eight girls and six boys; eight are living to mourn their loss, six dying in infancy. She professed a hope in Christ and united with the Primitive Baptist Church at Leading Creek, and was baptized April 26th, 1858, by Elder J. B. Cross, of Belington, W. Va. She lived a consistent member of

the church to the day of her death, and had a host of friends, as she was kind and loving to all. She died of dropsy of the heart and asthma. She was a patient sufferer, and bore all without murmuring. She died Nov. 20th, and was buried Nov. 22nd in the Leading Creek Cemetery at the Baptist meeting-house. The funeral was held from the home, now so desolate without her dear presence, conducted by Elder J. B. Cross, of Belington, W. Va., and Elder Bartlett, of Philippi, W. Va. She has left us to be with the Lord forever.

APPOINTMENTS.

PLEASE publish the following appointments:
Trenton, N. J., Friday, March 15th, 27 Stouthard St., home of Mrs. Elizabeth R. Bodine, 7:45 p. m.; March 16th, Stockton, N. J., at the home of sister Horner, 2:30 p. m.; March 17th, Locktown, 11 a. m.; Frenchtown, 4 p. m. D. M. VAIL.

MEETINGS.

THERE will be an all day meeting at Halcottville, N. Y., Sunday, March 3rd, at the Grange Hall. All who love the truth are cordially invited.

There will be no meeting at Arena, N. Y., on Sunday, March 3rd. The brethren will commence meeting at Union Grove, N. Y., on the first Sunday in April (7th). GEORGE RUSTON.

**EBENEZER
OLD SCHOOL
BAPTIST CHURCH,**

IN

NEW YORK CITY.

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

11:00 A. M.

2:00 P. M.

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

THE Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every second, third and fourth Sunday at 11 o'clock a. m. in the meetinghouse on Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

**WILMINGTON OLD SCHOOL
BAPTIST CHURCH**

1304 Jefferson Street

WILMINGTON, DELAWARE

All day meeting second Sunday in each month 10:30 a. m. Evening meeting fourth Sunday in each month 7:30 p. m. A cordial invitation to all who love the truth.

J. G. EUBANKS, Pastor.

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting every Sunday 10:30 a. m

ALL WELCOME

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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 (ESTABLISHED 1832.)

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SEMMA E. CORDER,
 PHILIPPI, W. Va. R. 1.

[THIS book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—ED.]

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 86. MIDDLETOWN, N. Y., MARCH 15, 1918. NO. 6.

CORRESPONDENCE.

I CORINTHIANS XIII. 13.

“AND now abideth faith, hope, charity, these three; but the greatest of these is charity.”

DEAR BRETHREN EDITORS:—I have felt impressed for some time to write on the above subject, but feeling my weakness and inability to write to the comfort of the saints, I have failed to do so until the present time.

This text is comprehensive, and embraces the whole system of salvation by grace. Faith, hope and charity are inseparably connected, and abide alone with the heirs of grace and are the gifts of God. If so, how can the poor, helpless sinner obtain them by his own efforts? Men are now urged to believe in order to obtain eternal life. We believe a thing according to the testimony adduced. How can the poor, blind sinner believe without evidence? The sinner does not believe in order to obtain life, but because he has life. The apostle says, He that believeth on the Son hath life, so we must have life first, which is given us by the Holy Spirit, independent of means or the instrumentalities of man. Again, He that believeth that Jesus is the Christ is born of God; not will be born. If we be-

lieve the evidence that the children of grace have is the Spirit of God bearing witness with our spirit, we are the children of God, and if children, then heirs of God and joint-heirs with Christ. We are now killed to the love of sin, and would shun it as a deadly poison. Dear child of grace, is this your experience? If so, you can rest assured that God has given you eternal life. He said, I give unto them eternal life, and they shall never perish. A precious thought contained in the text is the word “hope.” This is closely connected with faith, and follows after regeneration. The apostle speaks of it as an anchor of the soul, both sure and steadfast, which enters into that within the veil. How precious the word “hope” to the child of grace when he feels cast down, with not a ray of light from the presence of the Lord to comfort him; he then feels as did the psalmist when he asked himself the question, “Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God; for I shall yet praise him.” The apostle says, “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 pa-

tience wait for it." These precious truths are written in the Bible for the comfort of all God's dear children, and O how thankful we should be for such a precious gift.

I will now call your attention to the word "charity," which I think is the brightest jewel contained in the text, which is love. This love is pure, because God is its author. There is nothing we can do to produce it, for it is the gift of God. All our efforts to do good, in giving to the poor and afflicted, will not be charity, unless we are impressed to do so by the Spirit of God. Some are giving largely to help the poor, and for the support of what they call charitable institutions, when perhaps there is no Bible charity in it. The apostle says, Though I give all my goods to feed the poor, and my body to be burned, and have not charity, it profiteth me nothing. The apostle tells us in few words the true principles of charity; he says, Charity suffereth long, and is kind; charity envieth not, is not easily provoked, thinketh no evil. My dear brethren, have you this pure charity? I fear that I have not. Though I professed a hope when but a boy, and am now in my eighty-fourth year, and have been trying to serve God all that time, I must say with the apostle, that in me, that is, in my flesh, dwelleth no good thing.

The text says the greatest of these is charity. This love existed with Christ in God before the world began. He says, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee. This love embraces all of his elect people, chosen in him before the foundation of the world, and for whom he died. We need faith and hope in this life, but if we are permitted to enter that house not made with hands, and be like

him, we shall not need faith and hope, but charity will abide forever, and we will all sing one song, and it will be to Him who loved us and washed us in his own blood; to him we will give all the glory forever. What a glorious thought this is! When I think of it I feel like the apostle did when he said, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you."

Dear editors, dispose of this as you think best, and all will be well with me.

SILAS WILLIAMS.

ALBANY, Oregon, Feb. 4, 1918.

GLENARM, Illinois.

DEAR BRETHREN EDITORS:—On the first of the new year I wrote a letter to our venerable brother and companion in tribulation, Elder Silas H. Durand, and mailed it to him with the suggestion that he might, if he thought proper, send it to the SIGNS. He wrote me in a short time, acknowledging the receipt of my letter, and his gratification in hearing from me, and said: "I send the letter to the SIGNS for publication," but, inadvertently I presume, inclosed it with the personal letter written to me. Hence I am now mailing it to you, with this explanation, for your disposal. I regretted indeed to hear of his failing eyesight, so much so that it is with difficulty that he writes. My acquaintance with brother Durand began sixty odd years ago, when I became a reader of the SIGNS, my father being a subscriber thereto. In 1866 we met face to face at an association in southern Indiana. Since then we have met at various times and places. His lucid explanation of hundreds of texts of Scripture has left with me vivid recollections of his earnest zeal in the Master's cause,

In 1871 I attended for the first time the Warwick Association, which was held that year with the church in Middletown. That was forty-seven years ago. What changes have taken place in the social, religious and political world since then! None the less, either, are the changes that have taken place in the militant kingdom, or church of Christ. Hundreds of the then able defenders of the truth as it is in Jesus have fallen asleep and rest from their labors. At the meeting referred to there were, if my memory serves me correctly, the following ministers in attendance: Elders G. Beebe, Wm. L. Beebe, P. Hartwell, Wm. Quint, W. M. Mitchell, J. R. Respass, P. D. Gold, Jos. Badger, Sr., Jos. Badger, Jr., Jos. L. Purington, Wm. Purington, S. H. Durand and the unworthy writer. Of this number brother Gold, brother Durand and I are the only survivors. The able discourses that I listened to thrilled my very soul to its innermost depths. The testimony as it came from each witness was perfect, and without a single jar or discordant note. The exaltation of Christ and the abasement of man in setting forth the wonderful plan of salvation was the keynote. The simple story of the cross is one that thrills the heart and soul of every heaven-born soul. It may be a stumbling-block to the uncircumcised Jew, and foolishness to the wisdom-seeking Greek, but to those who are called, both Jew and Greek, it is Christ the power of God and the wisdom of God.

Your brother in hope,

J. G. SAWIN.

GLENARM, Ill., Jan. 1, 1918.

DEAR BROTHER DURAND:—I have had you in mind many times during the past year, and have as often thought to write you, but something always seemed to

come in my way, not the least of these being a consciousness of inability to write instructively to one whose gift in the ministration of the word, both from pulpit and pen, has been so graciously blessed, heralding good news throughout the length and breadth of the land, bringing comfort, consolation and encouragement to thousands of the Lord's children in times of distress and poverty of soul, who in return were enabled to praise God for all his benefits toward them. Everywhere throughout the land liberated captives have gladly received, through you, the word and testimony of the dear Savior as the Lord gave you wisdom and strength to proclaim it. The many seals of your ministry must now, in your declining years, be a source of great comfort and satisfaction. Indeed, I am reminded of what Job said, and that it must apply in your case: "And thine age shall be clearer than the noonday." You have passed your fourscore years, and are now as a full ripe shock of corn in his season, and Job's words seem to me to be fully verified; for when the divine effulgence greets and expands the heavenly vision as the Spirit takes of the things of God and shows them unto us, the infirmities of age are swept aside and the joys of salvation and hope come to us in all their undimmed radiance, far above the brightness of the noonday sun, and we are once more in the morning of our youth, when the candle of the Lord, in our early experience, shed its light on our pathway. Then again Job says, Thou shalt be as the morning. How invigorating the dew of morning as it softly falls on the tender plants! When the doctrine of God our Savior descends as the rain upon the earth it is "as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord

commanded the blessing, even life for evermore." No distress so great, no sorrow so dark and bewildering, and no foe so strong and unrelenting, but what the presence and power of Him who hath said, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord," will drive away sorrow and mourning, turn distress and anguish of soul into praise and thanksgiving, and hurl back every foe that would seek their hurt. Their righteousness being of the Lord, they are walled about as a strong city, and the glory of the Lord is in the midst thereof. Thus the light breaks forth as the morning, and the Lord's children realize that in his presence is fullness of joy, a joy that tongue cannot express. Carnal things are forgotten while heavenly rapture fills heart and soul, and the cup of joy is brim full. "Weeping may endure for a night, but joy cometh in the morning." This is the joy of salvation restored unto us. Age and infirmities are not troublesome factors now. By the power of God alone cometh this joy into the soul. Thy light, my brother, is come. It is an uncreated light; it is the Light that John came to bear witness of, the light that you have so faithfully testified of for nearly threescore years. You know the prophet Isaiah says, Thy light is come, and, The glory of the Lord is risen upon thee. This light, too, has shined through you to the comfort of Zion and the bringing in of many ripe sheaves into the storehouse of the Master, and no doubt you have felt as did Jacob when he exclaimed, This is none other but the house of God, and this is the gate of heaven. Jacob had risen

early in the morning, and though his head had lain upon pillows of stone, he had seen a most wonderful vision in the nighttime. But now it is morning, early in the morning. The Sun of Righteousness had risen, and its heavenly lustre fell upon Jacob, and whatever may have been his doubts before, he is now sure the Lord was in the place. As the Lord reveals himself to his servants it intensifies their conception of his unchanging love, and that he never suffers his faithfulness to fail nor his promises to go unfulfilled. I trust I have now and then along the uneven pathway of life been given a glimpse of heavenly and divine things, otherwise I could not have overcome the carnal fears and difficulties which have so often harassed my soul. I, too, am nearing the end of my fourscore years, and now as I glance back over nearly fifty-eight years that I have been in great weakness trying to proclaim the unsearchable riches of Christ, my work appears so small and insignificant, as well as barren of gospel fruit, in comparison with that of yours, and others who have labored so incessantly for the cause of the Redeemer, that I am often made to doubt the reality of my call to the ministry, and were it not for the occasional manifestations of divine presence and help, as before mentioned, I would have perished long ago. However, may we both be enabled to say with Paul as he was nearing the end of his eventful life's journey: The time of my departure is at hand. 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, and not to me only, but to all them also that love his appearing. O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.

When mortality is swallowed up of life, and this corruptible shall have put on incorruption, then we shall see him as he is and be like him.

Your brother in hope of eternal life through Christ Jesus our Lord,

J. G. SAWIN.

OSKALOOSA, Kans., Feb. 5, 1918.

DEAR BROTHER KER:—Brother in that blessed relationship of being children of the same Father. I often think how sweetly that precious relationship is expressed by the words of Christ when he said, My Father and your Father, and my God and your God; and in teaching us to pray he said, Say, Our Father, thus plainly indicating our joint-heirship with him. For which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren. In that feeling of kinship we are all made glad to hear from one another of the way the Lord is leading each one; for after he has brought the blind by a way they knew not, he still leads them in paths they have not known. What a wise provision of his grace it is that we have not known beforehand of the dark and sorrowful places in the paths in which he leads us, and often when having come through the same deep and troubled waters we realize that words are too little to express the sympathy felt for each other in the same mutual woes, and also in the temptation to question our Father, and say, Why hast thou made me thus?

My object in writing is to send a letter written by the late Elder A. D. Jones, which came to me as a cup of cold water in a dry and parched land, when by distance and heavy persecution I was prevented for years from meeting with the people of God. If in your judgment it would be food for any other hungry soul,

place it before them in the SIGNS, otherwise withhold it.

In fellowship of the truth, I remain as ever, unworthy of the hope vouchsafed to me, of a better life,

MARY ELLISON.

TOPEKA, Kansas.

DEAR SISTER ELLISON:—Your kind letter was received, and read with interest, as all your letters are. You spoke of your cast down feeling, and seemed to think it would cast a gloom or shadow over us after passing through such lovely seasons. Well, if holy men of old had never been troubled in that way, then we might feel disappointed, but the apostle Paul testifies in the eighth chapter of Romans; and says, For we know that the whole creation groaneth and travaileth together until now; and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves do groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Now here is the testimony of Christ, which is the truth. You say you have been continually crying to the Lord to give you a token, that you may know, or set you as a seal upon his arm. My dear sister, the good Lord has surely given you, and is still giving you, token after token, for it is the living child that cries, not the dead. You seem to be wearying yourself about a portion of Scripture that was spoken by the dear Savior to the Pharisees and scribes, who demanded a sign. They were a wicked and adulterous generation, whom Christ said seeketh after a sign, and no sign shall be given them but the sign of Jonas the prophet. That was a generation of vipers, and the promises are not given to them, but to the seed of Abraham, which are Christ's. But God has promised to show them (the

seed of Abraham) signs and wonders in heaven, and the apostle did shew forth many signs and wonders in their day, as did Moses and the prophets. The dear Savior was set for a sign that should be spoken against, and so were his people. He spoke by the prophet Isaiah thus: "Behold, I and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts." The Lord promised to give his people an ensign. (Isaiah xi. 10-12.) Now an ensign is a mark of note to distinguish one from another, and his people are marked, and one of the marks, or signs, is a broken heart, a contrite spirit, and he said on one occasion, that these signs shall follow them that believe. If they drink any deadly thing (Arminian doctrine) it shall not hurt them. See Mark xvi. 18. Here are some other signs promised. You will no doubt remember, my sister, that poor old Hezekiah asked for a sign, that he might know whether the Lord would heal him, and that he would go up into the house of the Lord on the third day, for he had been sick unto death, and so are all God's people, their wound is unto death, and the Lord said by the prophet Isaiah, "This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go backward ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord; and he brought the shadow ten degrees backward, by which it had gone down by the dial of Ahaz." Here is something contrary to nature, for the shadow to go backward ten degrees. Even so when the Lord turned the shadow backward, (which was the law of condemnation) the

apostle Paul said, Those things were a shadow of things to come, but the body is of Christ, and had given sinners the law of the Spirit of life in Christ Jesus, which made them free from the law of sin and death. This was a sign, and an evidence that the Lord would not only heal them, but that he would do what he had promised; and not only so, but even now, at this present time also, he commands the shadow to move backward, so we can see the glorious Sun of Righteousness shining with all his healing powers. It is then that the doubts are all removed from our troubled breast. We find that the old servant Gideon prayed for a sign to be given him, that he might know that the Lord would deliver Israel by his hand. He said, "Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And it was so, for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: Let me prove, I pray thee, but this once with the fleece; let it now be dry upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground."—Judges vi. 37-40. So we see that God did, and does still, show signs and wonders unto his chosen people, but unto a wicked and adulterous generation there is no sign given but the sign of Jonas. Now, my sister, the Lord's people can bear witness to this sign also. How often has this been seen by his chosen people. The fleece is the clothing of the sheep, and the children of God have seen

the fleece, or clothing, dampened by the dew that fell upon it when the Lord would let that heavenly dew drop upon it, and yet all of the earth or world would be dry, and *vice versa*.

Well, I will close for fear I weary you. Since I have written I am made to wonder why I have been led thus to write, but it seemed when I read your letter that my mind was so directed, for what purpose I know not, but if you can glean anything from this I hope you will remember the dear Lord in your thanksgiving, and that he will remember us all in his heavenly blessings, and also temporal.

Yours in hope of eternal life, and in christian fellowship,

A. D. JONES.

OXFORD, North Carolina.

DEAR EDITORS:—I received from brother J. H. Gooch, of Stem, N. C., one of your good papers, the SIGNS OF THE TIMES, and enjoyed so much the contents of it that I was induced to get you a few subscribers that I felt would enjoy reading it. I like the good old SIGNS OF THE TIMES; it seems to be the same as it was many years ago, contending for the faith once delivered unto the saints: salvation by grace. For by grace are ye saved, through the obedience of Christ, who was foreordained of God according to his own will and purpose. He said, Not my will, but my Father's be done. He came to save his people from their sins. He was given and born unto us for that purpose, to live for us, to be tempted in all points like as we are, yet without sin. Sin was not an act of God, but of creatures, therefore they could not satisfy the law, for in Adam all died, and are in a state of depravity under the law of sin and death; not one of them can extricate himself

from under that law. We clearly see from the Scripture that there was no law given that could save his people from their sins, for by grace are they saved. So in Christ all of his people are made alive; every man in his order: Christ the firstfruits, after that they that are his at his coming. Then there had to be a new thing: Christ made of a woman, made under the law, who knew no sin. He was the perfect man; he lived and obeyed the law to a jot and tittle for them, then said, I have finished the work my Father sent me to do, and am ready to be delivered up to die on the cross. Not my will, but thy will be done; and he gave up the ghost and forever perfected eternal redemption for every man his Father gave him. He by the grace of God tasted death for every man. His body was confined in the tomb three days and nights for the past, present and future, then his Father raised him from the dead, having the victory over death, hell and the grave. While he was separated by death from his brethren they, like we, felt to be without God and without hope in the world. O what a sad time that was with us; our hope was deferred and it made our heart sick; but when our desire came it was a tree of life. We were hungry, and had nothing to eat; thirsty, and had no water to quench our thirst. Like David, we would have fainted unless we had believed to see the goodness of the Lord in the land of the living. Wait on the Lord, be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord. After he arose from the dead he appeared to his brethren and sisters. They that do his Father's will, the same are his mother, his brethren and sisters. We are begotten again unto a lively hope, which hope is as an anchor of the soul, both sure and steadfast, and entereth into that within

the veil. Then we that have been begotten again unto a lively hope are in hope of eternal life, which God, who cannot lie, promised before the world began. Then it was grace given us in him before we did either good or evil. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. Who then that has the gift and calling of God can doubt the election, adoption and predestination of all things; that God created and made all things? While sin was not the work of God, it being the transgression of the law, he predestinated the end of sin and wickedness. He says the way of the ungodly shall perish; and also the wicked, not only their way, but they, shall perish. If God is not a sovereign God how could he make all things work together for good to them that love him, to them who are the called according to his purpose? Our God is under no law, he doeth whatsoever pleaseth him. He had the right, the will and power to choose a people in Christ before the world had any form. The earth was without form, and void, before the children were born. Did he not have a perfect right to make vessels as it pleased him? How could there be an elect without a non-elect? How could he choose a people out of the world without leaving the world? Christ said, I pray not for the world, but for them thou gavest me out of the world. Why did he pray for them? Because he loved them, as his Father loved him. He told them the world would hate them because it hated him first. Is not that true? Yes, we have learned it by experience. Hath not God made all things for himself; yea, even the wicked for the day of evil? The wicked are reserved unto the day of judg-

ment; they shall be brought forth to the day of wrath. To the minds of Primitive people either everything or nothing must be held in subjection to the will and providence of our God. Even the wickedness of ungodly men is restricted by God's power, so that the wrath of man shall praise him. Blessed are the merciful, for they shall obtain mercy; they that have no mercy shall obtain no mercy. Did not God make the vessel of wrath fitted to destruction, and the vessel of mercy? Did not God make that old crooked serpent? He had a purpose for Pharaoh, for the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. The nonelect will find fault with God; they have no reason to hope in God's mercy; but the elect have reason for hope.

This is not intended to disgrace the beloved SIGNS OF THE TIMES, but to be disposed of as you think best.

Yours in love and hope of heaven,
I. H. HARRIS.

NEW YORK, N. Y., Feb. 14, 1918.

DEAR EDITORS:—If in your judgment the inclosed letter would be profitable to the readers of the SIGNS, kindly publish it. It is good to me. In sending it without asking his permission, I am confident brother Dodson will excuse the liberty taken.

In the fellowship of what he writes, I am your brother,

JOHN MCCONNELL.

SPRINGFIELD, Massachusetts.

DEAR BROTHER MCCONNELL:—I have been thinking of you and our little band

to-day. Perhaps it is but natural that I should think of you, since I have formed the habit of being with you almost every Sunday. I hope, however, that my thoughts concerning the people of God cannot be attributed altogether to that. Sometimes I seem to be dead and unable to eat for myself of that bread of life when the gospel is preached, but when I get in a strange land and hear things which according to my understanding are not in harmony with the true teachings of the inspired Scriptures, nor with the experience of the children of God, as I hope has been taught me by the one great Teacher, and there is that within me which appears to discern between truth and error, which tries the spirits to see whether they are of God, I am encouraged to hope that these workings of the inward man are evidences of life; and, too, when I am made to beg the Lord for mercy, to deal with me not according to what I deserve, but to have pity and compassion upon such a creature as I, it seems to suggest a sign of life, for we know naturally that only the living child cries, and so are we reminded that he is the God of the living, and will only be worshipped by a living people, in a real living way. How often does it seem the way of death to us. It is the way of death to the flesh, for all flesh must be crucified, but when we are crucified in the flesh, are we not also quickened and made alive unto Christ by that mighty power which wrought in him in raising him from the dead? That seems to be the way we are to be brought into fellowship with him, by overcoming through him (Jesus) the power of death. Must we not taste death? I mean a living death, something that we actually feel, taste and handle before we can appreciate the joy of his salvation. Perhaps I do not make myself

clear, and it is because of my inability to give expression to what I feel that I sometimes determine to put a watch upon my mouth that words of confusion should not come forth, and why I am trying to write to you as I am about things which I know so little, is a wonder to me. Sometimes I am made to feel that you know something of my make-up, and can understand my feeble efforts and sympathize with my shortcomings. I just felt I wanted to pen you a few lines, as I did not get to see or speak with you after deciding to come to Springfield. My present intention is to be here at least two weeks, and it may be longer. Hope you and sister McConnell are well, as well as all of the other dear ones. Remember me to them next Sunday. Have had a two hour walk over the snow and ice, and feel somewhat fatigued.

Yours in hope,

R. LESTER DODSON.

EDGEWOOD, Del., Jan. 18, 1918.

DEAR BROTHERS EDITORS:—When I was young I used to attend Sunday-schools, revivals and other meetings. The religion I learned in those days might be summed up in my youthful mind in these words. I understood that salvation was a very important matter, and that it was easy to get but hard to keep. All I had to do was to comply with the conditions and I could easily get religion, but when I had gotten religion I must hold out faithful or lose it. This conditional salvation seemed to me so uncertain that I used to wonder if any one could live a lifetime faithful enough to finally get to heaven. Another thought often came to my mind: If salvation was really so eternally important, why did not every one try to get it? It seemed hard work to persuade any one to make a start to get

it. How different is this conditional salvation from that which is found in the sacred Scriptures and revealed to the chosen people of God. I have never found any better way to tell how salvation is obtained than what Christ told Nicodemus: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven." We also find in 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." Also in James i. 18: "Of his own will begat he us with the word of truth." In 1 Peter i. 23: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." Many other passages might be quoted to prove that the salvation of all the elect or chosen people of God is wholly, entirely and completely the work of our Savior. When Christ was about to leave his disciples he gave them a most precious promise, John xiv. 16, 17: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth; whom the world cannot receive." And in the twenty-sixth verse: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." While the world cannot receive this Spirit of truth, it is the precious privilege of the children of God not only to receive the Spirit, but to have him open the Scriptures to their understanding and teach them all things. Of all the hundreds of religions in the world this is the only religion that gives all the glory of our salvation to God, who is the author and finisher of it. Before the foundation of this world the children of God were chosen in Christ, and also before the foundation of

this world Christ verily was foreordained, but was manifest in these last times for you who by him do believe in God. In Isaiah xl. 10, we read, "His reward is with him, and his work before him." His reward was his chosen people, and his work was their salvation. Now, since God is our salvation, there surely can be no uncertainty about it. "The counsel of the Lord, that shall stand." As we find also in John xvii 2, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." In the fourth verse Christ said, "I have finished the work which thou gavest me to do." In the last words of David, the psalmist of Israel, he said, God "hath made with me an everlasting covenant, ordered in all things and sure."

B. F. HAMILTON.

SOUTHAMPTON, Pa., Feb. 19, 1918.

DEAR BRETHREN:—I send you this letter for publication in the SIGNS, if you think best. I think it will be of interest and comfort to your readers.

Your brother in hope,

SILAS H. DURAND.

MONTROSE, W. Va., Jan. 30, 1918.

DEAR BROTHER DURAND:—Having read so many good articles in the SIGNS OF THE TIMES which you have written, it came to my mind to write and tell you how I have enjoyed reading them. In August, 1876, I attended the association at Mount Olive Church, Barbour County, W. Va., and heard you preach. I stayed at John Corder's, and if I am not mistaken you stayed on Friday night at the same place. I remember that the ministers were talking together, and I was listening to what they said. That was two years before I received a hope in Christ,

but I had been in trouble about my sinful condition for many years. I was then twenty-three years old. When I was eleven years old the first impression was made on my mind. I then thought that I could live right, and that was religion; but later I felt to be a great sinner, and would promise myself to live better, but always broke my promises. I was of a lively disposition, and did not want any one to know that I was troubled about my sins. When I would hear any one talk on spiritual things I could hardly keep from crying, and often when my sister and I were at the Old School Baptist meetings we could not keep from shedding tears, as they told us our own feelings. She was exercised at the same time, but neither of us told the other of our exercises of mind. I was married the fall after I was at that association, and for two years, or nearly that long, I seemed to be in darkness, and prayed the Lord to give me light. We had an association at what is called the Leading Creek Church. I lived about a half mile from the church, but it rained on Sunday and I could not get there. On Monday morning I felt to thank the dear Savior for his kindness to me, not knowing then that he had forgiven my sins. I thought I would go to a secret place and pray, but instead of praying I felt like singing and praising the Lord. The hymn came to me, "When I can read my title clear," and I sang it. I did not realize until in later years what that hymn meant. The great trials I had to go through I did not want to tell any one but my husband and sister. The next morning after I received a hope I felt that peace within which none but God can give, and that day while going to see my sister I rejoiced in God my Savior. She had not yet received a hope; but in a few days my mind

was drawn back to worldly things. I did not seem to be troubled about joining the church until the next winter after I received a hope. Then I wanted to be baptized, and the burden grew heavier and heavier. I had a sick spell, and could see a beauty in the Primitive Baptist Church that I could not see anywhere else, and when that burden came over me I trembled under it. My husband and his mother, who was living with us then, were opposed to my joining the Baptist Church, and it was only the power of God that made me do my duty. Although I felt very sinful and unworthy, the church received me the Saturday before the fourth Sunday in June, and I was baptized the next day. Since then I have had the world, the flesh and the devil to contend with, and sometimes it seems that the battles are hard; but my prayer is, Thy will be done in heaven and on earth. May the God of love be with you and make you strong in the faith in your old age, is my prayer. Do with this as you think best.

Your sister through much tribulation,
 JULIA C. WILMOTH.

WACO, Georgia.

DEAR EDITORS:—I have just finished reading the SIGNS of December 1st, 1917, and I want to assure you that my poor heart has been refreshed and encouraged, and would say that some of the communications have been real food to my soul. In these cold and perilous times upon which we have fallen, it is indeed refreshing to one whose heart cries out and thirsts for the pure, sweet waters of divine truth, to get hold of a paper like the SIGNS OF THE TIMES. It is indeed like rivers in high places, and fountains in the midst of valleys. It is like pools of water in the wilderness, and springs of

water in a dry land. But this is what the Lord has promised to the poor and needy among his chosen people. But the question that troubles and perplexes me, and oftentimes causes "anxious thought," is whether I am one of his people or not. I feel and know in my heart that I am not worthy to be reckoned among His people; and yet, if my heart deceives me not, I love God's people with a love which no language can ever express. I know, and with shame confess, that I have been, and am still, so great a sinner, so disobedient and rebellious, that I do not deserve a place among the Old School Predestinarian Baptists, still it is the desire of my heart to live the rest of my days among them. I shall not now attempt to give any account of my past life, (it is my intention to do this at another time, and in another form,) but I feel in my soul that my travels have been altogether different from those of any other Old School Baptist that ever lived. I feel in the most profound recesses of my soul that I am less than the least of all saints, if indeed I am one of God's children at all, yet if I am not hopelessly deceived, I love his people with an ever increasing love, and I love the doctrine of God our Savior as it has always been held and maintained by the Old School Baptist people. During this present year I have traveled a great many miles, have met a large number of Old School Baptist people, and have tried to preach the unsearchable riches of Christ in many places. I have visited among the brethren in Ohio, Indiana, Kentucky, Tennessee, Arkansas, Alabama and Georgia, and have everywhere been received with the greatest kindness and consideration, and, with few exceptions, I have found the Baptists everywhere sound in the faith and loyal to the truth. Conditional time salvation-

ists, and other Arminians, have crept in in certain places, and have tried to draw away disciples after them, but everywhere the genuine Old School Baptists embrace with whole heartedness the grand old weather-beaten doctrine of salvation by grace alone, the absolute predestination of all things, the necessity of being born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God, the resurrection of the dead, both of the just and of the unjust, the effectual calling of the saints and the final perseverance of all the elect of God through grace unto glory, total depravity, man's helplessness and utter inability to extricate himself from the thralldom in which he is by nature, and the eternal punishment of the wicked. This is the doctrine of God our Savior. It is not spoken of in the Bible as the doctrines of God, it is nowhere spoken of in the plural, but always in the singular. My doctrine is not mine, but his that sent me. My doctrine shall drop as the rain. Take heed unto thyself, and unto the doctrine. On the other hand, we do read in the Bible of doctrines of men, and of doctrines of devils, always in the plural, but God's doctrine, like his salvation, is one, always consistent, always harmonious.

Dear brethren, I have not touched the subject I had in mind when I began to write this letter, and as I do not wish to occupy very much of your valuable space I shall reserve that subject for a future communication. If you think this letter would be of comfort to any of God's saints, you may publish it; but if not, consign it, without apology, to the wastebasket.

Yours, in hope of eternal life, which God, that cannot lie, promised before the world began,

BEN HARDIN IRWIN,

MEMORY.

OF all "the manifold grace of God" there is nothing more wonderful to me than the memory of man. In fancy I go back thirty-three years in time to the hallowed spot where I first experienced the consoling influence of the Spirit, assuring me that I had found him of whom Moses in the law and the prophets did write—Jesus of Nazareth.

"Hard was my toil to reach the shore,
Long tossed upon the ocean;
Above me was the thunderous roar,
Beneath the waves' commotion.

Darkly the pall of night was thrown
Around me, faint with terror;
In that dark hour how did my groans
Ascend for years of error."

The poet has told my story in fewer words, if less in detail, than I can hope to do at this time, but standing on an eminence of a third of a century, during which I have enjoyed a precious hope, I cannot refrain from repeating a story that is especially precious to me at this time when

"Memory to her duty true,
Brings back those precious scenes to view."

The hallowed spot in my case was the northeast corner of a sod school, near the present site of Mason City, Custer County, Nebraska, where I first my Savior found and felt my sins forgiven. For some time previous to this date, December 1st, 1884, I had felt that my hope to attain to a good hope in Christ was forever lost. I had left my native home, at Southside, Mason County, West Virginia, in April, 1883, feeling sure that I would go west and get so mixed up with worldly affairs that I never would find Him for whom I sought. Gradually I sank lower and lower in the miry sinks of sin, until all hope was lost. I had earnestly asked the Lord to deliver me out of the snares of the evil one—that of profanity, having lost all hope of that balm in Gilead,

which is now my chief joy, but, in this dark hour, when I surely thought mercy could never reach my case, as quick as thought I felt him mine. My Savior stood before me, I saw his brightness round me shine and shouted, Glory, glory. A protracted meeting had been in progress at the schoolhouse for several weeks, and I had gone night after night, mainly to be in the company of a young lady with whom I was keeping company at that time. She was a consistent member of the Missionary Baptists, and being much in my company she is a living witness to what I now believe to have been my spiritual birth.

"O sacred hour, O hallowed spot,
Where love divine first found me;
Wherever falls my distant lot
My heart shall linger round thee.
And when from earth I rise to soar
Up to my home in heaven,
Down will I cast my eyes once more
Where I was first forgiven."

J. M. AMSBERRY.

ALVARADO, Tex., Jan. 18, 1918.

DEAR EDITORS:—Having to renew my subscription to the SIGNS, I would like to say something in the way of appreciation and encouragement to the brethren editors and others, but feel too ignorant to say much, if anything at all, that would be beneficial or interesting to any; in fact I have been for some time asleep spiritually, if indeed I ever did have spiritual life, which is a question with me that often causes anxious thought: Do I love the Lord or no? Am I his, or am I not? Your "New Year's Greeting" seems to have had a kind of awakening tendency, brother Ker, causing me to make that inquiry and respect the prayer expressed by the poet:

"Do not I love thee, O my Lord?
Behold my heart and see;
And turn each cursed idol out
That dares to rival thee."

I do not know what has caused my late indifference to spiritual things; want of faith and a natural tendency to sin, I presume, beside the distressed condition of our country, and other things causing worry, and, as you say, to be still under such trials requires much faith. O for faith like Job's, that will enable us to say under all circumstances, Though he slay me, yet will I trust him. You surely did say a great deal in that short editorial; also brother Lefferts' editorial on Urim and Thummim was very instructive and interesting. His reference to the young man's discovery reminded me of three young men who claimed to have called down the spirit of modern Missions behind a haystack near the college where they were accustomed to pray while attending school, learning how to preach to get a good salary, which I presume has about as much truth in it as the claim of the young man he alluded to in that editorial, but no more. Elder Gilbert Beebe said he thought the spirit they called, if indeed they called any, most have come from below, which I think is a very fair conclusion, as the spirits by which they are governed in their Missionary operations, together with the many auxiliary institutions, seem to be more in keeping with spirits that come from below than with any that come from God.

I still like to read the SIGNS OF THE TIMES, for I believe it sets forth the truth as it is in Jesus, and I am deprived of hearing the gospel preached, being too far from any Old Baptists who preach the whole truth. We have some here claiming to be Primitive Baptists who are afraid to preach predestination for fear of making God the author of sin, when in fact they are the party themselves who make God the author of sin, if such a thing is possible, for they say

that if God did predestinate all things he is a partial and an unjust God, consequently a sinner. But we know God is not unjust, neither is he the author of sin, notwithstanding he has predestinated all things for his own glory and the good of all his predestinated people. Absolute predestination is the foundation of the Bible; limited predestination is of men.

Well, I have not written as I thought I would when I began. I wish I could write better and more interestingly, but I cannot. I join you, brother Ker, in your request for more preachers to write for the SIGNS, and thereby let their light shine.

Well, I must close lest I weary you. If you think this worth it you have my permission to publish it; if not, I will not be disappointed.

Yours in love of the truth,

G. E. KEYS.

DENTON, Ky., Feb. 10, 1918.

DEAR EDITORS:—I enjoy reading the SIGNS; it gives me much comfort and instruction. I see by it that the great God has wonderfully instructed his servants, and enabled them to look into the deep things that pertain to eternity. I firmly believe that you Baptist people are the people that God has made for himself to reign with him in eternity. You have the doctrine that gives God Almighty all the honor, praise and glory for all things that he created, and you have the experience that you have been taught of him, and you also have the love, which is the greatest evidence of all that God has loved you. I am persuaded to believe that the great God Almighty is the life and power of everything in the universe, both in heaven and on earth, as he is before all things and above all things. He

has made all things just as he would have them to be, and has given them life and power. In his foreknowledge it has pleased him that all things should give honor unto him. The wicked in his purpose honor him, as well as do the righteous. The wicked cannot go beyond his decree, neither can the righteous fall short, but everything is fulfilled to a jot and tittle, all is to his honor, and everything that exists shows forth his beauty, and gives praise to him who made it. It seems to me that I can see the presence of the great God in every living thing, the beasts, the fowls of the air, the fish in the sea, all vegetation and the trees of the woods. We see that the presence of the Almighty is with every living thing that he has made.

I will close by asking the question, Is there any other source of life but God himself? If he is before all things he must have given life to all things that have life.

H. L. ROGERS.

TAFT, Tennessee.

DEAR EDITORS:—My mind at this time is running over the Scriptures. I am thinking of how good the Lord has been to me and how ungrateful I am for it. Everything for my good was given in Christ before the world was. It is wonderful to have a hope that he in all his perfection could think of poor me and have given me all things. I think that everything for our good was given in his Son before the world was. Blessed be the God and Father of our Lord and Savior Jesus Christ, who hath blessed us with all spiritual blessings in Christ before the world began; not going to, but has already blessed, in the past tense. In Christ we have redemption; not going to get it, but have it already. Redemption from what? Sin. Not according to

our works, but according to his purpose and grace; not offered us in Christ, but given us in Christ before the world began. We were not in a condition either to accept or reject; we were dead in trespasses and sin, dead to everything that pertains to the Spirit. The thing necessary is to have life, and that is the gift of God. Paul said that he stood in hope of eternal life, which God, who cannot lie, promised before the world began; not one condition for us to comply with in order to have this life, it is the gift of God. Peter said, The Lord is not slack concerning his promise, as some men count slackness, but is longsuffering to usward (a definite people), not willing any should perish. Any of whom? Any of us, the people of God, chosen in Christ before the world began; but that all should come to repentance. All of whom? All of us, this definite people. For this reason God exalted his Son to give this people repentance, and not only repentance, but the forgiveness of sins to Israel. Then Israel has repentance by the gift of God, so Israel repents. Why? Because of the gift; not in order to get repentance, but because they have it. No man can repent until God gives him repentance; it is the live man that repents, and not the dead man. So all Israel shall be saved in the Lord with an everlasting salvation. Now is there any one else going to be saved but Israel? If so, the Bible is silent on it. Israel's salvation was finished on the cross by the blessed Son of God; he put their sins away by the sacrifice of himself, nailing them to the cross. Your salvation was completed more than nineteen hundred years ago, and is now being made manifest to you, and God will continue to make it manifest until it reaches the last heir of promise.

I have written much more than I thought I would. Dear brethren, you can do with it as you think best, and it will be all right with me.

Your brother in much tribulation,
M. J. TOWRY.

MUNDAY, Texas, Jan. 23, 1918.

DEAR EDITORS:—I am sending a letter written by my wife before she died, March 14th, 1910, which I found in the Bible after she was buried. It was written to Elder J. R. Hardy, as we were taking his paper, *The Advocate of Truth*, at that time. She never joined the church, but I know she believed as I do. I would like to see the letter in the SIGNS, if it is not asking too much. Do as you think best with it.

W. I. STEWART.

MORAN, Texas, Dec. 21, 1909.

DEAR ELDER HARDY:—I have been wanting to write you for a long time and tell you how much pleasure your dear paper has given me. It is all the preaching I have had for over a year. There is no Old School Baptist Church near enough for me to attend, and I do not care to hear any others preach. They do not suit my case at all, and I do not think it right to go to hear them. I thank the dear Lord that I do not want to hear them, that I find no food in what they preach. I want to hear one whom God has called to preach his truth, not for filthy lucre's sake. Sometimes I feel so little that I could hardly go among God's people even if there were a church near. I always feel that my place is a back seat; they all seem so much better than I that I feel unworthy to be among them, but I do love them.

I want to try to tell you of a dream I had. I thought I was to be baptized, and the way I had to go was rough and

rugged, but there was a little straight mark I had to walk on. On one side of the mark were mud and water, and on the other side were sharp stumps and sticks. I knew I could not walk that narrow path by myself, and as I stopped to look I saw the Savior walking before me, and I followed him and did not stumble. When we got to the end of the mark we went up a hill, and there I saw a lake of the clearest water I ever saw. There were many people there, and as I went into the water I asked them to sing the hymn, "Jesus, lover of my soul." The next day I took the hymn-book and found and sang it. I had heard it sung often, but never had it seemed so sweet to me as it did then. At times now it is just as sweet to me. Another hymn that tells how I feel is, "I am a stranger here below," &c. I cannot write of these things as I feel them, but you can see something of the way I go.

A pilgrim and a stranger,
(MRS.) W. I. STEWART.

NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, in Woburn, Mass., the fifth Sunday in March (31st). All are welcome.

L. B. FORD.

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 15, 1918.

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.***REVELATION XX. 12.**

"AND I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

First we call attention to the fact that much of the language of this chapter is highly figurative. It is important that we remember this in reading, writing or preaching. The preceding chapter predicts the overthrow of all opposition to Christ and his kingdom. The beginning of chapter twenty declares the dominion of God over Satan, called "that old serpent, which is the Devil." He was bound with a chain and cast into the bottomless pit for a thousand years. This denotes the overthrow of antichrist for a period of time until other similar powers arose. The expression, "a thousand years," is figurative; it may have been one hundred, five hundred or more years; but during whatever time it was, the early christians had peace and quietness. In the coming up of other wicked and persecuting kings or powers, Satan was loosed again to deceive the nations, but not the saints; the elect of God are not deceived by Satan or false prophets.

The dominion of God over all creatures and powers is here clearly seen, and also

the effects of his authority; on the one hand it is woe, on the other it is blessedness. In the former condemnation is seen, in the latter the resurrection of the elect from death to the standing of priests of God and of Christ, and (they) shall reign with him a thousand years. This period having been enjoyed by early christians, is past, though many are looking forward to the time when it shall come. If the reign of a thousand years is at all applicable in this day, it signifies the entire reign of Christ, and that of his saints in him, over Satan, hell and the grave. Surely this, to us, is the day of Jesus Christ; his kingdom and government are without end; all worlds, angels and devils are subject to him, and cannot go beyond their bounds, which are set.

Among these peculiar and wonderful things given John to behold is a great white throne. Great signifies majesty, white, righteousness. He that sat upon it is the victorious King Jesus in his glory, before whose face nothing imperfect, unclean, unholy, nor types or shadows could stand. "Old things are passed away; behold, all things are become new." The first heaven and the first earth passed away, and before his face there was found no place for them; they were the old covenant with all that pertained to it. That covenant was recognized by the Lord at Mount Sinai when terror reigned and fearfulness seized Israel, but there is no place for that covenant before the throne of grace established through the work of Jesus Christ. Moses and Elias did not appear upon that great white throne; none but he whose dominion is from sea to sea and from one end of heaven to the other.

Immediately following this vision, John saw the dead, small and great, stand before God. It is very evident from this

declaration that all were dead. "If one died for all, [nations] then were all dead." This Scripture establishes the fact that all mankind was in the transgression, and that death passed upon all because of sin. The word "then" is used synonymously with of course, surely, without doubt, and does not signify time, as if at that time all died in Christ. That could not be true; we have no record that we in any sense died in Christ; the children were dead already in Adam. Christ died because we were dead, that we might live in him free from condemnation. The idea of substitution is gross error when applied to the work of Christ in behalf of his bride, the church. The substitute experiences that which the man substituted by him never endures; the one is relieved entirely by the other. The work of Christ was not that the chosen of God should not die, but that they might be made alive from the dead. He died that we who were dead might live. Christ, the husband, was responsible for the debt of his bride; in the payment of the debt she was delivered from the condition of sin and death. Death is the end of the law; by death, through transgression, every child of God chosen in Christ was separated from God. Christ the head must also suffer this separation, therefore he was made of a woman and made under the law. In this he came where the children were, and when he said, "My God, my God, why hast thou forsaken me?" he fully realized the separation, because of the sin of his bride. But thanks be to God, he could and did take his life again, and bursting asunder the bars of death came forth to die no more; and because he is the Husband and the life of the bride, the church lives in him, therefore can never again come into condemnation, having passed from death unto life.

John saw every one of Adam's race, dead because of sin, stand before God, or in other words, they appeared in the sight of God in the same condition; none good, no, not one. Every quickened sinner has seen the great white throne, and Christ who sits upon it; they have also seen the old covenant, the first heaven and the first earth, pass away, and all their hope of salvation in it fade as a leaf. In this revelation each sinner sees his or her own condemnation, and that also of each son and daughter of Adam; therefore we are brought into fellowship with John and say, I saw the dead, small and great, stand before God. This Scripture does not refer to the resurrection, except as each one in his or her experience is resurrected to behold the glory of God and their own condemnation.

John saw the books opened. This does not mean that books are kept by the Lord against all men, and that all shall be judged according to them at the end of this world. "Now is the judgment of this world: now shall the prince of this world be cast out." "He that believeth not is condemned already." "All that believe are justified from all things, from which ye could not be justified by the law of Moses," or out of the books. The matter is settled now, the elect are forever justified, the nonelect are forever condemned. No man, angel or devil can lay anything to the charge of God's elect; it is God that justifieth; it is Christ who died, yea rather, is risen again. "There remaineth no more sacrifice for sins," therefore those not embraced in the atonement are eternally lost without hope.

The opening of the books signifies understanding given of them; Paul said, that which he thought to be unto life, proved to be unto death; he was judged

out of the books according to his works, and with us was condemned because of transgression. Now finding ourselves cut off without hope of life by the law, we, like John, were given to behold the book of life (God's eternal purpose in Christ), wherein are written the names of all the redeemed, saved because their names were written in the book of life from the foundation of the world, and not because of works of righteousness which were impossible for poor, dead sinners to perform. May we be given to rejoice that our names are written in the book of life.

We have now given the best we have upon this deep and profound subject, and hope all may carefully read the twentieth chapter of Revelation and weigh our words by it and their own experience.

Written by request.

K.

GENESIS XLV. 1.

"AND there stood no man with him, while Joseph made himself known unto his brethren."

We have not quoted all of the above verse, but so much of it as we have is now on our mind. For the past several months we have received several requests from different brethren to write on portions of the book of Revelation. It seems that the minds of the brethren throughout the land would like to know more about the meaning of things told in the book that John wrote while in the isle of Patmos. We suppose the present situation of affairs in this country and the almost universal state of war existing throughout the world has something to do with the minds of the spiritual turning to the Bible to see if they can find these things foretold anywhere in Scripture, and naturally they seem to think these things are couched in the book of Revelation if contained anywhere in the Bible. We have to confess that this is our feel-

ing, and we have wanted to know more and more as to what the Scriptures say of things now going on in the world. We hope our inquirers will bear with us for not heeding their requests for views on portions of Revelation. If we had any satisfactory views to spread before them we should be glad to give them to our readers, but we are in the dark ourselves as to what much of the symbolic language in Revelation means, and it is not worth while to assert definitely what one questions in one's own self. The lack of decisive views has kept us from writing much on the book of Revelation. However, is it really necessary for us to know definitely what all the Scriptures mean? Evidently it is not necessary, or the Scriptures would have ere this been unlocked to our understanding. The Lord gives his people to know only so much as is good for them; more than that he withholds from them. It is only here and there a little that we can understand anything of the deep things of God, and even that little we know not by dint of study and search, but by the revelation of God's own Spirit. This brings us to the text in Genesis quoted at the beginning of this article. There stood no man with Joseph when he revealed himself unto his brethren. Joseph is a type of Jesus. This brother whom the other brothers hated, afterward became their help in the time of famine, and the time came when those who had hated and persecuted bowed in submission and in supplication before him whom they had despised. The people of God, whose sins crucified the Lord of glory, in their natural and depraved state hated the very name of Jesus. The natural man has not the least desire for anything of God's, not even for his only begotten Son Jesus.

When, however, the sinner is quickened by the Spirit of God and born of heaven, he hungers and thirsts for that salvation which Jesus alone can accomplish. Then he hates that which he once loved and loves that which he hated. Joseph's brethren had formerly hated him, and had sold him into Egypt. They little knew that this was God's provision for them in the day of their troubles; that while they meant to do evil unto Joseph, God intended it all for their good, to save much people alive. It is no wonder that when Joseph disclosed to them his identity and told his brothers who he was, that they were troubled. They could hardly keep from being troubled in the presence of this brother whom they had so cruelly wronged, especially as they did not yet know how he felt about it and toward them, or what terrible vengeance Joseph might seek to wreak upon them to revenge himself for all they had done toward him. They could scarcely believe they heard him aright when he told them not to be angry with themselves for what they had done to him. It was to them unbelievable that this brother could have any charity for them, that he could forgive them so abundantly and so graciously consign to forgetfulness their despicable treatment of him. Such faith had Joseph that he told his brethren: "It was not you that sent me hither, but God." He did not consider that their hatred and malice toward him sent him into Egypt, but that God sent him there to save their lives by a great deliverance. It is wonderful when one can have such faith as Joseph had to look beyond this or that incident which causes pain and injury and consider that it is all but a small part of the grand divine purpose working in and through the threads of human existence. There was in Joseph's heart toward his brethren nothing but love and compassion for them. It was infinitely more so with the spiritual Joseph, Jesus, who prayed for his enemies even while they spitefully used him, asking his Father to forgive them even as they crucified him. It is well for us to note that there was no man with Joseph when he disclosed himself unto his brethren. No Egyptian eye witnessed that solemn scene. It was a secret affair between Joseph and his brethren, too sacred for any worldly eye to look upon. We emphasize this because the religious (?) world emphasizes just the contrary: that no sinner can know his Savior except through the instrumentality of men; in other words, that when our spiritual Joseph, Jesus, reveals himself unto the sinner he needs some man to stand with him to help him in the work. Even as no Egyptian beheld what passed between Joseph and his brethren, so no worldly or unbelieving person can ever understand, while in that worldly and unbelieving state, how Jesus makes himself known unto his people. The reason people have no use for revealed religion is because they know nothing about it. A man cannot testify to what he does not know. Jesus told Peter that flesh and blood had never made him (Peter) know the identity of the Son of God, that this had been revealed to him by the Father in heaven. This is the solid rock upon which all the church is built. The spiritual Joseph comes in unto his people and says in them, I am your Elder Brother. By this token they know him. Now, brethren, the point we want to make is this: if we have ever so little real knowledge of Jesus and of who he is, it makes no difference whether we can explain the whole Bible or not. It is, of course, good to know what this and that text means, and

we would not discourage any one from so inquiring, but our salvation does not depend upon knowing everything from Genesis to Revelation. If the root of the matter is in us, there is no doubt but that all the tree will grow and flourish perfectly in due time. We need not be at all disturbed at what is going on in the world so long as the knowledge of God has been vouchsafed us in some measure, be it ever so little. That little is true so far as it goes, and is just as perfect as the fullness shall be, though not in the same measure. It is well to be grounded in the basic principles of the religion of Jesus, and all taught of God by revelation are established. If the foundation be in one, the superstructure will show itself after awhile, and one need not unduly worry about it. Faith is the greatest stabilizer, and the hope based upon God-given faith is a tried and proved anchor of the soul; it will surely hold you fast to your God, no matter how the tempest may howl and dash about you. Wait upon the Lord. He will not disappoint the hope which he himself has wrought. L.

APPOINTMENTS.

PLEASE publish the following appointments:
 Trenton, N. J., Friday, March 15th, 27 Stouthard St., home of Mrs. Elizabeth R. Bodine, 7:45 p. m.;
 March 16th, Stockton, N. J., at the home of sister Horner, 2:30 p. m.; March 17th, Locktown, 11 a. m.;
 Frenchtown, 4 p. m. D. M. VAIL.

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

Mrs. J. E. Chadwick, Texas, \$2.00; Mary Hill Terry, N. J., \$1.00; J. R. Nuckols, Ky., \$3.00; Mrs. O. P. Owens, Ky., \$3.00.

OBITUARY NOTICES.

Elder Elisha Palmer was born June 10th, 1848, and departed this life October 8th, 1917, at the home of his daughter, Mrs. Nellie Williford, in Upshur County, Texas, at the age of 69 years, 3 months and 29 days. He was the son of John and Mary Palmer. He first joined the Missionary Baptists, but becoming dissatisfied with the doctrine and order of that people, united with the Baptists of the Primitive faith and order in June, 1874, and was baptized by Elder John A. Moore. He was married to Mary A. Little Sept. 26th, 1867. To them were born ten children, six boys and four girls, eight of whom are still living. His wife died Feb. 28th, 1902. In January, 1906, he was again married, to Mrs. Vannie Culpepper, who survives him. Elder Palmer was ordained to the full work of the gospel ministry by a presbytery composed of Elders J. J. Akers and W. L. Williams, at Bluff Springs Church, in Upshur County, Texas, on the 18th day of July, 1905, and proved to be a faithful servant of the churches of that vicinity up to the time of his death. He will be sadly missed by them, more especially as there is no other minister of our faith and order in that section of country. Besides being a devoted Primitive Baptist and minister, Elder Palmer was a good citizen and neighbor, and so far as the writer has ever known was above reproach as an honorable man, and raised a large and respected family of children, who now live mostly in the country in which he died. He fought a good fight, he finished his course, he kept the faith. 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 also all them that love his appearing. Such is our confidence and hope of our dear brother Palmer. May the Lord comfort the bereaved and reconcile them to his holy will.

Written by Elder H. B. Jones, at the request of sister S. S. Palmer.

W. H. Chaney was born in the year 1845, in Blunt County, Ala. He received a hope in his youth, and united with the Primitive Baptist Church in his fifteenth year. He was baptized by Elder H. B. Harborn, and spent the remainder of his days on earth contending for the doctrine of salvation by grace, and grace only, and the unlimited sovereignty of God over the universal world, creatures and things. In this doctrine, though despised by the wise and prudent, we always found brother Chaney standing firm, unshaken and unmovable. His first marriage was to Miss Leona Nunn, in Morgan County, Ala., in 1865. To that union were born five children, two dying in infancy. In the year 1872 brother Chaney came to Texas, stopping in Limestone County two years, where in 1873 his first wife died. Afterward

he moved to Erath County, where the Lord blessed and prospered his labors, and also blessed him with many friends. In 1875 he was married to Miss Menervia Gilbreth. To that union one child was born, which died in infancy. His second wife died in 1914. His two first wives were members with him of the same church. In 1915 he was again married, to Miss Lon Kennedy. She and his three daughters are left to mourn their loss of his kind and loving presence. His presence is missed in the church; it is lonely, his seat is vacant, his smiling face has ceased to shine while listening to the grand old doctrine proclaimed by ministers of the old order of Baptists. He is missed in his home more than anywhere; his companion, children and grandchildren are all lonely without him; but we have all evidence to believe that he is at rest, therefore we could not wish him back. He has filled his cup of suffering on earth and entered the victory won by Christ. Two of his daughters, sisters Arvizona Chaney and Mattie Carter, are members of Hopewell Church, where their father held membership. Brother Chaney was confined to the house and his bed for about one year. All was done that medical skill and the faithful and untiring hands of his three loving daughters and friends could do, but all this could not keep him with us, the Lord's time had come to call him home, so just as the hour hand on the old clock pointed to 1 o'clock p. m., Dec. 27th, 1917, he quietly passed away without a struggle, as if falling into a sweet sleep. The next day funeral services were held in the church-house, conducted by Elder W. R. Hardin and Collins, in the presence of a large congregation, who had assembled to pay their last tribute of respect; after which his mortal remains were laid away beside his second wife in the Clairette Cemetery to await the glorious resurrection, when Jesus will come and bring those who sleep with him.

May God's sustaining grace be upon the bereaved ones, and the sweet influence of the Holy Spirit reconcile us all to God's ways.

S. N. STEPHENS.

L. D. Campbell, of Cammal, Pa., was born March 26th, 1844, in Lycoming County, Pa., where he had always lived, and died Dec. 17th, 1917. He was the son of Abner and Rhoda Campbell. Only one of his father's family, a sister, is left. He leaves a widow, two sons, two daughters, several grandchildren and other relatives and many friends, who will miss and mourn for him. May the dear Lord comfort the sad, lonely widow, sister Campbell, and all of the dear mourning ones with the precious promise: "Lo, I am with you alway, even unto the end of the world." Brother Campbell was baptized by Elder S. H. Durand more than forty years ago, uniting with the Charleston and Sullivan Old School Baptist Church, and when the church at Cammal was organized he

cast in his lot with them, living in the love and fellowship of his brethren to the end. He was sound and clear in every principle of doctrine. He was deacon and clerk of the church.

Elder J. M. Fenton preached greatly to the comfort of all the mourning ones Dec. 20th. Burial was in Cammal Cemetery. He is with Jesus.

Written by request of the family.

D. M. VAIL.

Mrs. Mary Morgan, daughter of H. P. Yarbrongh, of Montgomery, Ala., was born August 4th, 1879, and died Feb. 17th, 1917, at a local hospital in Montgomery, Ala. Sister Morgan, although a great sufferer for several years past, bore it all without murmur or complaint. She was a faithful member of Mt. Zion Primitive Baptist Church, Pratt City, Ala., at the time of her departure. She never failed to fill her seat at meeting when able, and spent many lonely hours reading the SIGNS OF THE TIMES, which she dearly loved. She was always doing some charitable deed for those who chanced to come her way. Dear sister has been taken from us. It is hard to say, "Thy will be done," but we feel our loss is her eternal gain. May the Lord bless and comfort the bereaved family, and at his appointed time give us all an entrance into the joy of his love, is the sincere prayer of the writer.

IDA POWERS.

MEETINGS.

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O L D S C H O O L
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IN

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2:00 P. M.

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SEMMA E. CORDER,

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[THIS book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—ED.]

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 86.

MIDDLETOWN, N. Y., APRIL 1, 1918.

NO. 7.

CORRESPONDENCE.

IS CHRIST DIVIDED?

THE following article I think was written in February, 1905, but not finished and sent for publication, to the best of my knowledge and recollection of the matter now. I also have many other articles unfinished.

Is Christ divided? These were the words of Paul to his Corinthian brethren, recorded in 1 Cor. i. 13. The connections show that this church of God was living as though Christ is divided; therefore Paul's question, "Is Christ divided?" This was an all-important question for those brethren to consider; it is just as important to-day as when the words were written. O that all of God's people everywhere could be impressed by the Spirit of Christ to repeat these words: "Is Christ divided?" before they act in taking sides in the wars that are now raging in so many places over different subjects that so disturb and divide God's people. Dear brethren, what do you think would be the result among the Primitive Baptists if all would consider well the words of Paul before they act harshly in declaring nonfellowship for

their brethren? Paul said, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."—1 Cor. i. 9. Here we learn that it is a God-given fellowship which his people have for his Son, Jesus Christ our Lord. Therefore Paul continued: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." If this was good admonition for Paul to give and for his brethren to heed then, it is good to heed now. It yet would be good for the church of Christ to be perfectly joined together in the same mind and in the same judgment. To thus live would be to live as though Christ and his people were one in fellowship, instead of living as though Christ were divided. If God calls the members of his church (which is the body of Christ) into the fellowship of his Son, Jesus Christ our Lord, then it evidently is wrong for any man or set of men to work to cause the church of God to declare nonfellowship for each other or a church of Christ. John said: "That which we have seen and heard declare

we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."—1 John i. 3. John was desirous that his brethren have fellowship with him, therefore he declared unto them what he had seen and heard. We note that his great reason for his brethren having fellowship with him was: "Truly our fellowship is with the Father, and with his Son Jesus Christ." O how sad would our condition be if we were seeking to break fellowship with our brethren and at the same time claiming that we had fellowship with the Father and with his Son Jesus Christ. Evidently to make such a claim would be equivalent to claiming that it mattered not whether we had fellowship for the church of Christ; that we could have fellowship with the Father and with his Son, Jesus Christ our Lord, just the same. We note John taught differently. He continues: "And these things write we unto you, that your joy may be full. This is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Let us note these words. O how solemn these things are! John here is teaching first the necessity of fellowship with the Father and with his Son Jesus Christ; and second, if we say we have fellowship with him, and walk in darkness, we lie, and do not the truth. John continues: "But if we walk in the light, as he is in the light, we have fellowship one with another." From this we learn why God's people have true fellowship one with another. On the other hand, John says: "He that saith he is in the light, and hateth his brother, is in darkness even until now." John continues to

contrast between the conditions of those who are in darkness and those who are in the light. He says: "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." It is when the church of Christ is in darkness, and walketh in darkness, and knoweth not whither they goeth, that they are led to live as though Christ were divided.

My dearly beloved brethren, I have learned to my sorrow and shame what it means to live as if Christ were divided, yet I plead that I did it ignorantly; yes, I verily thought I must take sides, and I did take sides, to the extent that sweet fellowship which once existed was broken. O how cruel these things are, and yet they do exist in many places even to this day. I verily believe many are just as honest as I was, and yet there is no doubt in my mind, if the truth were known, many like myself are under the influence of some would-be leader who has men's persons in admiration because of advantage. Read Jude sixteenth verse. Such as these evidently do not have true love and fellowship for their brethren, but are seeking advantage, and it is done so cunningly that some never detect their craftiness. It is such as those who seemingly have great admiration for their brethren as long as they can control and lead them; but just as soon as they find out their selfish advantage is at an end, such ones will have no more use for their brethren, and they even will go to the extent of trying to kill the very ones that they seemingly manifested such great admiration and love for. John said: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his

brother whom he hath seen, how can he love God whom he hath not seen?" This is very plain language, and it seems very easily understood, if indeed we ourselves are in the light. But if darkness hath blinded our eyes, so that we ourselves know not whither we go, we fail to see aright. It is then that we are willing to live as though Christ is divided. Paul said to his Corinthian brethren: "That every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ;" then the words of our text, "Is Christ divided?" Paul did not take sides with any of them, no, not even with those who said, I am of Paul. Paul attributed their condition to their being carnal instead of spiritual. "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" From Paul's argument here and elsewhere no man can justly claim to be spiritual, and at the same time laboring to divide God's people. The truth of the matter is, we are carnal whenever we try to divide God's people. None of the apostles ever tried to divide the church of Christ. Then let me ask, O why should we work to divide the church of Christ, and at the same time claim to be apostolic both in faith and practice? At the same time we certainly know that the apostles did not teach or practice trying to divide the church of Christ. Notwithstanding the carnality and the lack of spirituality on the part of these brethren, Paul yet labored with them and said to them, "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." He then tells why he did this: "And this I do for the gospel's

sake, that I might be partaker thereof with you." This was Paul's way of dealing with the weak; this was true love manifested on the part of Paul toward his brethren. Now let us reason together. Suppose Paul had taken sides with those who said, I am of Paul, and they had declared nonfellowship for those who said, And I of Apollos; then suppose Paul and his faction were right, as far as doctrine was concerned, and Apollos and his faction were wrong. We see in such case Paul would be deprived of preaching the true gospel to those weak brethren who said, And I of Apollos. They were wrong, and would in all probability have remained wrong, seeing they were cut off from hearing the truth. Brethren, let me ask which would be the better way, if we truly love our brethren. Would it be better to declare nonfellowship for the weak, or would it be better to do as Paul said he did for the gospel's sake? One way he could not be partaker with them of the gospel. On the other hand, Paul could be partaker thereof with his weak brethren, if no divisions were allowed to the extent of breaking church fellowship. Now the fact of the matter was, and is yet, God had given a diversity of gifts to the church. Paul said, "I have planted, Apollos watered; but God gave the increase." Both gifts were useful for the church as a whole while undivided. Paul continues: "For we are laborers together with God." In such a case there is fellowship first with the Father, and with his Son, Jesus Christ our Lord; and in the second place there should be and evidently is fellowship one for the other. How would it sound for two ministers to claim that they were laborers together with God, and yet working to divide the church of Christ? To make such a claim would be to claim

that Christ is divided, and that God is the author of confusion, yet Paul said: "For God is not the author of confusion, but of peace, as in all churches of the saints."—1 Cor. xiv. 33. James said: "For where envying and strife is, there is confusion and every evil work." James tells from whence this wisdom comes, and also tells them from whence it doth not come. It would have been vain for James' brethren to have claimed that they were laborers together with God. He told them plainly not to lie against the truth. They were living as though Christ was divided, and they wanted to live that way. James said: "Ye have condemned and killed the just, and he doth not resist you." All of James' warring brethren would condemn and kill the just. That is one sorrowful feature of those who want to live as though Christ is divided; they do not want to be opposed by the just. "Is Christ divided?" What shall we answer? Paul said to these Corinthian brethren: "Now ye are the body of Christ, and members in particular." It would be just as reasonable to say that Christ has two bodies, as it is to live as though Christ were divided. Christ is not divided, neither has he two bodies; for by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink of one Spirit. Paul makes an illustration by comparing the visible church of Christ to a human body. He shows that no member of the human body can say to another member of the same body, I have no need of thee. Paul asks the question, And if they were all one member, where were the body? He then says, But now are they many members, yet one body. Paul's argument is that the body of Christ is composed of different members, yet

note he says, members in particular; meaning, as the connection shows, that each member has its particular place to fill in the body of Christ, the same as the members of the human body have their particular places to fill in the human body. The eye cannot say unto the hand, I have no need of thee, nor again the head to the feet, I have no need of you. When we divide into factions we then live as though we had no need of the different gifts of God to the church of Christ, which is the body of Christ.

Submitted in love.

JOSEPH FORD.

SENECA, Kans., Feb. 1, 1918.

I SAMUEL II. 9.

"He will keep the feet of his saints."

I have had great pleasure of late following the marks of God's people, as laid down in the Scriptures of eternal truth. The above text is an expression from the praising heart of Hannah, the beloved wife of Elkanah. She spoke these words out of her heart, with the greatest confidence that they were the solid truth, and the Holy Ghost has recorded her words for the comfort of the church of God, the pillar and ground of the truth, through all ages of the world since her day and time. The Bible is full of the characteristics of God's people; they are, as the Bible says, written for our learning (the same experiences), that we through comfort and patience of the Scriptures might have hope. If the reader will just turn and read her prayer of praise to the God of Israel, who had done for her what she could not do for herself, found in the second chapter of 1st Samuel, he will find that she spoke from experience that she knew to be the truth of God. It is said of her in the first chapter that Elkanah loved Hannah, and by reading the chap-

ter you will find that his love for her was not based upon anything which she had done for him, but you will find that she was barren and unfruitful, and not able to bear sons to Elkanah. The reason of this barren and unfruitful condition the Holy Ghost tells us: God had closed up her womb, and the evidence is that none but God could open it and make her fruitful. This Hannah well knew, hence she went to Him who alone could help her, and in prayer from her heart, out of the bitterness of her soul she cried unto the God of Israel to do for her that which she could not do for herself. O, this is so characteristic of the mark of a true child of God, who realizes in his heart feelingly and sensibly the so much needed help. She knew from experience that Elkanah was not able, she knew that Eli, the high priest of God, was not able, and she therefore humbly, as a poor beggar, went to God and begged him to open her womb and give her a man child. God heard her cry, and blessed her, and opened her womb, and she was by that made able to conceive and bear a son to Elkanah, and she called his name Samuel, because she had asked him of the Lord. This to her was a mighty manifestation of God's mercy, and she realized it, and when she had weaned the child she brought him to the Lord and gave him over into his hand forever. Then breaks forth out of her rejoicing heart the praises of him who had so wonderfully blessed her, and in this song of praise she spoke the words of the text: "He will keep the feet of his saints." Who will do this? God. What does the word "will" mean when applied to the eternal Jehovah? It means that he just will, without hindrance from any source; just will do it in spite of every enemy of the soul of every saint. David said, The Lord will

give grace and glory. O how comforting this is to God's humble poor. He just will do it, that is what it means, and who can hinder him? It is his sovereign and eternal will to do this. But you may ask, Who are his saints? They are God's chosen people, whom he chose in Christ before the world began, and as Jude said, "Sanctified by God the Father, and preserved in Jesus Christ, and called." These are the saints of the most high God, and these are the people whose feet will be kept through all ages of the world unto God's eternal glory; so, according to the expression of this saint of God, she was from an experimental knowledge of the fact fully persuaded of this, hence she said, "He will keep the feet of his saints." Now when God says that he will do a thing it will be done just as he said it, and there will never anything come up that will hinder it. The feet of saints are used here in a figurative sense. They stand upon their feet, they walk with their feet; so then God will keep the standing of his saints, and he will also keep their walk. The standing of a saint is in Jesus, our walk is in Jesus. As ye have received the Lord Jesus Christ, so walk ye in him, said the apostle Paul. The Bible tells us that grace was given in Christ, and then he tells the church at Rome that they stand in grace, and by it they rejoice in the hope of the glory of God. The Holy Ghost has left on record the marks of God's living family, and they are revealed in the experience of every member of the family, and when these things are read in the word of God each one finds drawn by the Spirit a picture of himself. None know these things except such as have them deeply rooted and grounded in their souls by the mighty power of God. The words of all God's saints, from a Bible standpoint, are,

as Job says, O that my words were written in a book, and written with an iron pen, and lead in the rock forever. So it is; the words of the Bible saints are written in a book, and it is done with an iron pen, the strong hand of the eternal Jehovah, and laid deep in the rock, the Lord Jesus Christ, and that forever. Hannah was sensible of her barren and unfruitful state, and she groaned in the bitterness of her soul. Peninnah, the fruitful woman, provoked her and fretted her with her ten sons. She was able, she was naturally able, just as this vast world of natural religionists are to-day; they can at any time and at any place kindle a fire and walk in the light of their own sparks. The barren and unfruitful observe this; and sometimes they come to the conclusion, Surely I am not a child of God. These zealous people doing His service so readily, they certainly must be the true people of God, and I am only an impostor. This brings on bitterness of soul, groaning and crying out of the depths of a broken heart unto God for help and strength. David felt about like this when he asked his own soul, Why art thou cast down, O my soul? and why art thou disquieted within me? If the soul had answered, which no doubt it did, it would have said, O, I am so barren, I am so unfruitful, that is why I am cast down, that is why I am so disquieted. I am such a miserable sinner, there lurks in my bosom such an enemy of my soul, my carnal mind, so opposed to God and godliness, surely I am not a child of God, I am mistaken; and this brings not only sorrow, but grief. Like Baruch, "Woe is me now! for the Lord hath added grief to my sorrow." Now I feel, dear reader, that I am well acquainted with this grief and this sorrow, for it is at work in my bosom all the time. O, I cannot be what

I want to be; no, indeed, I am a wretched man, and as Paul said of himself, Who shall deliver me from the body of this death? And like him I am ready to say, I hope in God through Jesus Christ. That is all the hope I have; if that fails me I am a lost and ruined sinner; but I am hoping in it, and have no other but that.

I was sitting here this Sunday evening in my room, pondering these things over in my mind, and I just picked up my pencil and began to write as the Spirit gave me light, as I humbly hope.

Yours in many sorrows,

C. M. HOOD.

NASHVILLE, Tenn., Feb. 17, 1918.

NEW YORK, N. Y., Feb. 24, 1918.

DEAR EDITORS:—The inclosed letter was received by me from our beloved brother, Elder John McConnell, and I commend it to you for publication in the SIGNS. I feel to be undeserving of such messages from one I esteem so highly for the truth's sake, yet I am made to rejoice in the hope that we are one in Christ Jesus our Lord, and that his words find an echo in my heart.

Yours in christian love,

R. LESTER DODSON.

NEW YORK, N. Y., Feb. 11, 1918.

DEAR BROTHER DODSON:—Your letter of yesterday just received, and I will reply at once. To-day and to-morrow are "workless" days, and I propose to employ most of the time in writing to members whom I have sadly neglected in correspondence. I am so far behind, however, so deeply in debt, that I cannot hope to write them all at this time. Perhaps I should give attention first to my longest outstanding obligations, instead of beginning by replying to the last letter received, but your letter is before me, my

thoughts are of you and of the way of life you confess to, and I am impressed to write you first. We missed you yesterday, far more than you think. Our gathering together seemed incomplete without your presence; and to me especially was your absence noticeable, for your close attention and evident interest in the services is helpful and encouraging to me. Often there is comfort in feeling that within our measure, in preaching the gospel of Christ, we reach unto others. Your letter stirred my mind again to remember how dull in understanding I have been, from the beginning, of what be the first principles of the oracles of God. It passes understanding how the church could have continued for the past nineteen years to recognize me as a gospel minister, while I have been so indifferent to the fact that the gospel of the grace of God is in demonstration of his Spirit—the Spirit of him that raised up Jesus from the dead, quickening our mortal bodies to newness of life, that we should not henceforth live unto ourselves, but unto him who died for us and rose again. How presumptuous I have been all these years to indulge a hope that perhaps the Lord had set me apart to minister spiritual things unto his saints, to be a helper of their joy, while I was barren and unfruitful in the knowledge of our Lord Jesus Christ!

Some time ago there appeared in the SIGNS an editorial on "Bible Reading." It has occasioned much thought and some comment among the brethren, especially the suggested possibility that, in the course of time, the name "Old School, or Primitive Baptist," may cease to be the name of our faith and order. That many of our churches are weak in membership is undeniable, but that fact is no reason for fearing the eventual loss of our name,

I am persuaded that such loss will result sooner from failure to hear what the Spirit saith unto the churches. It is not unusual for members and pastors of dying churches, in lamenting existing conditions, to excuse themselves of responsibility by making mention of their own righteousness in having maintained the order and good works of a gospel church. But in this the word of the Lord: "Hast thou not procured this unto thyself," &c.,—Jer. ii. 17–19, does not speak by them. There is a cause and a reason for everything under the sun. "Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us."—Ecl. i. 10. The Scriptures testify of all that has, is now, or ever shall come to pass in the life of the church. They are "profitable for doctrine, for reproof, for correction, for instruction in righteousness."—2 Tim. iii. 16. Self-justification is denial of the faith once delivered unto the saints. Taking heed unto ourselves and our ways, that we sin not with our tongue, looking diligently lest any root of bitterness springing up trouble us, and thereby many be defiled, is holding the mystery of the faith in a pure conscience. (2 Tim. iv. 16; Psalms xxxix. 1; Heb. xii. 15; 1 Tim. iii. 9.) Where there is great profession of zeal in maintaining order in churches there is usually manifest bitterness, and wrath, and anger, and evil speaking; but bitterness against the persons of men is no part of the nature of the zeal of the Lord's house; quite the contrary. Its opposition to sin is chiefly against the iniquity of our own hearts. There is nothing in true christian zeal opposed to the spirit of meekness, gentleness and love—the spirit of a little child. The Scriptures expressly and clearly assert the absolute necessity of mercy, for-

giveness and love, as exercises belonging to the character of the child of God. They are positive in asserting that none can be truly saints but those who are of a spirit to pity and relieve the poor and needy. "The righteous sheweth mercy, and giveth."—Psalms xxxvii. 21. "He is ever merciful, and lendeth."—Verse 26. "He hath dispersed, he hath given to the poor."—Psalms cxii. 9. "He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the Lord."—Jer. xxii. 16. "Blessed are the merciful: for they shall obtain mercy."—Matt. v. 7. "For he shall have judgment without mercy, that hath shewed no mercy."—James ii. 13. And Christ, in describing the day of judgment, represents the different sentences as being passed, according as men have been merciful or otherwise. His design is to convince us that, unless this is our spirit, we can have no hope of being owned and accepted by him. The last day, or final judgment, will not be a trial of our hearts for the satisfaction of God's mind, but a declarative judgment, a manifestation of the justice of God to our own consciences. Hence the day of judgment is called the day of the "revelation of the righteous judgment of God."—Romans ii. 5. In Scripture the terms, a righteous man, and a merciful man, are synonymous expressions. "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come."—Isaiah lvii. 1. And a forgiving spirit, a disposition to overlook injuries, Christ urges both negatively and positively. He expressly declares that if we are of such a spirit it is an evidence that our sins are forgiven, and that if we are not of such a spirit it is proof that we are not forgiven. "Forgive us our debts,

as we forgive our debtors," is the manner of prayer he taught his disciples, and then he adds, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. vi. 12, 14, 15. The Scriptures know nothing of a merciless, unforgiving, ill-tempered, contentious, malicious christian; a greater contradiction does not exist. The grace of God that bringeth salvation teaches us the denial of these things as having any place in a new creature. A remarkable change is confessed to by the subject of grace. "For we ourselves also were sometime 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."—Titus iii. 3-5. "In the which ye also walked sometime, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth."—Col. iii. 7, 8. Ministers are not altogether blameless for the hurt many churches have suffered. It cannot be denied that much of the evil deplored has been the consequence of failure to study to shew themselves approved unto God, as workmen that needeth not to be ashamed, rightly dividing the word of truth. The inevitable result from lording it over God's heritage, striving about words to no profit, but to the subverting of the hearers, thinking we know anything, when we know nothing as we ought to know, is confusion and hurt. However steadfast we may be in main-

taining good works, we can never glory in our profitableness, for Jesus said unto his apostles: "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Is it not true that all who are contentious for their own judgment and understanding of order in the church, denouncing as corrupt all who, for conscience toward God, cannot walk according to their rule, are denying the faith of God's elect? "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."—1 John v. 16. The spirit of true prayer is in fellowship with Christ—a fellowship of life; and that which is the animating principle of our life must be the animating principle of prayer. The prayer of love is that which esteems others better than ourselves, desires the peace and prosperity of Jerusalem, and is expressed in endeavoring to keep the unity of the Spirit in the bond of peace. The sympathy of brotherly love expresses itself in prayer. As our chief concern is our own spiritual poverty and need, and as such neediness arises from sin, our sympathy for a brother will have special reference to the same need, which we feel to bear with him. In consciousness of our own weakness, our own need of continual redemption, we will be pitiful, merciful and kind. It is perfect love which feels as its own a brother's need. Sympathy, fervent desire for the good of an erring brother, is prayer, intercession prompted by love—a service of love. "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." There is a sin unto death—a cutting off of our life

from the fellowship of them that love the Lord Jesus Christ in sincerity. Paul made full proof of his ministry in taking heed unto himself, fearful lest he be overcome through the deceitfulness of sin. He is wise to the weakness of his flesh and the nature of its works (Gal. v. 19–21,) when he said, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."—1 Cor. ix. 26, 27. Surely, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. vii. 14.

Your unworthy brother, in hope of life in Jesus,

JOHN McCONNELL.

St. THOMAS, Ont., Feb. 28, 1918.

DEAR BROTHER KER:—I am sending a letter written by sister Young for publication in the SIGNS. This letter is very comforting to me, and I feel to share it with others who are traveling in the pathway of Zion. Truly the pathway of the redeemed is not a smooth one, and not one that the flesh craves, but it is one in which our Savior traveled, and we, as followers of the blessed Savior, must be partakers of his sorrows as well as his joys. The trials by the way are hard to bear, but here is his promise verified: My grace is sufficient for you. How little would we know of the virtue of his grace, and of faith, were it not for the trials by the way. Where would be the evidence that our spirit bears witness with his Spirit that we are the sons of God? How could we eat of his flesh and drink of his blood without partaking of his sorrows? How could we know him as our Elder Brother?

“Trials make the promise sweet,
Trials give new life to prayer,
Trials bring me to his feet,
Lay me low and keep me there.”

A blessed place to be, at the feet of our Savior, but how hard and crushing to the flesh. What else could Paul have meant when he said, I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, than the crucifying of the flesh with the lusts thereof?

Hoping that you and Mrs. Ker are well, and that you may be able to visit us during the year, I am sincerely your brother in the love and fellowship of the gospel,

J. B. SLAUSON.

TORONTO, Ont., Sept. 30, 1917.

DEAR BROTHER IN CHRIST:—I wonder if the Lord will so favor me as to enable me to write a few lines in the way of a reply to your most reassuring and comforting letter. It came to me when I was much tried and cast down in my soul, and burdened with a feeling-sense of my infirmities and nothingness, and for you to say my letter to you was excellent, was more than I could understand, yet I have no reason to doubt your sincerity. It melted me to tears, as I had written through a sense of shame (from procrastination), and felt it was merely a form of words, without any unction of the Spirit. Dear brother, all you said was as an excellent oil to my wounded heart. You must have been given the spirit of vision to read between the lines, for you seemed to fully understand what I was laboring under. It comes to my mind what I once read “that a slaughtered flock needs a minister that has been slaughtered in his own soul, or how can he tell how to trace the footsteps?” What afflictions he (the minister) is called upon to endure to mold him for the Master’s use. But you, dear

brother, have been brought to feel at times as did Paul when he said, These light afflictions are but for a moment, and worketh for us a far more exceeding and eternal weight of glory. He said, It is through much tribulation we enter the kingdom. No other way. Jesus is the way, the truth and the life. Surely his was a path of suffering. If I only could consider Him who endured such contradiction of sinners, and who was tempted in all points like as we are, yet without sin, but I find I am continually seeking a smooth path, where thorns and thistles flourish not. What a mass of contradictions I am. “Behold I am vile; * * * I will lay mine hand upon my mouth,” for of what am I not guilty? What cause for strong crying unto the God of all grace and comfort.

You speak of desiring youthful days. I quite recall those days when I listened to the dear fathers and mothers in Israel lamenting the deplorable state of their minds, the darkness and barrenness felt in their soul’s experiences, with no light to illuminate their pathway. I wondered, but could hardly understand or realize how the candle could be so far removed. But the lesson has been learned through many bitter trials. We are all as an unclean thing, and all our righteousness as filthy rags, and we all do fade as a leaf, and our iniquities like the wind have carried us away. The question from day to day arises in my perplexed and confused path, What is the matter with me? Why so much murmuring, uneasiness and fretfulness, when you have been so fully assured in your heart that God is over all, and is in all transpiring events, and that he doeth all things well? How weak my faith in God’s blessed promises, which are yea and amen in Christ Jesus

our Lord and Savior. I find I can no more possess faith than I can create a world, but my feeling the need of it causes a cry of anguish from my heart, Lord, increase my faith; and now, dear brother, these words have fallen tenderly in my mind: The Lord regardeth the prayer of the destitute. This prayer needs no form of words, but proceedeth from a broken heart and contrite spirit.

Next Sunday will be the Lobo meeting. I am not expecting to go, much as I would like to, but in spirit I will be there, and I trust to continue in the fellowship of the dear brethren. I am a little hopeful that some way may be opened for me to go to the Duart meeting in November, but cannot depend much upon it. It is my greatest desire (if not greatly deceived) that I may be granted the privilege of mingling with the saints. But I desire greatly to remember at all times that I have a Friend who sticketh closer than a brother; may I be enabled to trust in his name, and bow in humble submission to his will.

I am glad to know you still hope to come to Toronto this fall. I shall certainly be glad to see you and any of your family, but I would not like you to burden yourself in any way, as I know quite well what cares and anxieties of mind are already laid upon you. I will not ask you to reply to this, though a letter from you is appreciated at any time, and should you feel to come, drop a line and I will gladly meet you.

With love to you and family, as well as the other friends, I will bring this to a close. May God be with you to comfort and bless, keep you and deliver you, and supply your every need, is my sincere desire.

Your unworthy sister,

(MRS.) W. C. YOUNG.

COLUMBUS, Ga., March 6, 1918.

DEAR EDITORS:—Inclosed find post-office money order for two dollars, one dollar to continue my subscription to the dear old SIGNS OF THE TIMES for six months, and one dollar to aid in sending the paper to the poor of the flock. I cannot find words to express to you what the SIGNS is to me in my lonely life, separated so far from those I love for the truth's sake. It seems to me that all the dear writers are taught by the same great Teacher—all taught the same great truth. Some dear one writes of the power and majesty of our God, who has all power in heaven and on earth, and of the nothingness of man. How I realize the truth and beauty of the words. What a sweet and comforting doctrine, that our God is the God of purpose and grace; that he works all things after the counsel of his own will, and that all things work together for good to them who are the called according to his purpose. Such letters are full of comfort, and strengthen the little ones. Then a letter from one whose heart is drawn out in love and sympathy for those who are situated like myself, far away from those they love for the truth's sake; they I feel are my friends, and I hear no preaching except through the SIGNS. We have the Bible, the precious word of God; yes, and a precious treasure it is, but sometimes our hearts are so dark and dead we cannot see the beauty in its pages, and it seems like mockery to attempt to read its divine words. O how dark and dead is our heart when we can see no beauty in that word, so full, so precious to God's dear people. I read on; each and every writer has some word that touches a responsive chord in my heart, telling some of my daily experience; so it all seems like an unbroken chain linked together in love.

I can but hope that I am taught by the same unerring Spirit, and my heart is drawn out in love for each dear one. My only hope is in Jesus, that because he lives I shall live also. How much I love the Old Baptists; I feel that I know something about their sorrows, their longings and also their great joy when the burden is lifted. My heart rejoices with those who rejoice and sympathizes with those who sorrow. May the Lord keep and bless you and spare you long to publish the dear old SIGNS OF THE TIMES, and long spare the dear editors to continue to fill it with truth and light from above, to share with the little ones.

Yours in love for the truth,

(MRS.) F. J. NORRIS.

ST. JOSEPH, Mo., Feb. 17, 1918.

DEAR BRETHREN EDITORS:—I am inclosing herewith a recent letter from Elder L. H. Hardy, of Atlantic, N. C., in which he portrays feelingly the dealings of God in reconciling him to the loss sustained by himself and brethren at Atlantic. I have been much comforted by the reading of his letter, having so lately been tried by life's deepest loss—that of my beloved companion. Many other dear readers of the SIGNS may have also of late "passed under the rod," and may likewise find reconciliation and peace of mind by reading these lines from one who has been shown the dark cloud's silver lining. The old English poet had surely witnessed the majesty of our Lord when he penned the lines:

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

Your brother in bonds of affliction,

A. W. BLOOMFIELD.

ATLANTIC, N. C., Feb. 9, 1918.

DEAR BROTHER BLOOMFIELD:—Your letter of the 5th, with valuable present for our stricken church, came last evening. I now thank you in behalf of all our brethren, sisters and friends. I do believe the Lord is working in the hearts of people throughout this broad land to help us, and that he will give a place in which we shall worship him, as he gave us the one which he took away on January 15th. That day, when I learned that our meetinghouse was destroyed, my heart became burdened in an unusual way. I felt so unworthy to call on the name of the Lord that it appeared to be the cause why he had taken our meetinghouse away. I was burdened, and my heart was sore grieved. The next day I walked down to the place, and, as I looked on the ruined walls and the scattered and shattered timbers, my eyes filled with tears and my heart was greatly burdened. I walked in on the shaking floor and looked at the place where I had stood for thirty-five years (since the house was built) and had tried in my weak way to publish the glad tidings of salvation by Jesus Christ, my heart's burden grew heavier, and I groaned within. It appeared that there was a small whisper within me which said, The Lord gave it, the Lord has taken it, and he will give another. I was comforted; I could see the hand of the Lord and knew all was well. On the third Sunday in January I got to the meeting of another church ahead of the congregation, and as I sat alone I was musing on our loss when it appeared that that same inward whisper said, God used your meetinghouse to save the lives of the family just near by and others of your town. I was comforted. When I came home I went to the place and stood and saw that when the

cyclone struck our meetinghouse it had a volume of water in it. There it lost that water and burst into three smaller cyclones, thus losing its force. There were three other sections of it which passed through, one along the water front and doing up the boats, while five sections did up the town. If the three had come through our town in one body the amount of destruction must have been very great in both life and property. I am glad that God reigns, and that all things are his; that he holds the winds in his fist and gives to them his decrees. Dear brother, I do feel that I could not trust any other god. I am such a sinner and so needy that no other could save me nor in anywise do me good. I am as clay in the potter's hands. I am glad that God is the great Potter, and pray him to fashion me to his glory. When I awake with his likeness I shall be satisfied.

The Lord bless you and give you grace to love and serve him all the days of your life, and take you to dwell with him in glory.

Your brother, I hope,

L. H. HARDY.

HENRIETTA, Tex., Feb. 9, 1918.

DEAR BROTHER KER:—Another year has passed, and left its marks of joy and sorrow, peace and confusion, sadness and rejoicing, and I am made to wonder what the year of 1918 will leave. It entered into this lap of time with confusion hovering over all our land and countries, what shall the end be? The lot is cast into the lap, but all the disposing thereof is of the Lord, as all things will come to pass at the appointed time, and will accomplish the purpose for which they came. There is a time to be born and a time to die, a time to laugh and a time to mourn, a time of war and a time of peace; so in

the lapse of time, and at a certain time, all are born into this world and live through a certain space of time, and every man and woman has to pass through the joys and sorrows embraced in the space of time in which they live, as that is their lot. The angel told Daniel, Thou shalt stand in thy lot at the end. The Lord made of one blood all the nations of men, to dwell on all the face of the earth, determined their time before appointed, and the bounds of their habitations. I am made to ask many times why it is so with me, but I realize that I cannot change anything. I hope my consolation is that the Lord rules all things, and why should I complain? Stand still, and see the salvation of the Lord.

Brother Ker, excuse me for intruding on your time. I surely can sympathize with you in your bereavements. You spoke one word in referring to the death of your son; as my dear boy had just left for the training camp, I could realize what that word meant to the one who spoke it; but, my dear brother, as a mother watches over her little babe to comfort it, so the Lord watches over his children. We must all stand in our lot and realize the disposing of the events of the Lord. The Lord giveth, and the Lord taketh away; blessed be the name of the Lord.

I must close. May the good Lord bless the editors and writers of the SIGNS. Remember me when it is well with you.

Your brother, I hope, through the atoning blood of Jesus Christ,

A. A. HAAM.

CHANGE OF ADDRESS.

ELDER S. M. DICKENS has changed his address from St. Charles, Ark., to 1820 N. Walnut St., Greenville, Texas.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1918.

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.

"BE YE STEADFAST."*"TAKE heed that no man deceive you."*

Perhaps the SIGNS has never known a time when there was so much inquiry relative to the sayings of Revelation as now. The office is, and has been for several months, flooded with requests that either Elder Lefferts or ourself, or both, write, explaining different chapters and verses. In the March 15th SIGNS Elder Lefferts mentioned this, and said it was for lack of definite views that he had not replied to many requests, and exhorted our readers to continue in "the old paths," that all was right, and if any of us needed special revelation the Lord would give it. His advice is good, and we join with him in his admonition. We, however, ventured to give a few thoughts on the twentieth chapter of Revelation in the same number, and feel assured that we did no violence to the Scripture. All the saints of God have in different ages confessed their lack of understanding in those deep, figurative and mysterious things, but in this age of the world the learned clergymen do not hesitate to interpret them, and are stirring the people of all classes to excitement and wonder. No doubt this very thing is causing the saints to desire the real import of the Scriptures.

We remember hearing a faithful brother say some years ago that in listening to the preachers of the world he could readily tell what was wrong, but to tell himself what was right he could not. This is true now, and will ever be. The children of God detect error at the twinkling of an eye, but if called upon to present the truth concerning that same matter few likely could do it; but when they hear the truth of the subject they discern that as readily as they do error. This is the advantage the redeemed have over worldly religionists: they know both truth and error, while the wise and prudent know only error, yet think it truth. Some folks are said to put darkness for light, and Satan himself boasts of having the power and knowledge of God. It matters not who the man is, nor what his natural attainments are, everything of a spiritual nature must be tried by the Scriptures, and if found wanting must be discarded. Some of these mighty men, in their own estimation, are telling the people that this world war is a spiritual war, and that every christian therefore must get into the fight, and that the first step is to "close the saloons and prohibit the manufacture of all intoxicating liquors; in doing so we shall win the war for Christ." They know nothing whatever of the power of God, and little or nothing of his purposes. How long would the war last if Christ wanted it to cease? All weapons of warfare would be laid down in a moment, if he so desired or purposed, and the banner of peace float the world over. But such is not his plan, hence the war continues. If Christ were on earth to-day as he was more than nineteen hundred years ago even he would be judged and condemned by the self-righteous Pharisees of this age, as he was by the same class then, saying, "He

is a winebibber and a friend of sinners." He did drink wine, and did not prohibit the use of it, but rather encouraged the use, but not abuse of it. When at the wedding and the wine gave out he turned water into wine, that the users of it might have more; and surely it was real wine, "the best wine," so pronounced by those who were judges. He visited and ate with sinners such as are shunned to-day by self-righteous Pharisees. These men are, in their vain attempts to be christians, trying to turn the world upside down, and all who do not follow in their wake are termed "slackers," and turned down as not being the followers or servants of Christ. How very blind the blind are, yet they say, We see, but Jesus says their blindness remains.

We now want to fully emphasize the fact, in opposition to the assertion of the wonderful "D. D.'s," that the present war is not a spiritual or religious war at all. There is absolutely no question, either of religion or doctrine of the Scriptures, involved. Further, we want to assert and affirm that no prophecy, either of the Old or New Testament, points to or foretells of it. Neither is there the slightest shadow of reference to the Kaiser in the Bible, either by name, number or figure. If the aim or intent of this war was the persecution of the saints of God for their faith in and worship of Christ, then we might think more seriously that some sayings in Matthew xxiv., Revelation xx., &c., were being fulfilled, but since no question of religion or Bible doctrine is involved (which the much quoted and talked of Scriptures most positively declare should be) they can have no reference to the present war. The Kaiser is said to be, by the false teachers, represented by the beast, but since he has not made war with the saints and put the

faithful worshipers of Christ to death he most assuredly is not the character spoken of as the beast, and it matters not who says so. There seems no doubt from history that Nero was "the beast" who persecuted the saints, and power was given those who had his image, that is, to those who felt as he felt, who despised and hated the servants of Christ as he did, who desired their destruction as he did, to persecute and put to death the saints of God. Nero and the powers which followed him are represented by the dragon, the old serpent, who sought the life of the child, or early church, born of the woman, as is recorded in the twelfth chapter of Revelation. Everything said in the twenty-fourth chapter of Matthew concerning wars and rumors of wars, earthquakes, pestilences, nation rising against nation and kingdom against kingdom, was positively declared by the Savior to take place during the lifetime of some of that generation, and all those things denoted the end of the world, or that age—legal dispensation, when all legal worship should end and the saints serve God with reverence and fear, which are the outcome of grace. The readers of the SIGNS, as well as all Old School Baptists generally, have long been established in the doctrine preached by the apostle Peter, that no prophecy of the Scriptures is of any private interpretation, but holy men of God spake as they were moved by the Holy Ghost. As, therefore, the Scriptures were given by the inspiration of the Holy Ghost, holy men speaking as they were moved, the same Holy Spirit must enlighten the hearts and minds of spiritual men now in order that they understand the things written. Of one thing the church of God may be certain, viz., that whether the saints can or cannot interpret the Scrip-

tures, all said of them by those never called of God to preach is absolutely wrong. Brethren, be ye steadfast; why be troubled or concerned about anything they say? since they all are blind leaders of the blind. Such men as would now be leaders of the world have a form of godliness, but by their works deny the power thereof. They claim to be the servants and ministers of Christ, yet deny his divinity, his power and Godhead, declaring that he is helpless to accomplish his work without the assistance of men. Be ye steadfast, brethren, be not weary in well doing; continue to grow in grace and in the knowledge of the truth. Be not shaken by the cunning craftiness of men, who lie in wait to deceive, whose god is their belly and whose end will be shame and contempt. Take heed that no man deceive you; for many shall say, Lo, Christ is in the desert; believe it not; or, Behold, he is in the secret chamber; go not after them. These things are to establish the children of God in the doctrine which Paul declares: The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned. How prone we all are to forget these things and at times become disturbed in mind when we see and hear so much that is called good. If we all would read God's word more and the sayings and doings of men less we would be far better off, and more established in the doctrine of God our Savior, that all things work together for good to them that love God, to them who are the called according to his purpose; that all nations before the Father are as a drop in a bucket; that he holds the waters in the hollow of his hand; that he doeth his will in the army of heaven and among the inhabitants of the earth; that none can stay his

hand or say, What doest thou? Let us all bear in mind, regardless of all the notions and ideas now advanced by different classes of men, that Jesus assured his disciples, as recorded in Matthew xxiv., that all the terrible things he declared there should come to pass, should take place during the lifetime of some of the generation then living. We have every reason to believe that the Son of God spake the truth, hence none of those things was two thousand years in the future, even though they may seem, in the minds of some, to fit conditions now. Let us remember also that the things revealed and declared in the book of Revelation were "things shortly to come to pass," therefore were not events to take place two thousand years in the future, nor were they past events, nor were they immediately present, but things shortly to come to pass.

Having felt impressed to write as we have, we feel to hope that the Lord may bless it to the comfort and satisfaction of his distressed and perplexed people, that being reminded of the things of God, his power and omnipotence, they may rest under the shadow of the Almighty, having implicit confidence and trust in him that all is and will be right. He is the Captain of our salvation, and is ever at the helm, and will guide the church safely into the haven of rest, where wars, deceivers and false prophets are unknown, but where the righteous shall shine in the glory and presence of God and the Lamb.

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.

PROVERBS XVI. 9.

"A MAN'S heart deviseth his way: but the Lord directeth his steps."

In order to acknowledge truly one's utter inability to carry out one's plans and purposes one must have learned the supremacy of God in humility and bitterness of soul. The Scriptures are very plain and positive as to the utter depravity of the heart of man, yet man cannot believe he is so utterly wicked as the Scriptures say until the light of truth is shining within him to reveal the depth of evil in the heart of flesh. Man simply cannot bring himself voluntarily to think that there is not one whit of good in him. When David said he came forth from the womb speaking lies, he said that which is exceedingly repulsive to every natural man to believe; yet it is absolutely true that man is by nature a deceiver, and he deceives no one more than himself. It is so profoundly natural for men to think themselves otherwise than they are, to think their motives pure when they are really evil, to appraise their acts as benevolent when they are simply selfish, to consider themselves serving others when they are really ministering to their own personal ends. Man is constantly dressing up in a disguise to deceive himself, and is all the time blind to the fact that he is not the man he thinks he is. If a man really knew himself as he is, he would feel every impulse to get away from self, and would see that his own bitterest enemy is dwelling in the same house with him, that is, in his own heart. It is the highest wisdom to know one's self, and this wisdom comes only by revelation of the Spirit of God. To know that one is at his best estate nothing but vanity, calls for divine instruction, which none but God can impart, and this knowledge is imparted in the deepest depths of

helplessness and woe. What man proposes to do is one thing, what God actually does with that man is quite another. Nothing is truer than that a man's heart does lay plans and proposes to perform this and that, but the will and purpose of God are paramount and direct the man's steps in paths wholly unsought to results wholly unlooked for. At the command of God to go to Nineveh and preach, Jonah devised in his heart that he would not do so, but that he would go exactly in the opposite direction, so took ship to Tarshish. The Lord, however, directed Jonah nearer and nearer to Nineveh the farther and farther Jonah thought he was getting away from Nineveh. The longest way around is many times, in the providence of God, the most direct way to one's journey's end. Because of the unpopularity of his doctrine, Jeremiah resolved it was useless to preach what Jerusalem seemed not inclined to hear, so he devised in his heart he would speak no more in the name of the Lord. However, when he refrained from speaking, he found the word of God was like fire in his bones, and that the very stones of the street threatened to cry out if he longer held his peace. Nothing remained but for the prophet to declare what was given him to say, no matter whether the people heard or not. He, poor man, learned in fiery soul-anguish to 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." Joseph's brethren devised in their hearts to get rid of Joseph, and so they sold him to the Midianites; but this so worked out that Joseph's being in Egypt caused the very same brethren to afterward wend their steps thitherward to procure food of him they had despised. Though that which they had planned was evil in them, God directed

their steps unto the saving of much people alive, to bring about in Joseph a great deliverance. Nebuchadnezzar devised in his heart to rule the whole world, and to this end captured Jerusalem and led Israel away captive; but though he meant to firmly establish himself securely against all defeat, yet the farther he pushed his conquests, the more and more the elements of decay imbedded themselves in his kingdom, so that he who would have ruled the world came afterward to serve those who triumphed over him. The wise men from the east who came to where the child Jesus lay in the manger at Bethlehem thought within themselves to return to Herod at Jerusalem to apprise him of the birthplace of the holy child, but an angel from God appeared to these men and directed them out another way, so that Herod never received the message for which he so much yearned; not, however, that he might worship him, but that he might destroy Jesus and thus rid himself of a rival in the kingdom. The apostle Paul thought at one time to take a trip into Asia and preach the gospel there, but the Spirit thwarted him; again he essayed to go into Bithynia, but the Spirit prevented. Afterward the Lord directed him into Macedonia; a striking instance of how the Lord disappoints where man appoints, and carries his creatures into places not anticipated by them. The Bible from cover to cover abounds in many such instances as those we have given here, but we have mentioned only those which sprang into our mind. Man predestinates, that is, makes up his mind beforehand to do this or that; but God's predestination, being based on his infinite ability to execute his will, makes him abundantly sufficient to direct men here and there, while man's determining, being founded in frailty and short-

sightedness, fails to bring to successful ends the things devised within his heart. Many able spiritual writers have multiplied words in the endeavor to show how God's ways are not man's; to show how God is different from man, and so forth; but these are things better felt than known, and better known than said. Faith is the only thing that can give to man any adequate conception of what God is and of how God's ways and thoughts are higher than man's, as the heavens are higher than the earth—a distance that no reckoning of man's has ever comprehended. Also, there is another way of looking at this matter. What a man plans within himself he may be prospered of the Lord to carry out, only to find that the end to which his plans bring him are not the ones his soul desired. We believe that very rarely is one whom the world looks upon as a successful man satisfied with what he has accomplished. Many have planned to get themselves riches, and have gotten their gains only to find the wealth an empty shell, without the comfort and solidity they had supposed it to be. Many have sought fame and have achieved it, only to find that the applause of men brings not with it the sweetness they had sought. Travelers in deserts are often deceived by mirages to seek water where there is none; so does the mirage of fancy induce ambitious men to press forward to roseate goals, only to find there emptiness and desolation. The cunning and genius of man's heart often unleash forces that cannot afterward be bridled, and which ride their inventor to destruction. Does any one suppose that when Franklin discovered electricity by the simple device of a key on a kite-string that he had any idea the force he had hit upon would come to be an agency of destruction in a

supposed-to-be civilized world, when men would kill one another with it, outvieing one another in schemes of electrical machination? The Lord often directs these things to ends unguessed and unsought by those who discover or invent them. Every civilization that the world has ever known has inevitably carried within it the seeds of its own decay. People talk about the world being civilized now, as though it had never been civilized before, when, as a matter of fact, there were some things in the civilizations of the ancients that are superior to what is called civilization to-day. Just as the civilizations of Egypt and of Greece and of Rome each perished in their turn, so we are witnessing to-day the crumbling of modern civilization, which is bound to be superseded by a civilization of another order, whatever that may be. The world which many of us lived in prior to the summer of 1914 is gone never to return. What the future will be none can say, but it will be different. We do not mean by this assertion that what is coming will be any better than what has been, but it will differ from what has been, as one age has differed from preceding ages in all the history of the world. The civilization decaying all around us has carried unsuspected within it the seeds of its own destruction. Forces have been unleashed through the devising of men's hearts which men have been unable to control once they were committed. These unguessed forces have carried the nations to unguessed ends, and are threatening to engulf us all in world-wide calamity, whence none but the mighty arm of God can ever deliver us. The doctrines of Arminius had gained such a foothold in the world we all have been living in, man's ability to bring about his own salvation was so widely preached and uni-

versally believed, man was thought to be so mighty, while God merely an auxiliary, such mighty strides were being made to convert the whole world to christianity through millions of dollars sent to the heathen, such great reforms were thought to be assured in all walks of life and among all conditions of men, that the world awoke affrighted and astounded four years ago when hell opened its jaws to swallow us all. What happened was but the consequence of man's own doctrines and institutions. They had sown the wind and were now to reap the whirlwind, and the harvest is not ended yet. Christ had said two thousand years ago that they compassed both land and sea to make proselytes, converts to hell and not to heaven; but then this modern world regarded Christ as out of date, and his teachings not applicable to this gilded age of ours. The gods worshipped by this generation have gone back on their worshippers and left them floundering in a welter of blood and sorrow, from which they cannot find their way out. These gods, what are they? First of all, gold. Men and nations and religions have worshipped at the shrine of gold. They are now calling upon their god to deliver them, but their god is dumb, the whole world is sweeping onto the rocks of financial ruin. Gold is all right in its place, just as every gift of God is made to be used and not abused. The right place for gold is as man's servant, but when men serve gold, then woe betide them. Another god of this age has been science and learning. What magic could not these accomplish in the minds of their adorers? Science had proved the Bible a fake, and learning had relegated to back numbers the sacred sayings of Christ and his apostles. Science and learning, like gold, are all right in their places, and that is, as man's

servants; but when men serve learning and science and make them their gods, then woe is coming their way. Truly men's hearts devise tremendous things, but to what evil ends their plans do often come. Money and science and learning, these have been the trinity of this modern civilization; these have been the gods expected to usher in the regenerated world of universal brotherhood. Now they stand unmasked as devils pursuing man to destruction, hurling their victims into abysmal woe. In the midst of the havoc man's ingenuity has wrought we have a strong tower, a sure defence: the mighty God, the everlasting Father. His dear Son is a hiding-place from the wind to all who trust in him, a covert from the tempest, the shadow of a great rock in a weary land. Come, all ye weary travelers whom faith guides on your way. Rest in him, ye prisoners of hope.

L.

BOOK OF EDITORIALS.

WE have on hand a number of copies of the Second Volume of Editorials. This book is made up of editorials written by the late Elder Gilbert Beebe, and published in the SIGNS OF THE TIMES from March, 1842, to March, 1847, and contains 768 pages, neatly bound in cloth.

This work originally sold at two dollars per copy, but as a few of the pages are stained by water we will, as long as the supply lasts, sell them at the extremely low price of seventy-five cents per copy. Postage paid by us. All who wish this book should procure it now, as we will have no more after these are sold.

NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, in Woburn, Mass., the fifth Sunday in March (31st). All are welcome.

L. B. FORD.

OBITUARY NOTICES.

Eber Hix was born May 9th, 1833, and died Jan. 10th, 1918, at the home of Henry Sheldon, near Olive Bridge, N. Y., where he had been spending the winter, aged 84 years, 8 months and 1 day. He had been in feeble health for some time from hardening of the arteries, but his death was unexpected. Brother Hix was the youngest son of Eber M. and Betsy White Hix, and the last remaining member of a family of eight children, four boys and four girls. He was twice married, his first wife being Catherine Harriet Moak, of Binghamton, N. Y., by whom he had six children, three of whom died in infancy. Dr. Ira Hix, former mayor of Binghamton and prominent physician of that city, died in 1912. Prof. Melvin Hix and Mrs. Hattie Holmes survive. The former is principal of a New York city school, and author of several well known school text books, and resides at 115 Delaware St., Flushing, N. Y. The latter, wife of Hiram M. Holmes, resides at 431 West Eighth Ave., Columbus, Ohio. His second wife was Mrs. Elizabeth Thompson Horton, of Middletown, N. Y. By that union there were two children: Irving M., a very promising youth, died at the age of fourteen; other, Prof. Frank Hix, is principal of the union school at Staatsburg-on-the-Hudson. Sister Hix died several years ago. Brother Hix was a licensed Baptist minister for many years, but owing to some family feeling which predominated in the church of his membership he was never ordained, thus proving in his case the words of his divine Master: A prophet is not without honor save in his own country and among his own kindred. He was a man of fine intellect, a gifted expounder of the Scriptures, contending earnestly for the faith once delivered unto the saints, and a firm believer in the resurrection of the saints in the likeness of Christ's glorious body. It can truly be said of him as Paul said of himself: He finished his course, he kept the faith; henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him at that day.

His funeral was held at the East Jefferson Baptist meetinghouse at 11 o'clock Sunday morning, Jan. 13th, the writer speaking from 1 Cor. xv. 47-49. The body was laid to rest in the cemetery near the meetinghouse to await the morning of the resurrection. His children were all in attendance.

The following is taken from the Jefferson Courier, and shows the esteem in which he was held by his fellow-men: "Eber Hix owned a farm in this town and was a licentiate in the Old School Baptist Church and a local preacher for many years. He was a man of strict integrity, ambitious, whose burning desire was to make the world better. He labored hard all his life. He foresaw the approaching end, and made all the arrangements for his funeral, saying in a letter

that he wished but little spent on his funeral, inasmuch as there were so many in need about him. The expression was characteristic of the man, whose thoughts were not of himself, but of the welfare of others. His labors are ended and his reward is a home in the mansions in the skies."

JOHN CLARK.

Mrs. Fannie Sue Jamerson Burgess, daughter of Peter M. and Emma J. Jamerson, was born near Sydnersville, Franklin Co., Va., October 29th, 1883, and died Feb. 9th, 1918. She died in less than twelve hours after she was taken with acute gastritis. All that loving hands and physicians could do could not stay the hand of death. Her stay on earth was 34 years, 4 months and 10 days. We were married April 10th, 1907. She leaves a precious little girl six years old (the idol of her heart), father, mother, six brothers, one sister and a host of other relatives and friends to mourn the death of this dear one. We mourn not as those who have no hope, for she professed a hope in Christ and joined the Primitive Baptist Church at Camp Branch the third Saturday in May, 1909, and was baptized the third Sunday in June by Elder Z. T. Turner. Her mother, my mother and three sisters were baptized at the same time. She was zealous in the cause of salvation by grace, delighting in the preaching, writing and fireside conversation that extolled our God with power unlimited, and the only Savior, ruling in heaven and among the inhabitants of the earth and foreknowing all things, independent of all opposing powers. She would frequently say that God has power to have things different if he wanted them different. Owing to poor health, she was deprived of the pleasure of attending meeting often, which was very sad to her, and one of her greatest pleasures was to have the brethren and sisters visit our home. She was ever ready to help me to go to meeting, and by her willingness and efforts I have gone many times I would not have gone. As a helpmeet she could not be excelled, always ready to minister to my welfare lovingly and tenderly. She was a good neighbor, and would divide anything she had to benefit others. A dear lover of peace, and shared everybody's troubles and misfortunes; a noble character indeed. I have lost a wife who was more than all things else to me, and it is hard to give her up and be reconciled to God's will. May it please our God to reconcile me and also to give the saints a mind to pray for me and my little girl. My wife possessed such a mild and sweet disposition and a meek and quiet spirit that no one could doubt she had been with Jesus and learned of him who is meek and lowly. We feel satisfied that she now rests in the full assurance of a blessed immortality beyond this life.

On Monday, Feb. 11th, at our home, Elder P. J. Washburn preached very comfortingly to a large

gathering of sorrowing relatives and friends, who had met to pay the last sad tribute of respect to one so dearly loved, after which her body was laid in the silent tomb to await the sound of the trump of God. O that I could say in spirit and in truth as one of old: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." May I be so highly favored as to meet her in heaven.

Written by her devoted husband,

JOHN E. BURGESS.

Julla Ann Meredith Boyd, daughter of Isaac and Margaret Meredith, was born in Trenton township, Delaware Co., Ohio, March 29th, 1834, and died Feb. 21st, 1918, aged 83 years, 10 months and 23 days. She was the second of a family of seven children; one sister and two brothers preceded her to the great beyond. She was united in marriage to George Huffman March 16th, 1853, who passed away August 7th, 1864. To that union were born three children: Mary Margaret, now Mrs. Amos Montgomery, of Rich Hill, John Wesley, who died June 26th, 1882, and George W., of Centerburg. She was a widow for twenty years in the battle of life with her little children, the oldest being but ten years. She then married Henry Boyd, of Sunbury, who lived only two years. She then made her home with her son, George W. Huffman. She lived on the farm on which she died over sixty years. She received a hope in Christ and was baptized in 1865, by Elder John Biggs, and joined the Hartford Old School Baptist Church, in Hartford township, remaining steadfast in the faith of absolute predestination, election and foreordination, which doctrine was precious to her. She had been afflicted for several years, and was waiting, wanting to go and be with Christ at rest. She chose the ninth chapter of Romans to be read at her funeral and the following hymns to be sung: "Amazing grace! how sweet the sound!" "Nearer, my God, to thee," and 881 (Beebe's collection) to be read. She was a loving, faithful, devoted mother, grandmother and friend. She had a kind and sweet disposition, always thinking of others before herself. Her gracious and quiet manner and winning ways made her welcome wherever she went. She had a hope which no one could take from her, and we know she is at rest. She was a reader of the SIGNS for years until her health failed so that she could not read; she dearly loved the good old paper. Death came in such a shocking manner that we can hardly bear it. Her clothing caught fire, and she only lived about twelve hours. Dear brethren, I ask an interest in your prayers. My dear mother leaves to mourn her departure a son and a daughter, a son-in-law and daughter-in-law, four grandchildren, one sister, Eliza Davison, of Centerburg, and a host of relatives and friends.

The funeral services were conducted at the home

of her son Saturday at 10:30, by Elder Nathan Reed, of Galion, and the body was laid to rest in the Tren-ton Cemetery at Condit until the resurrection morn-ing, when Christ shall appear.

Her daughter, **MARY MONTGOMERY.**

Willie A. Brackman was born August 11th, 1871, and died at his home near Star City, Lincoln Co., Ark., Sept. 21st, 1916, aged 45 years, 1 month and 10 days. He was married to Miss Viola Matthews Dec. 31st, 1891. To that union were born five children, three sons and two daughters, one son having pre-ceded him in death several years. His wife died July 27th, 1913. He leaves two sons, Odwin and John, and two daughters, Feddie and Mary, to mourn their great loss, but their loss is his eternal gain. His death will be a distinct loss to the community in which he lived, especially Providence Church, where he loved so much to go. He had been in failing health for the past year or more, suffering from kid-ney trouble. Mr. Brackman was a kind and devoted husband and father; he was known as an honest, up-right man in all his dealings, and was highly re-spected by all who knew him. He was not a member of the Old School Baptist Church, but was a firm be-liever in the doctrine of salvation by grace and had a sweet hope. He was a friend to the cause, and at-tended the meetings whenever he could. His home was a pleasant resting-place for the brethren and friends. He was all to the church that one could be except the ordinances and a voice in her business, and I believe he is now joined unto that heavenly band, that congregation which never breaks up.

F. S. VICK.

Mrs. Sarah Gilbert, my dear mother, was born March 5th, 1835, in Buffalo, N. Y., and departed this life Sept. 7th, 1917, at her home in Mazon, Ill., in her 83rd year. She was a daughter of Charles and Mary Carrick. She was married Jan. 11th, 1863, to George L. Gilbert, who was a firm Old School Baptist. He preceded her to the better land nine years. To their union were born ten children, four boys dying in in-fancy and Harriet A. at the age of fourteen years. The five living are Mrs. Mary Gillett and Mrs. Miriam Kuns, of Holtville, Cal., Thomas J., of Mazon, Ill., Mrs. Jennie Ash, of Verona, Ill., and Mrs. Augusta Leach, with whom she lived. She never made a pub-lic profession of religion, saying she was not worthy, but was a firm believer in the doctrine which the SIGNS advocates, and was a subscriber and reader of it, as well as her Bible. She was blessed with a very tender disposition, caring for every one's needs be-fore her own, as mothers will do. She had several strokes of paralysis during the summer, but was not confined to her bed until about ten days before the end came. She told me one day that she felt her Savior was with her, which brightened her mind and

was a great comfort to us. Soon afterward a harder stroke took her speech and the use of her entire side, which was a severe trial to her children. She lin-gered a few days, then gradually sank away like a child falling asleep. O the trial of parting with a true, precious mother, and how we miss her.

There being no Baptist minister in reach, a Meth-odist minister officiated, using as a text, To live is Christ, and to die is gain. Her remains were laid to rest beside her husband in the Ward Cemetery.

JENNIE G. ASH.

Mrs. Ida Kugler, whose maiden name was Howell, was born June 7th, 1841, and died March 4th, 1918. She was married May 31st, 1870, to Bateman Kugler, by Elder A. B. Francis. She had always lived near where she died. At the time of her death she was living with her son, Charles Kugler, and family. About five weeks before her decease she suffered a stroke of paralysis, from which she did not recover. She leaves one son, seven grandchildren, one sister and other relatives to mourn because they shall see her face no more. She was a good mother, neighbor, friend and a christian woman, beloved by her breth-ren and sisters of the Locktown Old School Baptist Church. She was baptized by Elder Gabriel Conklin many years ago, and lived in the love and fellowship of the church until removed by death. The Lord bless the dear mourning ones with reconciling grace.

The writer spoke on the occasion of the funeral to an attentive congregation, after which the body was taken to Rosemont Cemetery for burial.

D. M. VAIL.

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

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 86. MIDDLETOWN, N. Y., APRIL 15, 1918. NO. 8.

CORRESPONDENCE.

MATTHEW XIII. 8.

“But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.”

The Savior in this parable of the sower takes a natural illustration to teach us a spiritual truth. The sower went forth to sow. As he sowed, some seeds fell by the wayside, some on stony ground and some among thorns, while others fell into good ground. Since the ground was cursed for man's sake, the natural production of the earth is to bring forth “thorns and thistles,” and in this respect all the ground is just the same. Good ground is prepared ground. All intelligent farmers know that in order to reap a crop they must first prepare the ground for the reception of the seed. He takes out the stones, digs up the thorns, breaks up the soil and then sows the seed. What would be thought of the farmer who would sow his seed to prepare his ground? Would he not be judged insane? As foolish as this may seem, there are thousands to-day doing this very thing in what they think a spiritual sense. Further, the Savior in the parable shows what may naturally take place with the

sower: some seeds fall by the wayside, some on stony ground, and some among thorns. But if a farmer did this he could not expect to reap anything from the grains that fell by the wayside, nor on stony ground, nor among thorns. No, he knows the grain that falls into such places will never bear fruit. Do you think the Lord would expect fruit from such conditions? In the preparation of the ground for the reception of the seed we know it is passive. The good ground is the ground that has had the stones and thorns removed by the husbandman, and the ground is perfectly passive as to the reception of the seed, and, too, it is perfectly passive as to the growing of the seed sown in it. Growth depends upon the rain, so the prophet says: “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, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” The apostle in his letter to the Hebrews says: “For the earth which

drinketh in the rain that cometh off upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth a blessing from God: but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned." Here we are shown the "dressed ground" only brings forth herbs meet, but the undressed brings forth thorns and briars. The good, the prepared ground, represents the sinner "born again," given eternal life, raised up from the dead. The ground that bears "thorns and briars" represents the unregenerate, the sinner dead in trespasses and in sins; both by nature just the same, and the work of grace alone makes the difference, as represented in Cain and Abel. God had respect unto Abel and to his offering, but unto Cain and his offering he had not respect. Notice, God had respect first to Abel, and then to his offering. That respect first made Abel righteous, by which he was enabled to offer an acceptable sacrifice. Let us notice what Paul says of Abel: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh." His "more excellent sacrifice" was not the cause of him being righteous, but rather testified that he was righteous, and this is the key to all acceptable service. The "respect" God has to his people fits and prepares them to serve him. God said unto Cain, "If thou doest not well, sin lieth at the door." How true; sin is the cause of all evil doing. Men sin because they are sinful; their acts are but the fruit of a sinful, depraved nature; so Cain's offering was the fruit of the ground, and God said to Adam, Cursed is the ground for thy sake; thorns and thistles shall it bring forth unto thee.

So Cain's offering was but "thorns and thistles," the cursed thing, but Abel's offering of the lamb was acceptable; it was a type of the Lamb of God, who should come into the world and put away sin by the shedding of his own blood. "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 these last times 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."

I believe I have said enough to show the farmer does not sow his seed in order to prepare the ground. Then if we are taught anything by the parable or lesson, we are taught the gospel is not preached to prepare the sinner for the reception of the truth. Even the preaching of Jesus did not prepare men to hear and believe the gospel. He said unto the Jews: "Why do ye not understand my speech? even because ye cannot hear my word." "He that is of God [first] heareth God's words: ye therefore hear them not, because ye are not of God." Here we see that even words of Jesus could not be received or believed, because men were not first prepared of God—were not born again. "I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." If preaching the gospel had been God's plan to give life to the dead sinner, the preaching of Jesus would have certainly accomplished that end, but we see it did

not; they would not, yea, they could not believe. "Ye will not come to me, that ye might have life," said Jesus. "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." To come to Jesus, we here see, is the work of God, and is the direct result of the gift of eternal life. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." No peradventure or maybe here. "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and learned of the Father, cometh unto me." The old prophet said, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." Not one shall be forgotten or neglected; all shall be taught, to the remotest bounds of earth; and not only that, but every one taught shall come to Jesus. He is the way, the truth and the life. No man cometh unto the Father but by him. For there is none other name given under heaven among men whereby we must be saved. There must first be a preparation, a learning of the Father, in order to come to and believe on Jesus, and the preached gospel does not do this; even the preaching of Jesus did not do this. Jesus said to the Jews, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life." The same was true of the apostle's preaching. Paul said, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." "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." Who could believe that God would choose as a means for the salvation of a sinner that which is a stumblingblock and foolishness unto them? Would not such be charging God with folly? John says: "We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error." Does this not show the seed of the kingdom must fall into good ground, the good and honest heart, made so by the grace of God? The quickening, regenerating power of God that raiseth up the dead is given before the reception of the gospel, just as the farmer prepares the ground before he sows the seed. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith. Is ever any of this fruit found in the unregenerate heart, or could it produce them? No, no more than we would expect the wayside, stony ground to produce fruit. In the more than fifty years that I have farmed there is no doubt that many times I have literally done what the parable says: sown some seed that fell by the wayside, and some among stones; and, too, there is no doubt in my mind that in the nearly forty-five years I have been trying to preach, some of the spiritual seed sown fell by the wayside, and on stony ground, and among thorns. The gospel is to be preached to every creature. I did not expect in my sowing my natural wheat that the seed which incidentally fell on the unprepared ground would yield fruit, nor have I expected spiritual fruit to grow in unregenerate hearts, nor do I believe the Lord does. But who has not seen many who have done just as the Savior said in the parable about the stony ground and the thorny ground—hearers

who manifested quite a lively interest in the truth, and showed much zeal, even uniting with the church, but by and by their zeal and love began to grow cold and they finally fell away? This condition was evident in the apostles' day. John said, "They went out from us, but they were not of us." Is it not evident that they could not have gone out unless they had first gone in? "For if they had been of us, [the good ground] they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." I am with the beloved John here, that they went out because they were not of us. Had they been "born again" they would have borne fruit and have continued; but it has happened to them as the true proverb said: "The dog has returned to his own vomit again; and the sow that was washed, to her wallowing in the mire." Peter did not say they, like the dog or the sow, but the dog and the sow have returned. The returning did not make them either, but it made manifest what they were. No one ever saw a sheep do what the dog and the sow did, nor ever will. I have often observed how careful a sheep is to keep out of a mud-hole. John says, They went out from us, that it might be made manifest that they were not of us; and he added without a doubt about the matter: "Had they been of us, they would no doubt have continued with us." These characters are, as Peter says, wells without water and clouds without rain, or virgins without oil in their vessels. In the kingdom of heaven under the law dispensation, all the seed of Abraham were included; the wheat and the tares grew together—no separation. But when the Bridegroom came, at the cry, Go ye out to meet him, all arose and trimmed their lamps. The

wise had oil, and their lamps burned; the foolish said, Our lamps are gone out. Being the seed of Abraham gave them no right now, that light had gone out. Saying, We are the seed of Abraham, could not be accepted. Bring forth fruits meet for repentance, for now in this new dispensation the axe is laid to the root of the tree, and he who does not bring forth good fruit (faith and repentance) is cut down; the door is forever shut, and it ever will be against that law religion. Jesus said, I never knew you, depart from me. He never said to that people whom he foreknew in the covenant of grace and mercy, Depart from me, I never knew you, but, Come unto me. All the Father hath given me shall come unto me, and he that cometh I will in no wise cast out. The wheat and the tares teach the same truth under the law dispensation; both grew together, and when the time of the harvest came (the beginning of the gospel dispensation) it was said to the reapers (John the Baptist and the apostles, yes, and all the ministers of the gospel), Gather ye together first the tares, and bind them in bundles to be burned, but gather the wheat into my barn (church). The gospel always takes the precious from the vile. I believe the proclamation of the truth always does this. "If thou take forth the precious from the vile, thou shalt be as my mouth." So that separating the wheat from the tares is not to be at the end of this natural world, but at the end of the law dispensation, and at the beginning of the gospel of Jesus Christ. "And then shall he send his angels [gospel ministers], and they shall gather together his elect from the four winds, from the uttermost parts of earth, to the uttermost parts of heaven." Jesus said, This shall come to pass before this generation shall pass away, showing that

these things have taken place. This is the gospel day, the day the old prophet was given to see. "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." The ones who shall come are the "ready to perish" and the "outcasts." Gospel is good news, and what was good news to the poor, the halt, the lame and the blind, was not good news to the men who had bought land and oxen and married a wife. It must be a prepared people to receive the gospel. "The poor [only] have the gospel preached to them," in spirit and power; as Paul says, not in word only, but in spirit and power, and they can no more reject the word that comes in power than can the earth reject the rain that comes down from heaven to make it bring forth and bud. Imagine a poor man dying with thirst rejecting a cup of cold water, and I could as easily believe that as to believe the heaven-taught soul could reject the mercy of God. While God's people are not willing until the day of his power, they shall be willing then. "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." Every one is brought from a long distance, for all are far off. The angel said to Joseph, "Thou shalt call his name Jesus: for he shall save his people from their sins." "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." And, All thy children shall be taught of the Lord. "All that the Father giveth me shall come to me." Not one shall be left in the "broad way" of sin and death that leadeth to destruction, the way in which all

the world dead in sin is going. What a failure would the mission of Jesus have been had he only saved a "special few" of his elect, and left the greater part to wander in the broad way that leadeth to destruction. Would not the angel blush with shame who heralded the purpose and mission of the Savior into the world? "He shall save his people from their sins." Solomon says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The legal way; by the deeds of the law is the "broad way" all men dead in trespasses and sins are in. But if any man be in Christ Jesus (no matter who he is or where he is) he is a new creature; old things have passed away, and, behold, all things have become new. Not every character spoken of in the Bible was a child of God, even if they had taken the communion with the Savior. Satan was once in heaven, the legal or law heaven, but was cast out into the earth. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out." He was cast out into the earth, and his angels were cast out with him. These are the tares that grew with the wheat until the time of the harvest, the beginning of the gospel of Jesus Christ. The axe was then laid to the root of the tree. These things we notice took place soon after. He that was born was to rule all nations with a rod of iron. (See Revelation xii.)

Dear brother Ker, these thoughts I leave in your hands to do with as you may see fit. I wish you not to publish if you think it not best, for I desire the peace and prosperity of Zion.

In gospel bonds,

G. E. MAYFIELD.

ELGIN, Ore., Feb. 21, 1918.

“THE BRIGHT AND MORNING STAR.”

(Rev. xxii. 16.)

THE blind can never see it, even though they call to their aid all their intellectual powers and the most powerful telescope of human philosophy. The world by wisdom knows not God; they are alienated from the life of God through the ignorance that is in them because of the blindness of their hearts. O the gloom of sin and condemnation that the quickened sinner experiences at Mount Sinai! (Deut. iv. 11; Heb. xii. 18.) If typical Israel trembled under the voice waxing louder and louder, and in their anguish cried out unto Moses, “Speak thou with us, and we will hear: but let not God speak with us, lest we die,”—Exodus xx. 19, “And so terrible was the sight, that Moses said, I exceedingly fear and quake,” so in truth do quickened sinners fear and quake in their sins, their guilt, and under the just condemnation of God’s law, which is holy, just and good. The experience of a poor sinner under the ministration of condemnation and death (2 Cor. iii. 7–9,) is in truth as a dreadful night, for under the law our sins are laid upon our conscience, a heavy burden, and we are filled with apprehension of “the wrath to come.” (1 Thess. i. 10.) Those who are taught of the Lord, who are convinced by the Spirit of truth of their sins, are given to foresee the evil before them, so they are thus made wise concerning their condition; yes, ultimately they are made wise unto salvation through faith that is in Christ Jesus. The wise man foreseeth the evil, and fleeth for refuge to the hope set before him in the gospel, and hideth himself in Christ; but the wicked pass on and are punished. (Prov. xxii. 3.) Self-dislike, self-abasement and self-condemnation are found in the soul of the quickened sinner, and he is brought to mourn

unto God over his iniquities. But all our wretchedness, humility and contriteness of heart over our sins cannot atone for our guilt. The law demands of us perfect obedience, and in our failure to render this obedience we feel we are under the curse of God in his law; as it is written: “Cursed is every one that continueth not in all things which are written in the book of the law to do them.”—Gal. iii. 10.

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

Job speaks of being full of tossings to and fro until the dawning of the day, (Job vii. 4,) and how disturbed, what waves of trouble the convicted sinner is made to feel in the darkness and shadow of death that covers him in his guilt and just condemnation before God. The Lord alone can turn the shadow of death into morning. (Amos v. 8.) Christ is the bright and morning Star, the Dayspring from on high, who must visit the wretched sinner, or else he must remain in everlasting darkness. The light of the knowledge of the glory of God shines in the face of Jesus Christ, (2 Cor. iv. 6,) and this is peculiarly so in the character of Christ as the Lamb of God, who taketh away the sin of the world; and so we read: “The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it.”—Rev. xxi. 23, 24. All is guilt and apprehensions of the wrath to come with the quickened sinner until the light of the dawn of God’s salvation begins to dissipate the darkness of the night of sin and the curse of the law. The tribes of Israel were called “to meet

with God" at Mount Sinai. (Exodus xix. 18.) There blackness, darkness, tempest, fear and trembling were their experience. At length God spake unto them saying, "Ye have dwelt long enough in this mount."—Deut. i. 6. All the called of God have an experience of being under the law, and being there as vile transgressors. They all meet with God at Mount Sinai before they come to Mount Zion to meet with our Lord Jesus Christ; for there the Lord commandeth the blessing, even life for evermore. Every one of God's elect is called to dwell at Mount Sinai just so long, "long enough" is the Bible language, just long enough under the schoolmaster, (Gal. iii. 24,) where we are taught dreadful, humbling, bitter lessons, and are brought to feel we are wretched transgressors, lost and perishing sinners. But,

"In darkest shades, if he appear,
My dawning is begun;
He is my soul's bright morning star,
And he my rising sun.

The opening heavens around me shine
With beams of sacred bliss,
While Jesus shows his heart is mine,
And whispers I am His!"

From the moment of faith's first glimpse of Christ crucified, light dawns upon the troubled sinner, for his heart begins to understand that there is forgiveness with God, and that mercy streams in streams of blood that flow from Jesus, the bleeding, dying, crucified Savior. I repeat, though but a glimpse of Christ, God's sacrifice for sin, be given to the poor sinner by the Holy Ghost, it begins to scatter the darkness of the night of guilt; it is telling our hearts that there is deliverance for poor sinners, and that day will come; that righteousness and salvation as brightness, as a morning without clouds, will come. Hope springs up in the heart that it will be so. The apostle

Peter speaks of the day dawning and the day star arising in your hearts, (2 Peter i. 19,) and the apostle Paul speaks of God shining in the heart. (2 Cor. iv. 6.) This means that our affections embrace the light. Our yearning heart is moved, is taught by the knowledge of the glory of God in the face of Jesus Christ. "The glory of God did lighten it, and the Lamb is the light thereof." The attributes of God are his glories, and they are all shed forth upon poor sinners abundantly in Christ the Lamb of God, the Lamb that was slain, but now liveth again; the Lamb in the midst of the throne. The light of the Lamb is "marvelous light." (1 Peter ii. 9.) Here justice and grace, mercy and love, almighty power and the tender mercy of God all shine forth and chase away our guilt, make an end of our sins and pour down in our hearts forgiveness, reconciliation, all the blessedness of justification from all offences. "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." O, the assurance of this felt in a poor sinner's heart is marvelous light indeed; it is Jesus, our dear Savior, shining there. Our darkness, our sins, our gloomy fears and condemnation flee away; for the Lord is our light and our salvation, of whom shall we be afraid? Our Lord Jesus Christ is not only the bright and morning star unto his people, the earnest in their hearts of everlasting day, but he is the Sun of Righteousness. (Mal. iv. 2.) The Lord, their everlasting light. (Isaiah lx. 20.) To dwell with him forever is our eternal blessedness, for in his presence is fullness of joy, at his right hand there are pleasures for evermore; and ultimately

all his loved and redeemed people shall dwell with him in glory. "And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."—Rev. xxii. 5.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

HOPWELL, N. J., Jan. 21, 1918.

DEAR BRETHREN AND FRIENDS:—I feel to-night like penning a few lines for this good old paper, to tell my brethren and friends what great things the Lord has done for me. If there is anything I love, it is to crown him Lord of all. He has done so much for me all through my long life, of nearly eighty-six years, that I cannot thank him enough. He is always mindful of his people chosen before the foundation of the world. You have not chosen him, but he has chosen you out of every kingdom, kindred and tongue and kept you as the apple of his eye. He never slumbers nor sleeps. Think of his suffering! Led as as a lamb to the slaughter, not a word from his mouth, only crying out, If it be possible, let this cup pass from me; but he was willing that his Father's will should be done. He is the good Shepherd, and knows his sheep. Other sheep have I which are not of this fold. He says, I will bring back those that were driven out, I will heal their backslidings, I will be their God and they shall be my people. I will discern between the wicked and the righteous, and they shall be mine when I make up my jewels. How wonderful are all his works. He opens, and none can shut; he shuts, and none can open. He turns the hearts of men as the rivers of water are turned. He makes rivers in high places. He speaks, and it

is done; he commands, and it stands fast. I will bring my sons from far and my daughters from the ends of the earth. There is nothing too hard for him to do. We love to praise and honor him for all he does. He said to the boisterous waves, Be still, and there was a calm. Be still, and know that I am God. Blessed are they that hunger after righteousness, for they shall be filled. I believe there remaineth a rest to the Lord's people. I have been resting on his almighty arm for many years. The mountains shall depart, and the hills be removed, but my lovingkindness I will not take from thee. O thou afflicted and not comforted, I will lay thy stones with fair colors and make thy windows of agates. All thy people shall be taught of the Lord, and great shall be the peace of thy people. Consider what I say, that the Lord gives the understanding in all things; unless he gives that understanding we never can know them. Marvel not that I said unto you, Ye must be born again, become a new creature, the old man and the new man. Nicodemus said, How can a man be born again when he is old? Except a man be born of water and of the Spirit he cannot enter the kingdom of God. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit. "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that

he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." "He must increase, but I must decrease. He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all." "He that hath received his testimony hath set to his seal that God is true." "The Father loveth the Son, and hath given all things into his hands." God is love. We love him because he first loved us. That love, like a chain, binds our christian hearts together. How he has blessed us to give us all things that are needful. I often think of the woman that took the last handful of meal from the barrel. She did not know what she would do; it looked like starvation to her, but she thought she would take another look, and there was meal in plenty. So we believe the Lord will provide; it may look dark to us at times, but he has loved us with an everlasting love, and with loving-kindness has he drawn us. Ask and it shall be given you, seek and ye shall find. It is good to think on his name. No other name given under heaven whereby we must be saved. He is the rock; his work is perfect. Just and right is he; no spot or blemish can be found; perfect, the only perfect One. O that men would praise him for his wonderful works unto the children of men; he has done so much for us. Even the little birds praise him. All things are his; the cattle on a thousand hills. "Ho, every one that thirsteth, come ye to the waters,

and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price." "Seek ye the Lord while he may be found, call ye upon him while he is near." Salvation is of the Lord, and in no other way is there salvation. He says, If ye love me keep my commandments. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gate into the city. How wonderful are his works, and his ways so different from man's works and ways.

"How sweet the name of Jesus sounds

In a believer's ear;

It soothes his sorrows; heals his wounds,

And drives away his fear."

"Jesus, lover of my soul,

Let me to thy bosom fly,

While the raging billows roll,

While the tempest still is nigh."

The psalmist said, My meditation of him shall be sweet. How sweet and comforting it is to the children of God to meditate on these things; it is sweet to their taste, and these things do not perish with the using, like worldly things that decay and pass away. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water." He is a merciful and gracious God; he will not chide, neither will he keep his anger for ever. As a father pitieth his children, so the Lord pitieth them that fear him. We are as the grass that withereth; the wind bloweth over it and the place that knew it knows it no more for ever. To know his wonderful works, behold the lilies, how they grow. Solomon in all his glory was not arrayed like them. Are not two

sparrows sold for a farthing? and not one shall fall without your Father. If God be for us, who can be against us? Who shall separate us from these things? Shall tribulation, persecution, peril or sword? For I am persuaded that neither principalities, nor powers, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. He maketh me to lie down in green pastures, beside the still waters. He restoreth my soul; he leadeth me in paths of righteousness for his name's sake. Peter denied the Lord thrice, but when he saw his danger of sinking he was glad to cry out, Lord, save, I perish, and he could say, Lord, thou knowest I love thee.

"And ye shall hear of wars, and rumors of wars: see that ye be not troubled." I have a grandson who expects to leave home to-morrow and go to Florida, in the Aviation Navy. We shall miss him, and are sorry to have him go, but our forefathers fought for liberty, and so should our children and grandchildren. "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." If the world hate you, ye know that it hated me before it hated you. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 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." If a man die shall he live again? We are told that he shall live with Him and be made like Him. If we suffer we shall reign with him. If we deny him he will deny us. If we deny him yet he remaineth faithful; he cannot deny himself. Great and marvelous are thy works, great God Almighty, just and holy is thy cause. No weapon that is formed against thee shall prosper, and every tongue that confesses against thee shall be condemned. I was naked and he clothed me; I was sick and he visited me. If thou wilt, thou canst make me clean. I think of that great sermon on the mount; when he saw the multitude "he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy." What a safe place the ark of grace is to dwell in; no storm can wreck it; the billows may roll, the lightning flash, but not a shaft shall hit until the God of love sees fit. There is safety in Thee, in the ark of grace. Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Not like a worldly kingdom, but a kingdom that will stand when time is no more.

I want to say that I enjoyed Elder Ker's "New Year's Greeting." He spoke of things that we know and things that we could not know. We know what

happened in 1917, but we cannot tell what will transpire in 1918, and how good it is that we cannot tell of the future. There is One who can tell all things, so it is best for us all to leave it with him and be content.

I have written more than I intended, so will close with best wishes to all the brethren and friends. Peace be with you all, is my prayer.

Your brother in a precious hope,

D. L. BLACKWELL.

HOPEWELL, N. J., Feb. 24, 1918.

DEAR ONES ALL:—Once more I have taken my pen to write you all, but fear I am not in the frame of mind to make an interesting letter, but if there should be profit in it I feel to give all the glory to the Father, for unless he guides my pen, there will be no profit. We are now living in a saddening time, and as we look around not much comfort do we see, for lo, here is sadness, the war and all its privations to us; lo, here our boys are called to leave their homes, and go forth, we know not where, and the aching hearts they leave, are so saddening to us; but right here the Father gives me a message to you: "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." In the beginning of this verse, John xvi. 33, it reads: "These things I have spoken unto you, that in me ye might have peace." Read all the sixteenth chapter of John, such a wonderful chapter. One might say, How can we have peace with such sad and terrible things about us? Do we seek peace among them, these sad and terrible things? No, I can truly say. When they commenced drafting, and the cloud was so dark and terrible looking, I could only continually beg for peace. I did not ask the Father if it were according to his will, but just continually begged for

peace. At last I was shown what I was doing: continuing a feeling of my own, as though I knew what was best, and was not trusting in the wisdom of the Father of all mercies, who is too wise to err, and too good to be unkind, and I was at once made to ask forgiveness and real submission to the will of the Father; to make me reconciled, if it were his will, to whatever he had for us to pass through, to make me to know and do his will. How I was brought down and made to find peace in my soul from Christ in only desiring to be submissive to the Father's will; and as I look out now I feel a soberness, a solemn feeling to trust him all the way. How little we know whether we will ever see the end of the tumult, but I feel to leave it to the Father of all mercies, for all, all is known to him. He has promised as our day our strength shall be, and I know his promises are sure, and that he will fulfill them all. It is indeed seldom as we would have it, but it is all according to his most holy will, and that is ever best in all things. Last evening I was reading a letter in the SIGNS to Elder Ker from James W. Linn, and I could but feel he gave us the real truth of the matter, and I feel the Father was with him where he speaks of a time for all things. I could but feel the Lord had wonderfully blessed him in giving him such faith. How true, we can be reconciled to his will through Christ Jesus our Lord. I have no children to go to the war, but some dear friends, and dear one's boys, and I can but sorrow with them, but not as those who have no hope. I believe all things are by the Father ordered, planned, and that he knows the end from the beginning, and I desire it may be his will to give faith and trust to his children that he leads all the way. Can you not, dear ones, look back over your life and see it is so? Then may you

be given strength to trust him all the way. Little we know how soon our medium of correspondence might be destroyed, and should such a thing be how we would treasure the writings of the dear ones we now have. For a few weeks I have been a mystery to myself; I cannot seem to pray as I did for submission, for the Lord to keep us in these trying times, for the Lord to provide for us in accordance with his will, but a quietness, a solemnity, a trust that the world knows not of seems to have settled about me; yet I am continually asking that it may be his will to give me faith in him. How much I have enjoyed the SIGNS. I wish I might know more of its writers, yet I am wonderfully blessed in knowing a great number of them. I have been and am blessed in being able to meet with the dear ones nearly every Sunday for over forty years, and have listened to many great sermons, but I have not seemed to profit by them as I wish I could, but am all the time forgetting the good things I hear. Elder Vaughn gave us a good sermon this morning, one I should profit by, but as before, will stumble along in my own way so far as I can, I expect. The text was Titus ii. 11.

I must not weary you further, but will inclose some lines sent by sister Martha Howarth, but I think they were not composed by her. They have been and are much comfort to me.

With love to you all, truly,

MARY HILL TERRY.

My God, whose precious pity I may claim,
Calling thee Father, sweet, endearing name,
The suffering of this weak and weary frame,
All, all is known to thee.

From human eye 'tis better to conceal
Much that I suffer, much I hourly feel;
But O, the thought does tranquilize and heal:
All, all is known to thee.

Each secret conflict, indwelling sin,
Each sickening fear I ne'er the prize shall win,
Each pang from irritation, turmoil, din,
All, all is known to thee.

When in the morning unrefreshed I wake,
Or in the night but little sleep can take,
This brief appeal submissively I make:
All, all is known to thee.

Nay, all by thee is ordered, chosen, planned;
Each drop that fills my daily cup thy hand
Prescribes for ills, none else can understand.
All, all is known by thee.

And this continued feebleness, this state
Which seems to unnerve and incapacitate,
Will work the cure my hope and fears await,
That I can leave with thee.

Nor will the bitter draught distasteful prove
When I recall the Son of thy dear love.
The cup thou wouldst not for our sakes remove,
That cup he drank for me.

He drank it to the dregs; no drop remained
Of wrath for those whose cup of woe he drained;
Man ne'er can know what that sad cup contained.
All, all is known to thee.

And welcome precious can his Spirit make
The little drop of suffering for his sake.
Father, the cup I drink, the path I take,
All, all is known to thee.

MARTHA A. HOWARTH.

HELMIC, Texas, Feb. 11, 1918.

DEAR EDITORS:—You are strangers to me in the flesh, but I hope not spiritually. I have desired to write you, but inability to interest you as I wish has caused me to hesitate; however I shall make the attempt. I am nothing but just a babe, if one at all. Dear brethren, if I was ever delivered from my sins it was in the fall of 1900, and I thought when I was delivered that I would never sin any more. Everything that my eyes beheld was in praise to God. I went on for some time, thinking I would join the church, but there was always something in the way. The first thing I knew there was trouble among the Old Baptists, and I thought I would never go to them, but again my mind was changed and I got in trouble. At this time the limited Baptists had de-

clared nonfellowship for the Predestinarians, and I did not know which were the true Old Baptists. One night on going to bed, being burdened, I hope with prayer, I called upon the Lord to show me the true Old Baptists, and in the night I viewed the unlimited Baptists in a meeting, and I was with them in the pulpit contending for the doctrine, together with brother Sikes, of Texas, and brother J. R. Hardy, and many others. I went on until the second Saturday in August, 1909, when I joined the Primitive Baptist Church, and was baptized by Elder M. T. Pace, of Athens, Texas. The next time I was at meeting they called upon me to talk, and I told them I had no desire to talk in public, but told them a lie. I went home and determined that I would never go to meeting any more, and stayed away something over a year. During that time I suffered in many ways. I dreamed one night that stones were falling on my nephew and me, and they kept getting larger, and that I went in under a shed at my father's old place. One stone fell upon the building, smashing it to the ground, and I told my nephew to look out, and when I said that I thought I found myself in the pulpit of Corinth Church, preaching to my brethren, and could see the motions of my hands and the flash of my eyes. After that I lost my health and was miserable. I thought I had wandered so far from God that there was no redemption for me; I also lost what little I had of this world's goods. But I was made willing to go back to the church and tell them what great things the Lord had done for me, and how God saves poor sinners. Dear brethren, I believe we learn obedience by the things we suffer, and not on the grounds of free agency. Jesus was a son, yet learned obedience by the things he

suffered. The Bible says that every son God loves he chastens, and it also says that if we are without chastisement, whereof all are partakers, then are we bastards and not sons. I do not believe in a conditional time salvation, which places man on the ground of free agency, but I believe in time salvation, for I realize that there are many deliverances. I believe in a God that does all his pleasure; yes, he doeth his will in the army of heaven and in earth and among the inhabitants of the earth, and none can stay his hand, or say, What doest thou? Yes, he says, My counsel shall stand, and I will do all my pleasure. Then how can man or Satan destroy or affect the pleasure of God? Some think that they can change the mind of Jehovah by earnest pleading or demand, but he declares, I am the Lord, and change not, therefore ye sons of Jacob are not consumed. God never changes; he is the same yesterday, to-day and forever. Man by his creation is a creature of change; he cannot direct his own footsteps, he cannot be certain of his future, but must conform to a power higher than he. God, the Creator, knows the end from the beginning, and every event intervening between those extremes is alike known to him and under his providence. How wonderful is the will of God, how vast its extent, how immeasurable its power. How greatly the Lord humbled Job when he asked him, "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it. Then Job answered the Lord, and said, Behold, I am vile: what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further." How forcefully has that thought come into the experience of God's humble little ones. Once in his

strength he thought he could demand of God and he would answer him, but when he was made to feel the majesty of God and view his lofty habitation and his great mystery he became very humble, weak, wretched and undone, and could only make a plaintive cry for mercy; he felt so deeply enshrouded in sin that mercy he could not expect. He finds himself in Job's condition, and confesses, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." What deep anguish! What bitter repentance! The Lord lifted Job up, as the psalmist wrote in such soul-cheering language: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God."

Dear brethren, if you see fit to publish this, correct all mistakes; if not, cast it into the wastebasket, and all will be well with me. Remember me at the throne of grace when it is well with you.

A poor sinner saved by grace, if saved at all,

G. E. RUSHING.

DELHI, Okla., Nov. 26, 1917.

DEAR EDITORS:—By request of some of the readers of your valuable paper, I will write a few lines for publication, if agreeable to you. I was born in Laurel County, Kentucky, March 17th, 1850, of humble parents, whose only religion was the golden rule. My earliest ambition was to know the truth, and I began trying to read the Scriptures at about the age of eight years. I thought the whole matter lay in the Scriptures. At about the age of thirteen I got in trouble about my condition religiously. I could find

no comfort in the Scriptures; the more I read the worse I seemed to get. I went on in this condition for about three years. It seemed to me at times that there was hope for every one except me. My burden at times seemed more than I could bear. On the third Saturday evening in May, 1866, about sundown, I fell across my bed, asking God if it were his will to remove me from time to eternity. I felt I had no friend on earth or in heaven. When I came to myself, in about one hour, I found myself on my feet on the floor, my trouble was all gone, and I felt as light as a feather; everything around seemed to be light, although it was dark. I did not know what had happened. I desired to go through the experience again, but could not. It seemed I could see more light in the Scriptures and understand them better. I seldom conversed with any one who could understand them as I did. At about the age of twenty I heard a Baptist preacher in the stand relate his experience, which corresponded with what I had realized, and it gave me fellowship for him. He belonged to what was called the United Baptists. They advocated a doctrine I did not understand. There were a number of those preachers; I consulted many of them, but only found one other who seemed to understand as I did the doctrine of the Bible. After I was twenty-two years of age, and had a family, my wife and I joined with this preacher, and were baptized by him. I remained with them for about eleven years. The members, preachers and all went with the Missionaries against my protestations. About that time Elder B. E. Caudell located in my neighborhood, and preached what I understood the Scriptures to teach, and we fell in with him in the Red Bird Association, Laurel County, Kentucky. Everything was

brotherly with him until his death. I was not so popular with his successors; questions of doctrine arose, and it seemed the more we discussed the matter the further apart we got, as designing men got in among us, and the result was a nonfellowship resolution was passed in our association against what was called the absolute doctrine; no fellowship for the doctrine or those who advocated it, which were only a few of us. Now I wish to relate my views for your consideration, approval or disapproval. I believe that God is perfectly independent over all worlds, principalities and powers, and that he created the heavens and the earth, the sea and the things that therein are, whether they be thrones, dominions, principalities or powers. He is before all things, and by him all things consist. By him kings reign and princes decree justice. By him princes rule; yea, all judges of the earth. I believe God does his will in the army of heaven and among the inhabitants of earth, none staying his hand. If I were to quote a text in reference to God's sovereignty it would be, Get thee hence, Satan. It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Now let us see. We are commanded to fear not him who killeth the body, but rather fear him who hath power to cast both soul and body into hell. It seems the first thing God did for his people was to save them, and then call them, not according to their works, but according to his own purpose and grace, which were stored in Christ Jesus before the world began, and without the shedding of blood there is no remission; so it seems Christ stood as a lamb slain from the foundation of the world. In him was the salvation of his people, and when the time was fulfilled according to the prophet, God said by the mouth

of his prophet, Awake, O sword, against my shepherd, against the man that is my fellow; smite the shepherd, and the sheep shall be scattered, and I will turn my hand upon the little ones. Now it seems God had chosen one, Judas Iscariot, because he had a devil, or because he was a devil, to accomplish His purpose in the salvation of his people. One lets us know that the Jews and the Gentiles and the people of Israel gathered themselves together, crucified and slew the Lord of glory, and when they did it they did no more or less than God's hand and counsel before determined to be done. God gave Adam a law in the garden, knowing it would be violated, and I do not believe God's purpose was thwarted in the transgression. I believe this same devil is at the head of most all the orders, societies and institutions of learning, teaching the wisdom of the world, which is foolishness with God. God said to his disciples, Ye are the salt of the earth. They have a law written in their hearts, and that law, or unction, teaches them all things, and it is for them to obey the truth. I would say to the people of God, Be still, and know that God is God, doing his will in the army of heaven and among the inhabitants of earth. It is appointed unto man once to die, and after that the judgment. Dust thou art, and unto dust thou shalt return. Christ is our way, our truth, our life, righteousness, sanctification and redemption; he is our faith and resurrection, and without him we can do nothing. My brethren and sisters, by their fruits ye shall know them; try to remember the golden rule and obey it. Let God be true and every man a liar.

May the Lord bless truth and condemn error, and save us all, if agreeable to his will.

J. K. NICHOLSON.

“THE LORD IS MY SHEPHERD; I SHALL NOT WANT.”

How full of spiritual meaning are these words of David in the twenty-third Psalm, and if filled with the same heavenly wisdom that the psalmist was when he uttered the words, every child of God may consistently and joyfully adopt the language as their own, because the experience of David is a part of their own experience. His (David's) life was made up of great struggles and severe conflicts, but his victories and deliverances at the hand of the mighty God, even the Lord, were equally wonderful and soul-exalting. His persecutions at the wicked hands of Saul brought great distress and anguish of heart and soul. In the darkness and gloom of night he would cry out, “Will the Lord cast off for ever? and will he be favorable no more? * * * Doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?” In his heart communings his spirit made diligent search, and he was made to confess, “This is my infirmity.” To question the integrity and righteousness of the Lord is but the fruit of an untamed carnal or fleshly mind. How often are we, as was David, pursued and harassed by an unrelenting Saul (the flesh with its train of evil thoughts, cruel misgivings and uncharitable tendencies) until we are driven into the darkest avenues of wretchedness and despair. We are cut off from the well of Bethlehem, as was David when shut up in the cave of Adullam. The light has gone out, a somber mantle of darkness stretches across our pathway, the storm rages in its fury, the billows come nigh over our heads. All our efforts to restore the light, calm the storm and suppress the billows are in vain; we are helpless and without strength. In this sad plight

well do we remember the years of the right hand of the Most High. We cannot forget, even amidst the gloom of this chaotic state, the Lord's wonders of old, when he so graciously delivered us and filled heart and soul with joy unspeakable; when as captives we were triumphantly delivered from bondage into the glorious light and liberty of the children of God. When the Master's gently spoken “Peace, be still,” to the troubled waters of the sea of Galilee, even the winds and waves obeyed his voice. The world, the flesh and the devil all have been vanquished by his mighty power—not a single foe left to rise up in judgment against his people. While he may forsake them for a small moment, yet with great mercies will he gather them. They are now ready to meditate on his matchless work and talk of the excellency of his kingdom. Thus delivered and searched out by the good Shepherd in the day he is among his sheep that are scattered, and brought into the heavenly fold, they can say, each one personally for himself or herself, “The Lord is my shepherd.” The green pastures of grace and love are theirs; he maketh them to lie down therein. What a restful haven! Are they thirsty for the living waters? Blessed are they that hunger and thirst after righteousness: for they shall be filled. Is there lack of courage or strength, he will lead them beside the still waters. Their triumph is complete through Christ, the anointed of God. Now in these moments of rapture and delight the valley of the shadow of death is shorn of all its terrors. Even in the midst thereof they fear no evil, for the King of glory shields them on every side. On the rod and staff of his faithfulness and strength they confidently lean, and none dare make them afraid. “Surely

goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

Dear brethren editors, if after you have read the above thoughts, written at various intervals, you see anything that might interest the household of faith, you are at liberty to publish them in the SIGNS. It has been many months since my environments have been such that I could persuade myself to attempt to write for publication. Then, too, the good old dependable SIGNS, which I have read for sixty odd years, has been supplied with communications and editorials far better than anything my pen, which never was that of a ready writer, could furnish; but such as I have I submit to you, fully knowing that you will make the proper disposition of it.

Your brother and companion in tribulation,
J. G. SAWIN.

MATTOON, Illinois.

PICKERING, Mo., Dec. 12, 1917.

DEAR EDITORS:—Please stop the paper, as wife and I are both old, nearly eighty-five. We love the SIGNS; we read it when we were in distress of mind on account of sin. The experiences of God's dear children were very precious to us then, sixty-four years ago, and are just as precious now. In our farewell to the paper we wish to say to Elder Durand that our fellowship or love for him is just as strong as when we heard him declare God's eternal truth in Ohio from the text in Deut. xxxii. 1-3; and sister Florence Pultz, of Wheeling, W. Va., who at one time had her membership in the same church with us, if yet living will remember the precious meetings. O God, how sad to say farewell to the thousands of God's dear children with whom we have met in bygone years. We are in the darkest days this world has ever

witnessed. Our blessed Redeemer said, When ye shall see the abomination of desolation, stand in the holy place. (See Matt. xxiv. 15; Daniel ix. 27; xi. 31.) Do we not see it? Again, he says in Daniel xi. 36, That that is determined shall be done. Beloved in the Lord, as the shadows of death gather about us we take courage in the exceeding great and precious promises of God, that Michael the great prince shall stand up for his people, and they shall be delivered, every one whose name is written in the book of life. Then let us look away beyond the gloom of death to that celestial city whose maker and builder is God. May kind heaven bless us all.

C. J. CARMICHAEL.

WITTER, Ark., March 21, 1917.

DEAR BRETHREN:—Inclosed find draft for five dollars. This is not to be credited to my subscription to the SIGNS, but to help you with the publication in these times of increased cost of everything. Kindly accept this as a very small token of my appreciation of the help you have been to me with my Dropsy Remedy. I will try to make it more in the future.

Yours in hope,

C. W. ANDERSON.

BOOK OF EDITORIALS.

WE have on hand a number of copies of the Second Volume of Editorials. This book is made up of editorials written by the late Elder Gilbert Beebe, and published in the SIGNS OF THE TIMES from March, 1842, to March, 1847, and contains 768 pages, neatly bound in cloth.

This work originally sold at two dollars per copy, but as a few of the pages are stained by water we will, as long as the supply lasts, sell them at the extremely low price of seventy-five cents per copy. Postage paid by us. All who wish this book should procure it now, as we will have no more after these are sold.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1918.

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.

PSALMS CXXXVIII. I.

"BEFORE the gods will I sing praise unto thee."

To be able to sing the praises of God in the presence of idols and their worshippers requires great stability. We doubt if any one can have this stability unless kept by the power of a God-given faith. True religion is a matter of the heart, the result of the operation of the Spirit of God. One who is actuated by the spirit of true religion will not cry nor lift up his voice in the street. Piety is not a matter for parade and display, and true sobriety shuns bombast and ostentation. Jesus himself, who was the very embodiment of religion in very truth, was meek and lowly in heart, a frequenter of the byways and solitary places, loving the calm peace of the country rather than the tumult of the crowded market-place. Jesus forbade his followers to use their faith as a cloak, telling them not to give their alms to be seen of men, not to stand on the street corners and make long prayers to be seen of men, not to use vain repetitions as did the heathen. In other words, all outward display of their religion to attract the attention of men was forbidden unto the followers of Jesus. This does not mean that the outward life of the believer will not reflect his inward

faith, but it does mean that an outward profession of piety without the grace of that piety in the soul is a mere sham, and it further means that wherever the true faith of Jesus is in the heart it will surely lead its subject to careful living and prayerful walking while making that one dread the publication of his faith through open display and public parade. However, there were times when even Jesus came out openly and boldly and declared the truth that was in him, without the fear or favor of men; and there are times when the followers of Jesus cannot restrain themselves, but when they are constrained to come out fearlessly and proclaim the faith that is in them. These occasions are generally those upon which error and false doctrine assert themselves, times when the saints are persecuted for righteousness' sake. We are reminded of the experience of Daniel in this particular. His case well shows how the child of God is made to proclaim the praise of the true God in the presence of the gods of this world, which are false. After Belshazzar, king of Babylon, was slain, his kingdom was taken over by Darius the Mede. Daniel, the prophet of God and Hebrew captive, found favor in the eyes of Darius, so that Darius made him first president in the realm. This position necessitated all princes rendering their accountings to Daniel. Somehow the king Darius had seen that there was an excellent spirit in this man Daniel, and for that reason he sought to place him in authority over the whole realm. This was very galling to those men who had to recognize Daniel as being above them, and who had to render their accountings unto him. The prosperity of the Hebrew captive aroused the malice and envy of his enemies, so that they planned together to seek an occasion

against him, whereby they might accuse him to the king. Now, these men, even though at enmity against Daniel, recognized Daniel's uprightness, for in planning against him they said, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." What a wonderful tribute even these hateful men were forced to pay to Daniel's integrity. Daniel's religion was all that these men could find against him, and they resolved to strike at that. These plotters appeared before Darius and begged him to sign a decree which should compel all within the kingdom to ask no petition of any god or of any person except of King Darius, for thirty days. These schemers knew very well that Daniel would never obey such a decree, that he would positively worship none but his God nor seek a petition of any other. Darius himself, however, was entirely unsuspecting of the designs these plotters had in mind against Daniel, therefore he signed the decree which compelled everybody to pray to none but Darius for the space of thirty days. Once signed, this decree could not be revoked, since the laws of the Medes and Persians were irrevocable. Having obtained the king's signature to the new law, they took care to see that Daniel found out about it. Now when Daniel knew that the writing was signed, he went into his house, and his windows were opened toward Jerusalem. Here, with his windows thus open toward the holy temple, Daniel knelt in plain sight of all the people and prayed three times a day to his God. This was a plain declaration from Daniel that he refused to worship any other than the true and living God of Israel. Here was an occasion when a follower of Jesus made an open and public display of his faith, and such

was the time and place that nothing short of a bold stand for what he believed would satisfy his own conscience. Here, in the presence of false gods whom his enemies wished to compel him to petition, he calmly and quietly knelt in prayer to his own God. The words of David, "Before the gods will I sing praise unto thee," caused us to think of Daniel's experience and the trial of his faith. There is a time to keep silent, and there is a time to speak out boldly the faith that is in us, not for the sake of display, nor to win human applause, but to let people know where we stand. The time to speak plainly and boldly is when we are assailed by false doctrine, and when men would coerce us in the matter of what we shall and shall not worship. Jesus always had his face set as a flint against all error and every evil way. He shunned not to speak the plain and simple truth, regardless of what bodily harm or temporal inconvenience might ensue therefrom. We feel that it is the Spirit of Jesus speaking through David in the writing of the one hundred and thirty-eighth Psalm, and that, therefore, it is the testimony of the life and experience of the Son of God. Before the Jews and the Romans, in the presence of all sects of the former and before all parties of the latter, Jesus declared the truth of God. They said his sayings were "hard," but they could do nothing against him until his hour came for them to slay him. Even in death he waited upon his God, and petitioned not the shrine of idolaters. With his whole heart and mind and strength he cleaved unto his God. But though he told them the truth plainly, he was not angry with them, and prayed to his Father to forgive them, for they knew not what they did. This life of Jesus manifested in his people is what will compel them to stick

to the truth and refrain from idols. Ability to withstand error and false teaching is derived from faith. None of us can keep alive our own soul, but we hope to be kept by the power of God through faith unto salvation, ready to be revealed in the last time. The reason that so many of the early christians perished because of the faith that was in them, and suffered, too, in many violent and hideous ways, was not because they were any more courageous or heroic than God's people in any other age and time, but for the reason that they were kept constant to their God by a higher power than themselves, and could not, therefore, recant the faith that was in them. And, further, we are convinced that if there ever comes a time again in the history of the world when God's people shall have to die for their faith, the same power that kept them true to their God in days of old will keep them just as truly in days to come. Faith is never wasted, but is measured out to the saints according to their needs; just enough, no more, no less. The coward flesh would shrink from pain and persecution, but faith will not let the cowardly flesh sway the true believer in times when he is on trial for his faith. This is our confidence in God, and we cannot believe our confidence is misplaced. To trust in God is not to make haste, that is, not to be confused or put to utter rout. The army of the Lord shall never go down to final defeat, however sharp the conflict may wage before the heights of glory are attained.

L.

MARRIAGES.

By Elder George Ruston, at his home, Kelly Corners, N. Y., March 27th, 1918, David F. Sanford, of Margaretville, N. Y., and Mary E. Ostenhondt, of Fleischmanns, N. Y.

OBITUARY NOTICES.

Mrs. Jane Galbraith, of the township of Ekfrid, Ontario, Canada, died at the home of her daughter March 16th, 1918, in the 86th year of her age. Sister Galbraith united with the Covenanted Baptist Church of Canada in May, 1877, and was baptized by the late Elder William Pollard. She was married to Neil Galbraith in the year 1860, and to that union were born seven children, three sons and four daughters, of whom six are still living. Her husband died May 24th, 1875. Sister Galbraith was born in the same township in which she died. She was a kind and devoted mother and a good and kind neighbor, always ready to lend a helping hand in times of need. Since the writer came to Canada, four years ago, sister Galbraith had not been able to attend meeting, not being a strong person, and with the infirmities of old age, she had been able to go out but very little. Three years ago she had a fall, from which she never fully recovered. She was bright and cheerful during her last sickness, and passed from the shores of time in full assurance of faith in her blessed Lord.

The funeral was held from the home of her daughter, where she died. The large concourse of people that gathered to pay their respect to this aged and highly esteemed mother and neighbor showed how dearly she was beloved by all who knew her. Her body was laid to rest in the Appin Cemetery to await the second coming of her blessed Lord, who will change her vile body and fashion it like unto his own glorious body.

May the Lord of all comfort and grace sustain the mourning ones.
J. B. SLAUSON.

Miss Prudence Chilcote, daughter of Enoch and Prudence Chilcote, deceased, was born in Hares Valley, Huntingdon Co., Pa., April 21st, 1831, and died Feb. 7th, 1918, aged 86 years, 9 months and 16 days. She was baptized October 14th, 1877, by the late Elder Thomas Rose, in the fellowship of the Springfield Church, of which church she was a faithful and loved member, and from what I have known of her I think it probable that in all these intervening years she did not allow any worldly cares to keep her away from her much loved meetings with the church. The most of her early life was spent with her uncle and aunt, Mr. and Mrs. Solomon Mierley, in Trough Creek Valley, near Cassville, Pa., where she was well and favorably known. Theirs was a Baptist home; her uncle and aunt were members of the Huntingdon Old School Baptist Church, of that valley. The remaining years of her life were spent in and near Three Springs. My first recollection of her is when, with my father, I attended the association and some of the other meetings held with the Springfield Church. She and her sister Margaret lived together at that time, and it was evidently a comfort to both

to entertain the Baptists in their home. Later she and her brother Mordecai, and nephew, William Chilcote, had their home together. Always it has been a home where it was one of their greatest pleasures to entertain the Baptists, as was the home of their parents. Sister Prudence maintained it until the last, even when friends thought it too much, she having entertained during the association in October. We loved to meet in their home for worship, which was the custom in their declining years, to hold at least one service there during a meeting. The services held in their home during the association seemed a veritable feast to her, as so often they were. The last meeting there for her was when Elder J. M. Fenton preached in their home the evening of the third Sunday in November. How we shall miss her! Our lives become very closely entwined with those with whom we have met in loving fellowship for so many years. She will be much missed in the home; but for her the trials of life are over, and we have the assurance that she is in the enjoyment of perfect rest and endless bliss.

One who loved her.

LAURA GREENLAND.

James N. Rush was born March 16th, 1838, in the State of Virginia, and departed this life March 22nd, 1918, aged 80 years and 6 days. He was married to Lucy F. Clore August 12th, 1860, who preceded him in death Nov. 27th, 1912. To that union were born nine children, five sons and four daughters, two daughters having preceded him in death. He joined the Primitive Baptist Church in September, 1887, and was a faithful and consistent member of the church to the day of his death, telling his family that if an Old School Baptist minister could not be gotten to conduct his funeral not to have any service at all. He was ready and anxious to depart from this world and to be with Christ and his loved ones who had gone before. He was a good neighbor, a devoted companion and a kind and loving father. He is survived by five sons: William, Madison, George, Calvin and Elmer, of Ottumwa, Iowa, two daughters: Mrs. Lodema Nickles, of Kansas City, Mo., and Mrs. Emma Goodwin, of Ottumwa, Iowa, a brother, W. H. Rush, of Indiana, eleven grandchildren and two great-grandchildren.

Owing to a misunderstanding in the telegram, the minister did not arrive, so a short funeral service was conducted by a brother of the church at the home, 530 N. Hancock St., after which the body was laid to rest in the McCormick Cemetery to await the Master's call.

I had known brother Rush for a number of years. He was a strong believer in the doctrine of salvation by grace, and had no use for the doctrines of the world. May the Lord reconcile the family.

J. W. BRADLEY.

Melissa A. Griffin was born in the town of Hamden, N. Y., May 14th, 1842, and died at the home of her stepdaughter, sister Eliza Mann, Feb. 1st, 1918. She was the daughter of Lyman and Hannah Hulbert, and was married to George Griffin in May, 1873. To that marriage was born one son, Frederick, who died when fourteen years of age. Her husband died Dec. 24th, 1909. She is survived by four stepchildren: John W. and James A. Griffin, of Roxbury, N. Y., George A. Griffin, of Buckley, Wash., and sister Eliza Mann, of Turnwood, N. Y.; also by a sister in Spokane, Wash., and several nephews and nieces in Delaware County, N. Y. For the past four years she had lived with sister Mann. Last May she had a shock, which left her quite helpless. She received loving and patient attention from our dear sister, who found it a pleasure to minister to her needs, she in turn being very grateful for the care bestowed upon her. She joined the Methodists when quite young, but those who were in constant care of her loved her for the truth's sake. She had no confidence in herself, but confessed a hope of salvation through the mercy of God.

The funeral service was held at the home of sister Mann, the writer, at her request, speaking from a part of the fourteenth chapter of John. The remains were interred in the cemetery at Margaretville, N. Y.

GEO. RUSTON.

Mrs. Sarah Holston Laws died at the home of her nephew, Mr. Wm. K. Truitt, in Worcester County, Md., in the 75th year of her age. She was the widow of Mr. John W. Laws, of Parsonsburg, Wicomico County, who died several years ago. She was married to Mr. Laws in November, 1888. She leaves two stepchildren and several stepgrandchildren, but had no issue of her own. She was very much beloved by her husband's children and relatives, and highly respected by all who knew her, and gave evidence of a gracious work in her soul. She loved the Old Baptists and the doctrine they advocate, but never united with the church; a sense of unworthiness prevented her coming to the church, but her heart and home were open to them, and her hands never tired of ministering to their necessities.

The funeral was held at Forest Grove on the 9th, conducted by the writer, after which the mortal body was laid in the cemetery near by, by the side of her husband, until the trump of God shall call it forth unto immortality.

A. B. FRANCIS.

Mary Emma Simons, wife of Philip Simons and daughter of brother John W. and Mary Lee Brimer, was born May 20th, 1855, and passed from this world of sorrow and vale of tears Nov. 6th, 1917. She leaves her husband and one child to mourn her departure. She was a regular attendant of Baptist meetings at Wilmington, Del., her home having been

in that town for years. She gave marked attention to the preaching, and surely was a most faithful inquirer after the truth as it is in Jesus. On one occasion recently after the meeting she told the writer that one of the hymns he read: "A crumb of mercy, Lord, I crave," (884) seemed to have been written for her; she felt needy, and a desire for the Master's bread, even a crumb to drop from his table to feed her. She seemed to hunger and thirst for that bread and water of life which flows from the great Fountainhead, King Jesus of Nazareth.

Her remains were laid in the earth Nov. 9th, 1917, after a few words spoken by the writer.

JOHN G. EUBANKS.

Miss Lavina Roberson died March 2nd, 1918, aged 77 years. She was a daughter of one of the old pioneer families of this county. She is survived by a brother, Oliver, and a sister, Mrs. Mary Egbert, both of Burdett, N. Y. She was a lifelong member of the Old School Baptist Church, being baptized by Elder S. H. Durand, early in life, and was always present at the meetings of the church when able. She possessed charity for others. Although her hearing was poor, she could receive a sermon when delivered and could testify to the truth, and loved to read the Bible and the SIGNS OF THE TIMES. She cheerfully served as assistant church clerk when needed. We feel that we have lost a faithful member, but know she is at rest. My prayer is that we may be prepared to enter that eternal home of rest, as she has.

NORMAN BROWN.

BURDETT, N. Y.

ASSOCIATIONAL.

THE Ebenezer Old School Baptist Church, of New York city, deplors the necessity for withdrawing her invitation to the Warwick Association to hold its annual convention in this city next June. War conditions have developed difficulties so hard to overcome that it seems impossible to insure the satisfactory entertainment of visiting members and friends.

CYRUS RISLER, Jr., Church Clerk.

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

Elder C. W. Anderson, Ark., \$5.00; Decatur Mouser, Ohio, \$3.00; Mrs. Catherine Walker, Ont., \$3.00; Mrs. W. S. Johnson, N. Y., \$1.00; Mrs. M. B. Keogan, N. Y., \$1.00; Henry C. Merryman, Md., \$2.00; Attie Curtis, Maine, \$1.00; Lena Langford, Ariz., \$4.00; A Friend, W. Va., \$10.00.

MEETINGS.

THE Old School Baptist Church at Otego has appointed an all day meeting for Sunday, May 5th, beginning 10:30 a. m., sun time, 11:30 a. m., government time. Lunch will be served at the meeting-house. We hope to see a goodly number in attendance.

D. M. VAIL.

THE Old School Baptist Church at Ingleside, N. Y., has appointed a two days meeting, the Lord willing, for Saturday and Sunday, June 29th and 30th, 1918. Those coming from the east or west on the Rochester Branch of the Erie or D., L. & W. R. R., will be met at Atlanta station Friday, 28th, by writing to Mr. Harvey Graves, Nelson Nichols or Riley Prester, R. F. D. 7, Naples, N. Y. Those coming on the Lehigh Valley R. R. will be met at Naples, N. Y., by writing to Mr. Silas Drake, R. F. D. 27, Naples, N. Y. Place of meeting five miles from either station. All who come will be made welcome.

D. M. VAIL.

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IN

NEW YORK CITY.

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11:00 A. M.

2:00 P. M.

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WILMINGTON, DELAWARE

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J. G. EUBANKS, Pastor.

SALEM OLD SCHOOL BAPTIST CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P. A.

Meeting every Sunday 10:30 a. m

ALL WELCOME

THE Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every second, third and fourth Sunday at 11 o'clock a. m. in the meetinghouse on Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, 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.

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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(Judges v. II.)

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DEAR EDITORS:—Please allow me to say in your valuable paper that I have a few copies of Benedict's "FIFTY YEARS AMONG THE BAPTISTS," which I am offering at \$1.00 per copy, postage paid. Every one knows what this book is worth to the student of Baptist history. Send all orders to

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SYLVESTER HASSELL.

WILLIAMSTON, N. C.

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 (ESTABLISHED 1832.)

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AT TWO DOLLARS A YEAR.

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 MIDDLETOWN, ORANGE CO., NEW YORK,

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EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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SEMMA E. CORDER,
 PHILIPPI, W. Va. R. 1.

[This book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—Ed.]

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 86.

MIDDLETOWN, N. Y., MAY 1, 1918.

NO. 9.

CORRESPONDENCE.

SOME HARD SAYINGS.

MANY, very many things in the Scriptures will always be mysterious to the children of God while they remain in the flesh. We search and research the testimony of truth to gain light on many passages of Scripture, but often our labor is in vain, for after much meditation and comparing Scripture with Scripture we are no wiser than at the beginning. I suppose that my mind is exercised similarly, at times, to many of my brethren, wanting to know the exact meaning of certain passages of Scripture, and also fearful to settle down upon what seems to be the mind of the Holy Spirit that gave it to the holy men of old. I feel the important weight of advancing the exact meaning of some Scriptures, because of the lack of other Scriptures testifying exactly to the same point. Though it is a Bible truth that, “In the mouth of two or three witnesses shall every word be established,” yet, it seems also true that some Bible sayings standing alone are just as true as if two or three or more sayings declare the same things.

I want to speak of the third verse of

the ninetieth Psalm, which reads: “Thou turnest man to destruction; and sayest, Return, ye children of men.” This being a prayer of Moses, the man of God, we readily see to whom he is speaking—God, the upholder of all things. I have heard very little from any Bible reader in regard to the meaning of the Scripture quoted. It seems to me this verse is a paradox, that is, if I understand the literal meaning of each part of the sentence. We know from many testimonies of holy men that it is a well established fact that God did turn man to destruction. Moses has here put that fact before the throne of grace, set it in opposition to the command of God, who sayest, “Return, ye children of men.” In my understanding of this verse, literally, there is a flat contradiction: man consigned to destruction, commanded to deliver himself from the mighty edict of the Almighty. It is a settled fact that man is turned to destruction—death sentence passed upon him. After the great decree has gone forth, “Dust thou art, and unto dust shalt thou return,” man is commanded by the great Judge that issued the decree of death, to return—an impossibility. “He that sitteth in the heavens shall laugh;

the Lord shall have them in derision."—Psalms ii. 4. We may ask, If God puts up a barrier impossible for man to pass over, why then does he call on man to return from destruction? This is a hard saying, "who can hear it?" There are many religionists if confronted with such testimonies as the above, divert the Scriptures from their true meaning, attempting to make apologies for what God does, as though God cannot have his own way when he wills to do some things. There are many people who claim to believe in Christ, yet they will not concede that God has any rights above the laws he gave to the children of men. Granting, as in their talk, that God has all power in heaven and on earth, yet he is somewhat like men, limited and controlled by the laws that he made for man. We now tread on holy ground. What man is there in all the earth to bring accusations against the mighty God of Jacob? If men do with their children as God did with his only Son they would be vile murderers. "Him, being delivered by the determinate counsel and foreknowledge of God," is also a hard saying. "And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!" "For of a truth, against thy holy child Jesus, * * * for to do whatsoever thy hand and thy counsel determined before to be done." Another hard saying; not good for tender feet. If men, or a nation, do as the children of Israel did at the command of God, in driving people out of their homes, killing all, men and women, young and old, destroying all that breathe, without the authority of God, it would be the greatest sin for them next to idolatry. Man being under law to his Creator, forbidden to kill, he thinks that the Lawgiver ought to be controlled by the same law.

He does not consider the right, privilege and power of the great King, nor the absolute freedom of his will above all things earthly and heavenly. A safe and a sure position to take is to know that whatever God does is right, because it is God who does it. Whenever a poor sinner is made to know and feel that God is supreme, above himself, and all worlds, and all things, that sinner is not far from the kingdom of God. Poor finite man in his worldly wisdom wants to judge the Lord God of Jacob, who is infinite. It is also a hard saying recorded about the enemies of Israel in Joshua's day, when he warred with them; for the Lord made it possible that the war should continue, that the seven nations that were in Israel's way might be destroyed, as in the cities of Jericho and Ai, where they killed men and women, utterly destroying all the inhabitants. Let me pause here, a few words to the wise: Is it not a remarkable and a blessed fact that in the fall and the destruction of Jericho, a harlot's life and that of all her kindred were saved? Ask me why the Lord would spare a lewd woman, perhaps viler than the average person in her doomed city, my answer is, like that of Jesus, Even so, Father, for so it seemed good in thy sight. Another good reason, she, the harlot, was an ancestor of our dear Savior, the Lord Jesus Christ; and two other reasons, one was that she kept and entertained the spies that Joshua sent, letting them down over the wall with a scarlet line to safety. The other reason for her safe escape from destruction, and a most important one, is that she had faith, the faith of God's elect. I ask, Is it a hard saying to remember Rahab, the harlot, one whom the Lord loved with an everlasting love, suffered her to go astray, but gathered her in through faith? I cannot speak to-day

of all the hard sayings mentioned in the Scriptures, they are many, but will give one more. To get to the bottom, the real cause, of the war that Joshua had with the enemies of Israel, in the land of Goshen, in the valley and in the plain, and in the valley of Lebanon unto Mount Hermon, hear what the Holy Ghost said: "For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favor, but that he might destroy them, as the Lord commanded Moses."—Joshua xi. 20. Do we believe in God? If so, can we believe his testimonies? Are they true? Did God harden the hearts of the enemies of Israel to cause them to fight that they might be destroyed, as the above Scripture says? Child of God, do you believe in God? Can you take these hard sayings home to your hearts as sweet morsels of honey in the honeycomb? Jesus said, Let not your heart be troubled: ye believe in God, believe also in me. Dear brethren, it is the power of God in us that makes us believe in his holy name, and that makes us receive his hard sayings. All to the praise of God,

In hope of immortality,

J. F. BEEMAN.

CLAREMORE, Okla., Feb. 22, 1918.

CLAREMORE, Okla., Jan. 25, 1918.

DEAR BRETHREN:—Showing friendship to a neighbor, a very old lady who had died, I dropped into a modern church-house, in this town, to attend her funeral service. Old School Baptists never expect to get comfort in hearing Baal's prophets eulogizing the power of man and painting the disappointments of God, but it seems that these false teachers get in our way, and we through fleshly court-

esy are made to hear the name of our Lord and Master dishonored. Upon this occasion I was greatly impressed with the important truth that man is frail and mortal, standing out boldly against the doctrines of the so-called gospel minister, who uttered the following words of blasphemy: "God is infinite, man is infinite. Man has the privilege and the power of revealing God to others." Everything he said was in conformity to the above. He prated much upon the theory, so near the heart of every Arminian: that the soul of man is immortal, and that it is unlimited in thought and action. I do not think he said one word about the frailty and mortality of man. The lie of Satan against God in the beginning does not get any smaller by the passing of years, but it is enlarged upon by those who hate the truth of God and love a lie. His words could not in anywise indorse the words of the psalmist, but to the very reverse: "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."—Psalms xxxix. 4. Instead of manifesting a holy desire to know his end, and confessing his weakness, as the above Scripture teaches, he exalted himself above God, declaring that he was infinite, like God, and that man had no real end. All religious denominations are alike, except the old order of Baptists. If there be such a thing possible that the old-fashioned Baptists should lose their identity, where will the children of God appear to show the true doctrine of God their Savior? Certainly not as members of any of the present so-called christian churches. I think the fire of hell in the midst too hot for the "little ones" of Jesus. I wonder, and wonder, how long the Lord will suffer the devil and his followers to tempt and distress the "little

ones" who trust in the Lord Jehovah for everything that they are, and for everything that they expect to be; but in the idolatry spoken of here, God is finally praised, he overruling all manner of wickedness for the good of his chosen people, and for his own glory. It seems from Scripture testimony that idolatry is the greatest sin charged against the family of man. Carnal Israelites were idolaters; spiritual Israelites are not idolaters, from the fact that they are made spiritual by God himself, being quickened by the Spirit of life to the knowledge of the holy, spiritual command, that forever bars the will of men from worshipping God; it reads, "Thou shalt have no other gods before me."—Exodus xx. 3. Without the Spirit of Christ none can keep this first and great command, and in doing this they are worshipping God in spirit and in truth, and they are not idolaters. The Lord says that his chosen will not lie; this must be in their spiritual relation with the Lord their Savior, and not in their earthly character, for they, as the children of men, do lie, but I am persuaded that they repent of their lies daily, and are made to say, O wretched man that I am. Yet, in their inmost souls they do not deny the supreme authority of the Lord, their King, and do not lie to God in prayer. They admit that there is only one way to save vile wretches, and that is by grace.

In hope of immortality,

J. F. BEEMAN.

NEW YORK, N. Y., March 17, 1918.

DEAR BRETHREN EDITORS:—In sending in my renewal for the SIGNS I would like to offer a few thoughts concerning the doctrine for which it contends. I am glad that it does not contend for "the doctrines of men," but that it is a strong

advocate of "the doctrine of God our Savior." My mind seems somewhat exercised along this line by the reading of the first chapter of Paul's letter to the Galatians, where he points out so clearly that "the gospel of Christ" is one, in the singular. He says, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Truth and error have been the two contending forces since the fall of Adam, and there have been many false christs and false prophets in every age, even as there are in our land to-day, and the Galatian brethren were not immune from these little foxes which spoil the tender vines; but Paul was not ashamed to declare the whole counsel of God and to "shew my people their transgression, and the house of Jacob their sins." He not only declares the gospel to be one, but is emphatic in saying that it is received by the revelation of Jesus Christ: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Neither was his apostleship according to the choosing of man: "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)" he had chosen an opposite course. He had been exceedingly zealous of the traditions of his fathers in the Jews' religion and profit-

ed in it above many of his equals, and beyond measure had persecuted the church of God. "But," as he says, "when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus." Is it possible that the theologians of to-day can read this chapter, understand the English language, believe this to be the inspired word of God, and reconcile it with all of their machinations in manufacturing men to order to go up and down throughout the breadth and length of our land, and the lands beyond the seas, to preach the gospel of Jesus Christ, the power of God and the wisdom of God? Paul did not even confer with Peter for three years, and of the other apostles saw only James. It was not necessary for him to be taught of man how to preach, neither did he seek to please men. "For if I yet pleased men, I should not be the servant of Christ." The gospel which he preached was as a fire shut up in his bones, burning its way to the surface, and woe be unto him if he preached not the gospel. It was the power of God in him, moving him to preach among the Gentiles the unsearchable riches of Christ; "and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." "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 wisdom of the world knows not God, neither can the world by its wisdom search out God, for the wisdom of this world is foolishness with God. But we thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. "Even so, Father, for so it seemed good in thy sight." "Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law."—Rom. iii. 27, 28. Brethren, unless these things be true there is no hope for a poor sinner; but these things are true, therefore I say, rejoice. God's doctrine, (in the singular) does drop as the rain, his speech distils as the dew, as the small rain upon the tender herb, and as the showers upon the grass. "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, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Then is not this a glorious doctrine, wonderful news from a far country and glad tidings of great joy to the Lord's poor and afflicted people? Therefore, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

Your brother in hope of eternal life,

R. LESTER DODSON.

SOUTHAMPTON, Pa., Feb. 19, 1918.

DEAR BROTHER LEFFERTS:—As I read the inclosed letter from sister McKinney to a dear spiritual sister, she said I ought to send it to you to dispose of as you thought best, as it would be a comfort to many of our dear household who read our messenger of truth. How often when we see our thoughts expressed by some one far away it brings that one so closely into our hearts that we can hardly believe that we have never met face to face. The SIGNS is a great blessing to many who are not able to meet in the assembly of the saints, yet in spirit they flow together, rejoicing in the Lord.

Unworthily your sister,

BESSIE DURAND.

OTTAWA, Kans., Nov. 9, 1917.

DEAR SISTER BESSIE:—Wednesday morning while I was out among my chickens I was talking to Elder Durand of what I hope has been the Spirit's work within. The postman came, and I went out for the mail and found your letter. I said, Bless her dear heart, how good of her to answer my request so soon. Elder Durand is especially dear to me, because his writings confirm so much, or all, I may say, of what has been revealed to me, though previously they had been obscure; I could not fathom them, try as I would, but now they are meat and drink. I gathered up my back numbers of the SIGNS, and when I would see his name I could feel my heart thrill with love. That lasted for quite awhile, then I began to see other good letters while searching for his, and I would stop and read and rejoice. I wondered that I could be interested in any other's writings, when the words came: Lest you worship the creature more than the Creator. That

was in 1909, but it is as dear to my heart to-day as it was that moment. I love the brethren, but O, let me worship God alone and serve him only. I was reading this morning in Elder Bartley's book, "Priesthood of the Son of God." How plainly he shows the difference between the two covenants: Moses, the servant of God, the mediator of the old, and Jesus, the Son of God, the mediator of the new. Moses was the mediator of the law, which ministered justice, and therefore condemnation unto death, but Jesus is the mediator of the gospel, which ministers mercy and grace, therefore justification unto life. As many as are under the works of the law are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. While reading the above these thoughts came: Jesus, being the Son, was heir of all things. He told them the servant was not greater than his master. So then the law is not greater than the gospel. How sweet it is to trust in his finished salvation and to hope for mercy through the shedding of his precious blood. May he work in us all to will and to do of his good pleasure. He has led me through deep waters, and I feel a sweet hope this morning that he is my Shepherd and that I do know his voice. I surely do long to follow him, and I trust he will yet lead me where he feeds his flock, and that I may go in and out and find pasture. Early this morning I was feeling very sad, when the words came softly into my mind, He was tried and tempted, too. They were very sweet and comforting to me. For by one offering he hath perfected forever them that are sanctified. This is the covenant that I will make with them after those days, saith the

Lord; I will put my laws in their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more. Now where remission of these is there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh, and having a high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, for he is faithful that promised; and let us consider one another [to provoke] unto love and good works. In these times we find plenty preaching the law, but few preaching the gospel in its purity. Any poor little work we might do is only a reasonable service for what the dear Savior has done for all those who fervently love and trust in his name. Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. Now, dear sister, what is the fruit? Is it not praising God, from whom all blessings flow, giving all honor, power and glory unto his name, who alone is worthy to be praised? The German ruler says, "Forward with God." While pondering it in perplexity the thought came: Wait upon God; wait patiently upon him who is able to subdue all things. All nations are as a drop in a bucket to him. This thought was presented to my mind a few days ago: Jesus is King over spiritual

Israel, and he rules in their hearts by love and fear. We long to obey him in all things, and are always grieving because we are so prone to go astray. God as creator rules and controls all his creatures. Jesus said, "My kingdom is not of this world," so you see it must be a spiritual kingdom. It seems to me that Jesus reigns only in the hearts of his children. The worldly wise cast him out, they do not want this man to reign over them; but they are willing to be called by his name, to take away their reproach among men. Dear sister, this is the way I have been led alone in the wilderness; I have had no man to teach me. If I am wrong I want you or Elder Durand to write me and faithfully point out my errors. The Lord has been good to me, and the remnant of my days I would spend in his praise. Sometimes I hear or read that he is not all-powerful, that he is only a kind of go-between; then I am in distress until I am again confirmed that he is God and changes not, therefore the sons of Jacob are not consumed. He is God, and beside him there is no Savior. He works, and none can hinder. For of him, and to him, and through him, are all things, to whom be glory forever.

I am so nervous I cannot write plainly; I am afraid you will have trouble to read my letter. Elder Durand mentioned in a letter published in the SIGNS that his daughter Mildred went with him to his appointments. I almost, if not quite, envied her her privilege. Dear sister, I hope to see you some day face to face, God willing. Write when you feel that you can.

With a heart full of love for you all, I am, I hope, your sister,

ANNA MCKINNEY.

KENDALL, Wash., Feb. 25, 1918.

DEAR EDITORS:—I will attempt once more to write a few of my thoughts and meditations to my dear kindred in Christ, our precious Savior. But what shall I write? I feel like an old Elder once said as he arose in the pulpit to preach, with tears streaming down his cheeks: I feel like one who has been bidden to go and feed the little lambs, and I have nothing to offer them but an empty sack; but if the dear Lord will give me the same kind of food to place before my brethren and sisters, who are so dear to me, as he gave that servant at that time, there will be some one fed, but all praise and honor belong to him who rules all things after the counsel of his own will, for I know that I am nothing, and less than nothing, but a suppliant at the throne of mercy, where I go every day and nearly every hour to beg for a continuance of his love and mercy to me, a sinner, which is all the reason I can give for asking, and, like Peter, I have nowhere else to go for help.

“Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” These are the words of our Savior, as recorded in Luke xxi. 36, where Jesus was instructing the disciples in regard to the throwing down of the temple, or, as it appears to me, the old Jewish law with its rites and ceremonies, which was built upon such a foundation as man furnishes: wood, hay, stubble, &c. This was the time when the law was in force, and Christ knew that the time was near at hand when the prophecy was going to be fulfilled which is recorded in Jer. xxxi. 31: “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.” The latter half of the

thirty-third and the thirty-fourth verses read: “I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more [as they had been, and as some are trying to to-day] every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.” Then goes on to establish the fact beyond all controversy by declaring: “Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name.” The rest of the chapter goes on to confirm this fact. Christ had just told his disciples, when some spoke of the temple, how it was adorned with goodly stones and gifts: Behold, the days will come, in the which there shall not be left one stone upon another that shall not be thrown down. They asked him when these things should be, and the signs of his coming. His first warning was, Take heed that ye be not deceived; for many shall come in my name, saying, I am Christ; and the time draweth near. Then he goes on and enumerates the different calamities which shall befall the people; but, he says, before all these they shall lay their hands on you and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake; and it shall turn to you for a testimony. Did not Saul lay hands upon the saints, bringing them before kings and rulers, there to be punished? Some were put to death, like Stephen, and it was all for his dear

name's sake. Has it not turned to his disciples for a witness, even down to the present time? Is it not a witness to his saving grace and mercy to poor, lost, hell-deserving sinners, who never did anything more deserving than Paul was doing to commend them when he was going to Damascus with letters of authority to bind all that called on the name of the Lord to bring them to Jerusalem to be judged of the rulers and punished? Was Paul seeking salvation? I have had Arminians tell me that Paul was under conviction all this time. Paul did not say so, but deplored his sinful condition; yes, the chief, and yet he said he was an ensample, and as such I believe him to be without strength, yet in due time Christ died for the ungodly. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Yes, the redemption price was soon to be paid for our sins, the Just for the unjust. He was to be offered for our offenses and raised for our justification, when the disciples should see him coming in a cloud with power and great glory, and he abode with them many days, teaching them and showing them wonderful mysteries. "Verily I say unto you, This generation shall not pass away till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away." Now we see the old heaven, or Jewish law, wherein they rested, pass away, and a new heaven, or the new covenant, wherein all of God's children find sweet rest from all their labors, appear; and this new covenant is only with the bride, the Lamb's wife, who is so beautifully pictured in the second verse of this twenty-first chapter of Luke: "And he saw also a certain poor widow casting in thither two mites," which was all the living that

she had, trusting all in Jesus, keeping back none of the price.

I have written as my mind has been led, whether it is the way of truth or error. One thing I do know; it has been in fear and trembling, with prayer for guidance in the way of truth. The verse which I thought I could see so much in at first seemed to close up and fade away, but there is a lesson in it that is sweet to me and to every child of God, and that is to pray alway, that we may be counted worthy to escape such calamities and to stand before the Son of man; for if we are worthy it is because we are of that number for whom Christ died, who love him and wait for his appearing, for we have been made worthy by his suffering.

I must tell you of the great comfort I get from reading the dear SIGNS OF THE TIMES. The editorials and letters are in sweet accord with the way in which I have been taught, and I hope I have been taught of the Lord, though I am much of the time cast down, and go mourning over my sins, with now and then a season of rejoicing; then December is pleasant as May.

I have changed my residence from Bellingham, Wash., to Kendall, Wash., where I wish my correspondents to address me.

From one of the least of all,

DAVIS BURCH.

VIDALIA, Ga., March 28, 1918.

DEAR BROTHER KER:—I want to express to you my gratitude for your kindness in sending me the SIGNS. I see much in it that I love and appreciate, and feel that I have experienced the same in my poor heart. The Lord has most wonderfully blessed you and Elder Lefferts to expound unto the Lord's people many blessed truths contained in the Scriptures and our experience. I love an humble,

godly ministry, who feel in their souls that their sufficiency is of God. I feel sure that the great body of our people love the glorious doctrine of grace, and are agreed on the grand cardinal principles. There are some points that we might express differently, but we should have great forbearance and be tender with one another. No one is perfect, and all any of us know aright is by revelation. I enjoyed Elders Ford, McConnell, yours and Elder Lefferts' articles as good and timely. We have often said the Primitive or Old School Baptists are the only people on earth who love the doctrine of grace, and we should be loving, tender and forbearing, and not make a brother an offender for a word. We should avoid hobby-riding and stressing things which confuse or alienate. We feel sure that the great body of our people are agreed in the main, if they could meet together in love. We see now in part and understand in part. Many times we fear that we know nothing of a spiritual nature. Over forty years ago it was my happy privilege to get hold of the writings of dear Elder G. Beebe. I read them with joy, and thanked God for the man. I feel sure that the Lord raised him up as a valiant soldier to stand as a bulwark against Fullerism. I was reared a stranger to the doctrine of grace, and when the dear Lord revealed himself to me and I found the dear Old Baptists they preached the doctrine I loved and felt in my heart to be the truth. I do not doubt the Old School Baptists being the church of God, but often doubt myself. I loved the writings of Elders Wm. L. Beebe, Chick, Rittenhouse, Purington, Grafton and many others who have gone to their eternal home. It was my privilege to meet those dear men of God, and to know them was to love them. Elder

Wm. L. Beebe was so kind, tender and fatherly in his manner; he was truly a nursing father to the little lambs. I shall never forget him while memory lasts. I shall never forget the pleasant conversation in Elder Purington's home. He set forth to me the wonderful effects of grace in regeneration, in making vile rebels love and serve God and to hunger and thirst after righteousness. Dear Elder Chick was so good, humble, tender and Christlike. It has been my pleasure to hear Elder Durand preach a number of times, and much to my comfort. His preaching was filled with the heartfelt assurances of the work of grace in the soul. The dear old man is now nearing the end, and will soon lay his armor by and go home and be at rest. I feel sad to think that soon Elders Gold, Lester, Hassell and many other great and noble men will fall asleep in the loving arms of Jesus. It will be sad to give them up, and I am so weak in the faith at times as to ask myself, What will become of the dear Old School Baptists when all of these great and noble men shall have fallen asleep in Jesus? The same God that gave those men to the church can raise up others who will love and contend for the same blessed truths that our fathers did. Our hope is in the Lord and his rich grace for the perpetuity of the church and the salvation of their children. Old Baptists do not need Sunday-schools to save our children, theological schools to make preachers, nor boards to send them. 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. The Lord is the preacher maker, and he calls, qualifies and sends whom he will. They will never preach the gospel nor be a comfort to the Lord's people unless he sends them. The Lord

does not need our help. Whenever the church makes a preacher he will prove a curse instead of a blessing. They are restless, and get tired of the good old faith and practice of our people. We here indorse the Black Rock address of 1832, and have it printed in the Minutes of our association. We oppose all the effort system of Messrs. Fuller & Co. We desire to be plain Old School Baptists, free from all the innovations of men, satisfied with the goodness of the Lord's house. We desire to labor in the most loving, tender manner with all lovers of grace, and who live their profession, keeping themselves unspotted from the world, for the things that make for peace. Internal wars have hurt us. We should not bite and devour one another; if we do, take heed that we be not consumed one of another. O that we all could lay aside all malice, envy, jealousy, evil speaking, hobby-riding, faultfinding, restlessness, and live together in love as brethren. We are brethren; we need each other. We are the body of Christ, and members in particular.

Pardon this intrusion. Pray for me and mine.

Yours in gospel bonds,

LEE HANKS.

MACON, Ga., Feb. 3, 1918.

DEAR EDITORS:—I inclose parts of three letters from the late Elder S. J. English, our beloved pastor, written to me. If you will I would be glad to see them published in the SIGNS; if not, all will be well. The letters were of much comfort to me during a period of great sorrow and darkness.

ELLA BARFIELD.

DEAR SISTER:—Your letter came duly to hand, and I make the attempt to an-

swer, feeling, however, that it may not meet your expectations. You have the advantage of me, since you have but few business or any family cares, while I have both; in addition, the care of the churches. You may not appreciate the misgivings, fears, disturbances of mind that grow out of these responsibilities; especially since, in my contention for what I feel to be truth, I have become the target at which many delight to shoot. One might think that such things should not perplex me, and perhaps they should not, but they do, since I cannot always know just what to say and do. Many times when accusations of my unfitness have been thrust at me they have come home to my poor heart, that has been bleeding for nearly fifty years with a feeling sense of its own unfitness, with such force that language cannot express the sorrow and darkness that seize upon me. I can well appreciate the words of the prophet: Behold and see if there is any sorrow like mine. No one can realize the great depth of unworthiness and shame I feel in my heart, and how I have struggled with these gloomy hours of darkness and despondency, almost despair. How often in my great weakness have I been forced to wait upon this promise: When the poor and needy seek water, and there is none, then I the Lord will hear their cry. How often have I thirsted for that river of life, righteousness, but could see it only at a distance, if at all, and often mountains of darkness obstruct that meager view.

DEAR SISTER:—The great subject: Righteousness, is inexhaustible, viewing it from any standpoint possible. All things that pertain to godliness are of an exalted character. This subject is like a city beautiful, and exalted above the

hills; when we walk around it something new and beautiful appears at every step, so that we can but exclaim, Beautiful, beautiful! If we could always look upon that city. But when our eyes, our thoughts, are turned from its beauty and are directed within, lo, what a contrast! Then are we bowed with shame, humiliation and sorrow. It calls to mind an incident I read once of a sailor boy's first experience in a storm. The captain had ordered him to go high upon the mast. He ascended, but when up he chanced to look below, and awed at the height he suddenly grasped the rigging and cried, "Lord, save me." The captain, realizing his condition, shouted to him, "Look aloft." It proved his salvation. The exhortation of prophecy is: Look unto me and be ye saved. As long as our eyes are upon him, are above, all is peace; but when we look down into the corruption of our own vile hearts, dismay overcomes us. You seem to think that I do not appreciate your sorrows; you are greatly mistaken. If I know anything of truth, I feel that I have learned it through this same source—deep sorrow. Truly in this way are we brought into fellowship with the sorrow and sufferings of the Master. Yes, we all appreciate your sorrows.

DEAR SISTER:—I have a conviction that the great God of the universe is possessed of unlimited knowledge and power. He is just as unlimited in resources as in wisdom. To say that he is unlimited in wisdom or knowledge, and yet is limited in resources, would be a reflection upon his perfection. He is a perfect God, and it became him, for whom were all things, and by whom were all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through

suffering. I understand that the "all things" here referred to were the things created, including their respective relationships one to the other and their effects one upon another. The wisdom of God was sufficiently comprehensive as to embrace or include all the acts of men and devils from the beginning to the end of time; and not only of these, but of all things, all creatures, the conduct of the forces of nature, &c. As the whale was in readiness to convey Jonah to the purposed haven, the winds on Galilee brought the disciples to the feet of Jesus, just so all acts of all creation, good, bad or otherwise, are interlinked with each other, thus constituting the great chain of events that characterizes creation and the mighty purpose of God in creation.

S. J. ENGLISH.

SHELBYVILLE, Ky., Apr. 19, 1918.

DEAR BROTHERS EDITORS:—Will you kindly allow me through the SIGNS to thank the many dear ones who have so sweetly, tenderly and lovingly written us in our sad bereavement? Your sympathetic words have truly been a healing balm to our poor torn and bleeding hearts, and have brightened our pathway, lightened our burden of deep sorrow and strengthened us for the conflicts to come, in the blessed assurances of the ever-gracious promises that our God will never leave nor forsake, bringing these things to our remembrance. During the past year, and especially the fall and winter, I was brought exceedingly low, often in almost utter despair; I seemed to be left in a barren waste, where no living thing grew, comparable to the frozen Arctic regions, with no heart to pray, nor what to pray for; there were groanings which could not be uttered, but I could not think they were the real groans of a liv-

ing child. I cannot tell you, or describe the strange feeling, or seasons; was I really wandering about in sheepskins and goatskins, afflicted and tormented? Were those of old my companions, or were any of you, my dear kindred, my companions in those tribulations? If so, a line from you would be helpful indeed. I did long for some evidence of sweet communion with God our Father, some message or token of love; but O for so long a time his mercies seemed gone forever. As I sat by the bed of the dear one now at rest, I was thinking of her great suffering, and why it must be so, and in my heart I did cry out against God; I could see plainly why I should suffer, and while thus reflecting a voice sweetly, tenderly spoke, O fools, slow of heart to believe, ought not Christ to have suffered these things, and to enter into his glory? My poor heart was melted and it seemed I was brought in sweet communion and assured that all would end in peace. Now I look over the past months and feel that the hand of the Lord was in it all, to prepare me for the ordeal before me. Soldiers must undergo hard training to fit them for the battle-front. How blind we are, and dull of understanding; our God hath said, Thou shalt only see my hinder parts. While he is passing we are like poor old Jacob, feeling all these things are against us; but they are links in the chain of God's providence, to bring about the fixed purpose determined before time. During the past year my eyesight has been rapidly failing, and for the past three months I could barely see to get around with great care, and could only read large print. On March 25th I went to a hospital in Louisville and underwent a painful operation, with, we think, good results, as the sight is now much better, and hope for

more gain. Without the operation total blindness was certain. These are but parts of his ways. I was able to read sister Mary Hill Terry's letter in the last SIGNS, the first I had read for three months.

I want to close with these precious, sublime words:

"If God is mine, then present things,
And things to come are mine;
Yea, Christ, his word, and Spirit, too,
And glory all divine.

If he is mine, then from his love
He every trouble sends;
All things are working for my good,
And bliss his rod attends."

Dear editors, publishers and readers, you will all bear with me in this poorly written letter, as I have not troubled you for a long time, but have read many of your good letters (editorials as well) with interest, instruction and comfort.

With much love, and in sweet gospel bonds to the household of faith, a poor lonely pilgrim, longing to depart from this life,

P. W. SAWIN.

CHANGE OF ADDRESS.

ELDER J. T. BARNES has changed his address from Walla Walla, Wash., to Milton, Oregon.

Brother W. M. Little has changed his address from Gorman, Texas, to Onachita, Ark.

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., MAY 1, 1918.

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.***JAMES II. 26.**"For as the body without the spirit is dead, so
faith without works is dead also."

In the writings of James much is said about works, while in Paul's writings much is said about grace, and in the writings of John much is said about love. In fact, each writer of the Scriptures had his own style of writing and presenting the doctrine of God. The same is true now of all the ministers of the gospel; each one has his own gift, hence style of setting forth his views of the word of God. But there has been in late years much contention and strife because all did not express themselves in the same way. It was not so with the apostles, they were in perfect fellowship and union with each other. The fact that Paul said, We are justified by faith, did not cause James to lose fellowship for him and speak unkindly of him, nor did Paul criticise James. How good it would be if we all could walk together as they did, but to the contrary, as soon as one uses different language in expressing himself from that of another trouble begins. One quoting the exact words of the Savior is sometimes accused of lying and denying the word of God, while the accuser at the same time will say in positive terms that

the things quoted from Jesus are not true. No wonder that from time to time the children of God become confused and wonder if there is any reality in anything called religion; nor is it to be wondered at when the ministers become discouraged and feel like giving the whole thing up. Just as Paul, who said, We are justified by faith, and James who said, We are justified by works, were both right, just so brethren are often both right when an apparent difference appears, one giving expression to his thought from one standpoint and the other from another standpoint. Some have tried to prove that there was a wide difference between Paul and James, that they contradicted each other and therefore their writings could not have been inspired, but all spiritual readers know that what each said was absolutely true. In this letter of James' he dwells upon faith in a wonderful way, showing its power and benefits, criticising those who said they had faith and at the same time denied it by their works; while on the other hand he approved and commended those who by their works made the faith of God perfect. Those who said they had faith denied it by being partial to the rich and noble, while on the other hand, those who made no claim to having faith proved by their works that they were in possession of it. A man who is blind manifests his blindness by stumbling and falling over objects impossible for him to see, and should he say, I see, it would not convince those with whom he came in contact that he was telling the truth. On the other hand, one who glides along unhesitatingly, shunning all objects in his path, does not need to say, I see. In either case men know and understand us; so also did James know whether his "brethren" had or were manifesting the faith of God or not. In-

asmuch as it was not the Spirit of Christ to have respect of persons, it was not of faith, the fruit of that Spirit, to have respect unto persons. If such was wrong then, and rebuked by James, it is just as wrong now, and should be rebuked as not manifesting the faith of God. With shame many of us must confess that we are guilty. How strange, yet how true, that the poor are left often until the last, if not altogether, while the rich, well dressed, are shown the preference. It is an established fact that all men are classed, and not at home out of their class. The poor do not feel at home in the company of the rich, nor the rich at home in the company of the poor. The illiterate are not at home in the company of the learned; those of culture and refinement are not at home in the company of those less dignified. But while this is all true, there should be more equality manifested among the children of God. James told his brethren that the rich oppressed them, but that the poor were rich in faith and heirs of the kingdom, yet when one well dressed entered their meetings they were given the best seat, while the poor were commanded to sit under the footstool. Some in his day who claimed to have faith would say to the poor and destitute, Be ye clothed and be ye fed, notwithstanding they gave them nothing. Then he asked, Where is your faith? They were not manifesting the Spirit of Christ, who gave himself for the benefit, peace, comfort and salvation of mankind. Well may he have asked, Where is your faith? when there was no manifestation either of pity or compassion. Then he said, Shew me your faith without your works, and I will shew you my faith by my works. As already illustrated by the figure of the blind man, it was impossible to show faith without

works, but faith could not be hid where works were in evidence. This has always been so, yes, even from the beginning; Cain and Abel, by the things they did, manifested what they were. Cain's offering was without faith, hence not of the works of the children of God. Abel's offering was by faith, and therefore accepted of God. Faith is shown by the works of those who have it; it is not a dead fruit, but a living, powerful principle moving men to all sorts of good works. The works of faith are not, as all the saints know, works in order to obtain salvation, though such is the impression of the world; they are the outcome of salvation, and make known to the church that such as do them have been with Jesus and learned of him. Light now begins to dawn, and we discover the truth and weight of the text that, "As the body without the spirit is dead, so faith without works is dead also." We all know how dead the body is without the spirit, or life—dead, dead, dead. Just so faith without works is dead also. "By their fruits shall ye know them," is true. By the fruit the tree is known, not by the leaves nor by the bark. An apple tree is sure to bring forth apples, a cherry tree is sure to bring forth cherries, and a pear tree is just as sure to bring forth pears—every tree after its kind. Hence thus in nature men and women are sure to manifest fruits according to their nature. The wild olive tree will bring forth wild olives. Yes, every branch of that tree, nature, will bring forth fruit of its kind. Paul tells us what those fruits are: adultery, fornication, uncleanness, lasciviousness, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like, and they that do such things shall not inherit the kingdom

of God. Natural men will do these things because they are the fruit of the tree, nature. It is of course fully understood that no one man is guilty of all the things mentioned above, but the entire tree, all the branches, will bring forth all the fruit. It is the general idea that all men have faith and can exercise it at will, but Paul says "all men have not faith." Another natural idea is that all men, women and children have a spark of divine or eternal life dwelling in them, and that they can fan it into a flame if they only will. John says, "He that hath the Son hath life, and he that hath not the Son hath not life." The testimony of these two apostles removes forever the imagined foundation from under the popular ideas just mentioned above. If any man has the Son he has the Spirit of the Son, and if he has the Spirit he will manifest the fruit of that Spirit, or tree of life, which is: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against which there is no law. Just as the natural body without the spirit is dead, so is the natural man dead in sin without the Spirit of Christ, and the record is, the dead know not anything, hence have not faith, without which it is impossible to please God. The works of faith are the kind spoken of by James in his letter. Abraham by faith offered his only son Isaac as a burnt offering at the command of God, believing that God was able to raise him from the dead, and was therefore justified by works, and by his works his faith was made perfect, or its power made manifest. The harlot Rahab was justified by works when she received the spies and sent them out another way. Her faith, unknown to those round about her, was made perfect by her works. Neither Abraham nor she talked or boasted of faith, but what they

did made manifest their faith in God. Abraham received favor of God and was called the friend of God. Rahab the harlot received promise of salvation, and the scarlet line, by which she let the spies down by the wall, was the sign when Jericho fell. Abraham being the father of the faithful, or those of faith, all the children of Abraham have like precious faith. His faith believed the power of God to raise the dead, or to raise Isaac and fulfill his promise in him. We all have this faith in God, not only that he is able, but will raise the dead. Therefore Paul tells us that it was not written for Abraham alone that he believed God and it was counted to him for righteousness, but for all who believe that God is able to raise the dead. How good it is to find ourselves in the company of Abraham, Isaac and Jacob, and to discover that those gracious things were written for us as well as for them; and how good it is to know the difference between the works of the flesh and the works of faith. Let us therefore be steadfast, always abounding in the works of the Lord.

K.

BOOK OF EDITORIALS.

WE have on hand a number of copies of the Second Volume of Editorials. This book is made up of editorials written by the late Elder Gilbert Beebe, and published in the SIGNS OF THE TIMES from March, 1842, to March, 1847, and contains 768 pages, neatly bound in cloth.

This work originally sold at two dollars per copy, but as a few of the pages are stained by water we will, as long as the supply lasts, sell them at the extremely low price of seventy-five cents per copy. Postage paid by us. All who wish this book should procure it now, as we will have no more after these are sold.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

LUKE VII. 35.

"BUT Wisdom is justified of all her children."

At the request of an esteemed brother, we propose to give some general views on the subject of wisdom; and the apostle James informs us that there are two kinds, which are essentially different from each other, emanating from opposite sources, and productive of very different fruits, each known by its peculiar qualities and general characteristics. That which is most popular in the world, and which is called the wisdom of this world, we are told, descendeth not from above, but is earthly, sensual, devilish; its tendency is to confusion and every evil work. (James iii. 13-16.) It was found in the serpent that beguiled Eve in the morning of the creation, and has its fountain in the depths of hell. By this kind of wisdom the world knew not God. None of the princes or ruling powers of this world knew Christ, for if they had known him they would not have crucified the Lord of glory. This wisdom is so cheap that all may have it, it is so easily acquired that no divine or spiritual power is required for the attainment of it. Our mother Eve received it unasked from the serpent in the garden, and it is now being insiduously instilled into the natural minds of children and adults from all the humanly devised religious institutions of the world, from the Infant School to the more imposing Theological Seminaries in the land, and almost every school is more or less infected with it. It being of the world, the world approves and loves it. It qualifies the carnal mind of men to contest and resist the truth of God with more subtilty, and craft, and to control the natural mind with greater plausibility.

It is set forth allegorically in the seventh chapter of Proverbs, as used by the strange woman (antichrist) in her seductive and adulterous wiles, and missionary arts by which she makes proselytes of those who are void of true wisdom. Alured by her deceptive flattery and crafty words, her converts go "after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life." "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."—James iii. 17. This wisdom which is from above is the wisdom of God, and it is therefore pure: free from all impurity or deception, and possessed of eternal excellency in itself. It is peaceable in its fruits, inspiring good will to men, and glory to God in the highest; all who are richly endowed with it will beat their swords into ploughshares and their spears into pruning-hooks, and the nation ruled by it will learn war no more. It is gentle in its nature and in all its effects. Easy to be entreated. "If any of you [of the scattered people of God to whom this epistle was addressed] lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James i. 5. How gentle, and how easily entreated by all who have faith in God! It is full of good fruits, leaving no room for partiality or hypocrisy. This wisdom, let it be remembered, can only come from above, God alone can make us wise unto salvation. This heavenly wisdom is personified in the Proverbs, viii., throughout the chapter; and indeed the whole book of Proverbs is addressed by Wisdom to her

children. This should be carefully observed that we may better understand their proper import. Some of the proverbs have been read and so constructed as to make the false impression that they are addressed by God himself to men, or that our Lord Jesus Christ is personified by wisdom, and in that character he speaks in the Proverbs to the sons of men generally, saying, for instance, I love them that love me, and they that seek me early shall find me. Now God has nowhere in the Scriptures made any such propositions to men. God does not love men in return for their love to him, nor does he propose to do so, for his people, and all who ever have or ever shall love God, love him because he has first loved them. Our love is subsequent to his, and his first love is invariably the cause of our love to him. When he has shed abroad his love in us, but not before, then we love him as a consequence. But when wisdom doth cry, and understanding puts forth her voice, she crieth at the gates, at the entrance, at the coming in, at the doors; that is, at the portals of the house which she has builded. None can enter her gates and be admitted to participate with her children in the banquet of wisdom until they are called by grace, quickened by the Holy Spirit, and made partakers of that fear of the Lord which God has graciously promised to put in the hearts of his people. "The fear of the Lord is the beginning of wisdom." This beginning of wisdom is the gate of her house, the entry of her city and the coming in of her doors. Here at her portals wisdom is found, and here her voice is put forth to all who possessing the fear of the Lord approach her dwelling. Unto all such she calls, and her voice is to the sons of men, and thus she speaks to them: O ye simple, understand wisdom: and ye fools, be of an understanding heart. All who approach her gates are of this char-

acter. The fear of the Lord has made them conscious of their simplicity, and aware of their folly. If any man would be wise let him first become a fool, that he may be wise. In the early experience of every saint he is made to see, feel and confess that all his wisdom is foolishness, and all his righteousness but filthy rags. All his schemes and plans, which he thought were so wisely laid for attaining life, have failed, all his former calculations are laid low, and in the fear of the Lord he will acknowledge that he is the very character addressed by wisdom. Blessed now of the Lord with a knowledge of his folly, and of his need of understanding, he watcheth daily at wisdom's gates, and waits at the posts of her doors for that wisdom which descendeth from above, which wisdom dwells with prudence, and finds out knowledge of witty inventions. Unwilling now to depart from the avenues of true wisdom, though he feels that he is very slow to learn, yet having nowhere else to look, he waits at the posts of her doors. For whoso findeth wisdom findeth life and shall obtain favor of the Lord. As he listens to her voice, she speaks to him of excellent things, and the opening of her lips, in the disclosure of her treasures, points out to him the way of understanding; she discriminates understandingly between right and wrong, truth and error, good and evil; she directs only to right things. The mouth of true wisdom always speaks truth; as error is unwise, wisdom rejects it, and wickedness being unwise is an abomination to the lips of wisdom. As she cries and lifts up her voice to the pupil who is entering her gates, he finds that all the words of her mouth are in righteousness, and that there is nothing froward or perverse in them. True wisdom, which comes from above, never misleads, deceives or fails to give unerring counsel. All her ways are

pleasantness, and all her paths are peace, and they are all plain to him that understandeth, and right to them that find knowledge. All the children of Zion are taught of God, and therefore they have understanding and knowledge of the truth, and can understand the instructions of that wisdom which is an attribute of God himself. But none can understand the words of wisdom until they are quickened and taught of God. The preaching of the gospel of Christ crucified, is to the work-mongrel Jew or legalist a stumbling-block, and to the learned Greek, foolishness; but to them that are called it is the wisdom and the power of God. To the disciple in the school of Christ wisdom says, Receive my instruction and not silver, and knowledge rather than choice gold, for wisdom is better than rubies, and all the things that may be desired are not to be compared with it. Silver and gold are among the most precious treasures of this world; the carnal mind makes them an idol, and they constitute the mammon of this world. The love of this specious idol is the root of all evil. The rich fool whose golden treasures were increased, could take no part of them with him on the night in which his soul was required of him. But the revenue of wisdom is durable riches of righteousness. The children of wisdom should never diverge from the counsels of wisdom for all the glittering baits this world can present. Wisdom from on high proclaims her dwelling, association, and her business, saying, "I, wisdom, dwell with prudence, and find out knowledge of witty inventions." Some have supposed these words were spoken by Christ, personated by wisdom, but it will be seen in all this connection wisdom assumes the feminine gender, which is nowhere in the Scriptures applied to Christ.

(To be continued.)

MARRIAGES.

By Elder J. B. Slauson, April 4th, 1918, at the home of the bride's mother, in Glencoe, Ontario, James McCracken, of Jenner, Alberta, and Miss Christena Elliott, of Glencoe.

OBITUARY NOTICES.

Cordella E. Tipton Sawin, my beloved wife, was born in the village of Shannon, Muskingum Co., Ohio, Jan. 23rd, 1848. She, with her parents, Thomas and Julia A. (Tunis) Tipton, moved to Moultrie Co., Ill., in 1861 or 1862. We were united in the precious bonds of holy wedlock at the home of my brother, Elder J. G. Sawin, in Stockton, Ill., April 27th, 1865, and started life's journey young in years, but hand in hand, and continued to the end, having journeyed together nearly fifty-three years. She united with the old Conns Creek Church in 1867, was baptized by Elder A. B. Nay, and it can be truly said she lived a faithful, devoted member, and the blessed cause of God and truth was always near her heart. I think it can be truly said of her that few, if any, ever suffered or underwent more privations for the cause's sake. During all the fifty-three years it mattered not what our conditions were (and God knows that many times they were trying), she never was heard to intimate that she would rather I would not leave for my appointments, but always said, "Go; we will get along some way." Truly she was a God-given helpmeet. In all our hardships as to the things of this life there never was a murmur or complaint, but a hoping and looking on the brighter side, often saying, Every cloud has a silver lining. She was always ready to accompany me to my meetings when circumstances would permit, but such often forbade, and I have turned away many times with a heavy heart because she could not go. For the past four or five years or more she had been a great sufferer from bronchitis, which became chronic, and for the past two years her sufferings much of the time were indescribable, yet she never murmured or complained, but was always cheerful. Her only complaint was the care and heavy expense attending her long continued illness. All was cheerfully done for her that could be done. The fourth Saturday in October she was taken critically ill, and for seven weeks was confined to her bed, with but little hope of her recovery, but she finally rallied and got up around the house, and we hoped when warm weather came she would get stronger, but on March 12th she was taken with a chill and went to her bed to rise no more. She had the constant attendance of her physician, and every care that could be bestowed by loving, devoted children, but she gradually grew worse until the end came, at 7:15 p. m. Sunday, March 17th, 1918. The last words she was heard to utter were:

"Jesus, throw thy arms round about me." While her sufferings were great, yet relief and peace were given her, and the end was peaceful; life just seemed to go out as a burned out candle, like the gentle zephyrs of evening just past.

The funeral services were very largely attended at our home in Shelbyville, at our request conducted by my dear brother, Elder J. G. Sawin, who was surely given words of wisdom as a healing balm to our torn and bleeding hearts. Many have spoken of the sweet, tender, comforting words. Burial was in Grove Hill Cemetery. Three children, I. L. Sawin, of Indianapolis, Mrs. Warren H. White and Vola M. Sawin, and the poor old sinner husband, together with numerous friends and relatives, are left to mourn the loss of a good wife, mother and friend. Many know of and have been partakers of her loving and generous hospitality.

P. W. SAWIN.

Mrs. Luella E. Bray, of Haverhill, Mass., departed this life to be with Christ, which is far better, March 12th, 1918, aged 62 years, 5 months and 18 days. Our sister was married to Mr. Wallace Bray in the month of July, 1881, who survives her to suffer his bereavement of such a devoted wife. For quite a number of years our sister was in delicate health, and because of this she and her husband removed to Colorado, and from there to Los Angeles, Cal., in the year 1902. Her health was somewhat built up, but she was still as a frail plant, easily affected by the storms of this life. Before she removed to the west she was exercised in her heart unto God concerning her condition as a poor sinner, and during all the years she was away from Massachusetts the things of eternity were of the utmost importance to her. While in Denver, Colo., she wrote that there were many churches in that city, but she could not attend any of them, for there was no foundation in the preaching for poor, perishing sinners to build upon. She had no fellowship for the isms of the day, and no desire to go to hear error preached, for her soul was yearning for the gospel of Christ. While in Los Angeles, for some time she could find no companionship with any in the gospel except with sister Millie A. Little, of Maine, who was then living in Los Angeles; but when the Primitive Baptist Church was organized she learned about it, and from that time attended their meetings, much pleased and comforted with the company of the saints and the precious gospel it was her privilege to hear proclaimed. In her letters and after her return to the east she always spoke of the dear brethren in Los Angeles with the utmost affection. In the spring of 1913 she returned from California and spent that summer with her husband at the home of her uncle, brother Joseph F. Hall, North Berwick, Maine. She thus was privileged to attend the meetings of the church every Sunday. On July 6th she related her experience to

the church and was baptized in their fellowship that day by the writer. Our dear sister was one who had her share, a full share we think, of the trials and shadows of this earthly life, but the Lord was her stay and consolation. In her last sickness she was providentially at the home of her brother, Mr. Wm. Ham, of Haverhill, Mass., where for about eighteen weeks she was kindly nursed and everything was done that could be for her comfort. She was stricken with pneumonia and afterward tuberculosis of the lungs. She suffered much until she died, but was sustained by the loving-kindness of the Lord, and was enabled to bear without complaining the distresses that were her portion.

At her funeral the writer preached from the words: "Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense."—Solomon's Song iv. 6.

FREDERICK W. KEENE.

Marilda J. Ford was born Nov. 8th, 1857, and departed this life March 5th, 1918, aged 60 years, 3 months and 27 days. She was first married to Wm. Stauffer, to which union were born three children, two sons and one daughter. Mr. Stauffer died in September, 1886. June 29th, 1895, she was married to the humble writer of this notice, who was left with four small children, three sons and one daughter, by the death of their mother. To this second marriage were born two sons, making a family of nine children, and I am proud to say that after our marriage these children never knew each other except as brothers and sisters. She loves to mourn, this family of nine children, ten grandchildren, husband, three sisters, two brothers and many other relatives and a large number of brethren and sisters, with whom it was her happy lot to be acquainted. Her father, Frederick T. Myers, whose obituary appeared in the February 15th number, current volume of the SIGNS, preceded her to their happy home but thirty-eight days. She united with the Darby Run Church, in Galloway, Ohio, in 1892, and was baptized by the late Elder J. G. Ford, who afterward became her father-in-law. It was her chief joy to be with and care for and wait upon her brethren and sisters, which she esteemed a great privilege rather than a burden. For three years our home was the regular meeting place of the Prairie Run Church. October 28th, 1909, she was stricken with paralysis, from which she never fully recovered, although she became able to care for her own house until two years ago, when creeping paralysis set in, and we were compelled to break up housekeeping. At the time of her death we were staying with her son, Fred J. Stauffer, near Ashtabula, Ohio. The last few months of her life she was a great sufferer, yet in all her suffering she never murmured or complained, but often said that not one pain too many would she

he called upon to endure. She often quoted Paul's words: I reckon the sufferings of this present life are not worthy to be compared with the glory that shall be revealed in us. Her death was the most beautiful I ever witnessed. After being asleep she awakened with love and happiness beaming in every feature, and in her way she bade us all good-bye, although she could not speak, and after remaining awake a short time all at once a great light shone in her face as from within, and as the light disappeared she closed her eyes as in a peaceful sleep and never moved again, but gradually breathed her life away. Some time before her death she requested to be buried by the side of my former wife, with just room enough for me to be buried between them, and as that was my desire her remains were taken to Putnam County, Ohio, and after a very comforting discourse by Elder A. F. Dove to a large and attentive congregation she was laid in her last resting-place in the Guffey Cemetery. While we miss her much, we sorrow not as those who have no hope, for we know our loss is her eternal gain.

Brethren, pray for us in our lonely hours, for we feel alone in the world.

B. G. FORD.

Daniel McArthur, a respected citizen of St. Thomas, Ontario, died at his home on Wellington St. Feb. 20th, in the 69th year of his age, after a lingering illness. Mr. McArthur was united in marriage to Sarah Graham Jan. 1st, 1902. They settled in St. Thomas, where they lived all their married life. Mr. McArthur was in the employ of the Michigan Central Railroad for twenty-five years, until his health failed, about two years ago, and the company had the utmost confidence in his ability to perform the duties entrusted to him. He was not a professor of religion, but left bright evidence of his faith in God. He was a firm believer in the doctrine of God our Savior, and cherished a hope in a full and complete salvation through Jesus Christ, claiming no merit of his own, but relying on the all-sufficient grace of God which bringeth salvation. It was my privilege to visit him often during his sickness, and he looked forward to my coming to read and engage in prayer with him. He passed from this life into that sweet rest which remains for the people of God without a struggle. So quietly did the end come that those who were watching at his bedside could not tell just the moment that he breathed his last. For several days as the end approached he seemed to be conversing with loved ones who had gone before him.

His funeral, which was private, was held from his late residence, conducted by the writer. Burial was in the St. Thomas Cemetery. Mr. McArthur leaves his widow, three brothers and other relatives and friends to mourn their loss. May the Lord's blessing rest with the mourning ones.

J. B. SLAUSON.

Miss Henrietta Krewson died at the home of Mrs. Carr, at Ivyland, Pa., Jan. 29th, 1918, in her 91st year. She was born a sinner of Adam's race June 5th, 1827, and born again, or of God, and baptized in the fellowship of the Southampton Old School Baptist Church by the late Elder Earle in the year 1845, and lived a life by the faith of the Son of God, who loved her, for about seventy-three years. She was a mother in Israel, and one who was well versed in Scripture and the doctrine and order of the church, and loved to converse upon them. Some few years ago she attended the associations at Harford, Welsh Tract and Warwick, and they were bright Ebenezers in her life. A few months ago I received a letter from her, in which she wrote: "When quite young I felt there was something not right within, and was made to know I was a sinner in the sight of a just and holy God. I went to meeting, and the hymn was read, 'That awful day will surely come.' I did not have to wait, the day had already come; I was hewed down with a load of sin and could only cry for mercy, but could see no way of escape. I longed to be like Jesus, holy, pure and clean. The next day while in the cellar a light inclosed me, and the words came from behind me, Be still and know that I am God. Be of good cheer; it is I, be not afraid. I thought I would go to the barn and tell father, but the light left me."

Sister Krewson was a dear sister in Christ to me, and we shall miss her. She would often walk eight or ten miles to meet with the assembly of the saints.

Elder Durand preached to those gathered to pay their last respects to our aged sister. Burial in the Southampton Old School Baptist burying-ground Feb. 2nd.

J. M. FENTON.

Mrs. Lucinda B. Brewster, widow of Daniel D. Brewster, was born May 27th, 1827, at Blenheim, Schoharie Co., N. Y., and died March 9th, 1918, at the home of her daughter, Mrs. Lucy Tamsett, in Oneonta, N. Y., where she had been cared for the past six years. She was the fifth child born to Ezra and Lucy (Chamberlain) Stevens, and the last to survive of a family of eight children. Sister Brewster was baptized about sixty years ago, by Elder Choate, uniting with the Gilboa Old School Baptist Church. She was received by letter from the Gilboa Church to the Otego Church Sept. 10th, 1871, and ever afterward retained her membership there.

A brief prayer service was held the evening of March 11th, at the home of her daughter, conducted by Elder R. W. Sanford. The next morning the body was taken to Hopewell, N. J., where the funeral was held, her pastor, Elder D. M. Vail, conducting the services, assisted by Elder Vaughn. By request of sister Brewster the fourteenth chapter of John was read, also hymns No. 807 and 751 (Beche's collection). Burial was in Hopewell Cemetery, beside her two sons, Zeno and Ezra. Sister Brewster was the mother of nine children. Four children, eight grandchildren and four great-grandchildren survive her.

ROSE TAMSETT.

APPOINTMENTS.

Nothing preventing, there will be meeting at Casper Fetter's, 127 South Montgomery St., Trenton, N. J., Friday, May 17th, 8:30 p. m.; Stockton, Saturday, 18th, 2:30 p. m., at Mrs. Horner's; Sunday, 19th, Locktown, 10:30 a. m.; Frenchtown, 3 p. m.; Monday, 20th, Grandon, brother Demott's, 8:30 p. m.

D. M. VAIL.

ASSOCIATIONAL.

THE Ebenezer Old School Baptist Church, of New York city, deplors the necessity for withdrawing her invitation to the Warwick Association to hold its annual convention in this city next June. War conditions have developed difficulties so hard to overcome that it seems impossible to insure the satisfactory entertainment of visiting members and friends.

CYRUS RISLER, Jr., Church Clerk.

MEETINGS.

THE Old School Baptist Church at Otego has appointed an all day meeting for Sunday, May 5th, beginning 10:30 a. m., sun time, 11:30 a. m., government time. Lunch will be served at the meetinghouse. We hope to see a goodly number in attendance.

D. M. VAIL.

THE next session of the Baltimore Primitive Baptist Association will be held, the Lord willing, with the Ebenezer Church, of Baltimore city, commencing May 15th, 1918, and continuing three days. Those coming via Pennsylvania Railroad to union station will take any car going south on Charleston St. and get off at Calvert and Madison Sts. and walk one-half block east on Madison St. Those coming from the east over the B. & O. Railroad get off at Mt. Royal station, walk two blocks on Mt. Royal Ave. to Charles St. and follow above directions. Those coming from the west or south over the B. & O. Railroad will get off at Camden station and take cars in front of station marked St. Paul St. No. 17, going west on Camden St. and get off at Calvert and Madison Sts. Those coming over the electric line from Washington, D. C., will get off at Baltimore St. and take car going east on Baltimore St. marked St. Paul St. No. 17, get off at Calvert and Madison Sts. Any one coming via Western Maryland Railroad will get off at union station. Any one coming by boat, which arrives about 7 a. m., will take car going north on Light St., change at Baltimore and Calvert Sts. to car No. 17, get off at Calvert and Madison Sts. Persons coming to the city Tuesday p. m. will follow above directions, going to the meetinghouse, where they will be met and cared for. House open until 6 p. m., new time. All welcome.

JOSHUA T. ROWE, Pastor.

THE Delaware Old School Baptist Association is appointed to meet with the church in Wilmington, Delaware, at the meetinghouse, 1304 Jefferson St., on Wednesday, May 22nd, 1918, at 10 o'clock a. m. sun time. Trolley cars from all railroad stations and boat landings pass within one or two squares of the meetinghouse. Any one arriving in the city on Tuesday can come to the meetinghouse, where they will find some one to send them to places of entertainment. All lovers of the truth are welcome.

By order of the church.

WM. B. TAWRESEY, Church Clerk.

THE Old School Baptist Church at Ingleside, N. Y., has appointed a two days meeting, the Lord willing, for Saturday and Sunday, June 29th and 30th, 1918. Those coming from the east or west on the Rochester Branch of the Erie or D., L. & W. R. R., will be met at Atlanta station Friday, 28th, by writing to Mr. Harvey Graves, Nelson Nichols or Riley Prester, R. F. D. 7, Naples, N. Y. Those coming on the Lehigh Valley R. R. will be met at Naples, N. Y., by writing to Mr. Silas Drake, R. F. D. 27, Naples, N. Y. Place of meeting five miles from either station. All who come will be made welcome.

D. M. VAIL.

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11:00 A. M.

2:00 P. M.

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THE Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every second, third and fourth Sunday at 11 o'clock a. m. in the meetinghouse on Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

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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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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SYLVESTER HASSELL.

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SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

[This book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—ED.]

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 86. MIDDLETOWN, N. Y., MAY 15, 1918. NO. 10.

CORRESPONDENCE.

REVELATION XX. 5.

“THE rest of the dead lived not again until the thousand years were finished.”

DEAR BRETHREN:—I find myself this morning writing you in order to express some thoughts on the above text of Scripture, and must confess that it is with great embarrassment of mind that I am making the effort to write you on this sublime and probably much controverted text, therefore I wish to say in the first place that the book of “the Revelation of Jesus Christ, which God gave to him, to shew unto his servants things which must shortly come to pass,” is a summary of the entire Bible, or Scripture, showing the trials, conflicts and struggles the church of God has had with the powers of the world in all the ages (seven) of the world, and reaching unto the end of this material world; for the angel said unto John, “What thou seest, write in a book, and send it unto the seven churches which are in Asia,” calling them by their names, and the revelation was, hence the writing included the things of the past, present and future. (Rev. i. 19.) The word “seven” is a complete or perfect number, and is used here to prefigure the one

church of God in her different conditions under different circumstances; and after their introduction and descriptive conditions every chapter in the book of Revelation begins just alike, with the copulative conjunction “and,” showing that the book of Revelation is one unbroken chain of living testimony, and it being a summary of all, hence the entire Scriptures are an unbroken chain of living testimony of the church of God, the pillar and ground of the truth, fair as the moon, clear as the sun, leaning (depending) upon her Beloved, the Lord Jesus Christ, her Savior. Furthermore, we should emphasize that eternity and eternal things never expire, therefore we must conclude that this text with the context has reference to God’s people in their time state, and we must consider it in that light in order to make straight paths for the feet of the Lord’s humble poor. So with the idea in view that the book of Revelation is a summary of the entire Bible, we are led to believe that the twentieth chapter is descriptive of the closing out of the legal dispensation and the ushering in or opening up of the glorious gospel heaven, called “a great white throne” (verse eleven). In the fourth verse he says:

“And I saw thrones [plural], and they sat upon them, and judgment was given unto them: and I saw the souls [lives] of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.” I do not remember any Scripture that says Christ is the first resurrection, but it does say that he is the Resurrection, for he declared of himself, saying, “I am the resurrection and the life.”—John xi. 25. Jesus said unto his disciples: “That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne [great white throne.—Rev. xx. 11,] of his glory, ye also shall sit upon twelve thrones [fourth verse], judging the twelve tribes of Israel.”—Matt. xix. 28. This fourth verse of the twentieth chapter of Revelation shows clearly that those under consideration were those of God’s people who followed him in the regeneration, or resurrection from under the law, having been dead wherein they were held; that we should serve in newness of the spirit, and not in the oldness of the letter, but now we are delivered from that law, (Romans vii. 6,) and are risen with Christ, seeking those things which are above, where Christ sitteth on the right hand of God. (Col. iii. 1.) It is clearly taught in the Scriptures that all through the ages past God reserved, or kept, a remnant of his people from bowing the knee to the image of the beast—antichrist. These have and do follow the Lamb whithersoever he goeth; these were not, neither are they, defiled with women—religious systems, to

keep them from following Christ in the strait and narrow way, and therefore reign with him in this glorious gospel kingdom. While it has been his purpose respecting a large number of his people to allow them to bow the knee to the beast—antichrist, and worship his image, and receive the mark of the beast in their foreheads and in their hands, these are they, all who, with one consent, excused themselves from this wonderful supper, the third and last meal, the glorious gospel fullness, a wonderful feast of fat things; and Jesus said they should not taste of his supper. Jesus neither said nor meant that they should not inherit heaven and immortal glory, but that they should not enter into the glorious rest nor feed and feast upon this blessed repast, although the works were finished from the foundation of the world. But all those who have part in the first resurrection, followed Jesus in the regeneration, have not worshiped the beast, neither his image, neither have nor do they receive the mark of the beast upon their foreheads nor in their hands; and they lived and reigned with Christ a thousand years, but the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. The rest of the dead under consideration in this text are those of the Lord’s people who have and are worshiping the beast (antichrist) and his image, &c., and are defiled with women, or religious systems and institutions of the world, living after the flesh, going the broad way to destruction in this life, so as they could not live again, or cannot live again until the thousand years were or are finished. We cannot set the bounds or limits of the thousand years in our way of calculating, for with the Lord a thousand years are as one day, and one day as a thousand years.

So far as I myself am concerned, I have believed for many years that the time represented by the thousand years is the period of time that some are calling a millennium, but in such millennium as they represent I have nothing whatever, yet I do believe most assuredly that there was a peaceable reign with God's people when the angel came down from heaven and laid hold on the dragon or Satan and bound him a thousand years; but when the thousand years are fulfilled he must be (and will be) loosed a little season. The binding and loosing of Satan, as mentioned here, mean no more or less to me than the restraining and loosing the satanic nature of man. If the time is not now nigh, even at the door, it will come, when the satanic nature of man will be unrestrained and martyrdom will again be rampant for a little season until the fellow-servants also and their brethren that should (appointed thereunto) be killed as they were, should be fulfilled. (Rev. vi. 10, 11.) Bottomless means without a bottom or foundation, and was the place of confinement of Satan during the thousand years, while God's church and people had rest, and are yet having rest under their vine and fig tree. All the opposing powers of earth and hell were restrained to that effect. May God's wonderful mercy and abounding grace strengthen us poor, weak and helpless mortals in this day and time of great distress, sore trials and temptations.

Dear brethren editors, I have had the most of this article written for a month or more, but had decided not to send it to the SIGNS OF THE TIMES for publication, but when I read dear Elder Durand's article in the SIGNS for March 1st, 1918, it made such an impression on my mind that I have concluded to send this on for your consideration, and if you have the

least thought that it will confuse the mind of one of the readers of the dear old SIGNS, please do not publish it. The part of Elder Durand's letter that so impressed me was where he said: "I can go no further just now. On January 5th I entered my eighty-sixth year." On the 10th day of January I entered my eighty-third year.

Yours in great tribulation,

W. J. MAY.

SHOCK, Ky., March 9, 1918.

ROMANS VIII. 33.

"WHO shall lay any thing to the charge of God's elect? It is God that justifieth."

Many and various are the charges made against the elect of God by the enemies of the truth of God, by those who know not God, and herein is clearly manifest the wide distinction between the precious and the vile. The little flock whom Jesus feeds is precious in God's sight. The apostle does not ask the question to obtain information, but it is a positive declaration that all charges are false and vile, without foundation, except in the carnal reasoning mind, which is enmity against God. The remnant according to the election of grace (being saved by grace through faith, and not of themselves), while they are in the world, yet they are not of the world, but separated from the world by their life in Christ Jesus the Lord. Election means taken out from, and set apart through choice. God's election of his peculiar people was made before the visible world was created, chosen in Christ Jesus, who was to be the Savior of all whom the Father had given him. Thus the apostle says, "There is therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." No man then, can justly lay anything to the charge of God's

elect, for it is God (whose they are) that justifieth, neither can they be justly condemned; it is Christ that died. Although the elect are persecuted in the flesh, so also was Christ likewise persecuted. Therefore do we glory in the light of truth which shows unto us that God is all and in all to his people. Walls of salvation separate between the elect and the nonelect. "For we know, that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Charges and condemnation cannot enter the spiritual abode of the living in Christ Jesus. It is an house separate from the earthly house, yet within it, as it were, a company of two armies. In the world, but not of the world. It is the new Jerusalem of which God said, For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. Many have endeavored to scale this wall and have been destroyed. Jesus said: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter [justice, judgment and equity] openeth; and the sheep hear his voice." Adamic sinners (chosen of God) are born again, born from above, by the Word of God, incorruptible seed, which liveth and abideth forever. Jesus died for the justification of his people. They are called his sheep. They were under the condemnation of the law, having the sentence of death in themselves. The death of Jesus satisfied every requirement of the law. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Justification by faith

(through Jesus Christ, who is our faith by the shedding of his blood) cleanseth the creature from all sin and clothes him with the righteousness and holiness of God. Thus being a new creature in Christ Jesus, the condemnation of the law is annulled and put away forever. Is it any wonder then that by faith we hear the apostle say, "Who shall lay any thing to the charge of God's elect? It is God that justifieth"? Does not your heart oftentimes cry out, I, a poor and needy sinner, stand justified before the living God? Yes, the cry gives evidence that you are justified in his sight.

B. F. COULTER.

THE NEW JERUSALEM.

"COME hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."—Rev. xxi. 9, 10.

This wonderful city that John saw when carried up in the mountain of God's holiness by the Spirit, is the church of God. Jesus gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish. (Eph. v. 26, 27.) Who through the eternal Spirit offered himself without spot to God, purged your conscience from dead works to serve the living God. (Heb. ix. 14.) The inspired apostles Paul and John are in perfect accord. The Spirit revealed to John the church, or holy city, in all her perfection of pure gold, and the street of pure gold, and there is but one street in this perfect city. This city is the work of Deity, even the Lord God omnipotent, and his work is perfect, nothing shall be added to it, and nothing shall be taken from it,

and it shall stand forever. The city is built on the sure foundation-stone, Jesus Christ. "Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded." The city is pure gold; this is the love of God shed abroad in the hearts of all his people. The one street is pure gold, drawn by the Father's love. No man can come unto me except my Father which sent me draw him. This city has a wall great and high that no enemy can scale; salvation will God appoint for walls and bulwarks, a wall of fire round about her and the glory in the midst of her. The foundations of the wall of the city are garnished with all manner of precious stones. This city is coming down from God out of heaven through the ages by the quickening power of his Holy Spirit. You hath he quickened, who were dead in trespasses and sins, rebel sinners, given life by being born again, not of man, nor of the will of the flesh, but of God. The foundation of the wall of this city has the jasper first: chosen in Christ were all his people before the foundation of the world. The second, sapphire: to be holy and without blame before him in love, being washed in Jesus' blood. Third, a chalcedony: predestinated to be conformed to the image of his Son. I shall be satisfied when I awake with thy likeness, says the psalmist. Fourth, an emerald: we love him because he first loved us. Fifth, sardonyx: We know that we have passed from death unto life, because we love the brethren. Sixth, the sardius: Who hath given us a good hope, through the power of the reigning grace of our Lord and Savior Jesus Christ, that we have an interest in the perfect and finished salvation of Jesus. Seventh, chrysolite: Believe on his name, their belief wrought in them by God's quicken-

ing power. Eighth, beryl: Hope, the anchor of the soul, which entereth within the vail, whither the forerunner hath for us entered. Ninth, a topaz: Steadfast, trust in the word and promise of Jesus: Lo, I am with you alway, even to the end of the world. Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of his good pleasure. Tenth, a chrysolite: To endure hardness as good soldiers of the cross, and suffer reproach for his name's sake. Eleventh, a jacinth: Charity. Now abideth faith, hope and charity; the greatest of these is charity. Charity suffereth long, and is kind, is not puffed up, thinketh no evil; without charity all our religious pretensions are nothing. Twelfth, an amethyst: The final perseverance of all his saints. "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."—Rom. viii. 38, 39. The holy city is perfect, the height and breadth and length are equal. The security of this holy city, the church of God, depends upon the strength of the wall, and the wall cannot be overthrown, for God is her defence, and there is no enemy in all the universe that can scale this wall of salvation. The gates of this city face every point of the compass, and every gate is a pearl, which is praise. All thy gates are praise; from east to west, north or south, his people come singing the glad new song, Not unto us, but unto thy name be glory, for thou art worthy to take thy great power and reign, for thou hast redeemed us out of every nation, kindred and tongue. I will sing unto the Lord as long as I live. I will sing praises

unto thee while I have my being, says the psalmist. For his glory he will not give to another, nor his praise to graven images. All praise is his due, for his own name brought salvation unto his chosen people. He upholdeth all things by the word of his power. He hath appointed the bounds of the habitation of all individuals, as well as all nations; he putteth down one and raiseth up another, and none can stay his hand, or say, What doest thou? He wounds, and he heals; he kills, and he makes alive; he chastises the heathen, and rules over all nations, and turns kings' hearts as the rivers of water. He is the same yesterday, to-day and forever, and without the shadow of turning. Because I change not ye sons of Jacob are not consumed. So this holy city will stand forever, and is the bride, the Lamb's wife. All things were created by thee, and for thy pleasure they are and were created. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

These precious stones also garnish this wonderful wall of salvation great and high. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." "He hath mercy on whom he will have mercy, and whom he will he hardeneth;" so it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. I will never leave thee nor forsake thee.

Dear brethren, do with this as you think best.

Yours in hope of a blessed immortality beyond this vale of tears,

WM. F. SLOAN.

SOLOMON'S SONG I. 8.

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

The above Scripture is found in the deep writings of King Solomon, in which are some of the sweetest and most sublime things of all the writings in prophetic times. There are many symbols used by Solomon referring to the church. First, I will call attention to what is meant by the word "church." The primary meaning is "called out." The church is composed of men and women of Adam's race, and embraces the election of grace out of every nation under the sun, whom King Solomon addresses, "O thou fairest among women." She is the choice one of her that bare her. Although there are assemblies that call themselves the church, and appear very pious, and in many ways appear to be very virtuous, they do not go by the footprints of the flock, neither are they fed by the shepherds' tents. They are described as threescore queens and fourscore concubines, and virgins without number, but 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; she is without spot or wrinkle, having no blemish, and is represented in the revelation to John as one that had washed her robes and made them white in the blood of the Lamb; Jesus, her head and husband, hath redeemed her from all iniquity. The church is a garden inclosed, full of spices; the doctrine of salvation by sovereign grace, and all the kindred points of doctrine relating to the eternal wisdom of God are represented by the different fruits found in the garden. Yes, a garden inclosed is my sister, my spouse, a spring shut up, a fountain sealed. Sealed so that no worldly wisdom can

ever by diligent search find the gate, or even behold the beauty of the orchard of pomegranates with pleasant fruits, or drink of the fountain sealed, which fountain is only opened to the house of David for sin and uncleanness. All the house of David is inclosed in this garden, chosen in Christ from all eternity, being made manifest in time, saved by Christ in time to all eternity, born of the earthy, first bearing the image of the earthy, born again, given a hope through grace, and they walk in the footsteps of the flock, and enter in through the gates into the city, (garden inclosed) thus to hear the words, "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out." Yes, flow out through the inhabitants of the new Jerusalem, which is from above, which is free—free from sin and condemnation. She is most glorious, and is clothed in fine needlework wrought with fine gold (grace and truth), united to the head (Christ) by everlasting love, where-with he loved us even when we were dead in sin, in open rebellion against his righteous law, dead to the knowledge of his love, without hope, living in malice; but when he revealed his shining face then were we like the one spoken of by Solomon: "By night on my bed I sought him whom my soul loveth: I sought him, but I found him not." O, dear friends, many nights in the dead hours when all the world perhaps was resting in deep sleep were we seeking him whom our soul loveth. Then we perhaps thought we could find relief by going to those whom we believed to have been delivered, and talk of Him whom our heart so craved. In restless hours and sleepless nights we mourn and weep, and then arise and go about the city (church), hoping to find him, but find him not. Then how

sad; we grovel in darkness, and, as it seems, in despair. At the appointed time he appears, and then do we feel to embrace him whom our soul loveth; then do we feel the burden of baptism resting upon us, but perhaps months and years pass by, we feeling our unworthiness, and the burden gets so heavy we can hardly endure it. O how we long for an entrance into the visible church, the militant kingdom, but not until the time appointed do we ever enter into the fold; but when we do there is another experience, a calmness we never felt before; then we realize the true meaning of the Scripture, "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste." So it is with God's little ones, when they are brought into the banqueting-house they seem to lose sight of the world, for the banner of love is over them, and the true fruits of the gospel of the Son of God sound forth unto them with a certain sound, for when the watchman upon the walls of Zion cries unto them it is like the golden bells on the high priest's garment, which when sounded give a certain sound; then do they know that the High Priest liveth, ever to make intercession for them, according to the will of God, and tells them through inspiration that no weapon that is formed against them shall prosper, and then he (Christ), our high priest, ever stands as a mediator, the only mediator between God and men, ever making intercession for us, the saints, though so much of our time we feel unworthy of the least of God's blessings, and are not grateful enough for them. I desire to be reconciled to his providence.

Do as you think best with this.

Your brother,

J. B. BOWDEN.

ATHENS, TEXAS.

PHILADELPHIA, Pa.

DEAR ELDER KER:—Inclosed are two letters from brother J. W. McClanahan. Use them if you wish, otherwise return them to me.

In gospel bonds,

J. M. FENTON.

POCA, W. Va., Dec. 30, 1917.

DEAR BROTHER FENTON:—I feel this morning that there is something I want to say to you, but not being very well my mind seems to be unfruitful, so I will draw the bow at a venture, leaving the event with the blessed Redeemer for words to write that may be of interest to you or any of the household of faith. My limited understanding of the Scriptures troubles me when I attempt to write to any of my brethren in the ministry, for of them all I feel to be the least. It is evidently true that secret things belong to God and only revealed things to us, and when God is pleased to reveal to us any portion of the Scriptures, then it is that we get the spiritual meaning and application of it. What do we see in that sacred narrative recorded in Genesis viii. 12? A harmless, innocent little dove sent out of the ark by Noah, which to my mind prefigured the mission of Jesus and the sending of his ministers to bear a message. The prophet Isaiah makes the matter very clear as he has recorded it, vi. 8: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Again, Lo, I come, as it is written of me in the volume of the book, to do thy will, O God. No doubt the dove bore a message of comfort to the inmates of the ark, Noah and his family. To my mind the ark prefigured the church. As Noah built the ark according to God's instruction, so Jesus builds his church ac-

ording to God's choice; for the kind of wood of which the ark was built was God's choice, it being gopher wood. The material of which Jesus builds his church is the choice of God, elect and precious. The door of the ark is the way of entrance into the ark. Baptism is the door into the church. Proof, John x. 1, 2: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep." Jesus was baptized by John the Baptist, thus entering the church by the door, setting the example for all his followers, John being the forerunner (porter) he administered the ordinance of baptism. None can doubt that the Spirit descended upon our Lord in the form of a dove at his baptism. And lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased. None can doubt the glorious message borne to Noah and his family by the dove he had sent out, for in its mouth was an olive leaf plucked from an olive tree. This was unmistakable evidence to them that the waters were abated from off the earth. The leaf borne to them by the mouth of the dove carried with it the evidence of life, hence was no dry moss to them. Noah was one with the inmates of the ark; so Jesus is one with his people, the elect, of whom he is head over all things to the church, which is his body, the fullness of him that filleth all in all. When we speak of the church we speak of Christ, for he is her life, and her life is hid with him in God; there is a oneness with Christ and his church (body). If we be the antitypical material which the gopher wood typified, we are in the building according to God's choice; each one is filling his place to the completion of

the body, there being many members, but one body. The ark rode on the mighty waters and rested safely on the summit of Mount Ararat; so the church is resting in the finished work of her adorable Lord and Savior on Mount Calvary, carried above the mighty deluge of sin, and is free from the law of sin and death.

Dear brother, I had laid this letter away, thinking it to be so imperfect that I would not send it to you. I hope you will write on this subject, that I may see my mistakes, if I be mistaken.

Yours in bonds of affliction,

J. W. McCLANAHAN.

DEUTERONOMY XXIII. 18.

"THOU shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God."

It seems to me that this Scripture is enough to condemn any professed religious denomination that hires or sets salaries for their preachers. Being law worshipers, yet they are condemned by the law of Moses. There is a marked distinction between the daughters of Israel and the Egyptians. "There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel." Wonderful miracles were performed by Moses in delivering the children of Israel out of the land of Egypt. Moses told Pharaoh plainly: "But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel." This marked distinction or difference was to be an evidence to Pharaoh that the Lord was at the helm in separating the children of Israel from the Egyptians and delivering them out of the land of bondage, for Israel is to be a separate people, and is to dwell alone, and is not to be

reckoned among the nations. So it is true to this day that the Israel of our God, the church of Jesus Christ, has verily lifted up her voice against the hire or setting of salaries for preachers, for the price of a dog is the hire of the institutions of men under the name of religious denominations, called by them churches. These are not the house of the Lord thy God. The house of the Lord is but one, and she is not to join house to house with the so-called houses; she stands aloof from all the institutions of men, and is not led by the spirit of lewdness—prostituting for hire. Israel, in speaking of the hireling, calls them "dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter." Evidently this is true to this day, and on to the end of time will this distinction be between the true and the false worshipers; no salaries offered by the daughters of Israel, the churches of the primitive faith; no price of a dog to be received by these peddlers of dead men's brains, who teach for hire and divine for money. To the church of Jesus Christ, the house of the Lord, these are an abomination, and cannot be brought into the house of the Lord for any reason.

J. W. McCLANAHAN.

POCA, W. Va., Jan. 8, 1918.

HAMPSTEAD, Md., February, 1918.

DEAR FRIENDS:—My unprofitable life has been spared to again thank you all for the kindness of another year's reading, in which I find pleasure, comfort and instruction. When I open my paper and find my subscription blank it makes me sad to think I cannot fill it, and therefore

be a help instead of a burden, but I know that God's ways are not our ways, but as much higher as the heavens are above the earth. I know, too, that he is a God of purpose, too wise to err and too good to be unkind; therefore I desire to praise him and be thankful for such kind friends. I often become anxious about the things of this life, but so far there has been a way provided; not always my way, but God's own way. I often think of the way in which I was led to take the SIGNS. When I went to ask for a home at Black Rock Elder Chick said to me: "I would like for you to take one of our papers." I did not feel my need of it then; my heart was full of love to my dear Redeemer. He had brought me into his banqueting-house, and over me was his banner of love. I did not know how much I would need fellowship, companionship, when I was carried away into the wilderness, but our Father did, and opened up a way for me. I asked for a piece of my clothing to be wrapped up. What should the wrapper be but a piece of the SIGNS. I eagerly read it, and at once wrote to Elder Chick (O how I miss him, although I saw so little of him, but that letter was sure to come filled with the sweet assurances of Jesus Christ and his love for his children), asking him to subscribe for me. I enjoyed it for ten years, when circumstances caused me to feel that I must be deprived of that comfort. Then came a dark period in my life, but God was gracious. Whom he loveth he chasteneth, but does not withdraw his loving-kindness, and after a time he strengthened me, and through the kindness of dear brother Kelley and family I again had the pleasure of meeting with those of like precious faith, and through their kindness I again enjoyed reading the SIGNS, and as you know,

after brother Kelley's death I was placed on the free list. God is ever merciful, God is love, and if in times of trial I could only keep in view that my times are in his hand, and that all things work together for good to those who love the Lord, but in my weakness I seem to forget, and in selfishness shrink from the trying places. He says, In the world ye shall have tribulation, but be of good cheer, I have overcome the world. Comfort ye one another with these words. I know I am not as thankful as I ought to be for the steadfast hope of eternal life. It is thirty-two years since the Savior came to me and left his Spirit with my soul to stay, but still it seems all self, and none of him. O how glad I am that Christ came to save sinners, for I cannot keep my thoughts where I desire them, much less walk worthy of the vocation wherewith I am called. That which is not of faith is sin; then all the worthiness must come through Jesus Christ, our righteousness. Because I live, ye shall live also. My desire is, Bless the Lord, O my soul, and forget not all his benefits. He justly claims a song from me. Is it asking too much that your prayer for me may be that I be kept trustful and thankful?

Dear Elder Ker, while you cannot understand the Lord's dealings with you, and feel like saying as one of old, All these things are against me, I am most glad to learn through your editorials that he has been with you, therefore his grace is sufficient. You know we all sympathize with you, and we, too, know that none can heal but he who afflicts. Sisters Kelley were to see us last week, having been shut in all winter. Perhaps you know mother Kelley was ill last fall of pneumonia. I thought they were looking well. I was very glad that you could

and helping the Lord. But the thorns in the flesh must be endured; though they sting and hurt we cannot remove them. Many things we would remove, or have different if we could, but God's ways are not our ways, and it is a blessing they are not, for we would soon be in more trouble, instead of lessening what he puts upon us, for all he does is for our good, and sooner or later we find out what a good God we have. But why am I writing all this? Because I am alone, and lonesome, and longing for a chat with some of my own congenial people. O how I did enjoy the last letter of my own dear cousin, and sister in the church, Mary Wright, of California. What a gift for writing she has. Would that many more were so blessed. I am glad she has found Old Baptists out in her own State, for she has for many years been so alone. I am thankful she is my own blood kin.

speak so favorably of the condition of the SIGNS. I wish you all a prosperous year naturally and spiritually. Again I thank you all. I hope you will pardon my delay in thanking you (many things are neglected in my weakness) and have charity for the thoughts I have written.

Your sister, I hope, through the cleansing blood of Christ. Though weak and erring, yet grateful, I hope.

GEORGIA ENGLAND.

WASHINGTON, D. C., March 28, 1918.

DEAR BRETHREN EDITORS:—Inclosed you will find two dollars to continue sending our dear family paper, the SIGNS OF THE TIMES, as I would be lost and lonesome without it, and am eager to see its contents every time it comes, and always feel fully paid after reading over a few of the letters contained therein. Many speak my own feelings much better than I could myself; their experience and life are so much like my own that it gives me hope I am one of them, but am in constant doubt of being anything like any other dear one who claims membership among the people I love best, and different from any other; nor could I love any others with the same kind of love. What a lovely passage of Scripture is, We know that we have passed from death unto life, because we love the brethren. I trust I do that, and in the right spirit. I am constantly longing for their companionship, of which I am very much deprived, surrounded by all other denominations; even in my own home, or my brother's home, I hear all kinds of works talked of but our almighty God's, which is the only kind we Old Baptists care anything about, for what are man's works in God's sight? He says they are but filthy rags in his sight, and to us are anything but pleasant to listen to, but are called good works,

and helping the Lord. But the thorns in the flesh must be endured; though they sting and hurt we cannot remove them. Many things we would remove, or have different if we could, but God's ways are not our ways, and it is a blessing they are not, for we would soon be in more trouble, instead of lessening what he puts upon us, for all he does is for our good, and sooner or later we find out what a good God we have. But why am I writing all this? Because I am alone, and lonesome, and longing for a chat with some of my own congenial people. O how I did enjoy the last letter of my own dear cousin, and sister in the church, Mary Wright, of California. What a gift for writing she has. Would that many more were so blessed. I am glad she has found Old Baptists out in her own State, for she has for many years been so alone. I am thankful she is my own blood kin.

Please excuse me for taking so much of your time to even read this. I will know this and contents were received when date of my paper is changed.

With best wishes and love from a sister, the least of all,

BETTIE BENNETT.

ARDMORE, Tenn., Dec. 30, 1917.

DEAR BRETHREN EDITORS:—I want to ask a favor of some one of the brethren who may have a mind to grant it, either through the SIGNS or by private letter. While I am not a subscriber of the paper, yet I get to read it now and then, and I surely indorse the doctrine it sets forth; that is, I mean in the main, if I know anything about the teaching of God's word, which I sometimes greatly fear I do not; then again I hope I get a little view of the wonderful truth set forth therein. Dear brethren, what I want to know is this: Is it a fact that no man can

take the Bible and prove by it that God is not the author of sin? I heard a preaching brother at our association, which is the Flint River Association, say that he would challenge the world to take the Bible and prove that God is not the author of sin. Now, dear brethren in the Lord, if you will pardon such a poor, weak, sinful worm of the dust as I feel myself to be for addressing you as such, I want to say that I hope I believe in a God who created all worlds, creatures and things, yes, 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; but while that is so, I do not believe that God influences men to sin, but that he withdraws his restraining power, and then man's devilish disposition manifests itself, and in that the wrath of man praises God, and the remainder of wrath does God restrain.

Write on, dear brethren and sisters, and my prayer and heart's desire is that it may be our happy lot to have God's rich grace and sweet Spirit to lead, guide and direct us all in the way of truth.

Well, I must close. Pray for me and mine when you have a mind to do so.

Brother Ker, I will address this to you.

As ever, your little brother in hope,
D. T. LEONARD.

WINONA, Miss., March 29, 1918.

DEAR BROTHER LEFFERTS:—Several months ago a sister Baptist brought me a lot of back numbers of the SIGNS OF THE TIMES. I have been much interested in your writings, they are so instructive and comforting to me; you stir me up in many things. I have been identified with the Primitive or Old School Baptists nearly forty years, and am more of a

beggar each day I live. I seem barren of all that is good. I do not know whether I love God or not, nor the brethren, but I do believe, if I know anything, that I love the doctrine the brethren preach. In bed the other morning I was wondering about this love when the thought flashed in my mind, You love the truth, and that is Jesus. I have been in deep distress for the last year; I have three boys all in the draft. I have begged the Lord to be my strength, and if it were his holy will, to spare me this great trouble. Three or four mornings ago I fell asleep, and thought we were burying the body of Jesus. I fell on my knees before him and asked him to remember me. I could see in a mist the outlines of a host, and they began to sing; such melody and harmony I never heard before; just a flash, then gone. I have spent much time with music, and love singing. Here I am telling a stranger my troubles. I am seeking comfort from a minister of Jesus. I do not know that I am a child of God, or that I have a right to call you brother, but I love what you write.

In conclusion, will say I am old, nearly sixty-two years. If I am lost at last, I am glad I have spent my life trying in my ignorant way to honor God. Forgive me for taking up your precious time, and when you feel the spirit of prayer remember me.

From one whose hope is in Jesus,
FLORENCE K. SHOFNER.

DELAWARE, Ohio.

DEAR EDITORS:—Find inclosed check for two dollars, which I received last night, for a new subscriber for the SIGNS. It is a pleasure to send in another name, as I enjoy reading the paper very much. It came to my father's house ever since I

can remember, as long as my parents lived, and I have received it regularly for several years. I like to read the writings of both editors, also of the other writers, but I sometimes think I do not know enough of the responsibility and labor that fall on the editors and publishers of the SIGNS to appreciate their usefulness as I ought, but I do feel that I wish you all well, and that the SIGNS may be kept up to be a comfort to the children of the heavenly King who are scattered over the land. I like to see the SIGNS in the homes of the Baptists, and I sometimes think that many more could take it if they only thought so, but I must leave that for them to decide.

I see that I am making this too lengthy just to send in a subscription; I only want to let you know that I enjoy reading the paper very much, and wish all concerned and interested in it well.

Yours in hope,

L. E. STEPHENS.

HOTENVILLA, Ariz., March 24, 1918.

DEAR EDITORS:—As I am renewing my subscription, I want to say I enjoy the paper very much; it and the Bible are my only preaching. However unworthy the contributions may seem to the writers, I feel they are directed of the Lord, and sometimes I feel to bless his name for the feeling of unworthiness on our part, as an all-powerful God who saves to the uttermost is the only one who could be of any use to me. "How firm a foundation" sometimes comes to me with a sweet power that I am enabled to enjoy, but not when left to myself, for then, which is most of the time, it seems, my mind is as barren of spiritual things as the desert around me, or more so, for there is a natural beauty here of mountains, valleys and clouds. It seems to

me so natural to believe in an all-powerful God that I doubt if he has ever been revealed to me, the thing I most desire in this world. Remember me at the throne of grace.

Your sister, I hope,

LENA LANGFORD.

LAMBERT, Oklahoma.

DEAR EDITORS:—As my time on the dear old SIGNS expires the first of April, I will send you post-office order. I failed to get the February 15th number, which was the first copy I ever failed to receive at the office at Lambert, and I have been taking it since some time in 1902. I do not wish to miss a number, for it is a great comfort to me, being about all the preaching I get these days that has the right sound to me. I was blessed during Christmas week to meet with Elder Beeman and a few sisters by going about sixty miles, and I think I was well paid for my trip, as I heard five sermons, the first of our kind that I had heard for about a year, and I was getting hungry to hear the true gospel preached. May God bless you, dear editors, and all who write for the dear old SIGNS, that you may write on for the benefit of the scattered ones. O how I wish I could write like some of the brethren and sisters, that it might be as interesting to them as theirs are to me.

I remain a poor old sinner in hope of life beyond this vale of tears,

JAMES J. CLARK.

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EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1918.

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

Elder H. H. Lefferts, Leesburg, Va.

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Middletown, Orange Co., N. Y.

ACTS VIII. 18-23.

FROM a brother in Texas comes the query, asking our views on the above portion of Scripture. This concerns the preaching Philip. Philip, though a servant of God, was not one of the apostles, so was not qualified by the Spirit to do the work of an apostle. Philip went down to Samaria and preached Christ there. Among those baptized by Philip was one Simon, who had been a sorcerer and had bewitched or deceived and beguiled many people. This man heard the truth from the lips of Philip, believed in God and was baptized by Philip. But none of those baptized by Philip received the Holy Ghost in their baptism. That is, while their baptism was all right enough as to mode, subject and administrator, they lacked understanding and discernment, which are the peculiar gifts of the Holy Ghost. Now, when the apostles in Jerusalem heard that Samaria had received the word of God, they sent thither Peter and John. Upon meeting with those baptized by Philip, these apostles prayed for them that they might receive the Holy Ghost. Then they laid their hands upon those believers and they received the Holy Ghost, or the gift of understanding which they had formerly

lacked. Simon, falling a prey to the covetousness of his carnal heart, saw at once a road to great personal profit, if he should be able, as were Peter and John, to thus administer this ordinance of the laying on of hands. Therefore he asked the apostles to sell him this great gift. This showed the gross ignorance of Simon regarding the gift of the Holy Ghost. However, this does not mean that Simon's belief in God was not genuine. One may be a believer and yet stumble through ignorance, lacking discernment and understanding. We believe Simon had not yet had hands laid on him when he tried to drive this bargain with the apostles, but he had witnessed the apostles laying hands on the others and had seen the effect of the Holy Ghost. Therefore, when he offered them money, Peter told him, "Thou hast neither part nor lot in this matter." The matter in which Simon had no part nor lot was that he was neither to receive this gift of the Holy Ghost for his own comfort, nor was he to be able to administer this ordinance to others. While a believer in God, he lacked understanding and discernment, and it pleased God thus to leave him, not to fall from grace and to perish forever, but experimentally in the gall of bitterness and bond of iniquity. Whether this Simon was after that delivered from that condition and given his right spiritual mind, we cannot say. We rather think, though, that the evidence is in favor of his having been at some later time delivered, from the fact that he desired the apostles to "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me." We believe that there are to-day many of God's people scattered throughout the world, enmeshed in Babylon and preyed upon by the delusions of their own carnal natures, who

really believe in God sincerely and truthfully, but who yet lack power to understand and to interpret either the Scriptures or their own experience; unable to discriminate between that which is spirit and that which is flesh. These, having received the first anointing, and not the second, see men as trees walking; that is, men look like trees and trees look like men; the ability to rightly discriminate is lacking. These are subjects of grace, for Jesus has once touched their eyes, but they lack the gift of the Holy Ghost, the second touch. This, we believe, was the predicament of Simon. He believed and did not comprehend what he believed. To that extent he was yet in bondage, yet in the gall and bond of bitterness and iniquity. This Scripture does not prove that a believer can fall from grace so as to be eternally lost. There is one place in the Scriptures where falling from grace is mentioned. It is in Paul's letter to the Galatians, fifth chapter, fourth verse. The Galatians were a body of believers, but they had become confused in their minds and were trying to mix law and gospel. Whenever God's people get to thinking the law is in some sense binding upon them they are departing from the doctrine of grace and are teaching legality. For a child of God to preach or to practice that sinners must do certain things in order to be saved, is to fall from grace; not so as to undo what Christ has done and be eternally lost, but to rely on one's obedience or works instead of wholly in the finished work of Jesus. One not saved by grace cannot fall from grace. No one can fall from that which they never had. Only God's people, that is, true believers, know anything about falling from grace. If one believes he is saved by works, as do the Arminians, he has not grace to fall from.

But for a true believer who has been experimentally taught of God that salvation is by grace, to go contrary to this experience and advocate the doctrine of works, is for that one to fall from grace. This, some of the Galatians did. This, however, has nothing to do with the believer's standing before God in Christ. That cannot be touched by what we do or do not do. It is, however, sinning wilfully after one has been brought to a knowledge of the truth, and is accompanied with a certain fearful looking for of judgment and of fiery indignation, which, when it comes, devours, not the believer, but his adversary, and restores him to his right gospel mind. There are very few Old Baptists, if any, but what have at some time in their experience fallen from grace. The preaching of conditional time salvation is one instance of how some good, faithful brethren have fallen from grace and gone back to advocating legal principles and ideas. This does not argue that they are not the children of God, but only that they are deluded and lacking in spiritual discernment. He moves in a mysterious way his wonders to perform. L.

BOOK OF EDITORIALS.

WE have on hand a number of copies of the Second Volume of Editorials. This book is made up of editorials written by the late Elder Gilbert Beebe, and published in the SIGNS OF THE TIMES from March, 1842, to March, 1847, and contains 768 pages, neatly bound in cloth.

This work originally sold at two dollars per copy, but as a few of the pages are stained by water we will, as long as the supply lasts, sell them at the extremely low price of seventy-five cents per copy. Postage paid by us. All who wish this book should procure it now, as we will have no more after these are sold.

BEING THANKFUL.

TO-DAY we saw a small pasteboard box on the counter of one of the stores here. This small thing was folded neatly together and lettered on the outside: "An expression of my gratitude to God." Other lettering followed giving due notice that this box was meant to receive money, whatever one might choose to give, for the missions both home and foreign. In other words, the intent of the whole affair was that any money which might be dropped into the box for missions was to be considered as a gift or expression of one's gratitude to God. This business is shocking. Can it be that sensible people really think that a piece of money, whatever its value, can be a fitting expression of thankfulness to God for the benefits his creatures have received at his hands? If so people do really think, then it proves that they have either a very small knowledge of the real God or that they think him to be a very small god. One of old said: "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" Another said: "And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering." Here are the expressions of men who had the faith-view of God, and who believed God to be so infinitely great and holy, and themselves to be so insignificantly weak and small, that they fully realized anything they could possibly do or bring forth would not suffice as an offering to God, either of an atonement for their sins or as paying their debt of gratitude to God for all he had done for them. Now, if faith thus showed the men of old they could never repay God for all he had done for them, then those who think a bit

of money will express to God their gratitude have neither gratitude nor faith. And further, while money might clothe and feed men it can never save their soul. The forty-ninth Psalm settles that matter forever. "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him; * * * that he should still live for ever, and not see corruption." This Scripture excludes all human means, money and all other means, in the redemption of sinners. If one had ever felt the power of Christ's blood applied to cleanse from sin, that one would never think of trying to substitute money for that precious blood in the work of salvation. It is only because thousands have never felt the power of sin reigning within them, and have never felt the efficacy of Christ's blood, that they are always confusing material with spiritual things, so putting light for darkness and darkness for light. On the other hand, a spiritual man once said: "What shall I render to the Lord for all his benefits toward me?" And the answer that attends this query is, "I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." To be glad and rejoice in what the Lord has done, is all that God asks of his people, is all that he commands them to do. Nothing in the way of return payment does God require at the hands of his saints. He freely gives them all in his dear Son. The coming of Jesus ushers in a day that is wholly new, a day of liberty and gladness for sinners saved by his blood. Their portion in this new day is not to work for God, but to rest in the work God himself has finished. This resting from all the labors and burdens

of the law is the real and perfect Sabbath day. Jesus was the only man that ever thanked God as he deserves to be thanked, and it is only as the Spirit of Jesus dwells in and abounds in his people that they can, in any degree, return him thanks for all his goodness to them. We ought to remember that man of himself can never bring forth acceptable fruit unto God. Only as believers draw their vigor from the tree of life can they be lively in offering to God the spiritual sacrifices of thanksgiving. L.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

LUKE VII. 35.

“BUT Wisdom is justified of all her children.”

Concluded from page 211.)

It is to us a most glorious truth, wisdom as an attribute of the eternal God, with every other perfection of the Deity, is embodied in Christ, and that Christ is of God made unto us wisdom, and righteousness, sanctification and redemption, and that in him are hidden all the treasures of wisdom and knowledge. But no one perfection severed from its connection with all the other perfections of the Godhead, is sufficient to express all the fullness of the Godhead that dwells in him bodily. Besides, we think the misapplication of this perfection as a personal identification of Christ, has a tendency to mystify some of the words of wisdom, and make them seem to conflict with the general doctrine of the Bible. Some have supposed that the strong language used of wisdom in this eighth chapter of Proverbs is required to prove the divinity, or eternity of Christ. To such a supposition we cannot consent, for John i. 1, is much more conclusive and to the point. The Word was with God, and the Word

was God; this is irrefragible testimony of his eternal Godhead; and there are many other passages equally strong and conclusive. When we attempt to prove a position by passages which are inapplicable to the subject we weaken rather than strengthen our argument. We feel certain that if the inspired writer had designed to personate Christ in this chapter, he would not have used pronouns of the feminine gender, as where he says, Doth not wisdom cry? and understanding put forth her voice? She hath hewn out her seven pillars. She hath killed her beasts, she hath mingled her wine, she hath furnished her table, she hath sent forth her maidens, she crieth upon the high places of the city, &c. Can any Scripture be found wherein the feminine gender is applied personally to Christ, or to God? Again, some have thought that what is written in this chapter must apply to Christ, as proving what is called his pre-existence, that he was with the Father, from everlasting, &c. We do not need thus to construe the chapter for any such purpose, as we have abundant direct testimony to prove not only that he was with God before the worlds began, but also that he was absolutely God. Let us read the testimony as applicable to wisdom, as a perfection or attribute of God, and it must also stand confessed that the wisdom as well as every other attribute of his Godhead was with him, or ever the earth was, and from everlasting. Can we conceive a period either in time or eternity when God was without wisdom, or when wisdom was not with him? In these inspired Scriptures the exalted character of divine wisdom is very clearly and most beautifully demonstrated. Remember that it is wisdom that makes the proclamations, I, wisdom, dwell with prudence. Counsel is mine and sound wisdom, I am

understanding, I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. This last passage is relied upon by some to prove a divine right by which many of the most despotic kings and wicked and profligate governments are sustained. Compare this text with Psalms ii. 10-12: "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way." How many foolish kings have been deposed in ancient and modern times for their folly in their mad rejection of the counsels of wisdom. How many human governments have perished for their folly. Wisdom directs that human rulers shall kiss, or be at peace, with the Son of God, who is invested with power above them as King of kings and Lord of lords. He shall rule the nations with a rod of iron, and break them in pieces like a potter's vessel. It is extreme folly and madness for kings and rulers of the earth to ignore his government, and dare to oppress his saints, to command them to do what Christ has forbidden, or fail to do what he has commanded. Touch not mine anointed, and do my prophets no harm; for he that toucheth them touches the apple of his eye. It is not by Christ's mediatorial power or command that the kings of this world reign, for he says, My kingdom is not of this world. But it is by wisdom they reign. A fool may be a king nominally for a time, but he does not really reign, his ministers do that for him, and soon his dominion ceases. Wisdom further proclaims, I love them that love me, and those that seek me early shall find me. Is this a proclamation from Christ to the children of men?

How very differently it sounds from what he said, John vii. 34, Ye shall seek me, and shall not find me, &c. But how harmonious with the whole of the divine testimony when understood as a proclamation of wisdom to her children. Those who, as soon as they are born of the Spirit (for that is as early as any seek this wisdom which cometh from above) seek the counsel of wisdom, and stand waiting at the posts of her door for a supply, shall assuredly find it, and such are the peculiar favorites of wisdom. Can any dispute that riches and honor are with wisdom, even durable riches and righteousness? Well may she declare, My fruit (the fruit of wisdom) is better than gold, yea, than fine gold; and my revenue than choice silver. Those who are void of understanding are led by folly, like fools to the correction of the stocks. But wisdom says, I lead in the way of righteousness, in the midst of the paths of judgment, that I may cause them that love me to inherit substance, and I will fill their treasures. The highest possible commendation of the wisdom set forth in this chapter is found in the testimony that God possessed it in the beginning of his way, before his works of old. It is the wisdom which God displayed when his hand garnished the skies and laid the foundation of the earth. This wisdom shines in all his works of creation, providence and grace. In the contemplation of this profound wisdom the inspired apostle exclaimed, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed to him again?"—Rom. xi. 33-35.

Wisdom claims association and companionship with God from everlasting: I was set up from everlasting, from the beginning, or ever the earth was. However justly and truly this language may be applicable to the Son of God, as set up in his mediatorial relation to his church, we cannot, for reasons already given, understand it as in this connection spoken of him personally. The truth that God possessed this wisdom before his works of old is abundantly apparent in the perfections of all his works, for in the absence of it, how could his wonderful works have been so perfectly wrought? He had not to experiment and try a variety of experiments in order to gain a knowledge, or to perfect his wisdom, for if he were less wise before his works of old than now how could we rely upon his immutability, or any of his eternal attributes? He is of one mind and none can turn him. He is the Lord, he changes not; therefore the sons of Jacob are not consumed. Wisdom may well claim her priority to all the works of God, and, in the sublime language of this chapter, declare, "When there were no depths, I was brought forth [or as pre-existing in God himself, called into requisition]; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depths; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth: then I was by him, as one brought up with him; and I

was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men." Now all this is declared in commendation of the wisdom of God, and in all the particulars named these declarations are sustained and demonstrated, and in conclusion, the children of wisdom, by whom she is justified, are appealed to, from these considerations, to listen to her voice, to discard folly and cordially embrace her. "Now therefore [or in consideration of all this] hearken unto me, O ye children: for blessed are they that keep my ways." The plain import of this strong appeal of wisdom to her children is, that they should attend at her gates, wait at the posts of her doors, hear her instruction, and be wise, and refuse it not, for she saith, "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me, wrongeth his own soul: all they that hate me love death." How peculiarly appropriate are all the illustrations of the wisdom which God has displayed in all his works and ways, and how important that all who would live godly in Christ Jesus should hearken to all her admonitions, receive all her instructions, conform to all her rules, obey all her precepts and walk in all her paths. How blessed are the children of wisdom, trained under her tuition, and endowed with her revenue. All who possess this wisdom are wise unto salvation, and find life; but all who hate her, and love folly, reject her counsels and heed not her admonitions, love death. Allured, ensnared and betrayed by that wisdom which is from beneath, and which is the opposite of that which is from above, those who

despise her maxims shall be involved in the direful consequences of their folly, and then wisdom shall laugh at their calamities and mock when their fear cometh. Alas, how true are the words:

"Broad is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrow path,
With here and there a traveler."

MIDDLETOWN, N. Y., April 1, 1867.

MARRIAGES.

By Elder H. H. Lefferts, at his home, Leesburg, Va., April 30th, 1918, Orville Reed Beatty and Miss Virgie Viola Gress, both of Fulton County, Pa.

OBITUARY NOTICES.

Elder J. H. Bourland was born in Franklin County, Ala., Oct. 3rd, 1847, and died Jan. 16th, 1918. He was married to Cynthia A. Kuykendall Nov. 18th, 1869. He joined the Primitive Baptist Church in the year 1869, and was ordained to the full work of the gospel ministry Dec. 14th, 1895. He had been preaching about ten years before he was ordained. He was taken with la grippe Jan. 3rd, 1918, and gradually grew worse until it ran into pneumonia. All was done for him that a good physician and kind relatives and friends could do, but he quietly passed away Jan. 16th, aged 70 years, 3 months and 13 days. He leaves his sorrowing widow, one son, one daughter and several grandchildren to mourn, but we are admonished to sorrow not even as others who have no hope. Our dear brother was an able minister of the gospel, and was very able in prayer. He certainly had a good report of them that are without. O how beautiful are the feet of those who preach the gospel. By their fruits ye shall know them. We feel sure our precious brother is gone to rest to await the resurrection morn. May God bless all who mourn.

ALSO,

Sarah Elizabeth Blevins, our dear sister, was born in Alabama Sept. 19th, 1847, and died March 1st, 1918. She was married to Taylor Blevins Sept. 18th, 1868, in Dade County, Ga. They moved to Texas in 1873 and put their letters in Denton Creek Church, got their letters and were in the organization of Liberty Church, near Grapevine, where she remained a worthy member until her death. She was confined to her bed nearly three months with something like jaundice. All was done for her that good physicians, kind relatives and friends could do, but she quietly

passed away March 1st, 1918, leaving a loving husband, one son, two daughters and several grandchildren, beside many relatives and friends to mourn. The writer was at her bedside a few days before she died, and she told me she wanted me to conduct her funeral. She sat up and talked beautifully; said she saw heaven in all its glory and was ready to die. She passed peacefully away at the age of 70 years, 5 months and 9 days, and was laid to rest at White's Chapel, near Grapevine, Tarrant Co., Texas. A large concourse of sorrowing relatives and friends were present to pay the last tribute of respect to the dear sister. The writer tried to preach to a large congregation at the home of the dear old brother. Their home has always been a home for God's servants. May God bless all who mourn.

SOLON GIPSON.

Hiram Bogart was born in Olive, Ulster Co., N. Y., Sept. 24th, 1831, and passed beyond this life Dec. 16th, 1917, aged 86 years, 2 months and 22 days. He was united in marriage to Elizabeth A. Keator June 4th, 1851, at Olive, where both were born and grew to maturity. The passing years brought this devoted couple six children, three having preceded the father to another life: Henry, the eldest, at the age of fifty-seven, Ellen, aged twenty-two, and Eva Delilah, aged five years. Three daughters remain to mourn his departure and bless his memory: Ida E., Lottie and May. Father and mother united with the Primitive Baptist Church July 4th, 1863, being baptized by Elder Chenowith in the fellowship of Spoon River Church, in Illinois, and the church knew no more loyal and steadfast members than they. Always an ardent reader, he daily read the Bible and the SIGNS, gaining comfort and assurance from their pages, and his firm belief in Christ as his Redeemer, which gave him strength to endure his great pain to the end. For many years a sufferer from dropsy and Bright's disease, the last four months of his life were passed in fearful agony, he being unable to lie down or scarcely ever to sleep. He retained his wonderful intellect to the last. On October 12th he wrote me, saying it was ten years since dear mother was laid to rest in Jesus, and desiring that he might pass away as calmly as she did. October 26th he wrote me for the last time: "How long I have to suffer this the Lord only knows, but I try to pray for patience and strength to endure it." How he ever did endure his terrible misery was a marvel to all—never a word of complaint, but always the same sweet, patient smile to greet us every day. Since mother's death sister Ida had been his constant companion, nursing him devotedly year after year. At the time of his death father was the oldest pioneer in Whiteside County, he and mother having settled there in April, 1858. He purchased one hundred and twenty acres without, as he said, a tree or stick on

it, and the next year built his home and later added eighty acres more to the homestead. He once wrote me that it was only seven days from the time he left New York State until he was breaking the soil in Illinois. Many years of pioneer hardships, trials and illness came and passed to them, but they came at last to years of comfort and contentment, celebrating their fiftieth wedding anniversary June 4th, 1901. Typical of the esteem in which others held him, another has written these words: "He was an honored citizen of his community, respected for his integrity and high ideals by all who knew him, and his influence will be felt for many years to come." He was the last of a family of five children. Three daughters, six grandchildren and five great-grandchildren, with numerous nieces and nephews, are left to mourn.

The funeral services were conducted at his late home Tuesday afternoon, Dec. 18th, 1917, Elder Humphrey, of Galesburg, Ill., officiating, using the text father had himself chosen: Isaiah ix. 6. It seems he selected that text thinking to find words of comfort for us as the lonely Christmastide drew near, always forgetful of self, planning for the comfort and welfare of those he loved. He also selected hymn No. 571: "I would not live away," &c.

ALSO,

Henry Bogart, only son of Hiram and Elizabeth Keator Bogart, was born in Olive, Ulster Co., N. Y., Oct. 7th, 1852, and died at his home in Rock Falls, Ill., March 10th, 1910, aged 57 years, 5 months and three days. He came to Illinois with his parents when five years old, and grew to manhood in the old home. Dec. 31st, 1872, he was united in marriage to Miss Amanda Brown, and set up housekeeping on part of the home farm, which his father gave him at that time. In 1894 he sold his farm and bought a home in Rock Falls, Ill., where he had since resided. His character was exemplary, always upright and honest, quiet and home-loving, devoted to his wife and children, ever ready to extend the hand of friendship. He was loved by his relatives and respected by his friends and neighbors as one of the best of men. Although he never united with the church, he was deeply religious and believed in the faith of his parents. Truly he wronged no man by word or deed. He leaves to mourn his departure, a loving, heartbroken wife, four sorrowing daughters, his aged father (to whom his death came as a great shock) and three sisters, all of whom loved him dearly, besides many relatives and friends. We are left to sorrow, but know that he has only gone before—gone home with the dear mother, passed to life everlasting. For him the labors of life are ended, and when they shall also end for us, God grant that we may pass beyond with the same loving faith in God's wisdom and mercy.

LOTTIE ROBINSON.

Mrs. Sarah A. Sherwood, widow of the late Jesse Sherwood, died August 12th, 1917, at the home of her daughter, Mrs. A. Moore, near New Castle Del., in her 87th year. She was the last member of her family, being the only daughter of the late Elder Peter Meredith and sister of Peter, Elder Whitely W., Ezekiel C. and Samuel R. Meredith. At the advanced age of seventy-two years she united with the Old School Baptist Church at Welsh Tract, and was baptized by Elder J. G. Eubanks the first Sunday in June, 1902. For many years before she offered herself to the church she took great pleasure in reading the Bible, and longed to unite with the church, but felt her unworthiness so much that she delayed taking the step. She was of a bright, cheerful disposition, a devoted mother, and her unselfish interest in people continued up to the day of her death. She was the mother of ten children, two of whom preceded her to the grave. Those surviving her are: P. M. Sherwood, Jennie S. Dance, Anna, Mira and James M. Sherwood, Mrs. A. Moore, Mrs. W. A. Wise and Mrs. W. O. Merrick.

The funeral services were held at the home of her son-in-law, Mr. A. Moore, conducted by her pastor, Elder J. G. Eubanks, assisted by J. H. Bickford, pastor of the M. E. denomination of New Castle, who had visited her before and during her last illness. Interment in the Globe Cemetery, near New Castle, Del.

Her daughter,

(MRS.) J. S. DANCE.

Rebecca Addie Patton (nee Culpepper), daughter of J. T. J. and Carrie Culpepper, was born near Sweet Home, Texas, Sept. 18th, 1884, and died Jan. 23rd, 1918. She was married to Charles Patton Sept. 25th, 1902. She professed a hope when fourteen years of age, but never united with the church, though she had a great desire to be baptized. She believed in the resurrection of the dead, the effectual calling of the saints and predestination of all things. She was a true companion and mother, a good neighbor and a dear lover of peace. We feel satisfied that she now rests in the full assurance of a blessed immortality beyond this life. She was sick eleven days of pneumonia. All was done that loving hands could do. Although her suffering was great she complained but little. She asked us all to do all we could for her children. Her children were taken in the room to see her about three hours before she died; she knew them all and called them by name, then turned to her husband and said, "O come and go with me to-night." He sat by her bedside most all day and held her hand. Weep not for her, dear ones, but may God prepare you all to meet her in heaven, where there will be no parting, no sickness nor sorrow. She leaves her husband, seven children, mother, three brothers and several half-brothers and sisters to mourn their loss.

Services were held at the residence by Mr. White, of Nixon. We sang her favorite hymn: "O sing to me of heaven," &c. Her body was laid to rest in the Stockdale Cemetery in the presence of a large gathering of relatives and friends.

Written by her sister-in-law,

(MRS.) J. CULPEPPER.

J. B. Kinkade, son of J. F. and J. A. Kinkade, was born Dec. 17th, 1887, and departed this life March 23rd, 1918, leaving father and mother, wife and four children, three brothers and three sisters to weep for one they loved. The deceased came to his death at Steubenville, Ohio, being overcome by gas. He was buried at Springfield, Tenn., March 28th, 1918.

Written by his father,

J. F. KINKADE.

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

F. W. Gainer, W., Va., \$.50; Mrs. A. B. Hanson, Nebr., \$.50; Mary Hockenbury, N. J., \$.20; Rebecca Stone, Ind., \$.20; Sue McW., Mo., \$.10.

APPOINTMENTS.

Nothing preventing, there will be meeting at Casper Fetter's, 127 South Montgomery St., Trenton, N. J., Friday, May 17th, 8:30 p. m.; Stockton, Saturday, 18th, 2:30 p. m., at Mrs. Horner's; Sunday, 19th, Locktown, 10:30 a. m.; Frenchtown, 3 p. m.; Monday, 20th, Grandon, brother Demott's, 8:30 p. m.

D. M. VAIL.

ASSOCIATIONAL.

THE Ebenezer Old School Baptist Church, of New York city, deplors the necessity for withdrawing her invitation to the Warwick Association to hold its annual convention in this city next June. War conditions have developed difficulties so hard to overcome that it seems impossible to insure the satisfactory entertainment of visiting members and friends.

CYRUS RISLER, Jr., Church Clerk.

ERRATA.

In the obituary of Mary Emma Simons, page 189, second column, current volume, the date of her birth should have read May 20th, 1885, instead of 1855, as printed.

MEETINGS.

THE next session of the Baltimore Primitive Baptist Association will be held, the Lord willing, with the Ebenezer Church, of Baltimore city, commencing May 15th, 1918, and continuing three days. Those coming via Pennsylvania Railroad to union station will take any car going south on Charleston St. and get off at Calvert and Madison Sts. and walk one-half block east on Madison St. Those coming from the east over the B. & O. Railroad get off at Mt. Royal station, walk two blocks on Mt. Royal Ave. to Charles St. and follow above directions. Those coming from the west or south over the B. & O. Railroad will get off at Camden station and take cars in front of station marked St. Paul St. No. 17, going west on Camden St. and get off at Calvert and Madison Sts. Those coming over the electric line from Washington, D. C., will get off at Baltimore St. and take car going east on Baltimore St. marked St. Paul St. No. 17, get off at Calvert and Madison Sts. Any one coming via Western Maryland Railroad will get off at union station. Any one coming by boat, which arrives about 7 a. m., will take car going north on Light St., change at Baltimore and Calvert Sts. to car No. 17, get off at Calvert and Madison Sts. Persons coming to the city Tuesday p. m. will follow above directions, going to the meetinghouse, where they will be met and cared for. House open until 6 p. m., new time. All welcome.

JOSHUA T. ROWE, Pastor.

THE Delaware Old School Baptist Association is appointed to meet with the church in Wilmington, Delaware, at the meetinghouse, 1304 Jefferson St., on Wednesday, May 22nd, 1918, at 10 o'clock a. m. sun time. Trolley cars from all railroad stations and boat landings pass within one or two squares of the meetinghouse. Any one arriving in the city on Tuesday can come to the meetinghouse, where they will find some one to send them to places of entertainment. All lovers of the truth are welcome.

By order of the church.

WM. B. TAWRESEY, Church Clerk.

THE Delaware River Old School Baptist Association will hold its session with the Church at Southampton, Bucks Co., Pa., Wednesday, Thursday and Friday, May 29th, 30th and 31st. Those coming from Philadelphia on Wednesday morning will be met at Southampton station, train leaving Reading Terminal 9:23. Those coming from New Hope inquire at Ivyland station for Wm. Hobensack.

WM. HOBENSACK, Clerk.

THE Lord willing, there will be a meeting held with the Beulah Old School Baptist Church in their meetinghouse near Aberfeldy, Ontario, the third

Saturday and Sunday in June (15th and 16th). Conference and business meeting 4 p. m. Saturday; preaching on Sunday 11 a. m. and 3:30 p. m. usual time. All are welcome who desire precious love and fellowship to abound in the church of Jesus Christ.

ARCHIE McALPINE, Clerk.

The Old School Baptist Church at Ingleside, N. Y., has appointed a two days meeting, the Lord willing, for Saturday and Sunday, June 29th and 30th, 1918. Those coming from the east or west on the Rochester Branch of the Erie or D., L. & W. R. R., will be met at Atlanta station Friday, 28th, by writing to Mr. Harvey Graves, Nelson Nichols or Riley Prester, R. F. D. 7, Naples, N. Y. Those coming on the Lehigh Valley R. R. will be met at Naples, N. Y., by writing to Mr. Silas Drake, R. F. D. 27, Naples, N. Y. Place of meeting five miles from either station. All who come will be made welcome.

D. M. VAIL.

**EBENEZER
OLD SCHOOL
BAPTIST CHURCH,**

IN

NEW YORK CITY.

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

11:00 A. M.

2:00 P. M.

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

The Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every second, third and fourth Sunday at 11 o'clock a. m. in the meetinghouse on Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

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.

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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CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

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1304 Jefferson Street

WILMINGTON, DELAWARE

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 (ESTABLISHED 1832.)

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SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

[This book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—Ed.]

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 86.

MIDDLETOWN, N. Y., JUNE 1, 1918.

NO. 11.

CORRESPONDENCE.

WALLA WALLA, Washington.

DEAR EDITORS:—As it is time for me to renew my subscription to the SIGNS, I will, with your permission, try and write a few lines to the many brethren who read its columns, many of whom I have never met in the flesh, but hope I have met them in the Spirit. I do not believe it is necessary for the children of God to meet in the flesh to know and love each other. I believe Jesus taught this truth at the well of Samaria, when he told the woman the time had come when the people did not have to go to Jerusalem, nor to the mountain of Samaria, to worship God, but that they that worship him must worship him in spirit and in truth, for God is a Spirit and must be worshipped in spirit, and whenever or wherever the Spirit of God is manifested there is fellowship (oneness) in Christ Jesus. Here is where all the heavenly blessings are, and here is where we meet and worship, whether we are present with each other in the flesh or hundreds of miles apart. We do not walk by sight, but by faith, and faith is of God, and is not limited to natural things, but sees that which the

natural eye has never seen, nor can see, for eye hath not seen, neither hath ear heard, nor heart understood the things God has prepared for them that love him, but he has revealed them to us by his Spirit. So it is the Spirit that quickeneth, the flesh profiteth nothing; faith is revealed from faith to faith.

As I have been deprived of meeting with my brethren most of the winter, I feel a desire to try and tell them some of the exercises of my mind. Paul says, I with my mind serve the law of God. Time and space are too limited to give all the travel of my mind, even if I were able to do so, so I will only try and gather some of the fragments. I will say that for the first three weeks of my sickness I never enjoyed a sweeter travel of mind on heaven and heavenly things than I did at that time; then the curtain was let down for three weeks, and I have never experienced a darker, colder time in soul and mind. My desire is now to try and find if any evidence of a child of God is found in such exercises of mind as these, for they stand exactly opposite to each other. In the agonies of my soul while wrestling at the throne of grace my mind was startled when the same Scrip-

ture from which I had drawn so much comfort was so suited to my present condition. I was made in astonishment to cry out, How can these things be? and before I was aware my soul was feasting upon the wonders of the rich provision of God's amazing grace out of the very same text which I had been drinking from before I was plunged into such darkness. This is the text: God found him (Jacob) in a waste howling wilderness, he led him about, and instructed him, he kept him as the apple of his eye, and there was no strange god with him. The surety of the preservation of Jacob was the delight of my mind, at first feeling that Jacob was a representative of all God's people, and I could embrace the precious promise as mine, and it came with great force to my mind that nothing was able to separate us from God's love, and in this blessed state my mind rested for three days undisturbed. But alas, the change came, and all the evidence I had that I was one represented in that faithful promise was gone, and in place of joy and gladness my heart was filled with distress and misery. O wretched man that I am! who shall deliver me? O Lord, see how mine enemies increase. O Lord, is thy loving-kindness utterly taken from me? Now, brethren, this portion of the text came to my mind: He led him about. The "about" means that he led him in more than one place. He led him to see the glory of God as it shines in the face of Jesus, which is joy unspeakable. He led him to see the wretchedness of his own depraved and sinful nature, which nature causes us to mourn with groanings that cannot be uttered. The thought here is this, let it sink deep in your heart: It is God that leads. We are often persuaded to believe that God leads us in all the pleasant places and the devil leads

us into all the disagreeable places we get in, but the text says God led him, and in this leading he and we learn two fundamental truths: First, God is good, he is love, he is our all and in all; second, we are sinful, nothing, and less than nothing. This is God's way of instructing his people, this is the way we learn of him; so all his children shall be taught of him, and great is the peace of the people who are led about of the Lord; they not only learn that it is good to taste of his glory, but they learn that it is good to taste of his suffering, and this they learn by God leading them about. Jesus teaches the same lesson in John x. 9: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." He does not say, as some today, that there is no pasture out, that it is only when we can feel his presence that we feed, but Jesus says we find pasture whether in or out, and this is what the apostles taught. Paul said to Timothy, Be instant in season and out of season. The "out" is just as essential as the "in." So the Lord led him about, and instructed him. Here is one truth that is very necessary for God's people to learn, and not only this one, but all his dear ways are absolutely necessary, but I mention this one, for it is so often referred to, and I feel is misunderstood as much as most any truth taught. Paul, in speaking to the saints at Rome, says, If ye live after the flesh ye shall die. Paul here states a positive fact. Well, is that all you or I know about the truth of the statement? If so, we can be taught of man, and we are not at all taught of God. Paul says he was not taught of man, neither received it of man, but of God, and he says that the Holy Ghost does accompany his words to demonstrate that which he teaches. This being so,

you and I must know that they that live after the flesh shall die, and we believe that God teaches us this lesson himself, and he alone leads us, and there is no strange god with us; and on this principle we can see and believe and rejoice in the truth that all things work together for the good of God's people; not only our joys, but our sorrows; not only our reasonable times, but our most unseasonable times. I have merely given a hint of the beauty I have seen in the thought here presented, and if published, cast the mantle of charity over my imperfections.

In love and fellowship, for Jesus' sake,
J. T. BARNES.

SALISBURY, Md., August 16, 1917.

BRETHREN EDITORS:—I am sending you some of the travels of Mrs. C. M. Thetford, as recorded by herself at my request. Her testimony seems to have no uncertain sound; I have enjoyed reading it. I have several other letters from her of recent date which are rich in faith and strong in doctrine. She has never united with the visible church, because there is none of our faith in her territory, though many of the so-called, who advocate and practice a form of doctrine that she has learned by experience as untrue. Surely the Lord's ways are not our ways, but as the heavens are higher than the earth, so are his ways high above ours, and he has his own peculiar way of bringing his children together. If this meets with your approval I would like to see it published. I have her consent.

Your unworthy brother,
F. SELBY FISHER.

COLUMBUS, Ga., June 3, 1917.

DEAR MR. FISHER:—It is with fear and trembling that I take my pen to try to write you something concerning the

way I hope the Lord has led me. I feel that I have very little to tell, especially to one whom I believe God has so wonderfully blessed with these spiritual blessings, one whom he has bestowed grace upon grace in your heart, but I know this grace in your heart will enable you to forgive and bear with me in whatever I may write amiss. Nothing I have ever undertaken to do has made me feel so little, so helpless, so unworthy, so ignorant as this. I thought I could do it very easily until I had made several efforts and utterly failed. I have no memory of dates, so cannot tell it in narrative form, but hope I can make it plain enough so that you can believe I have been led to know the only Redeemer, I trust and hope my Redeemer. The substance of what I shall try to relate is and ever will be an oasis in life's desert to me, but feeling and believing these things in one's heart is quite different from writing them down in black and white. The manner in which my little hope came to me seems different from that in which God deals with most of his children, if indeed I be a child. It may be best for me to keep silent, but as we should always be ready to give a reason of the hope within us, be the reason ever so small, I will make another attempt, begging for courage and faith to proceed.

About as far back as I can remember I was interested and impressed with eternal things, having serious thoughts concerning God and the hereafter. I felt in my childhood to be a sinful and disobedient child; I thought my brothers and sisters much better and more obedient, and feel sure they were. Many times when I had to obey my parents, or tried to do what I thought God required of children, I knew and felt my obedience was not from the heart, and felt rebel-

lions. Something in my heart seemed to condemn me, but I could not help it. I was selfish by nature, and felt that I could not perfectly obey the law of God or that of my parents, which meant, all told, Be good. I had several dreams when a child of the end of time and the world on fire. I always escaped destruction, but could not tell how. Those dreams troubled me, but would soon pass off. I had great fear of the punishment which I believed to be in store for me. One dream was very different from the rest: it was of a very beautiful place, an inclosure under high walls, with a church or building in the center, all, everything snow-white. That dream is as plain to me to-day as when I dreamed it. I had the thought then, and it still lingers with me, that if I should never dwell there, why was I given a glimpse or view of such a heavenly place? In those days I thought God to be a hard, severe judge, but if I could only live as he commanded, I thought I would escape the awful punishment that he will inflict upon the wicked at the end of time. Often I resolved to try to do better, but some sin committed or wicked thought would as often convince me I was doing no better. I thought, though, I had a long time to improve, and was glad that I had. As I became older, perhaps twelve or thirteen years, I came to the conclusion that all my efforts were useless; I knew I did not and could not keep the commandments, but thought others did. About that time I came to the conclusion that unless this man Jesus, that people were talking and preaching about, died to save me from my sins, I was lost. I began to believe in the doctrine of election, although I had no hope of being included in that choice, but hoped to receive a hope. I was raised among Old Baptists,

and felt them to be the best examples of these things. I heard them talking of these things, which made a deep impression upon my mind. I felt, though, that Jesus did not die for any except those good and worthy, and I could not see anything so wonderful, loving, kind or self-sacrificing about this Jesus who died to save people, though I heard him preached often in those days. How blind are those who have eyes and cannot see; how deaf who have ears and cannot hear. I felt to rely more and more on this hope that I must receive, also that I must be born again, born of his Spirit, ere I could receive a hope. All I felt I could do was to wait for those things, for I had no conception of how, nor what, nor when, and felt that perhaps they were never to be mine. My eternal destination seemed to be hanging in the balance, all seemed dark and uncertain, and I felt I could only await my doom. About that time this Scripture came to me with some comfort: "It is good that a man should both hope and quietly wait for the salvation of the Lord." I tried to rely on this, feeling more and more dependent on this hope I must receive if saved from my sins. Something kept telling me that Jesus would not love and did not die for me unless I was good. As I became older I was simply carried away with the gaieties and frivolities of life. I may say eternal things were forgotten but for pangs I would have concerning them, yet I did enjoy those sinful, foolish things for a short season. In the winter of 1891 some false prophet put out the report that the end of time would come on a certain night, and I wanted to go to a dance that same night, and did go, but well remember how I hoped the end of time or judgment would not find me there so engaged. The next summer I was

married. My husband and his people were Methodists. I attended his meetings with him through respect to him, but cared nothing for their teaching or preaching. I was still waiting for something to take place with me which I felt had not. I felt separated from them concerning religion, but cannot describe my feelings. I was troubled with the knowledge that I was expected to join with them; but could not; I felt to know there was nothing there for me. They thought I was a hard-hearted sinner, which I knew I was, but beyond their help. Time passed until I had been married about five years, and had not heard an Old Baptist preach but once in about seven years. One day it was announced that a Primitive Baptist preacher would preach that night in the Missionary meeting-house, about one-half mile from our home, on his way to some appointment. My husband asked me if I wished to go. I told him yes, but did not feel any special desire or hunger to hear this preacher, and if I had been prepared to hear this sermon I had no knowledge of it, and did not know what was in store for me; but this is an hour that means so much to me that I can never forget. The preacher had spoken but a few words when I saw my condition, and I hope that man Jesus was revealed to me a Prince and a Savior, a wonderful, loving, kind and merciful Savior. Words can never express the brightness, righteousness, love and mercy, yes, perfection in every sense, as this poor, lost wanderer saw him in the vision of her mind and heart. I seemed to see him a risen and exalted Savior, sufficient for the sins of the whole world. I felt the full weight of my helplessness, wretchedness and dire need of such a Savior, the revelation of his glory and power to save, praises

due him, the Lord of glory, and the precious hope that he loved and died for me, I saw all this in that hour. I do not remember anything of the text used, but I know he used words that portrayed the most wonderful vision I ever beheld, in the brightness of which all others vanished. I felt that my whole being, heart and soul lay prostrate at the feet of Jesus, and my soul's desire was to remain there forever. This was the first time I had ever said, Lord, have mercy on me, a sinner. I felt it almost impossible to control myself, but tried hard to do so, as I wanted no one to know my feelings. I was very happy for months after that night. My soul felt to be shouting praises to Him whom I used to think a hard, severe judge, but now so merciful and forgiving. Notwithstanding my joy and happiness the question kept coming, Am I born again, born of his Spirit? While searching for proof of this I was relieved by this Scripture: The wind bloweth where it listeth, and none can tell from whence it cometh or whither it goeth; so is every one that is born of the Spirit of God. O how thirsty I found myself for knowledge of Christ's kingdom. I searched the Scriptures every minute I could steal away from my earthly duties, finding them full of joy and interest, heretofore hard and dull. I had the sweet thought then, and it follows me, that God in his infinite wisdom, love and mercy sent his precious gospel truth to me at that time and to that isolated spot, where he had no organized church, and very few, if any, who were interested in his doctrine; it all seemed especially for me. This took place in the county above here, in the fall of 1898. The following winter we moved to this city, and since then I have felt to be in Babylon, with darkness within and without. Often I

have felt my faith severely tried, I hope by the Refiner's fire, which burns the chaff, leaving the substance stronger and more reconciled to the will of God, who always gives us the victory through our Lord Jesus Christ.

Dear Mr. Fisher, you have asked me to write for you at least a portion of my little experience in grace. I have endeavored herein to comply with your request, and humbly leave it to your better judgment, believing you will be guided by One who makes no mistakes. The thought often comes to me that perhaps I am deceived in all. Remember me at the throne of grace.

Yours unworthily,

(MRS.) C. M. THETFORD.

CALALLEN, Tex., Jan. 30, 1918.

DEAR EDITORS:—Inclosed find money order for five dollars, four of it for my subscription, and the other for the contribution department.

This part of the country is going through the worst drought ever known in this section, the old settlers tell us. Practically no rain for two years, and here it is near planting time again and no rain yet. People are deserting the farms, and the stock is in poor condition, but still we know it is all according to God's will. We read in times past there were droughts, wars and great earthquakes, so we must expect these things to come upon us. The Lord's people have always been a poor and afflicted people, going through many hardships, trials and distresses. It seems almost that I am cast away from the fellowship of the brethren, very seldom getting to hear preaching. I do not know of any church that has regular preaching nearer than two or three hundred miles from me now. We once had regular meetings, and how I did like to

go, but now, for some all-wise purpose unknown to us, this privilege has been taken away. Our beloved pastor died, and many moved away, or grew cold it seems; then we were blessed with another preacher who would come and preach for us, but it seemed that the unity that we once enjoyed did not return in its full power, and soon we began to miss our meeting time, and finally stopped altogether. This beloved brother moved to north Texas among other Old Baptists. Now there is a preacher who comes and holds meetings in an Old Baptist settlement about ninety miles from here once every two months, but there is no organized church there, and while we enjoy the meetings, it does not seem like home, as it would if we had an established church. Then we see those who have not had an opportunity to join any church of our faith and order, who, I feel satisfied, would like to have a name among us if we were an organized church, and it makes me feel that we are not doing our duty by not organizing a church. Still it may all be for the best; I know we sometimes seem to get in too much of a hurry, and try to do things ahead of time, too often prompted by the flesh. Then I think of Moses' commandment: Stand still, and see the salvation of the Lord. How helpless they were, how dependent upon the Lord for deliverance; so are his little ones dependent upon him to-day. Sometimes when we are going through our dark hours we cannot realize that the light, or blessing, is just ahead of us, but the deliverance is just as sure to come as are the trials. I firmly believe that all events that come to pass in this world were just as plain to His mind in the beginning as they are now. He foreknew all things, therefore nothing can come to pass contrary to what he foresaw it would

We readily see it would cause him to cease to be an all-wise God to say it could take place any other way. How strange to hear others admit God to be all-wise and then hear them say it is just left with them whether they are saved or not. They might as well say God has got to wait and see what they are going to do, and if that be the case he is an ignorant God just that far.

I started this letter the other day, thinking that I would send my remittance only, and it was laid away, for I could see nothing in what I had written that would be of benefit to any one, but if I could say anything that would encourage just one of God's little ones I would feel amply repaid for making the effort. I am so low down in the valley most of my time I do not see how I can be of comfort to any one, and often get disgusted with myself. I am so imperfect, cannot live as I would like to, and feel wretched and undone. But the prophets tell us we are strangers in this land, and we seek a city not made with hands, eternal in the heavens, so we must press on, and some sweet day it will be our privilege to enter this blessed home, never more to be troubled with the earthly things which now vex us.

You are at liberty to publish any part of this you see fit; or cast it in the wastebasket, and all will be well with me.

Your poor, unworthy brother, if one at all,

E. B. AULT.

WEISER, Idaho, April 15, 1918.

DEAR BRETHREN:—That God is the ruler of the whole world, I think all Baptists agree. The trouble comes when dividing, so we will try to miss this trouble, by not dividing. Now comes my petition: Lord, enable me to see and understand

thy truth. Brethren, have you ever sent such an appeal to the throne of God's rich grace? If so, you must have felt the need of strength, and probably learned by experience that you of yourself can do nothing. Did you ever see an Old Baptist preacher who did not depend alone upon the Lord for all the requirements necessary to deliver a gospel sermon? I never did, though I have seen but few Baptist preachers. Now I will quote the eighteenth verse of the eighth chapter of Deuteronomy: "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant, which he sware unto thy fathers, as it is this day." The prophet is speaking to a nation of people of natural things, and had these people concluded they could get wealth by themselves they surely would have experienced that which is contained in the two following verses. Read them, and while we are reading, let us turn to and read the eighth and ninth verses of the second chapter of Hosea. This Scripture is speaking to and of God's chosen people as a nation, thus establishing the fact as said by Job: The Lord gave, and the Lord hath taken away, &c. So we see God does work among the inhabitants of the earth to do his will, so that he gives seed to the sower and bread to the eater. It looks to me that if we are so helpless in natural things, we must be much more so in spiritual things. The Lord found Jacob, and the Lord led him, and kept him, &c.; according to this Scripture, the Lord did everything. Jacob was the happy recipient of all those wonderful things. Paul may plant and Apollos water, but God giveth the increase. We do not even choose Christ, but he chooses us, and works in us to will and to do of his good pleasure. Now if it is his good

pleasure for us to do a thing do you not think we will do it? It was his pleasure for Jonah to go to a certain place; did he go? So it is to-day, where the Lord calls, the poor trembling one must say, Here am I. Where he leads, his child must follow, so he leads us in such a way that we learn obedience by the things we suffer. We are led and learn obedience by love, so that if you are able to think good thoughts, or do good works, the power, strength, wisdom, is of God, for every good gift is from above, and we are left with nothing to boast of but our infirmities. So we see in spiritual things he must give us wisdom. One brother says we could have gone to the church before we did. Well, if there is a time to gather, I reckon we went in at that time, and if the Lord added to the church in the days of the apostles I suppose he does now. I reckon he has not changed, nor given the government of his kingdom into men's hands yet. You, dear brethren, were led in such a way as to desire to go to the church. You went, told the church your travels, that was all you were qualified to do; you did not know whether they would receive you or not, and sat there as passive as a stone. Mind you, the Lord led and instructed you, but the church received you. You went to the water, you wanted to go, the Lord led you, but again in baptism you were passive, but being led no doubt the same as the eunuch. David says in Psalms cxix. 117: "Hold thou me up, and I shall be safe." I can sometimes rejoice when I find the saints of old (after they had learned of the Father) showing their utter helpless condition, that they were depending upon the good Lord to direct their steps and lead them and keep them in the way of righteousness. How can we say the Lord's will is for Mary, Samuel, Peter,

and a thousand others, to do a thing now if some of them do that thing in a month, some in a year and some never? Would that prove God did whatsoever his soul desired? Would that prove he worked his will among the inhabitants of the earth? Again, we cannot always do what we know and feel to be right, or if we can we have gotten along further in knowledge and power than Paul had. He says, How to perform that which is good I find not, and he could not always do what he would, yet the Scripture is true, "Blessed are they which do hunger and thirst after righteousness." Now if we were to quote no farther here is a blessed one, he is in a blessed condition, and the promise is his, for he "shall be filled." The Lord will lead him into his banqueting-house, and his (the Lord's) arm will be under him, and the Lord's banner over him will be love. The Lord here does all for him; surely every one of these can say, Salvation is of the Lord. If there is one single thing depending upon the strength of man, that much is not of the Lord, hence salvation would be of the Lord and man. If the Lord works in you to will and to do of his good pleasure, where is the independence, or pleasure, of man? Does not this prove the Lord first works, or puts in the heart, the will or desire to do? Then that one must wait until the power to do is given, so that both to will and to do is of the Lord. This God is the God we adore, our faithful, unchangeable friend. He is glorious, his work is perfect, we can neither add to nor take away. We are as clay in the potter's hands. Our cry is, Lord, lead us; hold us up; enable us to know thy will and do it, for we are weak. If left to ourselves we can do nothing. We feel to depend upon Him for every good thought, good act, the very breath we

draw; no wonder we say it is by him we get wisdom to gain all our spiritual wealth. Then if we have this wisdom and power to be rich in spiritual things, it is the gift of God, and we again must fall at his feet and ascribe all honor to his glorious name.

Yours in hope of a glorious resurrection,

T. E. ATTEBERRY.

MATTHEW VIII. 7.

"AND Jesus saith unto him, I will come and heal him."

DEAR BRETHREN EDITORS:—The efforts of our very best physicians are often very properly called "the practice of medicine," because the result is so very uncertain, and the bill is the only thing that one may feel quite sure of receiving. The family or friends of the patient are frankly told to "try this treatment to-day, and if no improvement follows I will change the medicine to-morrow," so that neither the physician nor the patient can rest with full assurance as to the outcome. This gives an idea of the estimate of men of the healing of the great Physician. Men do not seem to consider that he never lost a case, that he never failed to "heal all manner of diseases." His work was never the practice of medicine or an attempt to heal; his word never changed and never failed to prosper in the thing whereto he sent it, and no patient of his ever failed to follow his counsel, for they come unto him as a last resort, and there is nothing left to do but obey his will. Another unusual feature of the healing of this palsy patient is that there was no personal visit of the great Physician at all, which would seem on the face of it to be a flat contradiction of his words to the centurion: "I will come and heal him," and then never go near

the sick man at all. But let us keep in mind the most important feature, that the sick was "healed in the selfsame hour." It is not that the sick long for a personal visit from some doctor, but their earnest longing is to be healed. While none of us ever enjoyed a literal personal visit from the great Physician, still we hope to have experienced that cure and deliverance from death, hell and the grave from which there can be no relapse. The confession of unworthiness by the centurion showed him to be a man of faith, so that he could through that faith receive from Jesus the fulfillment of his request regarding his servant, so that at that time, the same as to-day, it was "the Spirit that quickeneth, the flesh profiteth nothing." The healing was accomplished "in the selfsame hour," and there was no change in the mind or purpose of Jesus concerning the "sick of the palsy," for he was visited with a demonstration of the Spirit and power of God independent of any earthly aid, and our hope and comfort are that while we never beheld Jesus in the flesh, we have seen by faith his infallible cure applied to our own and many another sinsick soul, so that when by faith we get the message, "I will come and heal," we feel to rest in it. Our experience has led us to that trust and confidence in him that we are assured he will minister the proper remedy, and that we will not fail to take it because it may be a trifle bitter or for some other childish reason. We are confident that no failures, mistakes or disappointments are his in common with our physicians of earth, so that we do not take his name in vain by measuring his success with theirs.

Yours in faith, hope, charity,

E. R. KINNEY.

WILLIAMSTOWN, Kans., April 4, 1918.

DEAR BRETHREN EDITORS:—I have long felt impressed to write a few lines and at least express my appreciation of the SIGNS, but a feeling sense of my weakness has restrained me hitherto, and although I feel no stronger spiritually today than I ever have, yet a sense of duty prompts me to make the attempt. The SIGNS has been coming to my address for a long time, having been ordered by a kind sister. The time is past due that I should have renewed my subscription, or have ordered it stopped; moreover, a dear sister in Oklahoma handed me two dollars and requested me to order the SIGNS sent to her, and for those reasons I find myself seated to try and write a few lines. I have never written the SIGNS before this, and it might be well therefore for me to state my belief frankly and briefly. Our association was organized as the First Kansas Association of Regular Old School Baptists something more than half a century ago, with the late Elder W. T. Jones as moderator. It was organized upon the principles of doctrine maintained by the old Black Rock Convention, and stood side by side in doctrine and order with the original editor of the SIGNS OF THE TIMES, the late Elder Gilbert Beebe, and those other old and true servants of his day: Elders Dudley, Johnson, &c. It is due our little band to say that we still stand upon the very same footing as our fathers did, and try to worship the same God as did they. We are known by the same name as that under which we were organized, except some years ago our brethren saw fit to add the term "Predestinarian," in order to distinguish us from those who would appropriate to themselves the name of Old School or Primitive Baptists and yet deny the predestination of all things. Many new is-

ues have arisen since we were organized as an association, and many old ones have been dug up and fought over again. Some have had the effect of separating brethren who were near and dear to one another. Some have been settled by casting out the evil one. These conditions have always abounded more or less in the church militant, and I presume they ever will, inasmuch as our Redeemer has said, It is impossible but that offenses will come, but woe unto him by whom they come. Some unscrupulous brother might try to hide under the cloak of predestination and say one should not be blamed if he does wrong, for it was so predestinated. It would be hard indeed for one to prove that such was not predestinated; indeed, it is impossible that it should be otherwise, nevertheless the offender is not justified in his offense, but contrariwise, a woe is pronounced upon him. The church in gospel order is an object of great beauty. Her glorious husband pronounced her "all fair." "Thou art all fair, my love; there is no spot in thee," and we might observe in passing that she is a helpmeet for him; not a helpmeet, as many pronounce it, but a help that is meet; in other words, a help that is fit for him. She is exactly fitted and prepared of the Lord to serve her adorable husband. The Lord brought her unto the man. It is noteworthy that there was not found a help fit for Adam among all the beasts of the field or fowls of the air when they were brought unto Adam to see what he would call them, but the Lord said, "I will make him a help meet for him." To my mind those creatures are typical of the legions of anti-christ, and although they pretend to be so zealously engaged in helping the Lord, it is not a help that is acceptable to him. Christ has not commissioned any man

nor any group of men to help him in the work his Father gave him to do. The dutiful wife is indeed a help to her husband; her place is in the house, she must keep her house in order. It would be unbecoming of her to go into the field and undertake to do the work that her husband has declared "finished." The true bride has that faith and confidence in her husband that she believes what he has said, she is willing to let the matter rest there; but those who are engaged in "helping the Lord to save souls" have no such faith, no such confidence, yet they seek to take his name upon them; but they are not his bride, and therefore they have no right to his name; they have taken his name in vain, and it is written, God will not hold him guiltless who taketh his name in vain. Isaiah prophesied of these, saying, "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." The dear Lord has bestowed his name upon his bride: "And this is the name wherewith she shall be called, The Lord our Righteousness." I have been led to reflect much of late upon the "name" of our blessed Redeemer, and it would require volumes to write all that might be said concerning the significance of that name, and the jealousy with which he guards that name. "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images." Holy and Reverend is his name, and his name shall be called, Wonderful, Counselor, The mighty God, The everlasting Father and the Prince of Peace. Not infrequently do we see men who have taken upon them the name of "Reverend," notwithstanding that is

God's name; they have taken his name in vain.

But I will write no more of these rambling thoughts at present.

I am, unworthily,

L. L. SCHENCK.

MONROE, Ga., April 11, 1918.

DEAR EDITORS:—This is to say that my subscription has expired, and I must renew because of the value of the paper. The contributions to its columns keep it very high in my estimation, and knowing so many of the writers makes it doubly esteemed by me. I sometimes feel to know the spirit that prompts them, and that prompts you to continue its publication. It is food to them that have the same faith, being the fruit of the Spirit. We often feel to know the truth as Peter did, by revelation of the Father, and that Jesus will build his church and present it a glorious church, without spot, or wrinkle, or any such thing, that it should be holy and without blemish. The hope we have gives us comfort when troubles assail; we remember that Jesus said, Be of good cheer, for I have overcome the world; I have been given all power in heaven and earth. He finished the work his Father gave him to do. How absurd it is for men to claim that part of the work of salvation depends upon them. Behold, how good and pleasant it is for brethren to dwell together in unity. It is as good in Georgia as in New York; it is a heavenly place anywhere in Christ Jesus, as it was last June at the association in Middletown, N. Y. I remember the tears of love, joy and fellowship that made us all feel that we were brethren indeed, and receive the admonition that Joseph gave his brethren when they parted: See that ye fall not out by the way. This relationship makes us love one another

and visit each other and try to pray for the Spirit to lead us in the good and right way, taking heed to ourselves and to the doctrine, continuing in it, walking uprightly, working righteousness, speaking truth in our hearts. We need encouragement by the way, our minds need to be stirred up by way of remembrance of the things of the kingdom. You should try to be at the place of worship on time every time, for the poor pastor who is taking the oversight of you knows when you are absent, and he also knows who will be there if possible. The brethren should also take in the manner of his testimony, and if it is good tell him so, sometimes it will help him; he wants to show himself approved of his Master, rightly dividing the word of truth, as a workman that needeth not to be ashamed, and when a good, honest servant has done a good, honest piece of labor he should be encouraged.

If you think this worthy of a place in the SIGNS, you can use it.

Your brother in hope,

J. M. ADAMS.

LAMONTE, MISSOURI.

DEAR BRETHREN:—I will again send in my remittance for the precious old SIGNS. Why it is precious to me is because it has been in our family from my earliest recollection, without a change. It has certainly contended for the same grand truth from the beginning, and that has continuously been salvation by grace, and grace alone, no mixture of works. If the Bible has said salvation is by grace the SIGNS has also said so; if the Bible has said not by works, so says the SIGNS, and if the Bible says as by one man sin entered into the world, and death by sin, and that death passed upon all men, for that all have sinned, the SIGNS has said

so, and that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord; also, according as he (God) hath chosen us in him (not into) before the foundation of the world, that we should be holy and without blame before him in love, &c.; also, because God hath from the beginning chosen us to salvation through sanctification of the Spirit and belief of the truth; to all these things it has always said yes. Having contended for good, even works of the Spirit, and not the adulterous works of the flesh, it has always stood sound on the resurrection, teaching just what the Bible has to say about it. We think now of Christ, who suffered all these things for us, yea, met the demands of the law in the fullest sense, paying the full penalty of the law, the Just suffering for the unjust, the innocent for the guilty, that we might go free, and wherever these things have been said by the Bible the SIGNS has said so, too. In fact, if not mistaken, wherever the Bible has said yes, so has the SIGNS, and where the Bible has said no, the SIGNS has fully agreed. In summarizing the grand principles the SIGNS has always stood for, I would not be understood that I think the paper has been clear of mistakes; the editors themselves will not claim that for it; that cannot be said of man, only as the Spirit of Christ moves him, but the God the SIGNS has contended for certainly is the God of the Bible. The dear old SIGNS has been a source of great comfort to those who have been killed to the love of sin, lost all confidence in self, those who go mourning on account of sin, whose only hope is the Lord, whose daily prayer is, Lord, what wilt thou have me to do? As long as the Lord has a people upon this sin-cursed earth who

worship him in spirit and in truth, who love him, who know him through the quickening power of the Spirit, they will love, adore and worship the unchanging God; yes, a God of all power in heaven and in earth, who speaks and it is done, commands and it stands fast; even the winds and the sea obey him, and his dear, doubting, mourning people obey him. O how they long for the God-given power to obey him. They love the company of those who thus love him, for their whole heart, soul and mind go out to those who thus love him. Blest be the tie that binds our hearts in christian love. The fellowship of christian minds is like to that above, and to all such the SIGNS is of great comfort.

In much weakness,

J. A. TEAGUE.

HAMPTON, Iowa, March 19, 1918.

DEAR BROTHER KER:—It is time to renew my subscription to the dear old SIGNS, of which I have been a subscriber for many years. My father was a subscriber when I was a small boy, and he always filed them away to refer to. I believe it was then the only Old School Baptist periodical in the United States. At that time I read the SIGNS, but only for pastime. In those days there were not so many papers and books as at the present time, and no free schools. I attended school in the winter and worked on the farm during the season. I read every book and paper that I could get, as I loved to read. I learned my letters before I ever attended school. When father read the Bible he would take me upon his lap and I learned the alphabet. At the beginning of each chapter was a capital letter, and I could soon repeat the whole alphabet. I was then about five years old. I learned to write with a quill,

and never saw a steel pen until I was ten years old. The schoolteachers wrote copies and made our pens for us. I write this to let the rising generation know how we were taught in the schools in those days. My father and mother were members with the Old School Baptists before I can remember. My father was a minister, and died in the faith, as did also my mother. One sister and myself are the only ones of the four children who are members. I keep on file copies of the SIGNS, and often read the articles written by our old faithful ministers and brethren and sisters who have passed to their reward. Many names I could mention, but it would take too much space. Dear brother, when I take a review of my religious life in the past sixty-one years, and in my ministry of forty-six years, of the forbidden paths I have taken, and the trials I have been called to pass through, I wonder why the God of all grace has extended mercies toward me, and that I am still a spared monument of his amazing mercy. Many are my doubts and fears. As the poet says, "'Tis a point I long to know," &c., and the poet corresponds with the experience of every heaven-born child, of every poor sinner who has passed from death unto life, all are taught in the school of grace, which the wisdom of the world knows nothing about. Jesus said to his disciples, Ye are not of the world, as I am not of the world; the world will hate you, as it hated me. I feel to render thanks and praise to his dear name that he finished the work that his Father sent him to do: complete salvation of all his elect; not one will be lost. The dear old SIGNS, now in its eighty-sixth year, has always contended for the doctrine of God our Savior. Many periodicals are now published which are called Old School

Baptist, but they are mixed with conditional time salvation, and have departed from the old paths, yet the dear old SIGNS has not departed, and has been sustained until the present time, and I believe it will be henceforth. So, dear brother Ker, be of good cheer, God will be with you and brother Lefferts, as he was with the old editors before you, who have passed to their reward. May the God of all grace sustain you and all the dear correspondents who write for the paper.

Yours in hope of eternal life,
E. A. NORTON.

SALINE, Louisiana.

DEAR EDITORS:—As I am sending in my (and my mother's) subscription to the SIGNS for another year, I will try in my weakness to write a few lines to that dear old paper, which, dear brethren, will be at your disposal, to do with as it seems best to you; for I know that in this flesh of mine there is no good thing, and if I am not guided by the Spirit of Jesus Christ it will not be worth anything to the household of faith; that which is born of the flesh is flesh, and that of the Spirit is spirit, and our actions are always controlled by one or the other, but I often fear that mine is of the flesh and not of the Spirit, and it does my poor soul good to hear the brethren tell of their doubts and fears, for I can fellowship them in their feelings, which makes me hope that I am one with them. We live by hope, but hope that is seen is not hope. It is certainly a glorious blessing to the children of God to be permitted to speak often one to another through the SIGNS, and have the gospel preached to them by able defenders of the truth in this world of lo heres and lo theres; and even if I am a child of God, I know I am

not worthy of being enabled to enjoy the doctrine of Jesus Christ, which is hated by the world, for I am no better by nature than any of Adam's race, and very often feel that I am the most sinful creature that ever lived, and it is a wonder to me very often, when I think of what a poor, sinful creature I am, that I am permitted to be remembered with a people whom I believe to be that little flock whom Christ told, Fear not, for it is your Father's good pleasure to give you the kingdom. The only reason I can give for my hope of being numbered with the dear people of God, is by the love and mercy of the almighty God, who is too wise to err and too good to be unkind, for I never have merited anything good, and if it had been left to me, I never would have believed the glorious doctrine that is advocated by the SIGNS, for I did not want to believe in a doctrine that gave man no chance to be saved of his own volition, but I hope the God of all grace has led me in ways that I had never known and in paths I had never wanted to tread, and to make his doctrine sweet to me. I am glad that man has nothing to do with his salvation, for if he did there would be no certainty about it, for man is ever changing, but God never changes, which makes the salvation of his people sure; they can never die, for they are born of God, and our hope is, that when this mortal puts on immortality, and this corruption puts on incorruption, we will be pure and holy as God himself. It is glorious to me to think that we will soon be through with this world of sin and suffering. The longer I live the less I can see to live for; it is all vain, and soon passes away. Solomon was made to behold the vanities of this earth, and I think every child of God is shown to some extent that the wisdom

of this world is all vanity, and every true follower of the Lamb of God has to be killed to the love of the things of this earth; they are kept humble through suffering. I certainly agree with brother Lefferts as to suffering being a blessing to the children of God; they follow the dear Savior through suffering, which keeps them humble.

Well, I had better close, and not weary your patience any longer, for I feel what I have written is not of much account. If I could write as some do I would enjoy writing and telling what great things God has done for his people, but I have not the pen of a ready writer, and if I am a saint I am the least of all. I felt a desire to write a few lines this morning to let the brethren know that I certainly enjoy reading and heartily endorse the doctrine advocated by the SIGNS. Brethren, I hope you will be spared to go on in the future as in the past, upheld by the God of all grace in conducting and publishing the paper. Cast the mantle of charity over this imperfect letter.

May the God of all grace sustain and uphold you, is the desire of your little brother in Christ, I hope,

E. F. READHIMER.

ENTWISTLE, Canada, April 6, 1918.

DEAR EDITORS:—I have been reading much of late, and with unusual interest, the Bible, and other works of the late servants of God: "Songs in the Night," and poems by J. B. Durand, and "The Christ-man in Type," by Elder David Bartley, and the "Second Volume of Editorials," written by Elder Gilbert Beebe, and published in the SIGNS OF THE TIMES, March, 1842, to March, 1847, which to my understanding is the greatest work I ever read, outside of the Bible. I have not been able to hear, nor to read after, as

able a defender of the truth and exposor of error as was Elder Beebe; his manner was humble, but fearless of what man could do or say.

"O for such faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe.

A faith that shines more bright and clear,
When tempests rage without,
That when in danger knows no fear,
In darkness feels no doubt."

I have read the SIGNS OF THE TIMES for twenty-six years or more, and it has been of much comfort and encouragement to me, more so of late years, as I am exiled from all my people except one son and two little grandsons. For ten years I have been in the northwest, and I have not seen one person who believes the doctrine the SIGNS advocates, which doctrine is food to my soul, if I know myself at all, and to-day I am among infidels on all sides, with a few who profess to know God, but deny his power to save, by going about to establish their own righteousness. If I have a hope in Christ, it was given me about twenty-eight years ago last February. I have been identified with four different denominations, the New Lights first, in my younger days, with no faith, so fell by the wayside. After hope came I fell in with the Methodists, but left them for the Missionary Baptists, and afterward left them and fell in with the Time, or "Soft Shell" Baptists, who believe our salvation here in time depends upon ourselves, but they proved to be of no more comfort to my poor, sinful, helpless condition than did the other doctrines I had been deceived by. I was with them for ten years, when I withdrew from them as I had done from the others, and was afterward excluded from their organization, in 1904. I have not attended any kind of religious

service for eleven years; better is a dry morsel and quietness therewith than a house full of sacrifices with strife. Am I justified? Am I sanctified or set apart meet for the Master's use? Do I hate sin? Do I love righteousness? If I knew I loved the children of God I could hope, but I am as a ship without a sail, tossed with doubts and fears. All I do is sinful. I cannot say, as some do, I know I am a christian, or as I once could say. I often feel that for me to speak of God or try to pray is only sinful, and is all against me, and think God will surely take my life for such mockery, but I have no other place to go, no other source to look to for life, for forgiveness for sins, all else is sinking sand. I sometimes rejoice in the grand old hymns, "Rock of Ages" and "Jesus, lover of my soul," but to say, In the rifted Rock I am resting, seems too high for me. I feel that by this time your enlightened mind will see in this letter such weakness as will not commend it to you, and if cast into the wastebasket all will be well. Is there any one like me outside of God's non-elect?

J. W. LAWS.

ROANOKE, Va., May 16, 1918.

DEAR BRETHREN EDITORS:—I find that my subscription has been due for some time, and that I have neglected attending to it, not purposely, but carelessly; please pardon. Your paper is contending for the way of the Lord as I understand it, and I feel that my wife and I cannot do without it. I only wish that I could greet the dear writers and embrace them for Christ's sake. I am a poor old sinner, and cannot do that which I would, but the contrary, only when I am blessed to look away to the Rock of Ages, forgetting the things of time, but this is only for a few minutes at a time.

Find inclosed my check for four dollars and fifty cents, for two years. I feel that the high cost of living, with material, justifies my personal raise of fifty cents for the paper. Really sometimes one article or subject is worth the price hereto attached. There can be no price fixed on the gospel of the Son of God, which is truth, and your wonderful paper, the SIGNS, contends for the way of all truth, therefore continue it to my address, which has been changed from 208 to 304 Terry Building, Roanoke, Va. May God bless you and all contributors to the SIGNS, is the prayer of one who delights in the truth.

Yours in hope,

J. W. SIMPKINS.

[It is very encouraging to receive such letters as the above, and we thank brother Simpkins and all others who have helped us with their kind words and financial aid, for we need such encouragement in these times of high prices, when the cost of everything used in publishing the SIGNS has advanced so that it makes our burden very heavy; but we know that as long as the Lord has use for the paper he will sustain it.—Ed.]

BOOK OF EDITORIALS.

WE have on hand a number of copies of the Second Volume of Editorials. This book is made up of editorials written by the late Elder Gilbert Beebe, and published in the SIGNS OF THE TIMES from March, 1842, to March, 1847, and contains 768 pages, neatly bound in cloth.

This work originally sold at two dollars per copy, but as a few of the pages are stained by water we will, as long as the supply lasts, sell them at the extremely low price of seventy-five cents per copy. Postage paid by us. All who wish this book should procure it now, as we will have no more after these are sold.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1918.

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.***WHICH AND WHY?**

"PETER sat down among them. But a certain maid beheld him as he sat by the fire."—Luke xxii. 55, 56. "Peter stood with them, and warmed himself."—John xviii. 18. "Peter sat without in the palace."—Matt. xxvi. 69. "He was gone out into the porch."—Matt. xxvi. 71. "She saw Peter warming himself."—Mark xiv. 67. "He went out into the porch; and the cock crew."—Mark xiv. 68.

That Peter was nervous and agitated that awful night in which the Savior was betrayed, arrested and brought before his accusers there can be no doubt. That he felt cold and needed the warmth of a fire, also there is abundant proof. But did he sit or stand during the time of his denial? If he stood, why did he? If he sat, why did he? Probably our readers have never thought anything about this, and probably you will think us foolish for dwelling on such a seeming little thing. But is it insignificant? Is anything in the Bible insignificant? We believe these apparently trivial incidents would not have been recorded by inspiration unless they contribute their quota of truth. The edifice reared by inspiration throughout the Bible results in a structure of complete and dovetailed truth from which not a single word-stone can be omitted. Many religious bodies and societies stress certain portions of the Bible to the neg-

lect of others. If Old School Baptists are what they hope they are, that is, the church of God, we must not omit or overlook any portion of the inspired word of God. If we shun any part of the Scriptures so as to unduly emphasize others, it is an evidence against us that our deeds are evil and that we dread the light. Any exposition of Scripture that will not bear comparison with the whole Scriptures may be a pretty theory, but it cannot be true. Any exposition of Scripture that becomes a rallying-point for all other Scriptures which rally to its support, like reinforcements to an embattled host, is always a true exposition, however gaunt and ragged its expression may be. Therefore, feeling as we do, that nothing in all the Bible can be really too small to notice, it is borne in upon our mind now to inquire into what was Peter's behavior the night he betrayed the dear Savior. Did he sit or stand, and why? Not only is there nothing insignificant in all the Scriptures, but, when rightly understood in the light of the Spirit, there are no contradictions between the various records in the Bible. According to John's record of how Peter behaved himself that night, it appears he stood by the fire. According to Matthew, Mark and Luke there can be no doubt but that Peter sat by the fire, at least when he was not either out in the porch or without in the palace. We conclude that all these four witnesses as to Peter's attitude are correct, not one of them has made a misstatement, because the records of all were equally inspired, so that we cannot admit an error in any of them. Therefore we are forced to the conclusion that Peter did not maintain any one position long at a time, and that is exactly what we would expect an excited and agitated person to do. Now he stood, then he sat; now he went

out into the porch, then he was without in the palace. So he spent his time in moving about, now here, now there, never remaining long in one place. This bodily behavior is an excellent index to the man's state of mind. He was greatly excited, very much agitated, alarmed and worried. Had he been able to remain sitting by the fire and witness his Savior in such danger from his enemies, it would have shown Peter to have been quietly indifferent to all that was going on, but that composure was impossible for him to maintain, for he was anything but indifferent to the plight of the Master. Had he been able also to remain by the fire standing, it would have argued a like self-control on Peter's part. His nervousness made him feel colder than the weather warranted, so that he kept hovering about the fire, but he could not long remain either standing or sitting. His whole behavior proves him not to have had himself in hand, shows his lack of resolution and his inability to make up his mind what to do or what course to adopt. Some argue that Peter denied his Savior because Peter was a coward. We do not believe this. Others say Peter denied Christ, through desire to shield him, but neither do we believe this. Peter denied Christ from the simple fact that he was so wrought up and excited that he scarcely knew what he was doing. His irresolution got the better of him so that he could not only not master his bodily movements, but could not control his mind nor his tongue. Jesus had foretold Peter of his denial, but it could never seem to Peter that he would be so base as to deny his Lord and Master. Peter had yet to learn that one is as unable to control one's mind and thoughts as one is to control the seething waves of the ocean. He had yet to know that his fairest resolutions

must fail, and his strength become weakness in the time of test and stress. Peter had vowed to Jesus that he would never leave him; that, let come what might, he would go to prison with him, and to death with him, if need be. This shows that Peter had neither the proper conception of his own instability nor of the Savior's true character. None of the disciples ever seemed to realize that death was a part of Jesus' work, that it was as necessary for him to die for his people as to live for them, indeed, that there could be no living in the truest sense except through death. Therefore, to follow out the predestination of God with reference to Peter and to prepare him to strengthen the brethren in his ministry among them, what better preparation could be designed for this man than to let him suffer a paralysis of his will, both physically and mentally, and so to blast his resolutions once so ardently avowed? All this to show him that his strength was all of grace and not of self, that the only way he could ever bring forth fruit unto God would be as Jesus abode in him and he in Jesus. We claim, then, that it was neither cowardice nor desire to shield Jesus that made Peter act as he did, but that the shock of the terrible calamity which had overtaken the man he loved caused a temporary paralysis of his will-power so that he could not control himself either bodily or mentally. He was at a loss what to do or to say, he could not still himself either sitting or standing, he wandered about in great agitation. Alternate waves of fear, of anxiety and of distress passed over him, making him now hot, now cold, causing him now to draw near the fire to warm himself, then to pass out to the porch to cool his mental feverishness. It is all very well to say what one will do should certain

contingencies arise, but to hold one's self to a true course in times of crisis requires strength above mortal, that is, the support of divine grace. This gracious reinforcement was not given Peter in this night of his testing in order to show him what a weak, despicable thing is man when left to himself. He was like a ship off the sea-track with no compass or gear, at the mercy of conflicting elements which drift it now here, now there. The very thing we say we will not do is often the very thing we shall do. Nothing more proves the existence of an almighty God than our inability to carry out our intentions, even though we bend ourselves to the issue before us with all our might. God's people are constantly bumping against predestination, constantly running against obstacles they cannot undermine, overscale nor evade. Here is the standing-still place where they must await the making bare the arm of omnipotence in their salvation. So it was with Peter. He was face to face with an extremity he had not foreseen, nor ever dreamed of. He had no rule to go by. He was waiting for the Lord, though he knew it not. His agitation proved him at his wits' end. The Lord came to him in that one look of the dear Savior's face, which brought Peter to himself with shame and contrition, causing him to go out weeping bitterly. How strange that the peeling of one's soul down to the bone, so one sees his own hideous nakedness, should be the time that God chooses to manifest his glory and his power. Nothing of self and all of God must be the acclaim that swells upward to the glory of God. If a man ever saw his own soul naked and unadorned in all its depravity and shame, Peter so saw himself that night. The look from out the face of Jesus made him slink away like a criminal from the con-

victing hand of fate. Unlike the criminal, though, Peter became his own accuser and needed none to sentence him, for he doubtless sat in judgment on himself, and without mercy at that. Whether we have thoughts, they shall fail; whether we have power to will or to act, to go or to remain, all shall fail. But the constancy of faith which God alone produces shall never fail. Peter found himself that night to be a miserable failure, but he also found Jesus to be a constant friend, despite the shameful denials of his fickle disciple. We must remember that faith did not fail even though the man failed, for Jesus had prayed for Peter that his faith fail not. Underneath, therefore, all that nakedness and turmoil of soul which Peter endured, was the constancy of that God-given faith which buoyantly rose to the surface and brought Peter to himself when the Savior looked at him. After all, what a strange and turbulent battleground is man's soul! What passions and emotions, hopes and fears, anxieties and distresses sway back and forth on that battlefield, and yet there is never a doubt as to the issue, though long the decision seems delayed. Jesus has gained the victory, and truth shall never know defeat. The poor victim may be flayed and tortured, but the devil shall never wholly possess, for he is bought with the incorruptible price of Jesus' own precious blood. Some think that Peter's behavior that night shows him to have been a weak character naturally, but this is folly. Philosophers may talk about characters being weak or strong, but, spiritually, all human character is weak, for all of it is sinful and depraved. Peter was no more sinful than any other sinner. All alike are weak when without the grace and Spirit of God. Stephen's attitude was glorious

when, as he was being stoned to death, he prayed: Lay not this sin to their charge. But must we credit Stephen's sublimity to his being naturally a stronger and nobler character, for instance, than Peter? No, never. Naturally, we believe Stephen to have been just as Peter—no difference. The difference is to be accredited to the grace of God, and not to any inherent distinction between the natures of the two men. Had Peter been fortified, as was Stephen, by the angel of the divine presence, he would have been as loyal, but it was the will of God that Peter should be stripped in soul in order to experience a conversion from self-confidence very essential in one called to preach the gospel. We have no record of Peter ever denying his Savior afterward, and we have not the slightest doubt but that Peter many times afterward, when in much greater personal danger, held true to the line of his faith without wavering, never giving thought to his own personal safety. When we remember the wonderful sermon Peter preached at Jerusalem at the Pentecostal season, and that not so many days after his denial of Jesus, we can scarcely believe this bold and fearless preacher to have been the same individual so woefully wrought up but little earlier. This shows how grace does produce quietness and strength of soul even in the face of great extremities. Then, too, let us not overlook the fact that Peter, though again and again warned by Jews not to preach in the name of Jesus, boldly declared the word of God nevertheless, little caring what happened to him so long as he felt he was obeying God rather than men. Even though he was beaten for preaching, yet he rejoiced that he was counted worthy to suffer shame for Jesus' name. We can hardly realize this to be the same

Peter who thrice denied the man he loved, yet it is the same; yes, the same so far as the man goes, but now we see the man fortified and uplifted by a holy faith and confidence, where before he was left to his own devices and suffered a miserable defeat. This ought to warn us over and over again to place no confidence in ourselves nor in any man. Let our confidence be in the Lord our God. L.

OBITUARY NOTICES.

Mrs. Ann Eliza Ratliff, beloved and faithful helpmeet of the late Newton C. Ratliff, was born unto Elder Samuel and Nancy Jones, late of Sharpsburg, Ky., Sept. 12th, 1842, and departed this life at the home of her son, Omer M. Ratliff, and his wife Nancy, in Sharpsburg, Ky., Feb. 17th, 1918. She was married to Newton C. Ratliff in 1862, to which union were born four sons: Omer M., William J., Allie B. and Roland J. Her husband and youngest son preceded her to the infinite and blessed beyond some years ago. Sister Ratliff had been a member of the church at Bald Eagle for many years, and her life was in true and faithful accord with what must have been a good confession, to have obtained the lasting fellowship in which she walked among the saints, and by which she firmly held their confidence and love. In the doctrine of salvation by grace she confided with peculiar simplicity. Her life and conversation were a constant confession of the mystery of godliness, and while she did not feel to understand it, and at times feared she knew nothing about it, yet it was to her a strong tower and her citadel. She was a comfort and strength to those of like precious faith, and will be greatly missed in the home and in the meetings for the worship of God. The SIGNS OF THE TIMES lay on the shelf with the Bible, as she was for many years one of its constant readers. For many years sister Ratliff had been a great sufferer, the cause for which finally prevailed and she passed away in the blessed assurance of that victory which overcometh the world, even the faith which had sustained her through all the years of the pilgrimage to which she had been assigned in this life. While she was strong in the faith, giving glory to God, she also confessed weakness in the flesh. Like her blessed Redeemer, she had a will to evade the ordeal of death, and yet there was that greater will prevailing and confessing that the will of God be done. While these characteristics are common with and peculiar to the saints of God, which render their death precious in his sight, yet I love to dwell

upon them in discoursing to the individual memory of the departed.

Thirty years ago I served this church as pastor, and have been nominally so held by them ever since. I was called and spoke to the sorrowing relatives, brethren and friends gathered to do for her the last sad service in this life, and our hearts were greatly comforted as we thought upon the things which had been held precious by her, as in a blessed and abiding assurance of realities in infinite glory we committed her to the faithful keeping of Him who raiseth the dead.

P. G. LESTER.

Richard Harris Boaz was born August 7th, 1845, and died April 16th, 1918, aged 72 years, 8 months and 9 days. He was married to Tennie Slayden Nov. 10th, 1867, and raised a family of six boys and one girl, all of whom are living and were with him at the time of his death. He joined the Primitive Baptist Church in 1869, was ordained as minister in 1871, and was known extensively among the Baptists as an able minister of the Predestinarian faith, in which he believed and loved until his death. Just a short time before his death I asked him what he thought of the doctrine of salvation by grace, which he had so long earnestly contended for. He said he still believed and loved it, and that it was his hope, and he felt sure it is through the love and mercy of God we are kept in this world and saved in the one to come. Father had been afflicted with heart trouble for several years prior to his death, but he continued to go among the Baptists and contend for the faith once delivered unto the saints until a short time before his death. He was a kind and faithful husband, a loving father, and we all miss his presence and counsel. He had traveled over most all the United States and had made trips to Canada for the love of Zion and the great cause he contended for, and of course we know he will be missed by the Baptists he so loved. Father was highly esteemed by those who knew him for his honesty and fairness with his fellow-men, always exhorting his children and others to be honest and truthful; in all things to do right, because it was right to do so. He was indeed a man of sorrows and acquainted with grief, and it seemed that the greatest burden was the late trouble among the Baptists in this part of the country, and he spent many of his last days writing and exhorting his brethren to beware of false doctrine. Many other things could be said in regard to his life, but he objected to notoriety while living and wished to be regarded as a plain God-fearing and God-loving man when he died. We feel to know he is at rest.

His funeral service was held at Boaz Chapel, the church he so long served as pastor, conducted by Elders Prince and Kerley, who referred to him as a father in Israel, and as having fought a good fight, kept the faith and now at rest.

L. A. BOAZ.

Mrs. Laura May Ball Harsh was born west of Hopkins, Mo., Nov. 23rd, 1871, and departed this life Feb. 1st, 1918, aged 46 years, 2 months and 8 days. She was united in marriage to Lucius W. Harsh June 10th, 1913. She united with the Old School Predestinarian Baptist Church when quite young, and was baptized by the late Elder R. M. Simmons, and had been a consistent and faithful member ever since. She leaves her husband, three half-brothers, one half-sister and a host of friends to mourn their loss. Sister Harsh was a woman who was well thought of by her neighbors and all who knew her. She expressed her trust in her Savior to a number who called upon her previous to her death. Our heartfelt sympathy goes out to the bereaved husband and other near relatives in this time of sadness and parting.

The funeral services were conducted Sunday afternoon at the home east of Hopkins, by Elder C. J. Carmichael, of Pickering, Mo., assisted by Mr. R. R. Watts and several singers from the Hopkins Baptist choir. She had requested before her death that her pastor, Elder C. C. Moore, of Clarksdale, Mo., conduct the services, but he was unable to come. The body was laid to rest in the Hopkins Cemetery. May we be enabled to say, Thy will, O Lord, be done.

L. B. MOFFITT.

Mrs. Sallie E. Lowe was born April 2nd, 1845, and died Jan. 24th, 1918, aged 72 years, 8 months and 8 days. Sister Lowe was baptized at Rock Springs Church Jan. 31st, 1875, by the late Elder Wm. Grafton. Too much cannot be said of our dear sister, who has passed beyond the realms of this vale of tears and sorrows. Her disposition in mortality was in comparison to sunshine on a balmy June day, and kindness seemed to be paramount in her nature, not only to her most intimate Baptist brethren, but to all who came in contact with her. Patience and faith were among the many virtues of her character or being. She could not do enough to entertain her many brethren during association times, and the writer on his first trip to the eastern associations at Baltimore was entertained the whole time by dear sister Lowe, and on the second visit north remained with her family for two nights. She was strong in the faith as it is in Christ, and constantly lived in hope of life in Christ, always at meeting when possible and ever ready to minister to the care of the brethren when sojourning in her vicinity. The evening before she passed away she requested to be sung for her, "All hail the power of Jesus' name," showing that Jesus was on her mind and her all in all. She loved to hear the word preached. Less than two years ago she attended yearly meeting at Welsh Tract. She was an affable and congenial companion, and lived a truly consistent christian life as nearly as it is possible for mortal to live.

I was providentially hindered from being in attendance at the funeral of sister Lowe. The day she was laid in the earth a terrible blinding snow storm visited this section of the country and prevented me from leaving home. I am told by friends through correspondence that a chapter of holy writ was read, a hymn sung, and her remains were safely conducted to Rock Springs Cemetery and laid away. Her spirit has returned to God who gave it. "Asleep in Jesus, blessed sleep, from which none ever wake to weep."

Sister Lowe was a daughter of David and Dorcas Durham, born in Harford County, Md. She leaves one daughter to mourn her absence: Mrs. Edward Dawson, of Rising Sun, Md. She raised Ida Brown from a small child, who mourns her death equally as much as her daughter.

JOHN G. EUBANKS.

Maud Adkins, wife of Loyd Adkins, died March 14th, 1918, of consumption, which affliction preyed upon her mortal body for over six years, causing much suffering, which she bore calmly to the last. She told her husband not to grieve for her, she was ready to go. I can say of the dear departed one that she was an industrious and kind companion to my dear grandson, who has my heartfelt sympathy, for before he could recover from this trial he had to be plunged into this cruel war. He, with another dear brother, has to go this month. I can only trust in the all-wise sovereign Ruler, who gave him existence in this world, knowing he can care for him body and soul.

ALSO,

Mrs. Mary M. Adkins, wife of George W. Adkins, died April 14th, 1918. Her sickness was of short duration, only about two days and nights; it was thought to be acute indigestion. She was 70 years old March 29th. Her dear brother told me she desired to die before he did. She also desired that her illness might be of short duration, and if it were the Lord's will she would like to die before her sons had to leave her and their families. She leaves four sons and three daughters, several grandchildren and many other near relatives and friends to mourn their loss, but none will mourn as her family, and especially my poor old brother, her dear companion. I can say of her that she was much more to me than a sister-in-law: she was a dear lover of the truth as it is in Jesus. I have felt for years that she was my spiritual sister. I feel to hope that I am not far behind her, that I, too, can soon go home.

ELIZABETH JOHNSON.

A. L. Harrison was born in the State of North Carolina, near the town of Raleigh, May 20th, 1846, died Dec. 22nd, 1917, making his stay on earth 71 years, 7 months and 2 days. He moved with his parents to Obion County, Tenn., in the year 1857, and lived

continuously, I am told, upon the same farm until death. He was married to Miss Millie Walker Feb. 17th, 1885. To them was born one son, who is a man of more than ordinary ability, and, with his wife, seems to take pleasure in caring for his mother. Brother Harrison united with Cane Creek Old School or Predestinarian Baptist Church, in Obion County, Tenn., and was baptized June 28th, 1903, by the late Elder W. I. Carnell. It can truly be said that brother Harrison's house was a home for his brethren and friends. He lived only a short distance from the meetinghouse, and he and sister Harrison took great pleasure in caring for the hosts that visited them. The writer was called over the long distance telephone, and in connection with his pastor, Elder Prince, tried to preach what is called a funeral discourse to the many sorrowing brethren, sisters and friends gathered at Cane Creek meetinghouse, after which kind friends laid his body away in the silent grave to await the second coming of the Savior.

May God's blessing rest upon sister Harrison and brother Harrison's many brethren and friends.

H. N. OLIVER.

Mary Long Allison was born June 11th, 1833, in Fulton County, Ill., and died April 20th, 1918, aged nearly 85 years. Early in life she moved with her parents to Iowa. She was married to J. P. Allison Dec. 8th, 1850. Eleven children were born to them, all of whom with her husband, except two girls and three boys, have passed away. Tabitha Buckner and Robert Allison only being present at her funeral. Sister Allison's illness was of short duration, and she suffered no pain whatever. She united with the Old School Baptist Church in early life. She was the wife of Elder J. P. Allison, one of the pioneer ministers of the west, and was a most discreet and patient christian woman. She certainly proved her faith by her works.

I was called upon and officiated at her funeral, which occurred in the town of Sherwood April 22nd, after which she was laid beside her husband.

WM. J. REEVES.

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

Levin Hastings, Del., \$1.00; Mrs. G. E. Anderson, Va., \$.50; Mrs. J. A. Turner, Texas, \$2.00; L. Z. Ross, N. Y., \$1.00; Josephine Culpepper, Texas, \$3.00; W. N. Cullen, Ky., \$1.00.

CHANGE OF ADDRESS.

ELDER W. B. McADAMS has changed his address from Dentsville, S. C., to Jonesboro, Texas, Route 4.

ASSOCIATIONAL.

THE Ebenezer Old School Baptist Church, of New York city, deplors the necessity for withdrawing her invitation to the Warwick Association to hold its annual convention in this city next June. War conditions have developed difficulties so hard to overcome that it seems impossible to insure the satisfactory entertainment of visiting members and friends.
CYRUS RISLER, Jr., Church Clerk.

MEETINGS.

THE Delaware River Old School Baptist Association will hold its session with the Church at Southampton, Bucks Co., Pa., Wednesday, Thursday and Friday, May 29th, 30th and 31st. Those coming from Philadelphia on Wednesday morning will be met at Southampton station, train leaving Reading Terminal 9:23. Those coming from New Hope inquire at Ivyland station for Wm. Hobensack.
WM. HOBENSACK, Clerk.

THE Middleburg Old School Baptist Church will, Providence permitting, hold her yearly two days meeting on Saturday and Sunday, June 1st and 2nd, 1918. A cordial invitation is extended to ministers, brethren and friends to meet with us.
ADDIE LIVINGSTON, Church Clerk.

THE Lord willing, there will be a meeting held with the Beulah Old School Baptist Church in their meetinghouse near Aberfeldy, Ontario, the third Saturday and Sunday in June (15th and 16th). Conference and business meeting 4 p. m. Saturday; preaching on Sunday 11 a. m. and 3:30 p. m. usual time. All are welcome who desire precious love and fellowship to abound in the church of Jesus Christ.
ARCHIE McALPINE, Clerk.

THE Old School Baptist Church at Ingleside, N. Y., has appointed a two days meeting, the Lord willing, for Saturday and Sunday, June 29th and 30th, 1918. Those coming from the east or west on the Rochester Branch of the Erie or D., L. & W. R. R., will be met at Atlanta station Friday, 28th, by writing to Mr. Harvey Graves, Nelson Nichols or Riley Prester, R. F. D. 7, Naples, N. Y. Those coming on the Lehigh Valley R. R. will be met at Naples, N. Y., by writing to Mr. Silas Drake, R. F. D. 27, Naples, N. Y. Place of meeting five miles from either station. All who come will be made welcome.
D. M. VAIL.

THE Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every second, third and fourth Sunday at 11 o'clock a. m. in the meetinghouse on Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.
A. S. ROWE, Church Clerk.

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 (ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
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SEMMA E. CORDER,
 PHILIPPI, W. Va. R. 1.

[THIS book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—Ed.]

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 86.

MIDDLETOWN, N. Y., JUNE 15, 1918.

NO. 12.

CORRESPONDENCE.

THE PROVIDENCE OF GOD AND THE GRACE OF GOD.

In using the word “providence,” I understand it to mean the foresight and care which God exercises over his creatures pertaining to their earthly life. In using the word “grace,” I am referring to that holy principle of free favor which is infused into the heart of a child of God, which encourages him to hope in the Lord. I am inquiring into the final result of God’s provision for his people here on earth, and shall ask a pertinent question: Does God provide and bring to pass all the earthly enjoyments, reverses and spiritual privileges which he foresaw must come to pass for the benefit of his children? I answer, Yes. God, the heavenly Father of his children, most assuredly provides for his children in all things needful all the days of their lives that are spent upon this earth. God being all-wise, there can be no doubt about his ample provision in carnal things for every vessel of mercy. This being true, it is just as true that his provision of grace is certain, without fail, to reach every one of the “elect,” though he be isolated from

hearing the servants of God proclaiming the unsearchable riches of Christ. In the face of the above assertions as my belief, I am often inquiring of myself, If the Old School Baptists are the Lord’s people, why do we find only a few of them in the cities? Is there a scarcity of the grace of God in the cities, or is the providence of God slack there? Does God arrange his providential changes among the children of men so that all his people at some time of their lives have one or more opportunities to hear the vocal sound of the gospel? These questions have come up in my mind for many years. In regard to the certainty of God calling his people by the power of his grace, I cannot doubt, from the light of the testimony of the Word; that their holy calling is manifested to them at the exact appointed time, and the surrounding circumstances in their lives which have seemed to lead them to inquire of the way of salvation, are all ordered of the Lord. A late editor of a secular paper, in speaking of his publisher, said: “He is as positive as a Hardshell Baptist preacher.” I believe it to be true that the Old School Baptist preachers are a positive set of men when they are speaking of the way of salva-

tion, for they all say that that way is paved by the grace of God. If these ministers of the Lord "which shew unto us the way of salvation" (Acts xvi. 17,) are positive, is not their Lord more firm and positive than they? The certainty of God's call dropping into the hearts of every one of his people is secured by the everlasting Surety. The positiveness of that call is also secured by God's promise, for he is not "slack," but "willing that all [his people] should come to repentance." When God is willing that anything should be done, it is done. Neither men, angels, devils nor any power can change the will of God. It is nonsensical, it is idolatrous, to say that God may be willing for a thing to transpire and yet it will not be done because men will not let God do it. Such words of men charging God with weakness is the worst kind of blasphemy, yea, the highest degree of it. How can the children of God bear with indifference to hear that their heavenly Father and their Savior, the Lord Jesus, is made helpless in the hands of men? Such language as it used at many public places of worship where the works of men are worshiped is not to the praise of God any further than the wrath of man, which shall praise him. Those unholy words, if true, would dethrone the King of kings and place the devil on the throne of the highest power that exists. We rejoice that it is a well known fact that the devil and his power over the saints was destroyed long years ago, when the First-born of every creature rose a conqueror over all his foes and brought life and immortality to light. I am positive in some things that I have said, because the Scriptures have declared them. Without Scripture testimony I am weaker than water and poorer than the publican who went up into the temple to pray. May

we rest well in the promise of God, that he will bring the blind by a way that they have not known, and that he will lead them in paths that they have not trodden, making darkness light, placing their feet upon that mighty Rock, Christ Jesus, establishing their goings, putting the new song of deliverance in their mouths, an everlasting song. Having believed the doctrine of the one way of salvation, by grace, for fifty-eight years, and been a member of the Old School Baptist Church for more than fifty-seven years, in a sense I feel to say that the Lord has strengthened me to be bold when opposed by the enemies of the truth, all these years. How wonderful has the providence of God been to me, a poor sinner, all my days! In my youth he snatched me from the grave, immediately he gave me the vigor of life, clothed my bare bones with healthy flesh; he has preserved my life beyond threescore and thirteen years with strength of body and activity of limbs that far exceed the average man of that age, which is a marvel to my fellow-citizens. Surely if the Lord would fill my heart and mouth with praises to him I sometimes feel that I would like to let them go forth.

In hope of immortality,

J. F. BEEMAN.

CLAREMORE, Okla., March 27, 1918.

CLAREMORE, Okla., April 24, 1918.

DEAR EDITORS:—After reading the Scriptures for sixty years I have tried to find the exact status of a child of God while he is on the earth. On one hand I have thought many times that I had succeeded, while I have on the other hand miserably failed, so that my thoughts were confused and I concluded that after all I knew but little about it. In early life I thought that after years of study

and preaching I would "grow in grace and in the knowledge of the truth," so that in old age I would be skillful in handling the testimony of the Word. I have learned to know so little that some things which seemed easy for me to comprehend years ago are now deep mysteries. I am not complaining for the lack of faith in believing in the grace way of saving lost sinners from under the law of sin and death, but to understand the different attitudes that the children of God as sinners and as saints stand in the light of the Scriptures. These different positions are pointed to by doctrine and by the experience of patriarchs, prophets and the apostles. Turning to the epistle to the Romans, there seems to be some things hard to be understood. Peter, himself an apostle, admits this to be the result of his reading, yet he does not reject them, but considers Paul's writings as part of the Scriptures. Peter was certainly liberal toward his brother Paul in placing his writings along with "the other Scriptures." I presume that Peter did not fully comprehend all of Paul's teaching, yet he condemned the unlearned for wresting them from their true meaning as they did the other Scriptures "unto their own destruction." There are at least four places in Romans where Paul says that his hearers are made free from sin, and declares them to be under grace, and not under the law. Also he tells the Galatians that they are not under the law. These are positive assertions, and seem not to depend upon any contingencies. Freedom from sin through the obedience of Christ cannot mean perfection in the flesh, but must mean their freedom from the law of sin and death and free from the sting of death, which is the band that holds all the nonelect forever in the grasp of death.

"Being then made free from sin, ye became the servants of righteousness."—Romans vi. 18. These words were fully adapted to the saints in Rome that were beloved of God. These words must be fittingly appropriate to all saints everywhere, for what can be the difference in saints anywhere, or in any age, except in their walk? However, the saying will always stand good that the saints of God were made free from sin, and they shall always remain free from sin by the body of Christ. There is a sense in which they are dead, which makes them free from sin. Paul says that he that is dead is freed from sin. Making argument to suit the application, it would imply that death, in the sense used by the apostle, is absolving, or separating us from our sins "as far as the east is from the west." If these believers are free from the law by the body of Christ, and no more under the law, but under grace, why are they tormented with the lusts of the flesh in their daily life? Can it be possible that they are free from sin, that they cannot sin, and yet are sinners? O what a contradiction! Free from sin, but sinners. Can any one believe such flat contradiction without faith? Faith alone must lead us along to comprehend the saints' standing in Christ, when as a Lamb slain they stood in him and fell with him in death, but being raised up together with him and made to sit together with him in heavenly places in Christ Jesus, for the glorious purpose: "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." The law could see them in Christ, it was satisfied; it did not nor could not bring any charge against God's elect, for it is Christ that died. They are now free from sin by the body of Christ, therefore there is no con-

demnation that can come against the elect of God, for in the sight of high heaven they are doubly freed from sin; no sin written on high against any of them. They are free, clear as the moon, bright as the sun and terrible as an army with banners. In Romans viii. 1, 4, there seems to be a contingency implied in regard to condemnation: "Who walk not after the flesh, but after the Spirit." Is this conditional, or is it declarative? I have thought many times that the language was conditional, that the freedom from condemnation depended upon the walk. Or shall we infer that there is more than one condemnation implied, or just two, eternal and temporal? Further reading in verse thirteen would seem to indicate that the foregoing summary is correct, as stated in this verse: "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." Going back to the second verse we find a positive declaration: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." So positive is Paul in this verse that he has expressed it in one breath sentence. This freedom is given by the power of God through his Son, for, "If the Son therefore shall make you free, ye shall be free indeed." For they that are after the Spirit do mind the things of the Spirit, so "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." They do walk after the Spirit, for they are led by the Spirit, and in their minds they do themselves serve the law of God and are Christ's free men, for, "As many as are led by the Spirit of God, they are the sons of God." "Now if any man have not the Spirit of Christ, he is none of his." Appealing to John for evidence

of the purity of a child of God, or of a child born of God, I find that he is just as positive as Paul: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."—1 John iii. 9. The same writer also said: "Whosoever sinneth hath not seen him [God or Christ], neither known him." Again: "He that committeth sin is of the devil; for the devil sinneth from the beginning." In this the children of God are manifest, and the children of the devil: "Whosoever doth not righteousness is not of God, neither he that loveth not his brother." It seems that John has drawn the line distinctly between believers and unbelievers, and do I understand him properly? Can it be possible that a child of God can sin, and yet be a child of God? Is there any mercy from God for one who has tasted of the heavenly gift, if he shall sin? Can there be any allowance made for a poor erring wretch who has sinned, if he has the love of God in his heart? The same writer did say that there was a sin not unto death. From this we can get a little comfort for the shortcomings of a poor, weak believer, even from John, "the beloved disciple." John even goes further, and would seem to almost contradict his own teaching, which I have been considering in a previous chapter; hear him say: "If we say [believers, or saints] that we have no sin, we deceive ourselves, and the truth is not in us."—1 John i. 8. Also: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Here is a clear confession that the children of God in some sense can and do sin. This testimony is convincing, coming as it does from the writer, who said concerning the man born of God, "He cannot sin." Having pointed toward the great height

that John was pointing out to the beloved of God, I feel that I am not doing violence to his testimony when I say that it must be an evident fact that he that is born of God in his mind is no sinner, call him what you may in that sense. Paul was not afraid to say, So then with the mind I myself serve the law of God, but with the flesh the law of sin. The mind is I myself, as well as the flesh is I myself. The child of God is pure in the sense that the sting of death is forever obliterated, impossible to ever come against him. But we shall be delivered from the bondage which causes us to sin, lusts of the flesh, evil thoughts, besetting sins, our iniquities and our secret sins. There is a day of deliverance: "Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." "The creature itself" must mean something in relation to our earthly state, life or being. We are waiting for the adoption, it shall come, and be glorious, too; this is what all the saints are hoping for. Now we see through a glass darkly (in a dark manner), but then we shall see face to face and know even as we are known.

In hope of immortality,

J. F. BEEMAN.

CLARKS SUMMIT, Pa., Dec. 10, 1917.

DEAR EDITORS:—Inclosed you will find two letters, one from sister Kinney, and one from brother Simmons, which you are at liberty to publish if you wish; they are both good.

Yours,

D. M. VAIL.

BRANTFORD, Ontario, April 1, 1917.

DEAR BROTHER VAIL:—Yours of March 14th at hand, and I am glad to know you are in good health, and contem-

plate visiting Canada, and Brantford April 22nd (Sunday). There have been some changes in the time of trains here on account of the war, but if there is any change regarding the train you hope to reach here by I will send you a card. We were pleased to receive your kind letter. No one knows how helpful such letters are to one in trial but those who are passing through trial. No words can express the strain upon our minds and spirits which we have been passing through for months past, and so far as we can see there is no end in sight; in many respects the outlook seems darker and darker as the months pass, nation after nation is more affected day by day, until it looks as if the whole world will be drawn into this war of wars. I fully expect that before many days your own country will be in the thick of it, even if they are not now. I dread the thought of it, and were it not for the faith given to behold Him who rules the world, and who knows the end from the beginning, how could we withstand the strain? I think when you were here we had just received word that our son John had returned to France after his sickness, and has been in the very thickest of it since December 2nd. We are glad his thoughts are for us, as well as ours for him; he writes us every week, and sometimes we get two letters in one week. We received one last evening (March 31st) dated March 2nd, in which he tells us of having been through a battle between February 25th and March 2nd, and came through without being hit, but a number of his friends "went under," as he expressed it. Our hearts go out to God day and night that he may be spared to us, and at times we are led to hope our prayers are heard, and only this morning, when asking for some word of assurance, these words

came to my mind: Have I not brought him through thus far? and of a truth I had to confess none other than a God of love and mercy could have brought him through the fires of battle, with shot and shell falling in every direction. My heart goes out in thankfulness, and says, Bless the Lord, O my soul; and, O that men would praise the Lord for his goodness and for his wonderful works to the children of men. If ever there was an age when men ought always to pray and not faint it is now, but instead of doing this my poor soul seems so dark most of the time, until some word comes that even this terrible war must have its purpose, and will accomplish the same, even if the nations of the earth must be destroyed, to destroy the sin in them, and at times I feel that nothing but the coming of the Son of man will stop it, and my heart says, Come, Lord Jesus, come quickly. Truly our ways are not God's ways nor our thoughts his thoughts; as the heavens are above the earth, so are his ways above ours, and so we feel that just as soon as his blessed will is accomplished just so soon will this war stop, and not a moment sooner.

"Sovereign Ruler of the skies,
Ever gracious, ever wise,
All my times are in thy hand,
All events at thy command."

"Plagues and death around me fly,
Till he bids, I cannot die;
Not a single shaft can hit
Till the God of love sees fit."

Nations may rise and fall, one may be taken and another left, and we must but admit it is of the Lord; let him do what seemeth him good; it is not for us, the clay, to say to him that formed us, Why hast thou made us thus? but submit to his molding process until he has accomplished his design. Neither you nor I can or should attempt to frustrate his

will. I shall never forget an experience, over twenty-five years since, when we lost our firstborn; how hard our hearts were, how rebellious we got, and questioned God as to why he had done it; and so we went on for weeks, until at last I was called upon to assist at the funeral of the wife of a friend, and the question came, Why not my wife? and I had to confess it was of the Lord's goodness, and according to his purpose, and many times since have I had to confess to the same truth. We try to put the "ifs" and "buts" of man's frail nature against God's omnipotent will and omniscient knowledge, and it sometimes makes great trial of our faith, and at times many heart searchings.

I have written far more than I intended. We note the close call of your son; let us thank God and take courage, he that has brought us thus far shall lead us all our journey through. We are pleased to be able to say that this leaves us in good health.

We had Elder J. B. Slauson, our pastor, with us about two weeks ago, and he preached for us, to our comfort and consolation.

I must now close, with love and good wishes for yourself and family, and hope that a prosperous journey may be given you when you come to Canada.

Yours in Christ's fellowship,

FRED SIMMONS.

SCHOHARIE, N. Y., Oct. 14, 1917.

ELDER D. M. VAIL—DEAR BROTHER:—I am sitting here alone, and my mind goes out to you that are gathered at the yellow meetinghouse, where I have been so many times in years gone by, and am wondering how many will be there who were there in those days. I cannot think of one except yourself; but, happy thought,

there will be others who have entered the field in later years, which shows us that our Father will not be left without his witnesses. So his work goes on; yes, none can stop that work, neither can any bring one to know the Lord. O it is a comfort to know that the Lord rules all things after the counsel of his own will, and I wonder why I have been made to know these things; not because I am any better than the rest; I know I was never taught it by man. I would have enjoyed being with you all, and listening to the good things of the kingdom. O what rich provision the Father has prepared for his children; not any lack, neither can the price be raised. This has been a pleasant day for meeting. I presume Everett and wife were there. They are getting around to the meetings, and it will be something they can look back to in after years as I do now. I enjoyed it then, and also now in thinking of it in my old age, for now I cannot go as I did then; but it is not so with you, still you are not as old as I am. I often think of you going around as you have. O what a calling to be called to go forth to feed the flock of God with the rich food, and to think you are not to prepare it, but to hand it out. I do not wonder that the dear undershepherds tremble, feeling they are not fit for so great a work; but one comfort is that you know it is impossible to fit yourself.

Well, I see I am writing another long letter, so will close, hoping this finds you and yours well. Remember me to sister Vail; tell her I think of her very often, and wish I could have another visit with her.

Your sister in hope,

HELEN KINNEY.

KEATON, Ky., March, 1917.

DEAR BRETHREN:—Christ says, I and my Father will come unto you and take up our abode, and the world will not know you, but he told his disciples that by their fruits ye shall know them. Except ye forsake yourself ye cannot be my disciple. After the whole heart has been given a sacrifice then we possess this charity, which is Christ, the hope of glory formed in the soul. Then the praise is to God, who quickened us who were dead in trespasses and in sin, who creates within us a pure heart, who gives us of his Spirit, who came to open the eyes of the blind and unstop the deaf ears, and who makes them blind that see (pharisees.) (John ix. last few verses.) He was all the time ready to help the helpless; when in a place where all earthly props fail them, then they can call from the inside, where he looks. Believe on him whom I have sent, is sweet in a believer's ear. Ask to be justified by the blood of Jesus rather than by the works of man. It is said, If this counsel or this work be of man it will all come to nought, but if it be of God ye cannot overthrow it. The works of man verily have been overthrown by the works of God, and when these pharisees, which are fair to the carnal mind, or world, offer up their "good deeds" in the last day the Lord will abase them, for they have never been born of the Spirit, and therefore their outward appearance is of no use; their sad countenances and their long faces will have no effect upon the Lord. They accused Christ of being a law-breaker, and we need expect nothing else but that they will persecute us, therefore we can only endure as he did until the time comes when he will say, Come, ye blessed of my Father. They are they which came up from much tribulation. He suffered so

he would know how to succor his. We are tried as by fire. If our faith is never tried we are none of his. By his Spirit we get a foretaste at times, but God's people always have been, and always will be, in this world a sorrowing people, chastisements and afflictions are their heritage, but Paul says, The suffering of this world cannot be compared with the glory of the next. Hope that is seen is not hope; by faith in his holy word we stand through the many storms and temptations. Peter says, When ye do well and suffer for it ye take it patiently, this is acceptable with God. Things that cannot be cured must be endured. It takes pruning to make the fruit good. We are made willing to bear the stripes that we may be called his sons, and not bastards. All these chastisements are for our good, and to the edifying of one another. We learn obedience by the things we suffer. We grow in grace and in the knowledge of the truth by being led by his Spirit, not trusting in phariseeism. He will lead us over rough roads, but we will still trust him. It takes tribulation, chastisements and sorrows to teach us humility. He loves the pure and humble heart. Blessed are the pure in heart, for they shall see God. As a child expects to get its promised reward from its father when it arrives at the age of twenty-one, so we expect when this vile body (which is sown in corruption) is changed to wear a crown not made by hands; when this tabernacle falls we shall see face to face, and not through a glass darkly. We shall be stripped of this sinful flesh, which grows weaker day by day. We delight in the law of God after the inward man. He that is born of a woman is of but few days and full of trouble. He that is born of God does not commit sin, for the seed remaineth in him. We are commanded to mortify the deeds and lusts of the flesh and bring them into subjection. Let the elder serve the younger. The elder, or carnal mind, is nothing more than a bondman. I do not believe he ever dies until we get rid of this natural life. Our natural desires are stilled when we feel the foretaste which He reveals by his Spirit to his apostles and prophets. We have no more power within ourselves to bring the spiritual seasons than we have to bring the natural seasons. He who pities us as a father pities his child feeds us manna. Christ says, I am the bread that came down from heaven, that a man may eat and never hunger. Christ had a body like ours. Paul was a saint when he said this; he was also a saint when he said, When this vile body is changed. We know that if our body, or even a child's body, were pure, as some false teachers say it is, it could never be vile or sown in corruption. We should not let sin reign or rule in our mortal body; if we fail to bring it into subjection we will suffer as some of the prophets and apostles did. The first man Adam was of the earth earthy, the second man Adam was the Lord from heaven, Christ a quickening Spirit. Jacob have I loved, Esau have I hated, and the children not yet being born, the Lord loved Jacob, who was a figure of the inward man; he hated Esau, who was a figure of the outward man, or natural man, that is born of a woman. He blessed Esau, and so he blesses our natural lives, but I cannot believe the natural, or carnal, works of man will ever worship God. It seems that Paul had confidence in the flesh before he received the Holy Ghost; he then was living the very straightest of a pharisee life, but when it pleased God to show him he did not seem to have any confidence in the flesh; he delighted in the law of God after the inward man; he also said, I am carnal, sold under sin. Adam was not born in sin and shapen in iniquity like his children; by his transgression sin en-

tered into the world, and by sin death came. I never have been able to find where Christ ever took sin out of the flesh, like some say, he only condemned it in the flesh. If we obey the lust of the flesh and the gods of the world we are not led by his Spirit, therefore we are not his sons. He chastens his people for their disobedience, as he did Saul. He destroyed them for murmuring in the wilderness, but he blessed them for his own name's sake and kept them as the apple of his eye. His love is stronger for his people than their parents' love. They may pierce themselves through with many sorrows, but the goodness of God will lead them to repentance. If ye are without chastisement ye are bastards. He commands them to look to him and love him, instead of other gods or the cunning craftiness of men. I believe he loves a disobedient son better than a self-righteous one. Christ loved the sinner better than the pharisee who was continually finding fault with God's people; he loved the sinner but hated sin. He says that as there were false prophets among the people there shall be false teachers among us. Look out, dear reader, there are more false teachers who have called themselves into the field than ever before; do not stray away after the doctrines of men, but abide in the calling wherein He calls you. If any of you have not the Spirit of Christ you are none of his. Without charity we are nothing. The Lord Jehovah is the strength of Israel, and we all fully realize his words, Without me ye can do nothing.

Dear editors, if you think this worthy of space in the dear old SIGNS you may publish it; if not, all will be well with me.

Your brother, in hope of immortal glory and eternal happiness,

HARRISON MCKENZIE.

ACTS III. 12, 16.

"AND when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" It was through faith in his name (Jesus) that made this man strong, "the faith which is by him hath given him this perfect soundness in the presence of you all."

So you see that Peter wanted the people to understand that nothing he could do would make this man walk. He was made to stand and walk through Christ; no power of poor fleshly man could give him this soundness. Peter wanted the praise to go to the Savior, where it belonged, and, dear brethren, it just takes the same power to-day to cause a sinner to walk aright in the footprints of his Savior, and if not aided by that power he cannot even follow; he has to be drawn by the cords of that love of Christ in him to even say, Christ is my Savior. So Christ in us gives us the hope of glory; without hope we would be of all men most miserable. Man without the Spirit or life of Christ in him is a very weak creature, but when Christ is formed in a sinner I do not think it ever leaves him entirely. Of course, through the works of the flesh we often feel in the dark, and cannot do the things that we wish to do. You know we are not free agents, for we are only free when Christ makes us free. All our help spiritually comes from a higher source than a child of Adam. It is a free gift bestowed upon the creature, it cannot be bought with money. Silver and gold will perish, the styles and fashions of this world will all pass away, but the word of God shall never pass away. The word of God is a sure foundation, all others are sinking sand. God is a sure foundation; he is a rest to the weary traveler. We are sure to meet with sore trials in this life, while we are in this fleshly body. Just as long

as we are in this fleshly body we are not at home, but by and by this corrupt body will return to the dust from whence it came, and the Spirit will fashion it after Christ's most glorious body, and then it will soar to its long sought rest. Yes, it will be, Farewell, vain world, I am going home; but we timorous mortals fear to pass away. We must run the race set before us, looking unto God, the author and finisher of our faith; the same faith that made the man walk. Peter could not give the faith to make the man walk. Faith is the substance of things hoped for, and without faith we cannot please God, and so the warfare goes on with God's people. Once we had no warfare, because we only knew the carnal side of it, but when the new man came into this lump of clay the warfare began, and now the war goes on. We are coming up through great tribulation, but we hope the Lord will bring us off more than conquerors through him. Salvation is all of the Lord. Yes, all the Lord's people are taught of the Lord. If a man does not have the Spirit of Christ in him he is none of his. Some may say, How do you get the Spirit? That Spirit comes to a sinner as a mighty rushing wind. I knew a man it stopped while walking along the road, and turned the man around and made him say, or think in his soul, My Lord, hast thou visited me? That man had been on a journey of nearly five miles, and all that five miles was spent in deep waters, meditation, pleading, praying, and at that certain place the burden of his soul rolled away. Then there is a spot to such most dear, a spot that will be looked back to as long as life shall last. It is a fearful thing to fall into the hand of the Lord. The fear of the Lord is the beginning of wisdom. The people marveled at Peter, and looked on him as if

by his power or holiness he had made the man walk. They thought Peter was doing it all, and they did not understand it was through faith that the man walked, as they had not faith, and could not see beyond the natural eye, and what they saw was not faith. Faith is what you hope for, not see. I have not been long in the fold, and cannot instruct the sheep, but we are told to be always ready to give a reason of the hope that is in us. I was born in the year 1844, so I am getting to be of ripe old age. My sun is going down, and it will not be many years before I yield up my life and return to the clay, and if that Spirit is in me that raised Christ I will be quickened and live on. At death I drop this mortal coil, and, if one of God's chosen children, I pass through the gateway of death to that endless life with all the redeemed; Christ will lose none that the Father gave him.

Dear brother Lefferts, I have so often this long, cold winter thought of you that I feel I must give vent to my hope in God in my poor, weak, stammering way, and hope you will excuse all mistakes, as my education is limited, but of the abundance of the heart the mouth speaketh. Sometimes my cup runneth over with praise to my God, then again it is nearly empty, but still there are a few grains of corn in it. Yes, there are still some grains of corn in the land of the high mountain; a remnant according to the election of grace shall be saved.

I do not think I can be at your May meeting, but if it is the Lord's will, I want to be at your association at the Sideling Hill Church this fall. My mother often told me about taking me when only a babe between three and four weeks old to an association there, and if I am spared to get there it will be a return to that

place after seventy-four years. May the Lord spare me to come. I live alone, and am nearly anchored with rheumatism in my hip. By affliction I am sorely tried, but I must not murmur or complain. There is but one way home to God, all others go astray. Lord, keep us ever in the way, thou art our keeper. We must be kept by the power of God unto salvation, ready to be revealed in the last time.

Well, I must come to a close, for fear I weary you. May God bless us and save us with an everlasting salvation through Christ.

Your weak old brother, in hope of a better life beyond this vale of tears,

R. M. BROWN.

MOUNT UNION, Pa., April 10, 1918.

RULEVILLE, Mississippi.

DEAR BRETHREN:—Who calls men to the work of the ministry, and what is the object thereof? "No man taketh this honor unto himself, but he that is called of God, as was Aaron." "The gifts and calling of God are without repentance." "There were in the church that was at Antioch, certain prophets and teachers. * * * The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Who did the Holy Ghost tell to separate, or set apart to the ministry (what we commonly call ordaining), the church or the prophets and teachers? Surely this question will be easily answered by all who have been taught of the Lord, irrespective of literary attainments. When God calls one to preach the gospel, he preaches the gospel. I have known four different men called by as many different churches to preach for them, who tried to preach from thirty to fifty years, who never preached the gospel of God our Savior (they were fairly good deacons). The prophets were men

chosen of God, and not of national Israel. The prophets spoke as they were moved by the Holy Ghost, and not as national Israel dictated. Paul told the preachers of his time to feed the flock of God over which the Holy Ghost made them overseers (and not the church). Paul says, "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Jesus did not tell Peter to make, or try to make sheep, but to feed them. There is no worldly inducement to be a minister of the gospel. Paul told Timothy to be a partaker of the afflictions of the gospel, and not to be ashamed of the testimony of the Lord; he also said that the Holy Ghost had made known to him that bonds and afflictions awaited him in every city that he entered. There have always been false prophets and false teachers in the world, and I reasonably suppose always will be, who if possible would deceive the very elect. No doubt many have been deceived, and thought, as did Paul when he was persecuting the church, that they were doing God service. There is no doubt but a man can learn the letter of the doctrine of God our Savior and be extolled by the ignorant, and even hold debates and be pronounced victorious, who never knew the Lord. A parrot can be taught to say, I am a Primitive Baptist. The magicians could command that their rods be transformed into serpents, and it was so, but Moses' serpent swallowed them, or the rod that Moses commanded. Even so Satan can command, and be obeyed, that his ministers be transformed as ministers of righteousness, but their end will be according to their works. Great is the mystery of godliness. The church of Christ is the

only organized authority on earth to keep house for God. God's ministers are servants of his church, and while this is the case, the church on earth is not infallible. Witness the seven churches of Asia. When they go wrong, or err in discipline, they have a perfect right to reconsider and set at naught former errors, one conference rescind the action of a previous conference. "Who maketh thee to differ from another? or what hast thou that thou didst not receive?" If then you received it why boast? The stars of heaven differ in glory. God is a God of purpose, and works all things after the counsel of his own will; he has suffered false prophets and false teachers to be mixed up with his people in all ages. Some things we believe and feel sure are true, but we do not know why. If it had been the purpose of God he could have chosen his people of such as were out of reach of persecution, instead thereof he tells us by divine inspiration that they that will live godly in Christ Jesus shall suffer persecution, and again, Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth, and if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

JAMES M. SIMMONS.

DRAIN, Ore., May 21, 1918.

DEAR BRETHREN EDITORS:—I see my subscription for the dear old SIGNS has expired, and I feel that I cannot do without it, for every paper is a feast of fat things to my poor hungry soul. I read it and pass it on to my dear children and brethren who are not able to take it, for they enjoy reading it as much as I do myself. I often wonder why my poor unprofitable life is spared so long, but I think that is questioning God.

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

I feel to stand still and see the salvation of the Lord, yet the flesh is so weak I murmur and complain over my fate in this life, and am filled with doubts and fears. I often think the reason I am left so long in this world of sin and sorrow is because I am so full of sin it takes longer for the dross to be consumed. The Lord has taken away all of my father's and mother's family of twelve except me, and I am older than any of them were when they passed away to a happy world above, as I hope. All things are known to our heavenly Father, who rules both heaven and earth, and none can stay his hand, or say, Why dost thou allow these terrible wars, and the fearful things we are passing through? All is known to him; while we cannot see the outcome, nor what good there can be in all this turmoil, God has a wise purpose in it all. While our hearts are bleeding at seeing our dear boys leaving for the battle front, we know that the Lord is able to protect them, and can teach them to put their trust in him, and in him alone; he is everywhere, and knows all things. How thankful we should be that the people of God are kept steadfast in the faith, while the rebel world of unbelievers have run wild after other gods. O where will all this end?

We still hold our church meetings at my house. My son surely had great liberty last Sunday. It is wonderful how the Lord can enable our ministers to feed the sheep and lambs; it comes as a revelation, and is bread. We who are born of the Spirit can understand the truth when we hear it. O how can any one doubt the all-powerful God?

Well, I am writing too much. I feel I cannot say or do as I would like to. I sometimes feel that my time on this earth is short, and I want all my brethren to know that the Lord has never let me go after the idols of Babel. He has promised never to leave nor forsake us, what more can we ask? Dear loved ones, remember me in your prayers when it is well with you.

Your sister, saved by grace, if saved at all,
S. MORNINGSTAR.

LOVELL, Okla., May 2, 1918.

DEAR BROTHER KER:—I have been thinking for some time that I would write a letter for the SIGNS, but can hardly collect my thoughts since I lost my husband the 16th of February, I miss him so much. We had lived together seventy-two years. To-day is his birthday; he would have been ninety-three years old. I will be eighty-eight the 16th of next July. We were married by Elder Shelton Low, in Platte County, Missouri. I united with the Old Baptist Church at Sugar Creek, Buchannon Co., Mo., and was baptized by brother Burris in the year 1847. I often think of the good associations I have attended, and have had them at my own house. I sometimes wish I could hear them all over again. But the dear ones who preached the gospel then are all gone to their reward, and I am only waiting until Jesus calls me to that place which he has prepared for them that love him.

I am sending you the obituary of my husband, and would like for you to put it in the SIGNS, also this letter, if it will not crowd out better matter.

With a heart full of love for you all, I am, I hope, your sister,

MARGARETT JONES.

(See obituary on page 285.)

BUFFALO VIEW, Alberta, Canada.

DEAR BRETHREN:—Seeing that I am a subscriber to our beloved SIGNS OF THE TIMES, I thought it proper to announce through our paper our location in this seemingly far off land, and ask any of our faith who may be located in Alberta or Sask to correspond with me. There are about seventeen located within seventy-five miles, and we are anxious to organize a church. Many of God's people live within easy communication of each other for years, not knowing of any being near. Also, I would like to announce to those of our faith who have a mind to investigate this part of the country, that there are opportunities to be found here which are lacking in the older settled districts. Land is cheap; good land from one-half to two-thirds clear ready for the plow can be bought for twelve dollars per acre, one-tenth payment down, no more payment for four years, then the balance in sixteen equal yearly payments. I will be glad to give full details to any of our people who will write me. I have nothing to sell; I am a purchaser of one-half section on these terms myself. I am lonesome.

Yours in hope of eternal life,

G. W. HORNER.

NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, in Woburn, Mass., the fifth Sunday in June (30th). All are welcome.

L. B. FORD.

EXPLANATION.

FOR the last few issues we have received for publication more obituary notices than we have had space for, and have been compelled to leave some out each number, but will publish them all as soon as we can.

MEMORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1918.

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.

2 PETER I. 16-19.

"FOR we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

(Sermon by Elder H. C. Ker, at the Old Baptist Church, 13th and Jefferson Sts., Wilmington, Delaware, on Wednesday, May 23rd, 1918. Reported by N. A. Rittenhouse. Published by request.)

I have read from the second epistle of Peter, first chapter, verses sixteen to twenty.

I had no thought, and consequently no intention of reading this text to-night, as I thought I had found the subject for the occasion in one of the parables, but I have long since learned that I must use at the time of speaking that which is uppermost in my mind, therefore I have read this text with the hope that it has been given unto the glory of God and for our mutual comfort and upbuilding. In reading the Scriptures and hearing the

Scriptures talked about we want to be, if possible, gathered in, to feel in our hearts, in our souls, that we are numbered with those addressed, and that these letters written by the apostles are God's word to us. Paul tells us, that which was written before time was written for us, that through patience and comfort of the Scriptures we might hope. We have the same reason to believe that all the writings of the apostles were written to the same end, that the people of God might have hope. To talk about divine things is one thing, and to feel what one is saying is another thing. To speak to one another is a glorious thing, to be united in love and in fellowship through this blessed gospel of the grace of God that we may be mutually comforted. To that end Paul desired to visit brethren at Rome, and to that end John wrote to the brethren generally, that they might have fellowship unto him, and the apostles declared that their fellowship was with the Father and with his Son, Jesus Christ. These things we need, we must have them in the Spirit-preparation of heart as well as the answer of the tongue. We are not able of ourselves to prepare ourselves for divine service. Each morsel that you have received during this meeting, and each that you may receive during the meeting, will be the gift of God, as he breaks the bread of life unto you. Therefore, we desire in all we say, and in all our songs, to give praise and glory to the Lord of our salvation.

This letter is called the general epistle of Peter. Whether or not Peter when writing this letter knew or felt that these words would be for you or for me I am not able to say, but of one thing we are all sure: God knew, therefore the address of this letter embraces every subject of divine grace throughout the whole

world. It takes in every one who has obtained like precious faith with the apostles through the righteousness of our Lord Jesus Christ. Thus when we know that our faith is of God, that he is not only able to raise the dead (as Abraham believed), but that he verily will raise the dead, it causes us to feel peculiar companionship and fellowship for Peter, the servant of God, and an apostle of Jesus Christ by the will of God.

We sometimes speak of the sayings of the Old Testament saints, and feel fellowship for them. Job said in his day, I am vile. Perhaps some one may be here tonight who cannot fellowship such an expression. Many of us well remember when we could not, but when divine light enters the heart and shows the evil thereof, that it is nothing short of a nest of venomous reptiles, a cage of unclean birds, we then understand what Job meant when he said, I am vile. Again, the same man 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. Well do we remember when we had not the slightest conception of what Job meant. Perhaps we know better now. Sometimes we make mistakes in quoting Scriptures, often perhaps, and this one in particular. Sometimes we say that Job uttered it thus: O that I were with me as in the months past. His heart and mind were not upon God as in the days of praise, hope and joy, when he felt himself in the presence of God, when the candle shone round about him, and by the light of God he walked through darkness. The light had disappeared, night had taken its place, forgetfulness of God had come instead of remembrance of his goodness and of his mercy, and sin filled his being, instead of praise. Per-

haps we know what he felt; we may know more of this experience now than we knew weeks and months and years ago. Job to-day is our companion; it is with him that we doubt, it is with him that we fear, it is in company with him that we walk in darkness. This letter, therefore, being written by Peter, and addressed to all of like precious faith, embraces us with him and the other apostles in the love and in the mercy and in the righteousness of God. Not only does Peter tell us that we have this righteousness of God, and precious faith, but that we have received great and precious promises through which we are partakers of the divine nature. Think for a moment of the sons and daughters of Adam's race, lost, ruined, miserable and wretched, being translated out of the kingdom of darkness into the kingdom of God's dear Son; being partakers of the divine nature, therefore partakers of God himself, a part of the Holy Spirit, partakers of his life, of his divine nature; and because of this Peter tells us that we should add to our faith virtue, and to virtue temperance, and to temperance patience, and to patience kindness, and so on. If these things be in you and abound they make you that you are neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. This adding is simply manifesting, or in other words, as Paul puts it, is working out that which God has wrought in us.

There is nothing in man by nature that can commend him to God; there is nothing by nature in him through which or by which he can approach the throne of grace. He is a vile, polluted enemy to God, a stranger to his covenants. The child of God derives through the merits of Jesus Christ all he has, and all thoughts contrary to the Adamic nature are the gift of God, hence the outcome of

the divine nature. This is not a conditional matter, that if we will do these things we shall be blessed. Peter is simply telling the brethren of God's mercy and of God's goodness and of his power, grace and nature, and the power of God's will to work in them to do his good pleasure. This tree of God, so to speak, is not a barren tree. The tree of life which Jesus represents is a fruitful tree, bearing fruit every month in the year, and the people of God which are a living tree in Christ Jesus are not dead, but alive unto God, living unto good works, alive unto grace, and therefore bring forth the fruits of God's Spirit which are in them: love, joy, long-suffering, faith and patience, against which there is no law. But Peter tells us if we lack these things, that if these things are not manifested, we have forgotten that we were purged from our old sins. How true this is. When God is not working in us to will and to do of his good pleasure; in other words, not working in us to manifest or show forth the fruits of the Spirit, where are our thoughts? Not of God, not of regeneration, not of the redemption in Christ, but of earth and earthly things. Consequently at such times we have forgotten God and all his works of grace and mercy. A man's ministry is not only during his life. A man's works will follow him, a man's example lives after he is dead, a man's words live when by the world he is forgotten. These words of the apostle Peter are living words, therefore we are helped and kept by this gracious and merciful blessing. How well you remember the ministers formerly of this Association, many of whom are now sleeping. How well you remember sermon after sermon, exhortation after exhortation, and perhaps rebuke after rebuke. The words of those

men still live, live in your lives, living with you, dead according to men, but living unto God, and as we live unto him and in him we all live together. Then we remember to-day these gracious things said by this man Peter to assure the brethren in his last days that he was an apostle of God, and that the other apostles were called to the apostleship, separated unto the gospel of God. Then he said, We have not followed cunningly devised fables when we made known unto you the power and coming of the Lord Jesus Christ, but were eyewitnesses of his majesty. This was not something imaginary; he would not have said these things if they were not true. These things are real facts. All that I am telling you and all that I am writing you, he would say, are living truths, we were witnesses of the majesty of God. There is such a thing as men "preparing cunningly devised fables" in an attempt to please the people, but the apostles never did. The prophets also never did, and often, as you know, the messages of the prophets turned Israel away from them because God had sent his word of reproof, rebuke and judgment. They desired the prophets to speak unto them smooth things. But the prophets ceased not to declare unto them God's word, and the apostles did the same, and because of their faith in God, and in the word, each one of them, with the exception of John, died for the testimony of the Lord Jesus Christ; John being the only one of the apostles who died a natural death.

You remember in ancient times when the king had the vision, or dream, of that image that stood before him, he forgot what it was. He was troubled, and could not sleep or rest at night, so he ordered all the wise men of his realm to come before him, and when they were all assem-

bled he told them that he had had a dream and was sorely troubled, and that, therefore, they must tell him the dream and the interpretation thereof. What did they say? Such a thing had never been required by king or man before, to tell something one had never heard of. So they said to him, You tell us the dream and we will tell you the interpretation. The king replied, I know ye have prepared lies (in other words, "cunningly devised fables,") to tell me in order to please me, to satisfy me, as an interpretation of this dream or vision that I have had. If you cannot tell me the dream you cannot tell me the interpretation. So the king ordered that all the wise men of the realm be put to death. Daniel, an Israelite, a captive in Babylon, was told of the king's order. He was reckoned as a wise man, but was not brought in before the king with the others, so far as we have record of, and he was troubled when the news came that all of the wise men in the realm should be put to death because of their inability to tell the king the dream and the interpretation, and he said, If the king will wait just a little perhaps the Lord will tell me this dream, and he went to the Lord by night and asked him to show him the vision and give the interpretation thereof, and the Lord did. Then Daniel was brought in before the king, and after addressing the king he began, O king, in thy dream thou sawest an image. A slight remembrance flashed into the mind of the king, and his countenance began to brighten. Daniel described minutely the vision or image as the king had seen it, and then told him the interpretation. Immediately the king confessed that the God of the Israelites was able to reveal secrets and to give interpretations. So also what the apostles said and wrote

about the transfiguration can be absolutely relied upon. Perhaps a man might tell you he had visited a certain place, that he had traveled a certain route, and all that he would tell you in his description of the journey would be correct so far as your knowledge of those things were concerned; but if he describes a way you have traveled, landmarks which you have seen, you know beyond any question that he has been there. I remember hearing a story some years ago of a group of men, rather aged, experienced men, who had traveled more or less, who were describing a certain place and a fountain which some of them had seen in the city of London. One of the party was describing it, and his description was beautiful. Those of the party who had seen it agreed with him. A young man who had been standing a little way off listening and wanting to join the group spoke up and said, You are right about that fountain, it is beautiful in architecture, it is grand in every way. The old man doubted the young fellow, so he said, Can you tell me how many steps there are down to the water? The young man replied, No, I do not remember exactly; eight or ten possibly. The old man said, Young man, you have never seen that fountain; you have not been there; there is not a step about the place. The king knew that Daniel had been with God and had learned of him, and when the apostle tells you these things you know, according to your own life and experience, that he had been with God and learned of him. Therefore, whether these things be reckoned and credited by the wise of the earth to-day, they are believed by the household of faith.

Not long ago I conducted a funeral service in the city of Middletown, and was assisted by a minister of that city.

I used a text by request. During my remarks I made some reference to election, predestination and reconciliation. On Monday following an extract from his Sunday sermon was published in the daily papers: "We believe in new things, we believe in using the vocabulary that Christ used, but we do not believe in building upon what Paul said or what Peter said or what Augustine said, therefore we have no use for the words "reconciliation," "predestination" and "election." No use for these words of the servants of God. What does this mean? Simply this: to cast aside the words of the apostles of the Lord as having no significance at all; simply and merely the words of man, forgetting entirely that Jesus commanded them as his servants to go out in the world and among all nations and testify in his name, to teach what he had commanded them; nothing short or nothing more than the commandments they received from God did they teach or write. Jesus used the word "elect," telling his people if it were possible false teachers would deceive the very elect. It is just as impossible for man, devil or an angel to deceive the heaven-born soul, with reference to the salvation of the sinner, as it is for the same devil, man or angel to make a world. If you have faith in you it is a matter between you and God; no man has dominion over it. If salvation is not through the blood and righteousness of the Son of God there is absolutely no salvation. If sinners are not saved by the grace of God they are forever lost. The only way to God is by his Son, all other ways are wrong. Therefore we have use for the words "predestination," "election," "reconciliation," and all other words pertaining to the work of God in the salvation and calling of the sinner from nature to grace. These

words have always been used, they always will be while the world stands. These men knew what they were talking about, and testified only of the things they had seen, heard and felt, that the brethren might have fellowship with them. How do you know that Peter told the truth? Because you have seen the same vision or image that he saw, the transfiguration of Christ; not as he saw it, visibly, in other words, not an eyewitness, but by faith. Faith is the evidence of things not seen. How do you know the things I am telling you are true? Because you have seen the vision I am telling you about. I am telling you of the God you have seen, just as the Indian could say, This is the man I saw in the woods—the glory of a man he had never seen before. After awhile it pleased the Lord to bring him the message of salvation through Christ. Whosoever believes that Jesus is the Son of God has the witness within, or in other words, has life, and that eternal.

When Jesus was transfigured he took three of his disciples with him upon the mount: Peter, James and John. Peculiar as it may seem, he took the same three into the garden with him when he was about to be betrayed, when he sweat great drops of blood, as it were, falling upon the ground. While they were in the mount, when Jesus was transfigured, Moses and Elias appeared, talking with Jesus of his sufferings and death at Jerusalem. Moses and Elias represented the law and the prophets. They testified of Jesus, of his sufferings, and the glory that should follow. These disciples were there as witnesses, and they were afraid and fell upon their faces on the ground. They said; It is good for us to be here. Let us make here three tabernacles, one for Thee, one for Moses and one for Elias.

It is always good to be in the presence of God. Presently a hand touched Peter and a voice said, Arise, fear not, and a voice from heaven said, This is my beloved Son, in whom I am well pleased. What had become of Moses and Elias? They had disappeared, no longer to be seen or heard. What does it mean? Simply that the law and the prophets had finished their work. Jesus, the King of kings and Lord of lords, had come into the earth to reign in righteousness. "Hear ye him." They heard this voice from heaven. Think for a moment of men hearing a voice from heaven saying, This is my beloved Son, hear ye him. The prophets in ancient times spake unto the fathers, but in these last days God hath spoken unto us by his Son. It has always been the same voice. It was Christ manifested in the flesh which spoke to them, the apostles, and to-day we are hearing them, and in hearing them we hear the Son of God. This is my beloved Son, said the Father, hear ye him. Therefore this is not a devised fable, but a solemn reality, a wonderful truth. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." This is something that we must never give up, never turn away from it. This is a more sure word of prophecy. It was wonderful to behold Christ in his glory; it was wonderful to behold Moses and Elias; it was wonderful to hear the word of the Father, saying, This is my beloved Son, hear ye him. It was most wonderful for a man crucified, dead and buried to live again, yet this has taken place. All nations were dead to God, separated from him by wicked works. Jesus is the gospel of the

grace of God; he was offered for our offences, raised again for our justification. We needed more than pardon, sin had to be removed before man could stand in the presence of God, therefore we have received pardon and justification, and in the eyes of the law are as holy as though sin had never entered the world. You want the message of salvation, you want to be gathered in, you want to know that your name is written in the Lamb's book of life; take heed then, think of the gospel, and the resurrection of Christ, and of the resurrection of his people. We live in him, move in him, and in him have our being. This is not a "cunningly devised fable," and well you know it. Peter said, Christ has risen from the dead. Paul did not see Christ in the flesh after the resurrection, but he saw him in spiritual light and in the glory of the Father, and you know that Christ lives, because he lives in you. Therefore when Peter and the other apostles testify of these wonderful things you know they are true, because you have seen Jesus in the glory he had with the Father, and have felt the salvation in the forgiveness of your sins. He is with you at all times, in the darkness as well as in the light, saying time and again unto you, Fear not, it is I. It is our desire, therefore, as the ministers of God to declare unto you the whole counsel of God, that we be free from the blood of all men. As Paul said, I have declared unto you the whole counsel of God, therefore I am free from the blood of all men. When a man preaches as the servant of God, complete salvation in the name of the blessed Lamb of God, declaring unto men God's mercy and power and glory, he discharges his whole duty to God and man. Amen.

OBITUARY NOTICES.

Mrs. Mary Roberts Earle was born in Charleston, Ky., Nov. 26th, 1857, and died at her home March 25th. Mrs. Earle's illness was of short duration, she having contracted pneumonia one week before, thus the announcement of her death was quite unexpected to her many friends. She was married to Dr. Ben P. Earle, continuing her residence in Charleston up to the time of her death. To Dr. and Mrs. Earle were born nine children; four sons and three daughters survive: Dr. E. R. Earle, of Urbana, Ohio, Thomas Earle, of Mattoon, Ill., Irby Earle, of Dawson Springs, Ky., Herndon Earle and Miss Amma Nell Earle, of Charleston, Mrs. W. T. Fowler of Hopkinsville, and Mrs. A. C. King, of Oak Grove, Ky. In her home, now desolate, her deeply bereft husband mourns the loss of the companion of many years; in the homes of her children they weep for the loss of a mother so dear, so noble and true, while her many friends mourn the loss of a friend and neighbor so rare.

The funeral was held at the home Wednesday afternoon, conducted by Elder D. R. Turner, of Cerulean Springs, assisted by Elder Chandler. The sons and sons-in-law were pall-bearers, the body being laid to rest in the Young Cemetery, one mile from her home.

ALSO,

Dr. Ben P. Earle was born in Robertson County, Tenn., April 22nd, 1846, and moved to Kentucky with his parents in early life. His father, Elder Ezros Earle, was a minister of the Primitive order of Baptists for over fifty years. His labors were in Tennessee, Missouri and Kentucky. He was sound in the faith of God our Savior and was a lover of the SIGNS OF THE TIMES. He died in 1877, at the age of 77 years. Dr. Ben P. Earle was educated in early life, and practiced medicine in Hopkins County, Ky., for forty-nine years, never changing his home. He was married to Mary Roberts Earle April 22nd, 1875. Nine children were born to that union, two little girls, Georgia Isabel and Dora, dying in childhood; four sons and three daughters survive them. Dr. Earle received a hope in Christ at the age of fourteen years, but did not unite with the church until the year 1890, and was baptized the third Sunday in July of the same year, by Elder J. V. Kirkland. He was a true believer in the sovereignty of God. He was clerk of his church and also his association. He was much beloved by the Baptists, not only at home, but abroad. His seat was never vacant at his monthly meetings when he could be there. His home was a home for the Baptists. Dr. Earle by his industry had accumulated a good property and educated his children, fitting them for their journey through life.

The writer tried to speak to the comfort of loved ones attending the funeral, using these words: "If

in this life only we have hope in Christ, we are of all men most miserable."—1 Cor. xv. 19.

Dear children, your loss is great; father and mother both called away in so short a time. You will rest in the hope of their eternal gain.

D. R. TURNER.

Mrs. Helen S. Knight was born March 18th, 1839, and departed this life April 23rd, 1918, making her stay on earth 79 years, 1 month and 5 days. Her maiden name was White. She was born near Bladenboro, Bladen Co., N. C. She with her father, Wm. White, moved from North Carolina to Alabama, and from there they moved to Scott County, Miss., where she was married to Jackson M. Knight August 1st, 1866. She united with the Antioch Old School Baptist Church July 14th, 1877. She lived a faithful member, and died in the full triumph of living faith. Her dear companion, who was a member of the same church, preceded her to the grave over six years, if I mistake not. She grieved greatly, but never complained, knowing the good Lord doeth all things well. I believe she said in her heart, Thy will, O Lord, and not mine, be done. She had no children, so she made her home with her husband's nephew and his wife. There is a vacant chair in their home which never can be filled. Sister Knight was loved and esteemed by her brethren and sisters as a dear mother in Israel, always giving good counsel and advice. O how we all miss her. She will be much missed in her church, where she was so faithful, always attending when her health and the weather would permit. She has gone from us to that sweet home prepared for the saints, there to bask in the presence of her Lord and King. Surely she has entered that house not made with hands, eternal in the heavens. Her faith in God was strong.

She requested that her beloved pastor, Elder H. A. Sills, conduct her funeral, which he did, and spoke beautifully on the resurrection, 1 Corinthians xv., to a large concourse of sorrowing relatives and friends, after which her body was laid to rest in the cemetery at Antioch by the side of her companion, there to await the resurrection morn. May the good Lord reconcile us to his blessed will.

Written by one who loved her.

ELLA MASSEY.

Lorenzo W. Reed was born August 5th, 1836, in Gallion, Crawford Co., Ohio, and departed this life at his residence in Rockford, Floyd Co., Iowa., at the ripe age of 81 years, 8 months and 20 days. He came to Iowa by wagon route in 1855, at the age of nineteen years, with his parents, who settled on government land near Mason City, where he resided until he was united in marriage to Miss Sylvia J. Fellows, which occurred July 3rd, 1860. To that union were born one daughter, Anna J., who died in infancy, and

one son, Benjamin S. There were two grandchildren and two great-grandchildren, also one sister, Mrs. Elvira Roberts, of Byers, Colo., the youngest of her father's family, he being the eldest of ten children. His wife died May 3rd, 1909. October 30th he was united in marriage to Mrs. Jennie M. Smith; they had since resided in Rockford. He united with the Little Cedar Church in September, 1892, and was baptized by Elder Nicholas Burch. The funeral service was held at the home Friday afternoon at 2 o'clock, conducted by Mr. Culver, of the Methodist denomination, assisted by the writer. A large concourse of relatives and friends was present.

I had been intimately acquainted with brother Reed for over twenty years, and he was a precious brother to me. I visited him last November; he was then in poor health. We always conversed upon religion, and he related his experience. He had a hope in Christ long before he united with the church. I visited the Little Cedar Church regularly for several years, and he was always in his seat. He was ordained a deacon, and filled the place in every respect. He was a kind father, a good friend and neighbor and respected by all. I will say to those whom he has left behind to mourn their great loss, especially to sister Reed and his son, You have my deep sympathy. May the God of all grace sustain you and reconcile you to his providential dealings while in this life, and when life's journey is ended may he take you to that home where the wicked cease from troubling and the weary are at rest.

E. A. NORTON.

George B. Russell, our brother in Christ, passed from this life May 29th, 1918, at his home near Waterford, Loudoun Co., Va. We visited brother Russell about ten days before his death. He was very low at that time, but knew us and seemed glad to have his brethren at his bedside. At his request we read a portion of Scripture and tried to speak in prayer. His death came while we were away from home attending the Delaware River Association at Southampton, Pa. We were sorry not to be able to attend his funeral, as it was his desire to have his pastor conduct the services. It seems that God purposed otherwise for some inscrutable purpose we cannot fathom. Brother Russell was born near Markham, Fauquier Co., Va., Feb. 24th, 1834. He was the son of Wesley Russell and Harriet Twittenham. In 1866 he was married to Mary McDaniel, and to them were born eight children, seven of whom are living, five sons and two daughters. One maiden daughter, Miss Alice F. Russell, stayed at home with her father and tenderly and lovingly cared for him through his declining years and last illness. He was baptized into membership with the New Valley Old School Baptist Church several years ago, by the late Elder E. V. White. During the Civil War he served

three years in the Confederate Army in Capt. Gus Pfeiffer's company. At the battles of Fredericksburg, Barney's Ford and at Gettysburg he served as courier to General Lee. We believe brother Russell is at rest. He was a firm believer in salvation by grace and in the unlimited sovereignty of God. His was a good hope through grace. We wish we could have as much confidence in the genuineness of our own experience as we were confident of his. L.

James S. Jones was born in Rushville, Rush Co., Ind., May 2nd, 1825, and departed this life at the home of his son, C. L. Jones, Feb. 16th, 1918, aged 92 years, 9 months and 14 days. He was united in marriage to Margaret Patton July 30th, 1845, and they lived a happy married life seventy-three years. To that union were born fourteen children, seven boys and seven girls, ten of whom preceded him to the better world. He leaves to mourn his departure his widow, three sons and one daughter: Anderson Clabe Jones, of Denver, Colo., C. L. Jones, of Lovell, Okla., John Jones, of Kansas City, Mo., and Mrs. Mary McKee, of Pickering, Mo. Mr. Jones united with the Baptist Church at the age of eighteen years, and followed Jesus for seventy-five years, having preached the gospel for twenty-five years. Many times he rode on horseback thirty miles to fill an appointment. When a young man he would get a pair of chips and sit before the fireplace and read from the light reflected by the fire until he became a good Bible scholar. He was an able minister, and could truly say as did Paul, 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.

Mrs. Nora Frances Ross, wife of Mr. George N. Ross and daughter of Mr. and Mrs. James F. Figgs, was called away from the sorrows and tribulations of earth, we hope, to the joys of immortality, at her home in Delmar, Md., May 13th, 1918, at the early age of 25 years, 3 months and 28 days. She is survived by her husband and three young children, the eldest, Mildred, being but five years old, George Franklin, two years, and a babe four days old. She also leaves her father and mother disconsolate, now bereft of the last of their children. Nora was a fine woman, a loving, dutiful daughter, an affectionate and faithful wife and a fond mother, filling her station in life faithfully in all that was required of her according to the light that was in her. She never made a public profession of religion, but gave evidence of a gracious work, being a firm believer in the sovereignty of God, saying, "The Lord's will must be done." The bereaved mother writes: "It is hard to say, The Lord's will be done, as both my children have been taken away within four years, but I hope

he will give me strength to bear it. He has all power both in heaven and on earth, and when I am done with what I was put here for he will take me to himself; then my troubles will be over."

It was the wish of the bereaved that I conduct the funeral service, but as I was prevented by other engagements, and there was no other minister of our order in reach, Mr. Rhodes, the N. S. pastor at Salisbury, was called and responded, conducting the service on the 15th, after which she was laid away to await the sound of the last trump.

May the blessed Lord comfort the bereaved husband and children, father, mother and aged grandmother with the consolations of the gospel and hope of a blessed immortality. A. B. FRANCIS.

Phebe Dance Ensor, the subject of this notice, was born Sept. 21st, 1838, was married to Edward C. Ensor Dec. 22nd, 1864, and departed this life Jan. 11th, 1918. Mrs. Ensor never made a public confession of her faith, but was strong in the faith of the Old School Baptists, and frequently attended their meetings as long as she was able to do so. She leaves two brothers, two sons and three daughters with several grandchildren to mourn the loss of an affectionate sister and devoted mother.

The writer spoke to the sorrowing ones on the occasion of her funeral on Jan. 14th, 1918, when the body was laid to rest until Jesus her Savior shall come and call it forth in his own glorified image. May God bless the sorrowing ones. JOSHUA T. ROWE.

Rebecca J. Lee, our beloved sister, was born Feb. 26th, 1838, and died March 27th, 1918. Sister Lee was baptized about twelve years ago in the fellowship of the Salem Old School Baptist Church in Philadelphia, Pa. She was a sister faithful and dearly beloved, ascribing all power and glory to her heavenly Father. She was the daughter of Abraham and Rebecca L. Gregg. She was married to William Lee, who died several years ago. Five children were born to them, three of whom preceded her to the grave. Two sons survive her: Clayton H. and Dr. Alfred P. Lee.

Funeral services were held on Friday evening, March 29th, conducted by Elders J. M. Fenton, J. C. Mellett and the writer. On Saturday, March 30th, the remains were quietly laid away in Penn Hill Cemetery, Lancaster County, beside her husband and three children. B. F. COULTER.

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

John Oliver, Va., \$1.00; A. B. Corder, W. Va., \$3.00; E. M. Kuehne, N. J., \$1.00; W. P. Walters, Md., \$.50; James R. Crutcher, Tenn., \$2.00; Franklin Terry, N. J., \$1.00; Sarah Rittenhouse, N. J., \$2.00; Mrs. Sarah F. Gandy, N. J., \$2.00.

APPOINTMENTS.

PROVIDENCE permitting, Elder D. M. Vail will fill the following appointments: Friday, July 19th, 117 South Montgomery St., Trenton, N. J., 8 p. m.; Saturday, 20th, Stockton, N. J., sister Horner's, 2:30 p. m.; Sunday, 21st, Locktown, N. J., 10:30 a. m.; Frenchtown, N. J., 4 p. m.; Monday, 22nd, Grandon, N. J., A. J. Demot's, 8 p. m.

Elder George Ruston will, the Lord willing, preach as follows: Friday, August 16th, 117 South Montgomery St., Trenton, N. J., 8 p. m.; Saturday, 17th, Stockton, N. J., at sister Horner's, 2:30 p. m.; Sunday, 18th, Locktown, N. J., 10:30 a. m.; Frenchtown, N. J., 4 p. m.; Monday, 19th, Grandon, N. J., at A. J. Demot's, 8 p. m.

MEETINGS.

THE Lord willing, there will be a meeting held with the Beulah Old School Baptist Church in their meetinghouse near Aberfeldy, Ontario, the third Saturday and Sunday in June (15th and 16th). Conference and business meeting 4 p. m. Saturday; preaching on Sunday 11 a. m. and 3:30 p. m. usual time. All are welcome who desire precious love and fellowship to abound in the church of Jesus Christ.

ARCHIE McALPINE, Clerk.

THE First Roxbury Church, of the Roxbury Association, will hold a two days meeting at Vega, N. Y., on Saturday and Sunday, June 22nd and 23rd. The Ulster & Delaware R. R. trains will be met at Kelly Corners on Friday evening and Saturday morning. All who love the truth are cordially invited.

GEORGE RUSTON.

THE Old School Baptist Church of Schoharie, Schoharie Co., N. Y., have appointed a two days meeting to be held Saturday and Sunday, June 22nd and 23rd, 1918, beginning at 10:30 a. m. Those coming from Binghamton and along the line of the D. & H. R. R. will be met at Howes Cave Saturday morning. All coming from Albany will come to Schoharie village Saturday morning and they will be met. All who come will be welcome.

D. M. VAIL.

THE Covenanted Baptist Church of Canada will hold her quarterly meeting commencing on the fourth Sunday in June, instead of Saturday, as in previous years. The reason for this change is that Saturday, June 22nd, is set for labor registration. Meeting will commence on Sunday at 10 a. m., standard time.

Done by order of the church at our last quarterly meeting.

J. B. SLAUSON, Moderator.

J. T. KERR, Clerk.

The Old School Baptist Church at Ingleside, N. Y., has appointed a two days meeting, the Lord willing, for Saturday and Sunday, June 29th and 30th, 1918. Those coming from the east or west on the Rochester Branch of the Erie or D., L. & W. R. R., will be met at Atlanta station Friday, 28th, by writing to Mr. Harvey Graves, Nelson Nichols or Riley Prester, R. F. D. 7, Naples, N. Y. Those coming on the Lehigh Valley R. R. will be met at Naples, N. Y., by writing to Mr. Silas Drake, R. F. D. 27, Naples, N. Y. Place of meeting five miles from either station. All who come will be made welcome.

D. M. VAIL.

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O L D S C H O O L
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A cordial invitation to all who love the truth.

J. G. EUBANKS, Pastor.

The Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every second, third and fourth Sunday at 11 o'clock a. m. in the meetinghouse on Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

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.

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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(Judges v. 11.)

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 (ESTABLISHED 1832.)

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SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

[This book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—Ed.]

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 86.

MIDDLETOWN, N. Y., JULY 1, 1918.

NO. 13.

CORRESPONDENCE.

SALISBURY, Md., June 8, 1918.

DEAR ELDER KER:—I am inclosing a letter written to me by Elder John McConnell nearly eleven years ago, which at that time was soon after I united with the church, and was experiencing great darkness of mind concerning my utter unworthiness, which feeling I have thus far been unable to overcome. Surely of all who have been privileged to have a home among the people of God I am the least worthy of so high a privilege. I do feel that I better understand this good letter now than I did then, yet I have kept the letter as a treasure, feeling that he knew the truth of the matter. I have seen many changes since then, many sharp and trying, yet in the midst of an ever-changing existence I can witness the unchangeableness and faithfulness of our God, and unto him may we be able to ascribe praise, honor and glory through Christ. Amen.

I feel that you will join me in the desire to see this letter in the SIGNS. Your visit here was most highly appreciated.

Your unworthy brother,

F. SELBY FISHER.

NEW YORK, N. Y., August 14, 1907.

DEAR BROTHER SELBY FISHER:—Your letter has been read with interest. It stirred my mind in remembrance of similar questionings and fears of years gone by. The exercise of mind which you think is peculiar to you alone has been mine also. Many and oft are my complaints. “Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.” “And I said, My strength and my hope is perished from the Lord: remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me. This I recall to my mind, therefore have I hope. It is of the Lord’s mercies that we are not consumed, because his compassions fail not.”—Lam. iii. 18–22. The writing of bitter things against yourself did not, I am sure, suggest the thought: “My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.” Yet that is how I heard you. It is blessedness to be poor in spirit; always delivered unto death; to consider your ways,

and ponder the path of thy feet. Such is the path of the just, as the shining light, that shineth more and more unto the perfect day; and that perfect day is in the appearing of Jesus Christ, unto the praise and honor and glory of which you will never attain except in the trial of your faith. You have intimated in the past that my understanding of the things concerning Jesus is more discerning than your own, but I have deceived you in this respect. Of all men I know least of the kingdom of God in power. If any sufficiency has ever been given me to speak a word in season to them that are weary, my text, or epistle, has been the life of Jesus as manifest in mortal flesh: that now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. Great and marvelous are the works of him unto whom all power is given in heaven and in earth. As he is, so are we in this world: by his stripes are we healed. Condemnation of sin, and sense of weakness in the flesh, and insufficiency to do any good thing of ourselves, is the spirit that confesseth that Christ is come in the flesh. Peace which passeth all understanding is given us in the fellowship of chastisement laid upon him. Can it be that fearfulness, trembling, questioning, loneliness and desolation are the heritage of God's people? Is it by these things they live? Is this a new and living way which Jesus has consecrated for us through his flesh? Are we to count the longsuffering of God salvation, and is believing on him that justifieth the ungodly counted unto us for righteousness? Perhaps I am all wrong, but some way there has been joy to me in seeing Jesus crowned with glory and honor in the sufferings of death, and I want to "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."

But all this is not answering your letter, nor replying to your parting remark of last Sunday. To the latter ("Don't worry about me, I'm not worth it"), I will reply, I am not worrying about you, and do not expect to until you get through worrying about yourself. Your enthusiastic frames and feelings will not comfort me so much as your present travel.

Concerning the third chapter of Malachi, to which you referred in your letter, and which seemed to be against you in some particulars, is there not comfort in the sixth verse? It comforted me as the declaration of God's sovereignty and immutability, and as I considered the goodness, wisdom and mercy of God to the sons of Jacob I rejoiced in the doctrine of election and predestination, for the doctrine of election and predestination contains the whole substance of the gospel. It is a foundation which standeth sure, for it is of God's own laying. Election is his good pleasure in choosing in Christ a special people and ordaining them to eternal life before the world began; and that ordination is the same as preparing, decreeing, predestinating things to come. Eternal life means not only the blessedness of being conformed to the image of God's dear Son, but it means also whatever is necessary to the blessedness, such as effectual calling and perseverance in faith and holiness. Isaiah lxii. 12, sets forth for whom the highway is cast up, and names them, "The holy people," (that is their election) "The redeemed of the Lord: [that is redemption] and thou shalt be called, Sought out, [which means effectual calling] A city

not forsaken" (which means perseverance). As these things are recorded in order, so they fall in order of time; therefore election is called, "a preparing unto glory." They were personally, individually, chosen and called by name, chosen in Christ, so that all the grace and glory they were chosen unto might be righteously theirs and applied to them; and as this choice was before the world began, according to his own good pleasure, that was the root, the motive, the cause of it all. It is a doctrine the heart of man cannot receive or understand. The choosing and naming of Abraham to be the father of the faithful, with the promise that in him all families of the earth should be blessed, was not because of any goodness in Abraham above others; there was nothing in him nor in his wife to induce such a choice. And in the same mind he deals with Abraham's immediate seed. He does not take all of them, but, In Isaac shall thy seed be called. Isaac is taken, Ishmael is left. Jacob he loved, but Esau he hated, and the difference was made before they were born, and is entailed upon their posterity. The one, the people of his wrath, against whom he hath indignation forever, their captivity shall not return; when the whole earth rejoiceth they shall be desolate. (Obad. 5, 10, 18; Ezek. xxxv. 5; Jer. xxxii. 41.) But for Jacob, the Lord will bring them back to their own land and plant them, and build them assuredly, and do them good with his whole heart. No worthiness in Jacob procured him the blessing. On the contrary, Esau was far more honest, truthful and sincere than Jacob, and certainly more deserving. How strange, unreasonable and unjust such dealing seems to the natural mind; but it was that the purpose of God, according to election, might stand (the

elder must serve the younger); not of works, but of him that calleth. It is wonderful to consider how God ordered all this, for it holds forth to us his sovereignty, his grace in choosing those who are least deserving, the sure effect of his purposes, and the use of things quite contrary in their nature to such use. The people whom God chose in Abraham four hundred years before he publicly acknowledged them are called "an elect nation," as being separated from the rest of the world as an holy, special, peculiar people unto God. We delight to read that this doctrine concerned a people of old, but we rejoice much more in the assurance that this doctrine concerns men now as being unto salvation; that it is absolute, personal and from eternity, and that the election chosen in Christ is founded upon grace. Who shall deny that a certain remnant shall be saved; that some are vessels of mercy afore prepared for glory; that the Lord adds to the church such as should be saved; that as many as were ordained to eternal life believed; that these are the elect, chosen vessels of mercy, chosen out of the world to know the mystery of the kingdom of God? How any one can quibble over the word "absolute" I cannot understand. Election is absolute, because God's decree is irrevocable and he cannot change from his eternal purpose to save his people, and no unworthiness on their part can hinder the accomplishment of his pleasure. And the predestination of all things is absolute, for election predestinates, ordains, prepares and appoints them to holiness and to living soberly, righteously and godly in this present world. If election and predestination are not absolute, then they must be after the covenant of works, which is conditional and cannot be kept. If there had been a

law given that could have been kept, righteousness should have been by the law. The new covenant does more for us than the old, for it gives life, and therefore gives the performance of every condition upon which life can hang. It also shows that the first covenant failed because it was conditional. The law shows us what we ought to do, but it gives no life to perform it. Under this covenant we are without God, without Christ, without hope, because we are strangers to the covenant of grace, or grace of election. If the elect are to be in a better condition than before, their election must be absolute, and that it might be so the new covenant was made with Christ in their behalf, and is that grace given us in him before the world began. It must be absolute, because by such an election only can salvation be assured. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.

JOHN McCONNELL.

TORONTO, Ont., April 10, 1918.

DEAR BRETHREN:—I am inclosing a letter which I have recently come across and read with renewed interest. It was written more than five years ago by our highly esteemed brother, Elder P. W. Sawin, whose letters appearing in the SIGNS from time to time have been a source of much comfort to me, and thinking this might be of interest and comfort to others I submit it for your disposal.

I would like to say, dear editors, that words fail to express to you the feeling of satisfaction I had while reading your editorials in March 15th and April 1st SIGNS. I have had much thought in connection with the very things you have written about. My surroundings are such

that I seldom hear the true import of scriptural truth, but much is being said and interpreted by the learned clergymen and their followers. They, I believe, have the form of godliness, but deny the power thereof. Elder Ker has well said that Elder Lefferts' admonition was good: "Continue in the old paths, all will end well." O that we heed Paul's words: Be steadfast, unmovable, always abounding in the work of the Lord. Much as I would like to write more, feeling so stirred up in my mind, and impressed with what you have so ably written, I shall close lest I weary you. Kindly read Eph. iv. 11; also 2 Tim. iv. 5. I would like to know in what way the work of an evangelist differs from a pastor. I have had considerable thought on this, and think there must be a difference; am I wrong?

Yours in love for the truth,

(MRS.) W. C. YOUNG.

[WE are glad sister Young found comfort in the writings she mentioned. Many have written indorsing the same articles, and we all feel glad and encouraged. An evangelist is one of the gifts to the church for its comfort and benefit, and differs from that of a pastor in that the evangelist is impressed to travel from place to place and preach the gospel of grace to the scattered people of God, yet does not feel the burden or care of any special church resting upon him, while a pastor feels that he is made overseer of some special flock, hence not impressed to travel.—K.]

SHELBYVILLE, Ky., Aug. 8, 1912.

DEAR SISTER YOUNG:—Your good letter of April 1st last was received in due time, and I felt to answer it right away, but was very busy rebuilding a fence, setting posts, &c., and my arms being yet somewhat sore from rheumatism, I did

not feel that I could write at night, and thus the days have passed, with the many burdens and cares each day, until months have come and gone. I cannot tell you how your letter gladdened my heart at that time. It is always a mystery how any one can be benefited by my preaching or writing. Your letter came to me as a surprise, and it is true, as you say, a word of commendation in real heart sincerity does cause one to hope his labor is not in vain. These heart-words do not exalt the flesh, but humble in the dust. I think I felt a deep sense of contrition of soul as I read and reread your tender, loving words and expressions of prayer and good wishes in my behalf as a servant of the Lord Jesus. You speak of the manner in which they bring out the rich things of the great treasure-house; this seems simple and plain, as they enter experimentally into all the peculiar trials that enter into the life of every one to whom each one is called to preach. The husbandman must first be partaker of the fruits. They are prophets unto the dear children of God, prophesying of the grace of God, telling you what you are, when you have told no one, going over that peculiar exercise that you thought concealed in your own heart. It is from the abundance of the heart the mouth speaketh, therefore they often speak of the bitterness of soul, the wormwood and the gall. You think, Does that servant of God experience all these things? Yes, he has drunken of the bitter dregs, and in telling you or some other poor famishing soul how the Lord has or will deliver he only knows from his own experience. How true it is, as witnessed by Paul, and how assuring to the brethren at Corinth: I was with you in weakness, and in fear, and in much trembling, and my speech and my preaching were not with enticing

words of man's wisdom, but in demonstration of the Spirit, &c., not claiming superiority; all that is felt by you I am. Are any weak, so am I. Are any abased, so am I. I am glad, dear sister, Paul has left such testimony on record. While I dare not compare myself with Paul (or any other servant of the Lord Jesus) in his great ability in the profound declaration of the word, yet I go in weakness, fear and trembling. I cannot rise above it. It was the awful sense of weakness and fear that caused me to desist from speaking at the time you mention at Ekfrid; there were those I knew could preach, so I had determined in my mind I would not open my mouth. I think I would be ever ready to open my mouth and speak in His blessed name if I could speak to his honor and glory. I love to tell the old, old story of Jesus and the cross. I love to tell of his goodness and mercy, and how he saved a sinner like me. O think of the matchless grace and mercy, of the condescension of the incarnate Son of God to be identified and mingle with poor sinners like me, to yield up his own precious life to redeem, save and make them heirs of glory. Is it not enough to inspire one to talk of His power, love and tender mercies, and never cease to praise him? Yet how oft, alas, this wretched heart has wandered from him, how oft by our acts we say, like Peter, I know not the man. God is faithful, just and true; the bow ever witnesses his everlasting covenant of mercy, the sure mercies of David. His promises are yea and amen. I have recently had pleasant reflections upon these wonderfully blessed words: "For ever, O Lord, thy word is settled in heaven."—Psalms cxix. 89. How comforting the thought that all things that pertain to the peace and welfare of Zion, of every dear lamb of the

fold, the steps you take, the station you fill, all, all are fixed in the eternal mind and purpose of God. It is the only source of comfort in the weary journey of this life when we can feel our God has ordained it so, when we can feel it is the Father's will we can drink of the cup of afflictions, suffer poverty, endure all things for the excellency of his name. It was this thought, dear, precious one in Christ, that stilled the tempest, causing my soul to rejoice, and lifted this poor soul above the earthy amidst such suffering and pain last summer: God hath ordained it so; you can find comfort nowhere else. But I am free to confess I have not the power or wisdom to bring about that blessed state. No, we only triumph in our God, all blessings are freely and graciously bestowed. I have been much in the valley, in doubting castle, in the slough of despond, the past few months; the heavens have seemed as brass, shut up to my groans and cries. Do you know, dear child, I have sometimes thought my faith in God has been too strong, or that it was only imaginary. O the depths and heights one may go, yet the dear Redeemer is there. I cry out often, O is there any one like me? When you get down in the depths of woe remember there is one poor soul who often eats the bread of sorrow.

I remember well that dear grandmother and mother (your mother). One of my pleasantest visits was at her home near Ekfrid. I, with one or two more, went to spend the day there, and unexpectedly your Uncle Robert and wife and Duncan McAlpine and wife came, and we were blessed with one of those heavenly seasons, solemn and impressive, that leaves its imprint, not easily erased from memory. I also remember you as one of the company. After the Lobo meeting you

spoke of meeting me at the depot at Komoka. It was a meeting of sweet communion that left its fragrance and rich perfume; the Husbandman came into his garden that the spices might flow out.

I leave in the morning for a four weeks' trip, to attend associations and meetings in southern Kentucky and middle Tennessee. I go with fear and trembling, and have need of your prayers.

You see I have written a long letter, but I cannot abridge. Cast the mantle of charity over it, for it is like the author, found wanting. I will be glad to hear from you at any time. The Lord bless thee and keep thee every moment.

P. W. SAWIN.

DAYTON, Ohio, April 28, 1918.

DEAR KINDRED:—This dark and cloudy Sunday afternoon I feel a desire to converse awhile with you through the medium of the pen, although if not guided in thought by the dear Lord and Savior my communication will be of little pleasure or comfort to any of you. My comfort, hope, confidence, in the God of heaven is this: that there is nothing too hard for him, and that not one of God's children is too vile to know what great love the dear Master has for his chosen ones. Our beloved Jesus did not even expose Judas at the supper, so the others did not know while the supper was being served that he should betray him. Each one of them was so busy with the question, Is it I? that they did not even understand the plain accusation of Jesus of Judas. Was it not indeed a complete communion, each one looking at his own faults? Is it any wonder that those who have never tasted the sweet and sovereign grace of God cannot credit him with having all power and wisdom? But the dear ones who have felt how patient and merciful

God is can comprehend to some degree why Judas was never cast out. O may the Lord give us grace to compare spiritual things with spiritual, rather than be left to conclude that heavenly and divine things are to correspond with our own experience with the sad and cruel things of this vile earth. Wonderful indeed to me is love and devotion that makes such a sacrifice, but wonder of wonders it seems 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 to redeem poor sinners, and to know that we, who are as nothing in his sight, should have an interest in his blood, should be partakers of so glorious an inheritance. It all exceeds our understanding, and seems wonderful beyond expression. Often do I ask myself, dear friends, if I really know anything about God's love, or if ever I have tasted of its sweetness, or felt its power in saving and cleansing my poor sin-polluted soul. What was it that caused a light softer and more brilliant than the rays of the setting sun to shine about me when I first found peace, and which at times now manifests itself when in darkness of mind I pour out my soul to Him? Surely it is Jesus who speaks and says, Peace, be still, is it not? When sorrow beats heavily upon my frail bark, and with bitter anguish I cry, Lord, save, I perish, it is surely his divine love and power that make my almost unbearable sorrow bearable and cause me by faith to look beyond it all to the land of never-ending peace and rest, where my sin-stained feet shall soon stand. All seems confusion and turmoil here, but did not Jesus say, In the world ye shall have tribulation, but in me ye shall have peace? Precious and soul-cheering words! How

sweet his peace is when it comes flowing into the soul. The goodness of God seems so sweetly made manifest to me, and Jesus seems so near, so precious to my soul, and there seems to be so much love and unity between his people and himself that my poor soul seems sweetly lifted up, and my heart goes out in praise to God's name and in love to his people everywhere. He is not too proud nor too high to weep with those who weep. How we love to look upon him as a man of sorrows and acquainted with grief, entering into our suffering and afflictions as one with us, and we one with him in all things. I might go on more elaborately with this view of why Jesus wept, but I shall not, as doubtless his weeping was caused by a deeper and more intense suffering than that occasioned by the death of a loved one; and the grief expressed by the two lonely sisters, and the unbelief expressed by all those around, including Mary and Martha. Mary in her great grief, when she came where Jesus was, fell at his feet. What a profound picture to see her in her anguish fall at Jesus' feet expressing belief, saying, Lord, if thou hadst been here my brother had not died. How supremely happy I feel to know that the Lord intended to save the objects of his love before time began, because it is written, In hope of eternal life, which God, that cannot lie, promised before time began. Peter said of Jesus, Who verily was foreordained before the foundation of the world. So from these texts we know that God intended to save some, and knew some would need a Savior, so God being perfect his plans are all perfect. How grand and sublime are the bountiful mercy and far-reaching power of God.

Well, I must indeed say that were it not for the sweet comfort I get from the

many good and precious letters contained in the dear old SIGNS I should surely sink in despair, as it contains all the gospel preaching I get, for living in a city of two hundred thousand inhabitants with no church of our faith is to me deplorable, but many, many times I am made to cry out, and do greatly appreciate these sweet and precious words of the Savior: I am the way, the truth and the life. In him all fullness dwells; he rules in righteousness, mighty to save. How greatly I enjoy the editorials in the SIGNS, and feel surely Elders Ker and Lefferts are called of God, as both are so blessed and endued with wisdom and knowledge from on high, and my ardent desire is that it may be God's will and purpose that both be spared many years to wield the pen of ready writers to the comfort and happiness of God's little ones, and I love you both spiritually, dear editors, although we have never been permitted to meet face to face.

I have written more perhaps than will be of interest to any, and will soon close my epistle, but wish to say in conclusion that my prayer is that the dear Master may be graciously kind in giving us all of his Spirit to guide us in the right way, and that each and all may be found walking worthy of the vocation wherewith we are called.

Your sister in a precious hope,
LIDA KELLER.

POCA, West Virginia.

DEAR EDITORS:—I am inclosing two letters, one from brother Willard Pennington, the other from his wife; both of them have the right ring to me. There is no doubt in my mind that these children are of God, for their language is the language of God's little ones who feel their unworthiness. If you think them

worthy a place in the SIGNS I would be glad to have them published, as they need encouragement.

I will say to sister Pennington, Dear child of God, we surely will receive you at Hopewell Church upon such testimony as your letter contains, and hope you may have the opportunity of coming to the church in the near future, for it is a home for such as have no confidence in themselves, and feel that they are sinners, saved alone by the grace of God, if saved at all.

Yours truly,

J. W. McCLANAHAN.

DIVIDE, W. Va., Dec. 13, 1917.

DEAR BROTHER McCLANAHAN:—I will say father, too, if you will excuse me, for this is how I feel about it. You are the dear old burden-bearer I believe God sent when I was lost in the wilderness to turn me to the path where hope was found. Dear brother, the last time I saw you you took my hand in yours and the tears came into your eyes, and I have never forgotten that fatherly face, but am ashamed of myself. I have thought of writing to you time and again, though I have not done it, but hope you will pardon me for this neglect. I feel that it is almost hypocrisy in me to write you at all, for my hope seems buried beneath the waves. Sometimes it seems that the light is going to shine again, and then it is cut off and darkness takes hold of my sinful being; however, there is a little spark yet, and that is, I believe God will save all who belong to him, without the loss of one. Sometimes I feel that I ought to pray, and will go to the woods and fall on my knees, but cannot pray, for my sins rise higher than anything else. Lord, have mercy, is all I can say. I desire the prayers of all the household

of faith, because I feel like a poor sick sheep lost in the mountains. I feel very lonely since my dear brother died; he was a great comfort to me in my darkest hours; but he is gone, it pleased God to call him home. How I loved him. Now, dear brother, I want you to tell the church my condition, and tell them I love them all, although I am nothing but a poor, sinful wretch; I need the prayers of all of them. I am here in the lonely mountains, where I do not hear any preaching. I know not why I am here, but feel that God has put me here for some purpose. I hope we shall meet again on this earth and talk of this blessed doctrine. Give my love to brother George and tell him I love him, too, and he cannot keep me from it. Do not forget me when you kneel in the dust, dear brother.

With love to you and family, I am yours with a little hope,

W. L. PENNINGTON.

DEAR BROTHER McCLANAHAN:—Your letter came as a blessing to us, to comfort us in our sad bereavement in the loss of our dear brother, because he always looked upon you as a father, as do Willard and I. If I could be as satisfied of myself being a subject of grace as I am of him, I could be happy, but there is always a doubt about my condition, although at times my hope is bright, but the doubt always returns, for I do not think there ever was any one as contrary as I about the true doctrine. I was convinced long before I would admit it even to myself. I am ashamed of this, yet it is true; but I believe God gave me power to overcome my contrary self and to tell my dear companion the blessed truth. I at once wrote to the Missionaries, of whom I was a member, and had my name taken off their book. I want to join the people of God, if they think me worthy.

I want my membership to be with Hope-well Church with Willard, if it is God's will. I am satisfied that the doctrine of the Old School Baptists is the only right one, but I am altogether dissatisfied with myself. We want to come to the association next fall if God wills. We have planned to go several times, but were prevented; usually it was Willard's poor health and lack of means to pay our way.

I have just read what I have written, and it is so imperfect I almost decided to not send it, but I know another trial would be no better, and I want to acknowledge your kind letter, so I will send it as it is. Think of me as best you can, for I am only a sinner.

Your sister, I hope,

OTHA PENNINGTON.

VAIDEN, Miss., Feb. 21, 1918.

DEAR EDITORS:—Inclosed find four dollars, for which please give credit on my subscription for one dollar, as it expires March 1st, and also send me one of your Bibles. I have desired one of these Bibles for a long time, but did not feel able to pay for it, but I feel that the good Lord has blessed me in many ways, although my wife was very sick most all of last year, but her life is still spared and she is able to be around, for which I hope I feel thankful, though I do not feel worthy of such a great and precious blessing. I feel so weak and sinful; it seems that sin is mixed with all I do.

Dear editors, I have had a great desire ever since our association to give the readers of the SIGNS a short sketch of one of the grandest meetings (to me) I have ever attended. Thursday night before the fourth Sunday in September, 1917, I met Elder A. B. Morris at Vaiden, also two brethren from Sweet Water Church, Carroll County, and brought them to my humble home, and Elder

Morris preached from John xv. 1: "I am the true vine, and my Father is the husbandman." He preached to the comfort of the brethren. May the Lord be blessed. Friday morning we went to Providence Church, and Elder J. M. Palmertree, the moderator, appointed Elder Tolbert to preach the introductory sermon, and Elder Alderman preached the evening discourse to the comfort and edification of the brethren and sisters, giving God all the honor and glory for our salvation. Saturday morning we met at ten o'clock, and Elders Morris and Varell were appointed to occupy the stand, and preached in the order named. I do not think I ever heard better preaching in my life; it was a feast to me. Sunday Elders Pennington and Alderman were appointed to preach the morning discourses and Elder Palmertree to close. They also preached the Word in its purity, ascribing all honor, glory and power to God, where it belongs, and at the close of the services the door of the church was opened and my cousin, Atta Rosemond, came forward and told the brethren what great things the good Lord had done for her, and was received. May the Lord be blessed, O my soul. I felt that it was good to be there. Two of the Carroll County brethren came home with me to spend the night, accompanied by Elder Ricks, of the same county, and he preached for us. He said, You have been hearing the big preachers, now you will hear the little boy preacher, if indeed I am a preacher at all. It was a feast to me, and I think the brethren and my wife were as well pleased as I was. Some of our neighbors said it was the best sermon they ever heard; others said, He knew what he was talking about. It was a grand and glorious meeting to me.

Yours in hope,

H. C. FERGUSON.

HERNDON, Va., May 20, 1918.

DEAR EDITORS:—Inclosed please find check for three dollars, two dollars of it to be applied to the renewal of the SIGNS for another year to Mrs. Wm. E. Hall, of Vienna, Va., and one dollar to aid in sending the paper to the poor of the flock.

Dear brethren, I would like to say to you, that since my dwelling-house and the most of its contents were destroyed by fire, on the night of March 22nd, 1917, I have been in a dreadful condition of mind to write letters to the people of God, and more than that, the spirit of infidelity has been my daily companion for many, many long months, and, like Jonah of old, I have been made to cry out (the Lord heard his cry, but he does not seem to hear mine), out of the belly of hell cried I. The Lord heard his cry and delivered him from his awful condition, and put his feet upon dry land, which indicates to my mind a solid standing, which caused Jonah to exclaim, "Salvation is of the Lord." O that the Lord might hear my cry and deliver me from an awful hell, and restore again unto me the joy of his salvation, that I might return again to Zion with songs of praise to his great name, that I might come to his mercy-seat and find grace to help in this great time of need. But alas, I am still in "doubting castle," yet this Scripture came into my mind this morning when I first awoke, and a feeling of strong desire came with it: Restore unto me the joy of thy salvation. But I am such a great sinner, how dare I call upon the Lord for any of his blessings? I am so vile, so prone to sin, I fear that I am not born again. Brethren, if I could tell you of all my downsittings in the past twelve months I know that you would not have the patience with me to even read this letter, yet in all of my downsittings

I still feel to be a repenting sinner, and, like Peter, after denying his Savior, I go out and weep bitterly. Brethren, pray for me when it goes well with you. I told a brother some time ago that I never expected to have another letter of mine published in the SIGNS OF THE TIMES, but as it is written, the way of man is not in himself, it is not in man that walketh to direct his steps, so you can publish this if you see fit.

A poor sinner,

JOHN. F. OLIVER.

ARENA, New York.

DEAR ELDER KER:—I feel like writing a few words to the editors, contributors and publishers of the SIGNS. In these trying times of war and confusion it seems we have no solid comfort or solace only in the thought that our heavenly Father is at the helm, and has all power in heaven and earth; his arm is not shortened that he cannot save, nor is his power limited. Such dark times as these try our faith, and here I am reminded of the disciple John, who, notwithstanding he had the great distinction of baptizing the Savior, afterward when shut up in prison was left in doubt, and sent messengers to Christ, saying, Art thou the Christ, or do we look for another? Although at times we feel discouraged, we have it on record that our Lord will come, and will not tarry; he shall go forth conquering and to conquer. He will rule and reign until all enemies are put under his feet. How it becomes us who have named the name of the Lord to depart from iniquity, to put on the whole christian armor, that we may be able to stand in the evil day, and, having done all, to stand, having our loins girt about with truth, and having on the breastplate of righteousness, and our feet shod with the

preparation of the gospel of peace; above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation and the sword of the Spirit, which is the word of God.

I am well pleased with the manner in which the SIGNS is conducted and the subjects it contains. I think I feel thankful that our heavenly Father has raised up so many gifted brethren and sisters to write so intelligently of the deep and mysterious truths revealed in the gospel. Among the sisters, I much enjoy the writings of sisters Pultz, Sarah E. Runkle, Bonnie Chick and sister Terry, and the letter in February 15th number from sister Lida Keller was excellent. I hope they all will continue to write, and thereby strengthen one another with their messages of love. My constant prayer is that the Lord will cause this terrible war to end soon, if it be his will, and that we may enjoy the reign of peace and prosperity again.

With kind wishes for you all, I remain your unworthy sister in a blessed hope,

JULANA H. DICKSON.

DALTON, Kentucky.

DEAR EDITORS:—As I am sending our remittance for your valuable paper, I wish to express a few thoughts, which I have often wished and have as often neglected to do. I know not what I shall write, and feel that it is holy ground on which I tread, and no words of mine can change the eternal plan of the most high God, who rules heaven and earth. "Thy will be done in earth, as it is in heaven." I feel that God's will is being done in this great day of trouble, even as in the day of peace, for the Scripture says, I have refined thee, but not with silver, I have chosen thee in the furnace of afflic-

tion. Then John saw them coming up out of great tribulation. All these things are grievous while we are passing through them, but He only designs our dross to consume and our gold to refine. God's promises are great to me when I view him as working all things after the counsel of his own will. He made the heaven and the earth, and the waters that connect the different countries in such a manner that all may become confused, and war with each other until their own strength is exhausted, and all are ready to call upon the name of the Lord. I believe that nothing can come that was not in the purpose of all things, and that all things work together for good, so if we are tried in the fiery furnace, God will be there, and not one hair of our head will be burned. God is the power that keeps from all harm.

Yours in hope,

CYNTHIA BROWN.

CARBON, Texas, Feb. 22, 1918.

DEAR BROTHER KER:—If one such as I may call you brother. Seeing my subscription is past due, I inclose one dollar to pay what I owe, and will try and send more soon. It seems that if I did not get the SIGNS I would be lost, for it is all the preaching I get, and I watch for it, and find something in each number to comfort me. It has been coming regularly to me for a long time, and I will try and keep paid up as nearly as I can. I am in my eighty-sixth year, and feeble, not able to get out to preaching, and very lonely. My companion was taken from me last July, after we had lived together for sixty-six years. Her age was eighty-three years and two months. She had been a Predestinarian Baptist for thirty-five years or more, and died in the faith, and left evidence that she has gone to

her Redeemer, where she will suffer no more sickness, pain or sorrow. I feel that I have but a short time to wait before I shall follow.

Thank you for sending me the SIGNS for so long after my time was out; hope I can keep paid up in the future. I pray that the Lord will enable the editors and correspondents to continue to write and comfort the poor for a long time, for we are living in perilous times. When it goes well with you remember this poor old sinner.

Yours in hope,

J. J. HOUSE.

BERRY, Ala., April 28, 1918.

DEAR BRETHREN:—As my subscription has expired, I will send you two dollars for another year, also two dollars for sister Norris, of Samantha, Alabama. I am well pleased with the SIGNS, for it sets forth, according to my understanding, the doctrine of God our Savior: salvation by grace, and grace alone. The older I get the stronger I believe it, and more and more I look to Him for all things in this life, and in the world to come. I like to read the writings of the brethren and sisters from the different parts, who give Him all the praise and glory in all things. We are strangers in the flesh, but I hope not in Spirit, but all of the same family, all having the same Father and the same mother: God the Father and wisdom the mother. Paul says we are not of the bondwoman, but of the free, and Jerusalem, which is above, is the mother of us all. The religious world is trying to obtain that relationship, but it never can do it. It is a free gift, unmerited upon our part. The apostle Paul was asked if he was a Roman. He said he was. The ruler said, With a great sum obtained I this freedom. Paul said, I was born free.

There are great sums being paid to-day to obtain that freedom, but it has ever been a failure, and ever will be, for every child of the bondwoman is born in bondage, and they cannot help it. It is not so with the freewoman; her children are free born. The children of the two women have nothing to do with their birth. I wish I knew that I were of the freewoman, but I cannot know, therefore I have many doubts, fears, trials and troubles on the way. I often think of the word of the Lord to Adam; after he had cursed the earth for his sake he said: "Thorns also and thistles shall it bring forth to thee." Surely this is the truth, and the older I get the more of these things I have to endure, and how to get away from them I do not know, and I must say it surely is a grief, but I must bear it, for I know it is all of the Lord, and I must say, Thy will be done, and not mine.

May the Lord bless the editors and publishers of the SIGNS, and enable them to contend for the truth in the future as they have in the past.

S. J. NORRIS.

CHURCHVILLE, N. Y., Jan. 24, 1918.

DEAR EDITORS:—I have been thinking for some time of writing to you, or that I ought to, and tell you how I appreciate your paper, and all its correspondents; it is indeed a rest to me. It is the gospel I believe, and I hear from all the brethren, with whom I feel I am acquainted after reading their writings, although I feel unworthy to be called a brother. I am here with my daughter this winter (unexpectedly), but I expect to return to Watkins in the spring, and will then send the balance on my subscription.

Unworthily yours,

NORMAN BROWN.

RIVES, Tenn., May 29, 1918.

DEAR EDITORS:—Will you please correct mistakes in the obituary of A. L. Harrison? He was baptized by Elder J. W. Moon, not by Elder W. I. Carnell. It should read Miss Wilmouth Walker, instead of Millie.

(MRS.) A. L. HARRISON.

[WE frequently receive requests to note corrections of some articles or notices that have appeared in the SIGNS, such as the above, which mistakes are not often our fault, as we are very careful to publish them as near as possible as they are written, and if the writers of such notices would be more particular in writing names, dates, &c., they would assist us greatly in publishing their articles correctly.—ED.]

NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, in Woburn, Mass., the fifth Sunday in June (30th). All are welcome.

L. B. FORD.

BOOK OF EDITORIALS.

WE have on hand a number of copies of the Second Volume of Editorials. This book is made up of editorials written by the late Elder Gilbert Beebe, and published in the SIGNS OF THE TIMES from March, 1842, to March, 1847, and contains 768 pages, neatly bound in cloth.

This work originally sold at two dollars per copy, but as a few of the pages are stained by water we will, as long as the supply lasts, sell them at the extremely low price of seventy-five cents per copy. Postage paid by us. All who wish this book should procure it now, as we will have no more after these are sold.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1918.

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.***PSALM XV.**

WE have a request to write our view of this peculiar and wonderful Psalm, and shall try to do so as light may be given. Like all Scripture, it is deep, and its doctrine profound. The deep things of God are said by Paul to be revealed unto his people by his Spirit. How well the children of God know that without his influence they can do nothing. This is really the key to the subject before us. An impure fountain cannot send forth pure water, nor does the length of a stream purify its water. Grapes do not grow on briars, nor can a bad tree bring forth good fruit. This fifteenth Psalm is much like the first, which speaks of a certain man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord, and in his law doth he meditate day and night. Of this man it is said: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf shall not wither; and whatsoever he doeth shall prosper." Where shall we find such a man? If we begin with Adam we shall find him a sinner by transgression. If

we examine Cain's record we find him a murderer. If we look into the life of Abel, there we shall find confession of guilt and the need of the cleansing blood of the Lamb to purify him in the sight of God. If we come over to the time of the flood we shall find that only one righteous man is mentioned, and that man, Noah, forgot the mercy and salvation of God and was found drunk. If we examine the record of Abraham we shall find that he lied when he told the king that Sarah was his sister rather than his wife. If we follow Moses from Pharaoh's palace to the land where the Israelites were we shall discover that he slew an Egyptian and hid him in the sand. If we investigate the life of David, the writer of the Psalms, we shall find that he was virtually the murderer of Uriah, that he might have his wife. We could continue and give record after record of men, both of the Old and New Testaments, to show that the man described in the first and fifteenth Psalms was not a son of Adam. Not one of them from the beginning of the world to the present day answers the description. This is one of the things that has caused the children of God in all ages of the world to doubt, fear and tremble, knowing that they do not measure up to "the stature of a perfect man." We all seem cut off from the presence of God when we read such Scriptures as the Psalms referred to. The hand goes over the mouth, we fall upon our faces in the dust and cry, Unclean, unclean. It is evident, however, that such a man has lived and lives now, but if not a son of Adam we of necessity must look elsewhere for him, and in so doing we shall find him the Son of God, holy, harmless, undefiled and separate from sinners. He was the perfect man, whose end, or death, was peace between

God and sinners. He was never found walking in the counsel of the ungodly, nor standing in the way of sinners, nor sitting in the seat of the scornful. His delight was in the law of the Lord, and in it did he meditate day and night—in the darkness as well as in the light. All he did prospered as a flourishing tree planted by the rivers of water. His meat and his drink were to do the will of the Father who sent him, and to finish his work. How different his perfect life from that of his poor and afflicted children, who spend more or less time in the counsel of the ungodly and in the way of sinners, whose meditations in his law are few and seldom, who devote much time to pleasure, gratifying the lusts of the flesh and the pride of the eye, who can easily find an excuse for being absent from meeting, whose minds are often far away when under the sound of the gospel. Yes, ministers are just like all others—often would rather do office work, labor on the farm, in fact rather do anything than try to preach. Seldom do they open the Bible between Sundays; their minds are occupied with everything other than meditation upon God's word and law; almost every service is mechanical—no life, no exercise of mind or soul. Were it not that the righteousness of Christ is our righteousness, his perfection our perfection, and his obedience to the law of God our obedience, surely we all would be without hope and without God in the world. The saints bless God that Christ lives in them, and that by that the will is present, even though how to perform that which is good they find not. The desire for holiness is there; the desire to walk uprightly is good and acceptable to the Lord.

The questions are asked in the first verse of Psalm fifteen as to who shall

abide in the tabernacle, and who shall dwell in the holy hill? The remainder of the Psalm is devoted to answering the two questions. Read the Psalm at the head of this article and it will be found as we have endeavored to show all along, that Christ is the only man who lived such a life; hence this testifies of him, not David. "Christ abideth for ever," and in the midst of the church he sings praise unto the Lord. K.

REVELATION V. 4.

"I WEPT because no man was found worthy to open and to read the book, neither to look thereon."

Among the wonderful things revealed to John was a book in the hand of Him that sat upon the throne written within, and on the back side sealed with seven seals. All the writing was within the book, and the book was sealed on the back side with seven seals. The book seems to denote all God's works, sealed from the beginning from man, yet known to God. Known unto him are all his works from the foundation of the world. We once supposed there was writing on the back side of the book, but of late years that idea has been exploded. The seven seals were on the back side, denoting the perfect obscurity of all God's ways and purposes from man, and also denoting that everything, both great and small, must be revealed as the seals are broken. Because no man was found worthy to open and read the book, neither to look thereon, John wept much. How distressed and disappointed we all were when we found no man to help, no man to save, no man to open unto us the things of God. Vain is the help of man, and cursed is the man that trusteth in man. We have no record that John was told the book was written within. He likely could see the seals, but not within

the book, yet he understood that secret things of God were under those seals, and as no man was able to open and read the book, his desire to know of the things sealed increased. Just then when the help of man failed, and his confidence in the flesh was blasted, he was assured by one of the four and twenty elders that the Lion of the tribe of Juda, the root of David, had prevailed to open the book and to loose the seals thereof. The elders seem rather to represent the former witnesses of God—those who had testified of the coming of Christ, his work and Godhead. It has been so since the transgression of the law by Adam that God must do for man what he cannot do for himself. Adam did not know why he was created, and Eve in him, why the law was given, why Satan was more subtle than the beasts of the field, nor why the fruit of the tree of the knowledge of good and evil presented such beauty and created such desire until one of God's seals was loosed; then he understood it all, and knew it was for the good of man and to the glory of God. Since that day, little by little, here and there the Lord has been revealing himself and his pleasure, and the end is not yet. Great things are yet in store, much knowledge and wisdom are yet to be revealed. But not until he pleases to loose a seal can man look upon or read the book. As Jesus loosed one seal the book unfolded to the next seal, there it stopped. In reading and beholding the things of God John wanted to see and know more, but as Jesus only could and had loosed one seal he must wait His time and purpose in opening another. As the seals were opened and God's power and glory revealed the elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are

the prayers of saints; and they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us unto God by thy blood. How seldom the saints think that their prayers are precious odors before God, and all of them are kept in vials; in other words, not one prayer escapes the Father. The prayer of the destitute he will not despise, and we have been convinced for a long time that the saints never pray except when destitute—no need of prayer any other time. The words often employed by the children of God in their attempts to pray do not compose the prayer at all; seldom, if ever, do words express what one feels. The longing, the groaning, the bitter tears, the heart-aches and the halting steps are all prayers understood by the Lord, and are precious in his sight. We have often thought that the life the saints live in the flesh is a sealed book, and understood only as the seals are loosed. The life of faith is not one of sight, hence little or nothing is known except as they are led step by step, instructed and kept as the apple of his eye. The Israelites in the journey from Egypt to Canaan moved only as the pillar of cloud moved; they never sought their own path, were not allowed to do so; neither do the saints seek their way, but are directed by the Spirit of God.

“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.”

It requires the opening of many seals to acquaint the travelers of Zion with all suggested by the above hymn. The saints do not always weep, however, when such seals are loosed, but often rejoice in hope and press on toward the prize set before them.

K.

CIRCULAR LETTERS.

The Baltimore Primitive Baptist Association, in session with the Ebenezer Church, Baltimore city, Md., sendeth greetings to the churches of which it is composed.

DEAR BRETHREN:—In coming to you in this year of our Lord 1918, we desire to come in the name of our Lord Jesus Christ, and with the same blessed truth of salvation by the grace of God, so will call your attention to Romans, first chapter, sixteenth verse, which reads as follows: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek." In the verse preceding Paul says, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also," giving as his reason for this readiness, that he is not ashamed of the gospel of Christ, and then as his reason for not being ashamed of the gospel of Christ he declares that it is the power of God unto salvation both to Jews and the Greeks who believe. It affords great pleasure to tell people, and especially poor needy ones, good news that we know to be true. The Lord's people are poor and needy, and he, ever mindful of their needs, has especially qualified witnesses to the riches and glories of his grace, men who have been taught of God to know their own need, and then have been given to find in Christ a full supply of all their needs. These, being interested in the comfort of the Lord's people, would be ashamed to tell them to look to themselves, or any other earthly power, since they have found that the help of man is vain; but having learned by experience that Jesus has all power, both in heaven and earth, and that his mercy endureth forever, it is a pleasure to tell them of

Christ and his power to save and comfort in all their tribulations. That power by which sinners are born again is the gracious power of Christ, and his is the only power that can comfort and sustain his little ones in the many conflicts of this mortal life, and he dwells in his children, and Paul tells us, 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. It requires all this to save a sinner, and there is none that has sufficient power to do this save Jesus Christ. He is able to save to the uttermost all who come to God by him, and he came into the world to save sinners, and he says, "I know my sheep, and am known of mine." This includes the Greek as well as the Jew, for he said, "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." This is to the circumcised and the uncircumcised. The Gentiles, who are without law, are a law unto themselves, having the law of God written in their hearts. Yes, he puts his law in the minds of all his dear people; and writes it in their hearts, and is unto them a God, a Father and a Savior, who will never leave nor forsake them. Well did the poet sing,

"Ashamed of Jesus! sooner far
Let evening blush to own a star."

We feel that no one who has been made truly and spiritually acquainted with him can be ashamed of him, since they know all their comfort in this life, and that also which is to come, is through and by him. Any power that fails to regenerate and resurrect the sinner fails to save him, and therefore is not the gospel of Christ, and gospel ministers would be ashamed to

talk to the Lord's people about it, because it would be a disappointment. But Jesus has done in his flesh all that the Father sent him to do, and will also do all that God has purposed for him to do by his Spirit. His every word shall be fulfilled in its season, and this is to every one that believeth, whether he be Jew or Gentile, bond or free, whether he lived before or since Christ came into the world. It does not matter what part of the earth he lives in, or whether he dies unborn or at one hundred years of age, all are kept in the hollow of his hand, and within the vision of his all-seeing eye, and shall ultimately be brought home to the Father by his Son Jesus Christ. Then why, brethren, should not we be ready, and that without shame, to preach this glorious and only gospel of Christ to all such sinners as will listen to us? Jesus says, If they hear my words they will hear yours also. Let us, therefore, as the dear Lord gives ability, contend earnestly for this faith which was once delivered unto the saints, and may God grant that his word may find access to the hearts of his loved ones for their good and his glory.

JOSHUA T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

EDWARD A. JOHNSON, Ass't Clerk.

(Written by Deacon O. R. Kugler.)

The Delaware River Old School Baptist Association, in session with the church at Southampton, Bucks County, Pa., May 29th, 30th and 31st, 1918, to the several churches of which she is composed, sends greeting.

BELoved BRETHREN:—We again send you our Circular Letter, according to the established custom of this association, calling again your attention to the things that bind together the household of faith.

Wonderfully blessed is the church of God above every worldly institution, worshiping God in spirit, rejoicing in Christ Jesus and having no confidence in the flesh, obtaining evidence through the operation of the Spirit, the Holy Ghost taking of the things of Jesus and showing unto them in that they are partakers of the sufferings of Christ they are heirs with him in glory. The evidence of reigning with him is found in suffering with him. How beautiful is the order of the house of God as established in the new covenant, when Jesus stands revealed in the midst of the church. After the resurrection of Jesus the disciples were gathered together on the first day of the week, and the doors were shut for fear of the Jews, Jesus appeared and revealed himself, saying, "Peace be unto you." So it has been with the followers of Jesus since that time: fear sometimes comes upon them in their felt need of the appearing of him who is their life, spiritual intercourse seems to be lacking, and fearing utter destruction at the hand of their enemies, through the coming of traditions, the devising of man's heart, the doors are closed, Jesus appears, saying, "Peace be unto you." It is in this blessed appearing of the Bridegroom that the bride, the church, realizes what a wonderful salvation is hers; his glory is revealed, faith is triumphant, death and hell swallowed up in victory. This is the evidence of the power of his resurrection; this is the salvation God has appointed for walls and bulwarks; through and by him are all things to the glory of God the Father. All her salvation, all her desire, is found in him, and she is to him the perfection of beauty; out of her, the perfection of beauty, God hath shined. In such a time there is no place in Zion for any scheme, the devising of man's heart, no room at

all for salvation in time to be performed by the bride, for she is the body of Christ and she is complete in him, hence they exclaim with one heart and one voice, Not unto us, not unto us, but unto thy name be the glory, for thou hast redeemed us to God by thy blood. May we, the churches of this association, together with all with whom we walk in the fellowship of the gospel, be constrained by the indwelling of his Spirit to walk humbly, looking for that blessed hope and 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.

SILAS H. DURAND, Moderator.

WM. HOBENSACK, Clerk.

CORRESPONDING LETTERS.

The Baltimore Old School Baptist Association, in session with the Ebenezer Church, Baltimore, Md., May 15th, 16th and 17th, 1918, to the associations and meetings with which we correspond, sendeth greetings in the Lord.

DEAR BRETHREN:—Through the kind providence of our heavenly Father we have been permitted to meet this once more, and have great reason for gratitude to him who has preserved us in love and fellowship of the gospel and brought us together and caused us to sit in heavenly places in Christ Jesus our Lord. Your messages of love and fellowship have been gladly received. The ministering brethren have come bringing us good news and glad tidings from a far country, telling us the old, old story, but ever new, of Jesus and his love, and we feel

that we have been permitted to enjoy some of the fragrance that emanates from that garden inclosed, and to partake of the fruit, and to drink of the fountain that proceeds therefrom, so we feel that it is good to be here, and to ascribe all the glory to God the Father, and to the praise of his dear Son.

We have appointed our next meeting to be held with the Black Rock Church, the usual time next year, when and where we hope to meet your messengers and receive your messages of love.

J. T. ROWE, Moderator.

F. G. SCOTT, Clerk.

E. A. JOHNSON, Ass't Clerk.

The Delaware River Old School Baptist Association, convened with the Southampton Church, at Southampton, Bucks County, Pa., May 29th, 30th and 31st, 1918, to the associations and meetings with which we correspond, sendeth greeting with love and fellowship in the gospel.

DEARLY BELOVED:—We are wonderfully blessed to write you this message to express the glad tidings which we have received through the servants of the most high God who have preached for us during this meeting. The preaching has been good all through, from first to last, with the sweet name of Jesus Christ, and him crucified, as the only theme.

Our next association is appointed to be held with the First Hopewell Church, at Hopewell, N. J., to commence on Wednesday before the first Sunday in June, 1919, when we hope to meet and receive your ministers and messengers. Some have not been represented as we desired, which we hope will be filled.

S. H. DURAND, Moderator.

WM. HOBENSACK, Clerk.

MARRIAGES.

By Elder J. B. Slauson, at his residence in St. Thomas, Ont., June 10th, 1918, Clifford Squire and Lizzie Watt, both of St. Thomas, Ontario.

OBITUARY NOTICES.

Mrs. Nunie Curtis Tompkins was born March 28th, 1878, and died March 1st, 1918, making her stay on earth 39 years, 11 months and 3 days. She was a faithful and loving wife and mother. She leaves her husband and five children to mourn their loss, but we feel to know that our loss is her eternal gain. The children's names are Graves, Elsie, Hnrst, Joseph and Elizabeth. Mrs. Tompkins was a great sufferer the last two years of her life. She had a cancer near the stomach, for which she was operated on at Johns-Hopkins Hospital August 23rd, 1917, but they could do her no good, so we brought her home eight days afterward, and she died in six months in triumph of the faith which was once delivered unto the saints. She died praising God. She was married to the writer Sept. 3rd, 1902, at Joppa Mills, Bedford Co., Va., where we lived three years, and the remainder of her life was spent in Vinton, Roanoke Co., Va. She was a strict member of the Missionary Baptists when we were married, but in March, 1913, she joined the Primitive Baptist Church of Roanoke City, Va., with the same experience she had when she joined the Missionaries, except more added to it. She was baptized by her pastor, Dr. J. C. Hnrst, in the Roanoke River, the first Sunday in March, 1913. She left a letter to her children, which we never saw until after she died. The letter shows inspiration, I think. She bore her afflictions with great fortitude. I waited on her every night by myself, and attended to my work at the office every day until about three weeks before she died, when I had to get help. One night after she came from the hospital we all left the room that she might go to sleep early, and we had not been out long before I heard her singing to the tune of "Mear" hymn No. 835 (Beebe's collection). I could not help shedding tears of joy when I went in and she asked me to help her sing, because I felt I was on holy ground; I thought surely the angels were round about her bed, for her to have the spirit to sing in her afflictions that way. A few days after this Dr. J. C. Hnrst and his wife and sister, Nannie R. Dyer, came to see her, and she asked us to sing the above hymn and some other favorite hymns of hers, which we did, after which she asked the doctor to pray with her, which he did, and I thought and she told me that surely the Lord was in the meeting.

Dr. Hnrst, her pastor, conducted her funeral March 3rd, in the Missionary Baptist church-house at Vinton, in the presence of a large concourse of people. She loved her pastor for the sake of the doctrine he

preached, viz.: absolute predestination of all things, election, salvation by grace, &c., in which she was a strong believer. As strange as it may seem to those who believe differently, I am going to say right here that her funeral was one of the most beautiful scenes I ever witnessed, because I could see the power of God demonstrated. He made us to sit down with hands off and consider and listen to the message he had sent us through his servant, which was delivered in power and demonstration of the Spirit.

Her husband,

R. B. TOMPKINS.

Samuel Hiram Selvidge was born in Polk County, Tenn., July 8th, 1839, and died of pneumonia at his home in North Ft. Worth April 15th, 1918. He was baptized in the fellowship of the Primitive Baptist Church by his grandfather, Elder Absalom Mattock, in 1859. Deacon Selvidge served in the southern army four years in the war between the States. He was married to Miss Miranda J. Wood, in Polk Co., Tenn. To that union were born six sons and four daughters; seven children are still living. He with his family emigrated to Texas in 1869, stopping near Cleburne, Johnson County, after which he decided to move to Parker County, where he became a permanent settler near Springtown, Texas. He and his wife became members of Springtown Church about the year 1878, where he served as deacon until he moved fifteen miles south, where he settled a good farm on Silver Creek. He and his wife were in the constitution of the Silver Creek Church, near his home. The writer served as pastor of that church for three years. Deacon Selvidge had the great misfortune to lose his faithful companion by death Nov. 15th, 1899, and Feb. 21st, 1901, he was married to Mrs. Margaret Van Sant, who, with her two boys, now grown, are yet living. His last wife is the half-sister of the late Elder A. D. Bourland, and she united with Denton Creek Church at Keller, Texas, July, 1887. Deacon Selvidge moved to North Ft. Worth, where he and his wife united with the Ft. Worth Church by letter in 1906. He stood firm in the doctrine as advocated by the SIGNS OF THE TIMES, of which he was an interested reader for about thirty-five years. The brethren always found brother Selvidge kind and pleasant, even in the discussion of controverted points of Scripture, in which he never hurt a brother's feelings. He was a pillar in the churches of Springtown, Silver Creek and Ft. Worth. His health had been declining for some time, yet was not thought to be serious until a day or two before he passed away, consequently his death was a great shock to his two sisters and the brethren and sisters living in the city.

The writer was called to conduct the funeral from the residence, and used as a text Rev. xiv. 16. There was a large congregation of sorrowing kindred and friends present to pay the last tribute of respect to

the dear, faithful brother, father, husband and friend. A great man in Israel has fallen. He leaves to mourn, his disconsolate widow, seven children, two brothers, seven sisters and all that are living of his forty grandchildren and three great-grandchildren. May the Lord comfort all who mourn.

W. L. ROGERS.

Mrs. Sarah Jane Laub passed away Sunday morning, August 5th, 1917, at 9:30 o'clock. Death occurred at the family home, where the deceased had been a patient sufferer since the first week in May. Her demise was due to old age and a complication of diseases. Sarah Jane Shearer was born in Nodaway County, Mo., Nov. 24th, 1842, and at the time of her death was 74 years, 8 months and 11 days of age. She came to this county when quite young, accompanying her grandparents, with whom she made her home until March 6th, 1860, when she became the life partner of Henry Laub, who survives her. As a bride, her first home was a little log cabin in Buchanan township, where her husband kept bachelor quarters before their marriage; it contained only home made furnishings. When the Civil War was declared the husband joined the recruits, she managing the home and crops in his absence, keeping three little ones and herself the best she could. They occupied the same farm in Buchanan township for fifty years. About seven years ago they decided to retire, and moved to Clarinda, locating at the corner of Seventeenth and Garfield Sts. The deceased was a good neighbor and had many friends. She had been a member of the Baptist Church about forty years, joining the Primitive organization when quite young.

The funeral cortege left the residence at 10 o'clock Tuesday, going to the Shearer Church, southeast of Shambangh. Elder C. C. Moore, of Clarksdale, Mo., conducted the services, and burial took place in the cemetery nearby.

ALSO,

Henry Laub died Wednesday night, April 3rd, 1918. He was born in Stuttgart, Germany, in 1834, and came to the United States when fourteen years of age, in company with a brother, and located in Ohio. Four years later he moved to Iowa and homesteaded the land in Buchanan township, Page County, which is still in the family. March 6th, 1860, he was married to Miss Jane Shearer, of Page County. To their union were born thirteen children, eight of whom are living, as follows: Mrs. Rosina Davison, of Elberton, Wash., Mrs. George Jenrick and Charles H. Laub, of Sheridan, Wyo., Mrs. Charles Robinson, of Porterville, Cal., Dale Laub, of Metiskow, Canada, Mrs. Floyd Harsh, of Bedford, Iowa, and George Laub, of Clarinda. Mr. and Mrs. Henry Laub celebrated their golden wedding at their old home farm. They later moved to Clarinda, to the family resi-

dence on Garfield Street, where August 5th, 1917, Mrs. Laub was called to her reward. Mr. Laub had been in failing health for some time before his death, having been stricken with paralysis. He was a member of the Grand Army of the Republic.

His funeral was held Friday. Burial was in the Shearer cemetery, in Buchanan township.

Elder William Overton Harris, a minister in the Old School Predestinarian Baptist Church, peacefully and willingly answered the Master's call Jan. 16th, 1918, at Hollis, Okla. He was born near Camden, Ark., October 31st, 1845, and was married to Miss Mary A. Collie Feb. 6th, 1868, in Calhoun County, Ark. To that union were born five children, one of whom preceded the father to that home above when about four years old; the other four, with his loving and devoted companion, are left to sorrow and follow him. They weep only because of the vacant chair in the family circle, and the stilled tongue that had given them so much comfort and pleasure in expounding to them the gospel as he believed it. Brother Harris was a staunch Predestinarian Baptist; he believed in the sovereign power of God, read his Bible daily, and for the last few years of his life he read it almost hourly. He talked of the one powerful God of the whole earth, preached him and believed him; he was not ashamed of the gospel he believed in, always abasing himself and all flesh and giving the glory, honor and power to God, to whom it belongs. He preached this doctrine for twenty-five or thirty years, and the older he got the stronger he grew in the faith and practice of the teachings of God's word. He was a man who failed not to declare the whole counsel of God. It pleased the all-wise God to afflict this brother, his servant, with sore affliction, but he wounds and he heals; he gives sufficient grace to those who are his to withstand the fiery darts of the evil one. He endured as a good soldier, looking to that God who never makes mistakes, who does his will in the army of heaven and among the inhabitants of the earth, to be his deliverer, always expressing a willingness and readiness to hear the Master's final call. O how sweet it is to write of one who has left the evidence behind that he has gone to that blissful home from whence no traveler returns. Weep not, dear ones, it is only a member of that body taken from earth to fill its place in that house whose maker and builder is God.

The funeral services were conducted by the unworthy writer, who took for a scriptural subject some blessed truths found in Colossians i. 16, and tried to comfort the broken-hearted with the same doctrine they had so often heard him defend. May the dear Lord bless all of such faith as this dear brother possessed.

This is written by request of members of the family.
A son-in-law, W. N. GREEN.

Frances Sophronia Harris Rambo was born in Tallapoosa County, Ala., March 11th, 1846, and died of pneumonia at the home of her son, Osie Rambo, near Lovelady, Texas, Jan. 13th, 1918. She with her parents emigrated to Limestone County, Texas, in 1860. She was married to W. L. Rambo in December, 1873. To them were born two sons and two daughters: Thomas, Osie, Eula and Susan. Three children survive their dear sainted mother. Little Susan died in her third year. Their father died July 23rd, 1905. He was a good citizen, husband and father. Sister Rambo united with County Line Church of Old School Baptists and was baptized by Elder James L. Linsley in 1885. Some years after she was left a widow she moved to Mineral Wells, Texas, and joined the Mineral Wells Church by letter, but her stay there was brief; she then moved to Alvarado, Texas, and joined the church in Cleburne, where her membership remained until her death. Sister Rambo lived in Cleburne about one year before she went to live with her son, near Lovelady, Texas. She had passed through many sorrows and sore trials since the death of her husband, yet her faith failed not, but was sufficient for her day and trial. Blessed are the pure in heart, for they shall see God. I would say to sister Eula, Weep not, for your dear mother is forever at rest.

W. L. ROGERS.

Halle Kinkade, daughter of J. F. and J. A. Kinkade, was born Nov. 22nd, 1894, and departed this life April 5th, 1917. She leaves a heartbroken father and mother, three brothers and three sisters to mourn, but we sorrow not as those who have no hope, for we feel sure she is in heaven. The night she died she called every one in the house to her bedside and bade them good-bye and sang, "I'm going home to die no more." She was a loving girl, and was dearly loved by all who know her. She was in poor health for a year before she died of that dreadful disease, consumption, but was confined to her bed only about two weeks before she passed away. All was done for her that kind and loving hands could do. She was buried Easter Sunday, 1917, near Adams, Tenn.

Written by one who loved her.

HER SISTER.

Mrs. Lavina Nethaway, wife of Judson Nethaway, died Dec. 29th, 1917, aged 84 years. Her maiden name was Burton. She had lived on the place where she died fifty years. She leaves of her family one son and five daughters, with other relatives. The son, Urias, and daughter, Melissa Nethaway, with the mother, lived together on the place in Duanesburg, Schenectady Co., N. Y. Sister Nethaway was baptized by Elder Balas Bundy, uniting with the Schoharie Hill Church forty-two years ago. She is now in glory. God bless all who mourn. I was called to officiate at the funeral.

D. M. VAIL.

Dora Kodelle Oliver, daughter of Elder H. N. and Nettie Oliver, was born October 29th, 1912, and died May 12th, 1918, after an illness of a few days of scarlet fever, aged 5 years, 6 months and 13 days. We were made sad in hearing of her death, but God thought it best to take her. She was the bud of promise in the home, and was especially the favorite of her neighbors. Elder and Mrs. Oliver and family have our sympathy. We pray that God's richest blessing may rest upon the entire family. The little one is not dead, but asleep with our dear Savior in that sweet home above, where there is no parting, no death.

The funeral services were conducted Monday afternoon at 3 o'clock at Walnut Fork, by F. P. Chandler, after which a few remarks were made by Prof. M. E. Woolridge. The remains were laid to rest at that place. Many flowers were placed upon her little grave, which showed the love and friendship for her. She is survived by father, mother, five brothers, four sisters and many friends and playmates, who loved her dearly. Her last words were: "Mamma, go with me."

PEARLE DUMAS.

George W. Grove, son of David and Rebecca Grove, was born in Hancock County, Ill., Sept. 26th, 1844, and died May 2nd, 1918. He was united in marriage to Mary J. Grove Jan. 18th, 1872. To that union were born six children: Freeman, Fannie, Cora, Anna and Hugh, one dying in infancy. He was one of a family of ten children, and spent all of his long life near the place of his birth. Through ardent toil and patient industry he gained a fair competency in life, so that when age and disease had rendered him unfit for further service he had a good home to give him shelter and kind hands to minister to his wants. About four years ago he sustained the loss of his dear companion, from which he never fully recovered. He never united with the church, but was a firm believer in the doctrine of salvation by grace, and always enjoyed hearing the story of the cross; but he is gone, his life's work is done. On May 2nd he answered the summons and passed into the joys eternal, at the age of 73 years, 7 months and 6 days. He leaves, beside his children and grandchildren, an aged sister, Mrs. Belle Frazee, and other relatives and a host of friends to mourn their loss.

LOUIS FRAZEE.

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

J. P. Starr, Texas, \$1.00; J. L. Deshong, Fla., \$2.00; W. H. Wicks, Md., \$1.00; W. E. Blue, N. Y., \$2.00.

APPOINTMENTS.

PROVIDENCE permitting, Elder D. M. Vail will fill the following appointments: Friday, July 19th, 117 South Montgomery St., Trenton, N. J., 8 p. m.; Saturday, 20th, Stockton, N. J., sister Horner's, 2:30 p. m.; Sunday, 21st, Locktown, N. J., 10:30 a. m.; Frenchtown, N. J., 4 p. m.; Monday, 22nd, Grandon, N. J., A. J. Demot's, 8 p. m.

Elder George Ruston will, the Lord willing, preach as follows: Friday, August 16th, 117 South Montgomery St., Trenton, N. J., 8 p. m.; Saturday, 17th, Stockton, N. J., at sister Horner's, 2:30 p. m.; Sunday, 18th, Locktown, N. J., 10:30 a. m.; Frenchtown, N. J., 4 p. m.; Monday, 19th, Grandon, N. J., at A. J. Demot's, 8 p. m.

M E E T I N G S .

THE Old School Baptist Church at Ingleside, N. Y., has appointed a two days meeting, the Lord willing, for Saturday and Sunday, June 29th and 30th, 1918. Those coming from the east or west on the Rochester Branch of the Erie or D., L. & W. R. R., will be met at Atlanta station Friday, 28th, by writing to Mr. Harvey Graves, Nelson Nichols or Riley Prester, R. F. D. 7, Naples, N. Y. Those coming on the Lehigh Valley R. R. will be met at Naples, N. Y., by writing to Mr. Silas Drake, R. F. D. 27, Naples, N. Y. Place of meeting five miles from either station. All who come will be made welcome.

D. M. VAIL.

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

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

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11:00 A. M.

2:00 P. M.

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A. S. ROWE, Church Clerk.

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J. G. EUBANKS, Pastor.

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.

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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(ESTABLISHED 1832.)

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SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

[This book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—Ed.]

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 86.

MIDDLETOWN, N. Y., JULY 15, 1918.

NO. 14.

CORRESPONDENCE.

LUKE V. 31, 32.

THE words this morning resting on my mind are the words of the dear Redeemer. Although I cannot turn right to them in the Scriptures, I can quote them now and look up the text afterward. The words are: “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 whole truth of the dear Redeemer is based upon facts in themselves, carried from these natural things by faith only to spiritual and divine things. In other words, they are carried from natural things to the things of the gospel. I do not suppose that there is one in the house to-day or one person on earth but what knows it is a self-evident conclusion that a person in good health—no pain, no sickness, taking refreshing sleep, has no need of a physician, and it is repulsive for them to think of taking medicine they do not need. I want now to call your attention, my friends, to the circumstances under which He used these words. He had sat down to eat with publicans and sinners and with unwashed hands.

The scribes and Pharisees did not agree upon most of their traditions, but they agreed on this subject: that it was very wrong for a person, a good man, to eat with publicans and sinners, and especially it was a violation of the law of Moses to eat with unwashed hands. Jesus sat down with just such company as that, taking the meal literally, in order that the scribes and Pharisees might propound a question, which they did: Why is it thy Master eats with publicans and sinners, and with unwashed hands? Is he so low down as that, such a sinner as that? They as much as said: Would he sink himself so low as to be seen in such company as that? The home-made idea of religion was disgusting. But the dear Redeemer intended to impart a lesson here which should be a comfort to every sick soul, and he imparted that lesson. Jesus, knowing the thoughts and the words especially of individuals, addressed these words so as to bring them to the attention of home-made religionists and Pharisees and Sadducees. He answered them, saying, I am eating with publicans and sinners, it is true. You are whole in yourselves, considering you need not a Savior, you need no physician. Just as

a man sound and well, so are the Pharisees, they need no physician; and as you do not need a physician I have not come to cure you. Just as long as you are in that frame of mind, safe and secure in the religion you have worked up for yourselves, there is no need of me. But his summons here appears. Of the definition of these words of the dear Redeemer I will speak awhile the best I can. In all ages of the world, even to the time of creation, there have been two classes of people religiously. You will find it in the days of Abraham, and can apply it all the way down, that those whom God had called and separated unto himself for the accomplishment of his great and glorious power were looked down upon by those who considered themselves righteous, although they themselves were the worst of sinners. Because they could not read what was in the heart of Noah and others they discarded them and set them aside. That same principle exists to-day; we find it in our own flesh, which lusts against the Spirit, and the Spirit against the flesh. This makes the warfare in the heart and mind of every child of grace to-day. Notice, if you please, this group of christians that objected to the Savior eating with publicans and sinners. When the Savior came on the earth and began to preach his own everlasting gospel his bitterest words were against that class of people: Woe unto you scribes and Pharisees, hypocrites, for ye do indeed make clean your outward appearance, but within you are full of dead men's bones and all uncleanness. So far as their outward life was concerned, and their every day walk, no man could condemn them. Individuals who rely upon goodness make it their religion; that is where the objection comes in. I have said, and I will say again, that I have never heard

of an Old School Baptist on account of his belief, whether he had hope of salvation or not, to do other than walk uprightly. I have never heard of an Old School Baptist encouraging his children to swear or to drunkenness, or do violence or sinful things, but to the contrary, I say without fear of successful contradiction that the Baptists have raised their children to become as respectable and as good citizens as any other denomination. But that is not the point. I have never heard of an Old School Baptist saying to one of his children, If you will be a good boy, or a good girl, God will take you to heaven for being good. Now, it is that principle which the dear Redeemer rebuked; it is the untruths they are uttering. You as much as say within yourself that you are well, you have no sickness at all, there is no pain bothering you about your sins, you are not self-convicted for anything you shall do, because you are walking uprightly, and so on; that is why they do not want a physician.

Now I want to speak a little further about them that are sick. Any naturally good are in their natural element, as much so as a fish in water, but it is impossible for them to see themselves wretched sinners in the sight of God, to mourn and grieve over their condition, when up to that time they had never seen themselves as sinners. It is one thing for an individual to be a sinner and know it, and it is quite another thing for one to be a vile sinner and ignorant of it. All the saints of God are sinners, but all sinners are not saints. Now let me repeat that: all saints are sinners, but all sinners are not saints. Well, who are the saints? Those sanctified by God the Father, preserved in Jesus Christ and called; and that sanctification, my friends, took place before this world began. First, sanctifi-

cation, second, preservation in Christ, third, called. This is the work of God; it began in eternity, and will be continued until time shall end. Sanctification simply means "set apart." God set apart an innumerable host of the human race thousands upon thousands of years ago, set them apart for his eternal purpose, and preserved them in Christ Jesus before the world began. You see the good housewife, when fruit begins to ripen in the summer and fall of the year, going or sending to the orchard and gathering the sound, nice fruit before it falls, that she may preserve it before it falls off and becomes bruised, and she preserves it and sets it away, and it will stay preserved for years. This is a single illustration of the preservation of God—that he called, sanctified and preserved them in Christ Jesus before they fell—before it was too late.

Not long ago, one Sunday afternoon after the meeting in Baltimore, I was walking on the sidewalk with brother Search, who was an experienced brother, who is gone now. In the midst of our conversation he said: "Brother Eubanks, in reading Dr. Gill closely I find there were no plans for salvation whatever entered into until after man fell under the law and under the curse." Pointing up to a six or eight story building on the other side of the street I said: "Brother Search, if a man had fallen from the top story of that building to the sidewalk and killed himself yesterday, and I were putting up a scaffold to-day, and you happened along, saw me putting up the scaffold and asked me what I was doing, and I said, I am putting up a scaffold to catch the man that fell yesterday and killed himself, what answer could you make?" He dropped his head, laughed and said: "That won't do." "No," said

I, "if there had not been a plan sufficient to catch the man before he fell, it would have been entirely too late, and he would have killed himself. Here the preservation, my friends, is the preservation in Christ Jesus. The saints are sanctified by God the Father, preserved in Jesus Christ, and nobody can rob them of that inheritance. Inquiry comes to us, Was I thought of, was I preserved in Christ Jesus before the foundation of the world, that I should be holy? There is nothing short of this, my friends, that will save such sinners as you and I. The call of God is always effectual. You may take the Old Testament and read it from first to last, and you will find that the call was always effectual, that it produced the desired effect. I am not going to talk at length on this, but simply wish to call your attention to this fact, that Abraham was a Chaldean. As to his real origin we have no account, other than that he was a Chaldean, and suddenly one day his name was called. He was quite a youth, he heard his name called, "Abraham." There was something or other in the sound of that word that went down into his soul with power, which instantly made him inquire as to it: Here am I, Lord. It was the effect of the call. When God called him he did not call others around him, but he singled him out and simply called his name, and that was enough. You may go through the whole Bible and you will find that the call is always that way. When Samuel was a very small boy his mother gave him to the high priest to be dedicated to the purpose of God. One night he heard his name called, "Samuel." He rose from where he was, supposing it was the high priest who had called him; but Eli said, I did not call you, my son, go back and lie down where you were. There was

something or other that troubled him; he was hardly still when his name was called again, "Samuel," and he again arose and went to the high priest a second time, and said, Here am I. The high priest perceived that it was of the Lord, and he said to Samuel: Now go and lie down, and if your name is called again say, Speak, Lord, for thy servant heareth thee. What was the result? His name was called twice: "Samuel, Samuel." Speak, Lord, for thy servant heareth thee. Go and tell Eli that I will judge his house forever for the iniquity he has put on it; because he made himself vile his sons were vile, and he restrained them not. What heavier message could have been given him to deliver? Eli was his father, so to speak, his protector, his guide, his counsel, and now to go and tell him this. It is death to me, but I must do it. This is the effect of a call, and God's call is always effectual. It matters not, dear sinner, where you are or what you are doing, you cannot do other than heed the call when it is given you. The father cannot do anything for his child in the way of salvation, for it is God alone who does that.

I want to talk a little more about the circumstances which surround these words of the dear Redeemer: "I came not to call the righteous, but sinners to repentance." This reverses the very best judgment which is given by the "Reverend" benches of the day, because they advise all the people to be religious so that God will save them. Now understand me; I am not objecting to the people being morally good, but I object to the idea of them relying upon that for life and salvation. In other words, the general belief is that if you do not make the first step toward religion God will never make one toward you; that it depends upon

you. I have seen men rise before congregations; I have heard them say, It is entirely up to you; if you make the first step God will make two toward you. Now if this were true, he would be calling those who are not sinners; he would be calling those who were not sensible that they were sinners, whereas a child of grace is always conscious of the fact that he is a sinner, a vile sinner, and, as I remarked before, all sinners are not saints, but all saints are sinners. All men are not called by God the Father, for if they were called they would instantly see that they were sinners, but they cannot see it until then, and it takes the call of God to make a sinner know he is really vile in God's sight. If you in your heart realize that you are a sinner, a wretched sinner, and that feeling remains with you, I say to you that you have an interest in the blood of the Redeemer, and that your sins are washed away, because God never shows one that he is a sinner unless he forgives him his sins.

I was serving a church once, and there was a woman who often came to the meeting. She always sat near the middle of the house. One day just as I started to dismiss the meeting she arose and said: "I want to live with you in the church. I am not fit to come in, and what am I to do?" There was not one in the house but what felt fellowship for her. That is the experience of grace; it always has that effect. There is always a feeling that they are saved by the grace of God alone, and they know it to be true. I will illustrate this by calling your attention to one case. There was a Pharisee, a chief among them. All his habits of life were so strict and so pure in the eyes of men, that is, as touching the righteousness which was in the law of Moses, that he was a blameless man. No man can

beat that. I never heard in all my life of any man who was as strict in his every day life, and still he was not a child of grace, because he wanted all christians put to death, and even gave his consent when Stephen was stoned to death, and held the garments of those who stoned him. Notwithstanding his whole religion, notwithstanding the fact that he was such a cruel man, he hoped for the mercy of God, and yet never saw himself as a sinner. The time finally came when he was struck down by the power of the Almighty, and the voice came to him as he was on his way to Damascus to further afflict that people. He heard the voice of God saying, Saul, Saul, why persecutest thou me? and immediately he fell on his face and answered, Who art thou, Lord? He saw himself for the first time as a sinner. A new light had burst upon him. I am Jesus of Nazareth, whom thou persecutest. What wilt thou have me to do? He had known precisely what to do up to that moment, but now he did not know, he felt uncertain. Arise and go into the city and into the street that is called straight, and there it shall be told thee what thou must do, and also that you shall suffer many things for my sake; and the effect of going from the darkness into the glorious gospel became so bright that he was blinded, and thus blind he was sent to a certain house and there remained for several days blind. God spoke to a servant and told him to go to this house, for Saul of Tarsus was there, and speak to him; and the servant was sore afraid, for he had heard of Saul. But God said, Fear not, for behold he prayeth; and as soon as the servant heard this he knew that Saul was turned from his purpose. That very moment the servant started to do God's bidding, and as soon as he entered where Saul was his

first words were, Brother Saul, because he was a praying man. Brother Saul, receive thy sight, and the scales fell from his eyes and he saw; and he immediately began to preach the things of Jesus, proclaiming that Jesus Christ came into the world to save sinners, and that is the meaning of what the Savior said to the Pharisees: "I came not to call the righteous, but sinners to repentance."

I will say no more, for I have talked longer than I really should have done. Repentance is often named in the Bible and read by many people, but it is as little understood by the common masses of the people as any other portion of gospel truth. The Bible says that repentance is God's gift, consequently we could not live without repentance. It is the necessary gift of the Spirit of God to us. I will have to leave the subject, feeling that I have only touched a little upon it, for your consideration. May God bless you. Amen.

[SERMON preached by Elder J. G. Eubanks, in the Old School Baptist meeting-house, 13th and Jefferson Sts., Wilmington, Del., Feb. 10th, 1918.—ED.]

ATLANTIC, N. C., Feb. 25, 1918.

DEAR BRETHREN EDITORS:—Since the cyclone, January 15th, I have had many changes of thought. The way in which our brethren, sisters and friends have responded to our call for help has very much humbled me before the Lord. It has made me feel that the Lord has not forgotten to be gracious, that he is full of tender mercies, and remembers the poor and the needy. At first when I went to look at the wrecked meeting-house I could not help shedding tears, to think that the house in which I had tried to preach the word of the Lord for thirty-five years was no more. I thought of the

joys and the sorrows we had had together there, and felt that the Lord had given both to us, that we should remember him and our dependence on him, but I did not feel reconciled to this visitation. On the third Sunday I was at Kingston, N. C., to attend my appointment. I got to the meetinghouse first, and sat down to read, but our loss continued to be on my mind. Presently there appeared to be a whisper in my heart which said, Do you know that the destruction of that house saved the families near by? I mused on these words for awhile, and it appeared to me that our meetinghouse had been made use of by the Lord to burst the storm, and to save some of those who lived near. When I got home I went to the place and saw that there were three courses of the storm that went away from that place, and each one of them was of great violence. I stood and thought what would have been the consequence if they had continued in one volume. My heart was made to rejoice that the lives of our neighbors had been saved, and it might be that even further on in our little town there could have been much more damage. I have not been able to grieve so much since that time. I felt that the Lord had given that house to us, that he had taken it away, and that it was for a purpose of his own glory. I also felt that the Lord would give us another place of worship. I feel glad that all things are in the hands of our God, and to know that he is the living God, that he doeth his will in the army of heaven and among the inhabitants of the earth, that none can stay his hand nor say, What doest thou, Jehovah? He does not give us any account of his matters, nor ask questions of

men. He is in nowise dependent on man for help. He is God. While he is the God of such wonderful power, he is also the God of the most tender mercies. Indeed, if it were not for his great power he could not be merciful. If the devil, or men, or angels, could change him, thwart his purposes, or in any other thing turn him from his course, his mercies would fail to reach his purposed place. I am glad that this cannot be. He is perfect in his mercies and in his judgments. His judgments are eternal, therefore they never change for any purpose. His course is straight forward, and without any stumbling. His mind is always the same, and he never forgets. If there is a little one hidden in some lonesome corner of the housetop, the lonesome closet, the forest or on the great deep, the battlefield, where the guns roar, threatening death, or though death itself shall appear, the Lord is there to hear the groanings of the contrite one, and to save him who calleth on his holy name. Ah, if one is so faint that he cannot call, if words are denied him, and the fountain of tears is dried up, until he is a dry bone of the valley, yet the Lord looks on him who even thinks on his name. Or if he be so dead that thoughts are denied him, our God has power to raise him from that dead slumber and to show him the way of salvation. He has power over death, and delivers from the lowest hell. O that we might ever be given to trust him, and to love him.

I want to thank all those who have sent us help in our distress. The Lord bless you.

Yours in hope,

L. H. HARDY.

WEISER, Idaho, May 2, 1918.

DEAR BROTHER KER:—I will write a few lines this morning and you may use them as you see fit.

Others say to me that if they believed as I do they would not preach, and would take their fill of sin. They seem to think of the Old Baptists now about in the same way as they did of them in the apostles' day. (Romans iii. 8.) They (the unbelievers) affirmed the apostles taught, "Let us do evil, that good may come." But the apostles neither taught nor believed such, neither indeed do we. Jonah, after learning obedience by the things which he suffered, preached the preaching God bade him. Paul said he conferred not with flesh and blood, neither received he it of man, but by the Holy Ghost, and I think Paul used an expression that every truly called preacher can say amen to, namely, Woe is me if I preach not the gospel. So if they believed as we do they would preach; and as to taking their fill of sin, this sounds very odd to us, who once saw we were so full of sin that there was room for no more, and because of this fullness, and knowledge of what sin is, we saw ourselves dead in sin, and no power to change our condition, and realized that as we were we never could see God in peace. O when you know this is your condition, when you realize you are lost, and all on account of sin, I expect you have about had your fill of sin; there is no more enjoyment in a thing you realize has condemned you, and if possible you never would commit another sin. But truly the law has entered, sin has revived and we have died. What to? To the love of sin; sin now appears exceeding sinful. If we are dead to sin how can we live in it longer? It looks as though one would have gotten his fill of sin, and I think he would be as we are:

hate and fear sin. If I know anything of the travel of a child of God, the desire is always to be free from sin, to walk in the footsteps of the Master; teach us thy laws, cause us to know thee, enable us to walk in the paths of righteousness. O how often the poor, weak, doubting child must go to secret confession and there acknowledge his sin and beg forgiveness. This is because of sin; do you think such an one has any desire for more sin? Because of this continual, ever-present sin bringing us into new worries every day we get so tired we sometimes desire to leave this sinful world and be at rest. Yes, we have learned to hate sin and love righteousness so that in the morning our desire is to spend the day in that way that at nighttime we can lie down in peace, and hope all is well. But almost all the time, after looking over the day, we must start our secret prayers with a confession, for we have fallen far short of our desires. We are somewhat like the apostle: How to perform that which is good we find not. The same apostle said, To will is present. Then, brethren, we are in good company, even if we "can't help it." Then the Lord must not only work the will, but also the doing, if there is ever any good done by us. Of course the Israelites did at times repent of their sins, and cried to God, and he heard their cry. Repentance is godly sorrow for sin, and is the gift of God. True, sincere prayer is the gift of God, and one can no more help repenting when repentance is given than he could make a world; even so with prayer, because it is the sincere desire of the heart, and not merely lip service. So, brethren, if we have ever repented, ever prayed, ever performed a good work or thought a good thought, it is the gift of God, for every perfect gift is from God, so we can

truly say it is not by our works, but by the grace of God we are what we are. For me to claim a blessing or reward for anything good the Lord had blessed me to do I surely would have to change materially, and there are some Scriptures that would have to be gotten rid of. Read Luke xvi. 7-10.

Yours in hope,

T. E. ATTEBERY.

TRENTON, N. J., May 30, 1918.

DEAR KINDRED IN CHRIST:—Many days have passed since I tried to write anything of my experience in the things that are dearest to the hearts of the people of God. What I may say will not be from worldly wisdom, but as I am led by the Spirit of God. The words of David have been in my mind most of the day and I will write them here: "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God." In these words there seems to be a rebuke that any soul that has ever tasted of the good things of Christ should ever be cast down, but in my case it seems that the blessing of God's presence has been taken from me for so long a time that my heart is indeed sick. How can we hope in God when all things are against us? Only by the strength of Christ and the grace of God can we believe that any of the precious promises of God are for us, and take them as messages of comfort to our souls. Months have passed since I was able to enjoy any of the good things from the Master's table, and the crumbs that have fallen have not been for me. I have been tempted in all things, and the greatest has been to absent myself from the gatherings of the brethren. I could go and not hear the preaching or conversation with a spiritual ear, so why go? Why

humble the flesh to attend the meetings? The devil has been ever ready with suggestions, and I have been too willing to listen, and have experienced the death of "the soul that sinneth, it shall die," and truly no one could be more dead to spiritual things than I. By the grace of God it has pleased him to say unto my soul, Come forth; and though bound hand and foot I know that my Redeemer liveth, and in his own good time he will loose me and let me go, and I shall run and not be weary, walk and not faint. The question comes often to my mind, Do I know what suffering is? Have I truly been encompassed with sorrows of hell? Have I been tried with fire and purged as gold, that I may come forth and glorify God? There is no doubt in my mind but that I have been wandering in darkness and dwelling in the lowest depths, but there is no help for me in the strength and counsel of man; all my help is in him who is God over all. "I can do all things through Christ which strengtheneth me," bear all things with his everlasting arm underneath; knowing that, why should I despair? In his presence is warmth, life, peace and contentment, but it seems so long to wait for his time to again assure me that Christ died for me. I need this assurance often, for I am very slow in learning that all things are in his hand, and my life is only his gift, and whether it ends with this world, or lasts to glorify him in eternity, has been known to him from the beginning, but my poor soul wants the assurance from above. As a small child realizes that its strength, comfort and nourishment are in its mother's love, so do I know that without God there is no strength, no comfort for the soul, no joy in this life to a child of God who has been taught by the sufferings of Jesus that he has been born in the kingdom

of God's dear Son, and has been made a joint-heir with Christ in that suffering. We learn nothing while enjoying the light of his countenance, because we are satisfied to be there, have no desire for anything else but to live in his presence; but when darkness comes then do we learn that in him is our strength, and without him are we weak indeed. The longest, darkest journey will be ended, step by step; no one can take but a step at a time, and though we stumble and fall, every step means nearer home, and my prayer is that I may be given strength for each step, and not be left to go alone, for I shall fall if I ever try to stand in my own strength.

These lines have been written without any thought of what they might be, and I will leave them to your judgment to do with as you see fit. I need the prayers of the saints, and will say with one of old, Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

Your sister, in hope of eternal life,
ELIZABETH L. FETTER.

JUSTUS, Pa., June 4, 1918.

DEAR BRETHREN:—I am sending you a letter written by sister Carrie Eaton for publication in the SIGNS if you think best.

G. W. GOODRICH.

WILKINSBURG, Pa., May, 1918.

To my dear home church, at Justus, Pa.

DEAR KINDRED IN A PRECIOUS HOPE:—As I cannot be with you to-day, I trust my thoughts will be with you in christian love and fellowship. If I had the gift of writing perhaps I could write something of the thoughts that are passing through my mind while in this land of dearth, but I can only say that I am a poor, weak, dependent creature, saved by rich and sovereign grace, if saved at all, for I have

no merits of my own to plead. I fully realize that the heart is deceitful above all things and desperately wicked, and am made to cry out, Lord, be merciful to me, a sinner. I have been thinking how wonderfully blessed we are as children of God, in having the wonderful gifts in the editors of the dear old SIGNS OF THE TIMES, and in many of our ministers. What a wonderful gift has been our beloved brother, Elder S. H. Durand, to the church, and to all. He preached the first gospel sermon I ever heard, and I was baptized by him nearly forty years ago, when he was pastor of the church in Waverly, N. Y. Last, but not least, in our beloved pastor, Elder D. M. Vail. He, too, is a wonderful gift to us, in rightly dividing the word of truth. I love them all dearly for the truth's sake. I wish it were possible to meet with you all to-day and listen to the word of truth. I have not forgotten, and am not likely to forget, the first and last time I looked into your dear faces, which was the second Sunday of last July. My cup was not only filled to the brim, but was filled to overflowing. All praise to the blessed name of Jesus, who has promised to be with his loved ones always, it seems that I have enjoyed more of the sweetness of his glorious presence in the past year than ever before, for which I find my praise to him is very feeble at the best.

Dear kindred, forget not the assembling of yourselves together, and when you can say, "Our Father," remember a lonely old and unworthy sister at the throne of grace. What wonders there are in that word "grace."

"Grace, 'tis a charming sound,
Harmonious to the ear."

Grace from first to last. May the dear Lord bless you all with his rich grace, is the sincere wish of your unworthy and affectionate sister,

CARRIE EATON.

IONA STATION, Ont., July 1, 1918.

DEAR BROTHER KER:—I received a letter from Elder Durand, addressed to the church, and which was read before the church at their quarterly meeting in Ekfrid, and I, as clerk, was asked to send a copy for publication in the SIGNS OF THE TIMES, which I herewith inclose. We had a good meeting; Elders B. F. Coulter and P. W. Sawin were the visiting ministers, and both spoke comfortingly to my needy soul, for, as one of old said, I was brought low. We had another good meeting yesterday, commemorating the one hundredth anniversary of the origin of the church in Canada, at a place about half way between the Dunwich and Duart meetinghouses. Elder Sawin, who is remaining for a month in Canada, was with Elder Slauson. There was a large gathering of people from all the meeting places, and as there were appointments for two meetings, one in the forenoon and the other in the afternoon, and as there are not many of our faith conveniently near now, it was arranged that each family take provisions for a lunch, and there was an abundance for the large assemblage. After lunch all joined in singing hymns until the time for the afternoon meeting to begin. It was indeed a pleasant time, the weather being all that could be desired for such an occasion. It seemed like the revival of the days when large congregations would assemble at the regular appointments.

Deacon D. W. Campbell, of Duart, is in very poor health, and I feel sure he would be glad to have a letter from you.

I must close. We are in our usual health at present, and hope you and yours are in the best of health.

With kind regards, I remain unworthily your brother, in hope of eternal life,

JOHN T. KERR.

To the Particular Covenanted Baptist Church of Canada, when assembled in your quarterly meeting, in Ekfrid, on the fourth Sunday in June, 1918.

DEAR BRETHREN:—I was with you at your quarterly meeting in June, 1867, by invitation of Elder Thomas McColl, sent to Elder Gilbert Beebe. This was my first visit to you, and it was memorable to me, and to many others. The preaching was done by Elders McColl, Beebe, Piper and myself. I think it could be truthfully said that the word as preached came to the people not in word only, but in power in the Holy Ghost and in much assurance. As I visited among the brethren my heart was drawn out in love to them, and in sweet gospel fellowship. I continued to visit them at their four quarterly meetings, and they have been very kind to me. My visits have always been by special invitation, which I consider necessary in the ministry visiting churches. Elder McColl once, in the presence of some brethren, gave me a call to become the pastor, but, warm as I have ever felt toward the brethren there, I could not at any time feel it to be from the Lord. The church once gave me a standing invitation to visit them when I could, without waiting for a special invitation. After Elder William Pollard became their pastor they continued the invitation to me. I have been favored to visit you at Ekfrid each time the quarterly meeting was held there with three exceptions. I hoped, and much desired, to meet with you this year, but cannot arrange to do so. I am disappointed and sorry, for I want to see you all and hear you talk and preach once more, but the Lord will do what is right. I have seldom failed to have some special seasons of refreshing from the presence of the Lord when at your meetings in Ekfrid, and at

other places of meeting. My desire and prayer is that the Lord will be with you at your meeting, and with your pastor, and with the visiting brethren who may be with you, and may they be given a word in season for those who are weary. The Lord has favored you in days that are past as a church faithful and true, and I trust he will continue thus to bless you and keep you in his love.

Your brother in gospel bonds,
SILAS H. DURAND.

SOUTHAMPTON, Pa., June 10, 1918.

BENTON, Miss., April 19, 1918.

DEAR BRETHREN EDITORS:—If you will allow me to address you as such. I feel unworthy to claim a name among God's people, so I hope you will pardon my imperfections. I am behind with my subscription, and not able to pay you all now, but inclose two dollars, which please place to my credit. I have had much sickness in my family. My dear wife had appendicitis, and I had to send her to a sanitarium for treatment, which was very expensive, but I do not regret it, for she has been restored to health, for which I am thankful.

Dear brethren, I want to tell you how much I esteem the SIGNS OF THE TIMES. It is the first Primitive Baptist paper I ever saw; that was in 1866 or 1867, and the Old Baptists, so far as I knew, all indorsed it. But there are now some who say that if God predestinated all things which come to pass it would make him the author of sin. My Bible tells me that by man came sin, so the penalty is upon all, for all have sinned and come short of the glory of God. So all the human family, as they stand related to the earth, are in a state of condemnation, and if one is justified it is through Jesus. I always thought that predestination was

predestination, and if this is not so, tell me what man can do without it. Is a man so full of predestination that he cannot allow the great Jehovah the same privilege he takes himself? Known unto God are all his works from the beginning. "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. * * * 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."

Well, for fear of wearying you I will close, and ask you all to pray for me, a poor sinner. I am in my seventy-first year.

Your unworthy brother,
J. W. WOODS.

CUYAHOGA FALLS, Ohio, March 7, 1918.

DEAR BRETHREN:—Inclosed please find check to pay for the SIGNS. I am very anxious to get every number, as I am so situated that I cannot get to hear the gospel preached, and I read and re-read the paper as soon as I get it. I know it is the Lord's will, and feel that I am too unworthy to hear the sound of his praise. I do not understand my case, for I feel so vile and prone to sin I fear I am not born again; it makes me shrink to think of it. I have received good letters from different ones, one especially from brother Cyrus Cross, of Cleveland. I have tried until I know for a fact that I have no control of natural things; the wind bloweth where it listeth, and when I would do good, evil is present with me. My daily prayer is, Lord, be merciful. The only spark of hope I have is when I look back to the time when it seemed I could see my dear Savior in all his love,

and he told me I was one of his children and my sins were all forgiven. These are the most beautiful things I can think of, but are they true, or did I just imagine them? May God be the judge. I am truly willing to put all my trust in the omnipotent One, who is Alpha and Omega, he who could lay down his life and take it again. O what wonderful power! He holds the waters in his hand and works all things according to his pleasure. A day with him is as a thousand years, and a thousand years as one day. O mortal man, why think you can do anything to save yourself? He has all power over sin and death, and came to save all that the Father gave him. God moves in a mysterious way his wonders to perform. We do not understand it; man knoweth nothing.

Dear editors, this is not for publication, but only to let you know just how I feel, for I am low down in the depths much of the time. My work is with many men, and I hear nothing but cursing and swearing every day. I ask you to please remember me in your prayers, and if you know any who would write me I will surely answer, and thank you a thousand times. I had no idea of writing except to renew my subscription when I commenced. May God bless you all.

Unworthily,

C. LOU WRIGHT.

ARDMORE, Tenn., Feb. 24, 1918.

DEAR ELDER LEFFERTS;—As my subscription to the dear old SIGNS expired some time ago, I am now sending two dollars for its renewal. I have thought for some few days past of having it stopped, but I can hardly get along without it, for I enjoy reading your editorials, and all of the many good letters, as I truly believe the writers are guided by

the unerring Spirit or they could not write as they do. Most of them describe my feelings, and I hope I love them for the truth's sake, but I do not feel worthy of the blessing of reading the grand and glorious truth that I think the SIGNS OF THE TIMES contends for. I am not a member of any denomination, and have no desire to become a member of any but the Old School or Primitive Baptists, but feel altogether unfit and unworthy to ask a place among such good people as I think them to be, but my desire is, I hope, for the welfare of those dear people, for I believe they are chosen and redeemed of the Lord. I wish I knew I were one of the chosen few, but fear I am not. I feel to be in a class by myself.

I will close.

W. J. PYLANT.

MANSFIELD, Georgia.

DEAR BROTHERS:—I have been impressed with a subject we had at our meeting Sunday. Brother Cook took for his text the last clause of the nineteenth verse of the fourteenth chapter of John: "Because I live, ye shall live also." Brother Cook preached it to its fullest extent, followed by brother Lee Adams with a good talk, then I had a little to say in my weak, humble way. This is a good passage of Scripture, whether I shall be able to draw anything from it or not. He is the way, the truth and the life. When I was dead in trespasses and sins he called me with an holy calling, translated me from nature to grace; he lifted me out of the miry clay in which I was sunk and made me sing the songs of Zion. I have been cast down, but yet live to sing: Cast down, but not destroyed. Oft the united powers of hell have sore annoyed my soul, yet I live this precious truth to tell: cast down, but not destroyed. Christ said, Whosoever believ-

eth on me shall never perish, but have everlasting life. Christ said, Lo, I am with you alway, even unto the end of the world. It takes the love of Christ to carry us through the storm tides of this life. This is the gift of God: Christ bleeding and dying on the rugged tree of the cross for the remission of our sins, that we might live instead of perishing. There is reality and immortality in these things. It is the greatest theme that ever engaged the attention of mortal man; it is the only thing that is worth anything. None can depend upon the puny arm of flesh for salvation. Christ said, I am the vine, ye are the branches. Without this blessed hope I would be miserable.

I will close by admonishing you all to contend for the faith that was once delivered unto the saints. May God's blessing rest upon you all.

Your unworthy brother in Christ,
J. C. KENERLEY.

YORK, Nebr., April 23, 1918.

DEAR EDITORS:—Please find inclosed five dollars, to help you in publishing the SIGNS OF THE TIMES. This is something I have wanted to do for a long time, for I do enjoy the paper, and know of many, many others who do.

Our little church here at York is still alive, and we try and meet, though only a few of us, to keep up our meetings, though our beloved pastor has been sick for nearly six months. He has been in a hospital for several weeks, but is coming home soon, and we hope he may be raised up and preach again for us. We have missed him sorely, but we have been blessed in having other ministers with us. Brother Carmichael has been talking for us, and a few weeks ago the church gave him liberty to speak wherever a door was

opened for him. Next Saturday and Sunday is our communion time, and we expect Elder W. S. Craig to minister to us.

May the Lord prosper you, and give you ability to publish the SIGNS in the future as in the past.

Yours, with love to all,

(MRS.) A. B. HANSON.

JUNCTION CITY, Kans., May 10, 1918.

DEAR BRETHREN EDITORS:—You will find inclosed a postal money order for two dollars for the SIGNS OF THE TIMES.

I got caught between two trucks, and it injured me so that I have not done any work for more than a month, but am able to get around some, for which I hope I feel thankful to the Giver of every good and perfect gift.

Please publish this so the brethren will know my post-office address, which is R. 7, Junction City, Kansas.

I am crippled both in my hips and shoulders, so will close, with love to all the dear saints of God.

As ever, your brother in hope,

J. H. HAMMONS.

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.

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., JULY 15, 1918.

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.***EZEKIEL XXXVII. 3.***"CAN these bones live?"*

How wonderful and good it is and has been that the Lord has preached his gospel in all ages of the world to his chosen people. When we consider the gospel as the message of salvation to lost and ruined man we can see the mercy of God in preaching his gospel. When we consider it as the power of God we can understand why, in the wisdom of God, that such power should visit mankind. Before the transgression of the law there was no necessity of glad tidings, nor was there need of demonstration of God's power to save; but immediately after Adam's sin good news was vouchsafed to him in the promise of victory over the power and work of Satan through the Seed of the woman. Not many years after that great and precious promise the Lord worked in Abel to preach remission of sins through the shedding of the blood of the lamb, and he was given the witness that through the shedding of the blood of the Lamb of God he was righteous. Not many years after that display of his grace he manifested his power over death in the translation of Enoch; and "Enoch was not, for God took him." After that

the Lord preached his doctrine of electing love in the salvation of Noah and his family in the ark. After this he made known the doctrine of effectual calling by calling Abraham and separating him from his own house. After this he preached his doctrine of predestination in declaring that in Abraham's Seed all nations should be blessed. This he confirmed by an oath. After this he presented the experience of his people in famine and starvation in their own land (nature), and then sent them into the land of plenty, where Joseph their brother had preceded them and made provision for them. After this the doctrine of mediation was preached in making Moses a mediator between the Lord and his brethren. Then the frailty and forgetfulness of his people was shown in their worship of the golden calf. At that time God's broken law was made manifest when Moses threw down the tables of stone and broke them, on which was written the law of commandments. After which was presented the keeping of the law by Christ in placing the tables of the law in the ark of the covenant. Then the doctrine of the priesthood of Christ was presented in appointing Aaron high priest to enter into the holy of holies to offer blood for the sins of the people. The end of the law was shown in the death of Moses, he never entering the land of Canaan, or gospel rest. The leadership of Jesus then was shown in the appointment of Joshua as leader of the people across the Jordan (judgment) into the inheritance of the people of God. After this the wisdom of Jesus and his power to build his church of lively stones was presented in the anointing of Solomon to be king, and in giving him wisdom above all other men and commandment to build the house unto

the Lord. After this the gospel ministry was foreshadowed in sending the prophets to the Israelites with the commandment to speak comfortably unto Jerusalem. Then in this subject before us is shown the dead, lost and ruined state of all men in the figure of the dry bones and the fulfillment of God's promise to raise the dead. Ezekiel tells us that the hand of the Lord was upon him, and he was carried out in the Spirit of the Lord and set down in the midst of the valley, which was full of bones, and that he was caused to pass by them round about, and he discovered that there were very many of them in the open valley and they were very dry. Ezekiel, like all other prophets and those who preached the gospel in word, life or figure, was under the influence of the Spirit of the Lord. We understand that the Lord worked in Ezekiel, giving him the wonderful vision of dry bones and the interpretation of it by causing the bones to live. The hand of the Lord means the power of God, therefore the power of the Lord was upon him, and he was carried out of himself and surroundings and given the revelation, as it were. We have not thought for a long time that the terms, carried out, and he carried me away in the Spirit, mean that those given to behold such wonders of the Lord had to change location or take a journey in order to see the things of God. This is clearly shown by the experience of John on the isle of Patmos. All that was shown to him was shown while he was there. When one is given to behold the kingdom of God and its glory and unspeakable beauty, he or she is not transported from one place to another. The revelation may be given at the business desk, surrounded by cares and duties; it may be given when between the plow handles; it may be given

when about household duties or in the silent hours of the night; but whenever or wherever, that one is under the hand or power of the Lord, and by his Spirit is shown the wonderful things of God. Ezekiel therefore was shown the valley full of bones, and they were very dry, indicating that all life in them was gone. It will be noticed, too, that the bones were all in an open valley—all on the surface of the earth, visible to the eye of the prophet. Hence this vision of dead bones could not represent the resurrection of the dead, except in the quickening of dead sinners by the Spirit of God. Had the bones been buried they would have been out of sight, but they were all in plain view. The prophet was no doubt amazed at such a sight, and wondered what it could mean, and in the midst of his amazement the Lord asked him if the bones could live. Startled at the question and seeing that by all the powers of earth it was impossible, he answered, "O Lord God, thou knowest." It would be as reasonable for a court of justice to ask, Can a guilty man be clean in the eyes of the law? All intelligent people know that such is an utter impossibility; therefore if a guilty man cannot possibly be clean, but rather condemned by the law, how could dead, dry bones live? Ezekiel did not know, but confessed that the Lord knew. The prophet and the apostle Peter were companions in faith, for Peter said to the resurrected Lord Jesus, "Thou knowest all things." Yes, he knoweth all things, and volumes could be written upon the foreknowledge of God, for indeed it is all foreknowledge—nothing new with him. Everything, beginning with creation, has existed and transpired according to his foreknowledge and plan embraced in his foreknowledge.

The Lord commanded Ezekiel to "prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord." This shows the class that hears the word of the Lord. The time is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. The word of the Lord to the dry bones was, Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. The knowledge of God and salvation in his Son comes to man only as he is made alive from the dead. You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. In that state of death and condemnation all men, as dead, dry bones, are without hope and without God in the world. How infinitely wonderful is the doctrine of God preached in this vision of dry bones! Nothing even in the New Testament seems clearer, even though "plainness of speech" is employed there by the Holy Spirit. We want to emphasize the fact that Ezekiel was moved by the Spirit of God to speak to the dry bones, and not one word did he utter except that which the Lord commanded him, therefore the word had effect upon and prospered in the thing whereunto the Lord sent it. As the message was delivered there was a noise, and, behold, a shaking, and the bones came together, bone to his bone. This scene has sometimes, to us, associated itself with the day of Pentecost, when all nations heard the word of God and there was a coming

together, bone to his bone. We are not prepared to say whether or not there was any connection between the two, further than the quickening of dry bones and dead sinners. Perhaps no man has ever been able to enter into the wonder and amazement of Ezekiel when he heard the noise and beheld the bones coming together, "bone to his bone." There was absolutely no mismatching of the bones, such as bones forming or coming to the wrong body, it was bone to his bone; in other words, all the bones of each and every body came together to form the body, or frame, that originally was, and so complete was the work that every bone came to and fitted into its own place. This same thing in another sense was done by the power of God when all living things entered the ark. They did not need to be directed here and there, but each entered into its place prepared beforehand. The dry bones were operated upon by the word and Spirit of God until they lived and stood upon their feet an exceeding great army, and then the Lord said, This is the whole house of Israel. This wonderful thing, no doubt, has its reference to the condition of national Israel in its state of deadness because of rebellion and transgression and God's ultimate mercy upon them, but as said in the introduction of this article, God's everlasting doctrine of power, grace, quickening, saving, and everything pertaining to making alive the dead and saving them with an everlasting salvation, is here presented. "The whole house of Israel" not only means all the seed of Abraham, but the whole spiritual house, showing the condition by nature of every son and daughter of Adam chosen in Christ before the world began, and that it requires the power of God to deliver them from that lost and ruined

state. Unity is also shown, or preached, in the coming of bone to his bone. The members of Christ's body are called bones several times in the Scriptures, and not one of his bones shall be broken, lost nor marred. Hence, as the children are the bones of his bone, they all come to and center in the one body, the church, which body is the whole house of Israel, raised from the dead in him and by him and stand upon their feet triumphant over sin, death, hell and the grave. All such know the Lord and praise him for his wonderful works to the children of men. Thus we say again, the gospel of God has been preached by him in all ages of the world in sign, figure, vision, promise and so on, and as is said in the book of Revelation, He has his own everlasting gospel to preach, and such preaching will not cease until time shall be no more, then all the redeemed shall join in the song of Moses, the servant of God and the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

K.

BOOK OF EDITORIALS.

WE have on hand a number of copies of the Second Volume of Editorials. This book is made up of editorials written by the late Elder Gilbert Beebe, and published in the SIGNS OF THE TIMES from March, 1842, to March, 1847, and contains 768 pages, neatly bound in cloth.

This work originally sold at two dollars per copy, but as a few of the pages are stained by water we will, as long as the supply lasts, sell them at the extremely low price of seventy-five cents per copy. Postage paid by us. All who wish this book should procure it now, as we will have no more after these are sold.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

ZECHARIAH III. 3.

"Now Joshua was clothed with filthy garments, and stood before the angel."

Cotemporary with Nehemiah and Zerubbabel, at the time of the building of the second temple in Jerusalem, Joshua presided as the high priest of Israel, and as such a type of the great High Priest of our profession, who is brought to view in the gospel, as presiding over the building of the spiritual and antitypical temple, which of lively stones is built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ. Christ as the builder of his church was prophesied of by this same prophet in Zech. vi. 12, 13, saying, "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch: and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." The priesthood of Aaron and his sons claimed no regal power, no right to reign or rule, but was confined to the service of the altar, and continually engaged in offering sacrifices for the sins of his people, but in the figure of the man whose name is The Branch is presented a regal or royal priesthood, not after the order of Aaron, but after the order of Melchisedec, and in it is presented the king and priest in one man, whose name is The Branch, and the counsel of peace between them both, that is, between the king and the priest. As all the approved kings of Israel counseled with the priests, and through them re-

ceived counsel from the Lord, they in their communion and consultation pointed to him who should sum up all that was set forth by the prophets, priests and kings in the person of him who is our Prophet, Priest and King, the King of Righteousness, and Priest unto the most high God, and all the counsel of peace involving and embracing the eternal salvation of his church and kingdom is embraced in the official characters which are embodied in and sustained by our Lord Jesus Christ. Men sometimes volunteer their counsels, professedly for peace, and which they seem to flatter themselves will be an improvement on God's counsel; but the counsels of men invariably conflict with the counsel of the Lord, which alone shall stand.

In offering a few remarks on the text which we have placed at the head of this article we propose to notice Joshua in his typical relation to Christ, and of Christ in his vital relation to his church. The person, priesthood and official service of Joshua differed in nothing essential from that of other priests of the same order, but in his name, and connection with the building of the temple, as also in his presentation in the subject under consideration, are found some expressive peculiarities in which he prefigures our Lord Jesus Christ. The name Joshua is in signification the same as Jesus, and signifies a savior, and as such was given to our Lord to assure us that he should save his people from their sins, and Joshua's connection with the building of the temple gives additional significance to him as a type of our great High Priest, but the position occupied by him in our text, and its surroundings, demands our special attention. The prophet says, "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing

at his right hand to resist him." Here, if we comprehend the figure, our Lord Jesus Christ is brought to view in his mediatorial work in his priestly habiliments, as bearing all the tribes of his redeemed Israel, and stands for them before the angel of the divine presence in his holy law. The angel, or spirit of the holy law of God, is the angel of the Lord. God's presence is called his angel, and God appears in his law demanding satisfaction for the sins which Christ in his priesthood came to expiate and make atonement for. No priest or offering under the old dispensation could meet the demands of the law and justice of God, but our spiritual Joshua was able to stand before the angel, and although there resisted in his mediatorial work by Satan, sin, death, hell and the grave, he occupies the place, as one arraigned before the angel, to bear the judgment and meet the awakened sword which God had commanded to smite the shepherd. In his description of this dreadful conflict Jude says, "Michael the archangel, when contending with the devil, he disputed about the body of Moses, * * * said, The Lord rebuke thee." From this declaration of Jude we learn what was the ground of contention. By the body of Moses, which God buried in the wilderness, and whose sepulchre could never afterwards be found, we understand is signified the power and dominion of the law as administered by Moses over God's people, Israel, whose demands were met and canceled by our Redeemer, and which in its dominion became dead to them, and they to it, by the body of Christ. In this conflict an effectual appeal was made to God to rebuke the disputing adversary. "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem," the very God of election, whose sovereign

choice of Jerusalem is in the eternal and immutable election of grace, "rebuke thee: is not this a brand plucked out of the fire?" Observe the figure. After a seventy years' captivity of the children of Israel in Babylon, in which the city had been nearly demolished, the old temple destroyed, its consecrated furniture desecrated and carried away, and few of the citizens permitted to return, what more appropriate figure could represent this preserved remnant according to the election of grace than is here used: "A brand plucked out of the fire?" Nearly consumed, but a brand remains, which must inevitably have been consumed but for the election of grace. Now in the great redemption and deliverance of his chosen remnant our High Priest appears before the angel of our Lord clothed with filthy garments. His work is to purge and cleanse Jerusalem from all her uncleanness, and to do this as her High Priest he must represent her as she truly is, by an assumption of all her sins and pollutions. And the Lord hath laid upon him the iniquity of us all. Bearing all the sins of his people he stands before the angel of the divine presence. The flaming eye of the law and justice of the pure and holy God is upon him, and yet he stands clothed in filthy garments before whose searching gaze no unclean or unholy thing can be tolerated or allowed to live. No greater affront could be offered to the law than for the priests to appear before the Lord except in consecrated priestly garments perfectly pure and clean. But wonder, ye heavens, and be astonished, O earth, the High Priest of our profession before the presence of the angel of the Lord in filthy garments; behold, he comes from Edom, with dyed garments from Bozrah, and he will stain all his raiment. He is made sin for us,

who knew no sin, that we might be made the righteousness of God in him. He is numbered with the transgressors, and bears the sins of many. He is holy, harmless, separate from sinners, and higher than the heavens; he who is the righteousness of God is clothed in filthy garments and stands before the angel. How could this be? The Word which was with God, even the Word which was God, is made flesh. He has taken upon him the seed of Abraham, is made of a woman, is made under the law, to redeem them that are under the law, and in the assumption of the seed of Abraham all the transgressions of that seed are laid upon him, and bearing them in his own body on the tree he stood before the angel, with full ability to put away sin by the sacrifice of himself, and to finish transgressions and make an end of sin, and to bring in everlasting righteousness. Having as our High Priest made an offering for sin, he has by one offering perfected forever them that are sanctified. There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. Through the efficient priesthood of our spiritual Joshua a fountain is opened for the house of David and to the inhabitants of Jerusalem for sin and for uncleanness, for he has himself borne our griefs, carried our sorrows and endured the chastisement of our peace, and with his stripes we are healed. Truly such a High Priest became us. No other priest could, with our sins upon him, have stood before the angel. He only was able to bear the storm of wrath which was due to our transgressions, as none but Jesus was able to lay down his life and then to take it again. Not all the blood that flowed from Hebrew altars, nor all the sacrificial offerings made by Aaron and

his sons, could have purged our hearts from an evil conscience, or qualified us to serve the true God acceptably, but he was delivered up for our offences and raised again for our justification, and so we are freely justified through the redemption that is in him. The brand is rescued from the burning, the fire of righteous indignation and wrath is quenched by the one offering which Jesus Christ, through the eternal Spirit, made of himself unto God, and by the which he has obtained eternal redemption for us. Can we contemplate the subject without feeling emotions of love and gratitude to him who hath loved us and given himself for us? He endured the cross, he despised the shame, he suffered without the camp for us, and shall we, can we, feel reluctant to go unto him without the camp, bearing his reproach? He has redeemed us unto God with his precious blood, plucked us as brands out of the fire, called us by his grace, quickened us by his Spirit and assured us that we shall reign with him in glory. Then what manner of persons ought we to be in all holy conversation and godliness? No service by him enjoined can be too hard, no sacrifice of ease or wealth, of time or substance, can be too great. If indeed we love him let us keep his commandments.

MIDDLETOWN, N. Y., June 15, 1867.

MARRIAGES.

By Elder J. M. Fenton, at his home, 5128 Master St., Philadelphia, Pa., June 5th, 1918, George E. Cassel and Mary E. Hansell, of Philadelphia.

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

Elder J. M. Fenton, Pa., \$4.00; G. W. Horner, Canada, \$2.00; Miss Emma Birdsall, N. Y., \$2.00.

OBITUARY NOTICES.

Mrs. Myrtle Beauchamp was born to Mr. and Mrs. Ely Mitchell in Bell County, Texas, August 14th, 1880, and was married to brother S. J. Beauchamp Dec. 1st, 1895, soon thereafter moving to Coleman County, Texas. To that union were born twelve children, six boys and six girls, three children dying in infancy. An aged mother, sad husband and nine children, together with a host of relatives and friends, mourn her sad demise. Sister Beauchamp professed a hope in Jesus when quite young, and united with the New School Baptists. She became dissatisfied with them and joined the Old School Baptist Church at Hords Creek, in Coleman County, Texas. Brother and sister Beauchamp moved from Coleman County to Runnels County, thence to Tom Green County, thence to Crosby County (on the Texas plains), thence to Wichita Falls, where she contracted pneumonia, and after several days of suffering she fell asleep in Jesus April 26th, 1918. Sister Beauchamp's health had been delicate for years, but she bore her afflictions with fortitude characteristic of a christian. While in her usual health she had a premonition that she was soon to die. Loved ones tried to persuade her to dismiss that impression from her mind, but she could not, and when she arrived in Wichita Falls (coming by rail, while brother Beauchamp came overland by wagon), she stopped off with her niece, Mrs. G. C. Beauchamp. Being in usual health, she told her niece she had come to her house to die. Her niece told her to dismiss that thought from her mind, but she would not, and I feel like saying she could not, for certainly her impressions were of the Lord. All that loving hands, nurses and doctors could do was of no avail; she died at the home of her niece before her husband and children could reach her, which added sorrow to sorrow to the bereaved family. The Lord was with her until death, and enabled her to talk freely of the past, present and future. Well might we adopt the language of David: "Precious in the sight of the Lord is the death of his saints." Job said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Dear loved ones, I know your hearts are sad; I know from sad experience that I am unable to comfort you in this time of trouble. I commend you to Jesus, who knows your sorrows and who alone can comfort you in your sad bereavement. To the precious children who are bereft of mother I will say, Try to perpetuate the memory of mother, who was your best friend, always ready to sacrifice to your comfort. To the bereaved mother and husband I will say, adopting the language of Paul: But we would not have you to be ignorant, brethren, concerning them which are asleep, that you 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 God will bring with him. We feel sure sister Beauchamp is sleeping in Jesus, and our hope is that in the Lord's appointed time this dear sister, together with all the redeemed of the Lord, shall awake with the likeness of Jesus, when mortal shall have put on immortality, and will be wafted home to heaven, to sing redemption through the death, burial and resurrection of Jesus our Lord, to whom be glory for ever. Amen.

By request.

JOHN R. HAVENS.

Thomas Barton Grafton, my dear brother, and son of the late Elder Wm. Grafton, died May 1st, 1918, at a Baltimore city hospital, under circumstances which were particularly distressing. Thomas was in the best of health, as far as any of us knew, and much pleased over the good position he had secured in the city, having but recently moved to the city from Glen Arm, Baltimore Co., Md. The morning of his death he arose at the usual hour to go to his work, and from some cause which none of us will ever understand he fell down the steps. His daughter, awakened by the awful crash, ran to her father immediately, and found him lying at the foot of the steps in an unconscious condition, from which he never rallied. About four hours later he passed away. The doctors who attended him were of the opinion that he suffered a stroke of paralysis, which caused him to fall, though of course of this we can never be certain. Thomas was 47 years of age, just in the prime of his manhood. We can but wonder why he should be thus early cut down, yet we know that the Lord has done it, and we dare not murmur. Our belief and comfort are that he is forever at rest in the presence of his dear Savior, where sin and sorrow can no more annoy. Though not a member of the visible church, yet Thomas had been for years a firm believer in the doctrine of salvation by grace. Indeed, his chief delight was in the house of God, and no one was more ready than he to do their part when help of any kind was needed. All of his life, until a year ago, when he moved to Glen Arm, he had lived in the neighborhood of the Harford Church, Harford Co., Md., and his seat in that church was never vacant except when providentially hindered. He will be missed in the church and in the community. I think those who knew Thomas well will bear me out in saying that he was indeed a man of sterling worth, upright and honest in all his dealings with his fellow-men, faithful and true in every relation of life, a devoted husband and father and a loving brother. I have never known any one who had stronger convictions of right. No amount of money could have tempted him for one moment to step aside from the path of rectitude and honor. Thomas leaves to mourn their loss his widow and two daughters, together with five sisters and one brother, yet we sorrow not as those without hope.

The body of our loved one was brought from the city to the old home of his boyhood at Forest Hill, Md., where the funeral services were conducted by Elder J. G. Eubanks, after which the mortal remains were laid to rest in the cemetery at Harford.

May the Lord bless all who mourn, and reconcile us to his will in all things.

JENNIE GRAFTON.

Mrs. Ann Elizabeth Tucker (nee Fisher) was born July 30th, 1832, and died June 20th, 1918. She was married to Hamilton Miers March 10th, 1850, who died in 1873. They were the parents of eleven children, of whom five survive: sister Sophia Livingston, of Albany, Mrs. Chester H. Poland, of Florida, Mrs. Edgar M. Dietz, of Sloansville, N. Y., Addison Fisher Miers, of Gallupville, and Milton Miers, of Esperance; also twenty-one grandchildren, eight great-grandchildren, one brother, Albert L. Fisher, of Central Bridge, and one sister, Maria Fisher Herval, of Modesto, Cal. Sister Tucker united with the church at Schoharie, N. Y., and was baptized by Elder Loren P. Cole June 15th, 1856. She was married to brother Isaac Tucker, of the same church, in 1892, who passed from earth in 1910. She was a faithful and true christian woman, wife and mother, and those of like precious faith who were favored to visit her home always received a cordial welcome. She was kindly and tenderly cared for in her last long illness of heart failure, at the home of her daughter, Mrs. E. M. Dietz, Sloansville, N. Y., where her pastor, Elder J. M. Fenton, officiated at her funeral June 22nd, ably declaring the truth which she loved so long and well and so consistently lived, from Revelation xix. 8, and spoke many words of comfort and encouragement to the bereaved family and friends, and made a prayer at the grave in the Lutheran Cemetery at Schoharie, N. Y., where her remains were buried.

EVERETT R. KINNEY.

Taylor Blevins was born in the State of Alabama May 10th, 1849, and died April 15th, 1918, aged 68 years, 11 months and 5 days. He was married to Sarah Elizabeth Blevins, in Dade County, Ga., Sept. 18th, 1868. They moved to Texas in 1873, and put their letters in Denton Creek Church, but in a short time took out their letters and were in the organization of Liberty Church, near Grapevine, Tarrant Co., Texas, where they remained worthy members until death. His wife died March 1st, preceding him just six weeks. He was taken suddenly ill with something like paralysis of the brain. His children gathered around him and told him they would send for the doctor. He told them they could do as they liked, but the doctor could do him no good. He said, "O, I will soon be with Elizabeth." He was taken sick about five o'clock in the morning and died about

9 o'clock. O how we miss them! He was clerk of Liberty Church and also clerk of Trinity River Association. He was always an obedient servant in anything his brethren put upon him, and his comfortable home was always a home for God's servants. The writer had known the dear brother for over twenty years, and he certainly was a worthy member of the Old Baptist Church. We can say with Paul, He fought a good fight, finished his course and kept the faith. Henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him at that day.

May the good Lord bless all who mourn.

SOLON GIPSON.

APPOINTMENTS.

PROVIDENCE permitting, Elder D. M. Vail will fill the following appointments: Friday, July 19th, 117 South Montgomery St., Trenton, N. J., 8 p. m.; Saturday, 20th, Stockton, N. J., sister Horner's, 2:30 p. m.; Sunday, 21st, Locktown, N. J., 10:30 a. m.; Frenchtown, N. J., 4 p. m.; Monday, 22nd, Grandon, N. J., A. J. Demot's, 8 p. m.

Elder George Ruston will, the Lord willing, preach as follows: Friday, August 16th, 117 South Montgomery St., Trenton, N. J., 8 p. m.; Saturday, 17th, Stockton, N. J., at sister Horner's, 2:30 p. m.; Sunday, 18th, Locktown, N. J., 10:30 a. m.; Frenchtown, N. J., 4 p. m.; Monday, 19th, Grandon, N. J., at A. J. Demot's, 8 p. m.

The following appointments are for Elder J. M. Fenton:

Jefferson, N. Y., July 21st, 10:30 a. m. and 1:30 p. m.; Spencer Mead's, 22nd, 1:30 p. m.; George Mead's, 8 p. m.; Cobleskill, Dow Borst's, July 23rd, 10:30 a. m.; Howe Cave, D. H. Nethaway's, 1:30 and 8 p. m.; Central Bridge, July 24th, 10:30 a. m.; Schoharie, 1:30 and 8 p. m.; Middleburg, July 25th, 1:30 p. m.; Ecker Hollow, July 26th, 1:30 p. m.; and regular fourth Sunday and Saturday before meeting at Schoharie meetinghouse.

The Lord willing, Elder D. M. Vail will fill the following appointments:

Saturday, August 17th, Kingston, N. Y., 8 p. m.; Sunday, 18th, Ashokan, N. Y., with the Olive and Hurley Church, 10:30 a. m. and 2 p. m.; Monday, 19th, Margaretville, N. Y., at brother Faulkner's, 8 p. m.; Tuesday, 20th, Roxbury, N. Y., at sister Mead's, 11 a. m.; Wednesday, 21st, Halcottville, N. Y., sister P. O'Connor's, 8 p. m.

MEETINGS.

THE Old School Baptist Church at Justus, Pa., has appointed a meeting for Saturday and Sunday, August 10th and 11th, 1918, beginning Saturday at 2 p. m. Sunday meeting morning and afternoon. Those coming on the D., L. & W. R. R. will be met at Clarks Summit station Friday afternoon or Saturday morning by writing to C. E. Miller, Clarks Summit, Pa., R. F. D. Those coming to Olyphant on the O. & W. or D. & H. R. R. will be met at Olyphant station by writing to G. W. Goodrich, Olyphant, Pa., R. D.

G. W. GOODRICH, Clerk.

THE Second Roxbury Old School Baptist Church, Roxbury, N. Y., will, the Lord willing, hold a two days meeting on the second Sunday in August and Saturday before (10th and 11th). Trains will be met at Roxbury on Saturday morning. We extend a cordial invitation to all who love the truth to meet with us.

GEO. RUSTON.

THE thirty-seventh annual session of New Hope Association of Primitive Baptists will meet on Friday before the third Sunday in August, 1918, with Sabine Church, six miles north of Greenville, Texas. All trains will be met at Greenville Thursday. Any coming later than Thursday phone J. I. Money at Tidwell. All sound, loving Baptists are invited, especially ministers of our faith and order.

S. M. DICKENS.

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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.

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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(Judges v. 11.)

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[THIS book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—Ed.]

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 86. MIDDLETOWN, N. Y., AUGUST 1, 1918. NO. 15.

CORRESPONDENCE.

HOLINESS—WHAT IS IT?

“FOLLOW peace with all men, and holiness, without which no man shall see the Lord.”—Heb. xii. 14.

If we be sincere searchers for the truth we ought not to pass over lightly or try to avoid any passage of Scripture that seems to oppose our ideas of what the Scriptures teach. The Scripture quoted above will bear close examination. While it is important that we follow peace with all men, the most important is to follow holiness. The comma after the word “men” is evidence that the word “holiness” is not directly connected with the former clause of the sentence. The real meaning is, that without holiness no man shall see the Lord. The key to this most important subject (that of holiness) is often searched for in vain. How many stumble and fall to make out what such language means! Children of God, believers in Jesus, are made to mourn when reading this text and other passages of Scripture which seem to teach the same important fact, such as: “Be ye holy; for I am holy.” They know that God is holy in every respect; then their inquiry is, How can I be holy? They also know that they may be at peace with all men

and yet not be holy, which would not admit them to see the Lord. The word “holy” occurs five times in the book of Hebrews, the word “holiest” occurs three times, the word “holiness” once; all these have special reference to the worship of God. Idolatry is opposite to the worship of God; the word holiness is opposite to the word idolatry. Idolatry being the greatest sin charged against the family of men, holiness, or the worship of God, is diametrically opposite. None can be holy but those who worship God in spirit, rejoice in Christ Jesus and have no confidence in the flesh. Very many fanatics in religion have taught gross errors in regard to holiness, their confusion being taken by many people as the truth of the Scriptures. This confusion has spread all over our land; blind leaders of the blind, they are all in the ditch of idolatry, worshiping the creature more than the Creator. I am now speaking in regard to the modern error of individual or personal holiness. This is not really a modern doctrine, for there were self-righteous, self-made holy people thousands of years ago. However, the modern holiness people claim to be supported by the testimony of the apostles.

Even here, as elsewhere, they fail to establish their claim, as they have no right to the tree of life, because the word of inspiration is not directed to any except those who are quickened by the Spirit of God. The very language of these self-righteous people condemns them. They get their holiness by and through their good works; they worship a god that tries, but who cannot do all that he wills to do. The workmonger's god is willing to do many things, but some things that he wants to do he cannot do, because the will of man obstructs him. I ask, Is the worship of such a weak god idolatry? If not, what is it? This kind of a holy people worship their own try-god, one that is weaker than man, and say, "We see; therefore your sin remaineth."—John ix. 41. These do not follow holiness in the sense of the text, for they are idolaters. Idolatry is the worship of any false god, for one false god is just as good as another. It seems evil for them to serve the omnipotent, all-wise and unchangeable God, so they are free to choose whom they will serve of all the little gods in the imaginations of men; being dead in sins, and ignorant of the grace of God, they cannot follow holiness nor see the Lord of hosts. God's people are "the holy people," (Isaiah lxii. 12,) "an holy nation." (Exodus xix. 6; 1 Peter ii. 9.) Many places in the Old Testament as well as in the New the word "holy" is used, which most often relates to the worship of God, or to his worshippers. If the true worship of God were exterminated from among men, then nothing would be found holy on earth. Men in olden times were holy, because they worshiped the true God, and Jesus Christ whom he had sent. It is impossible to conceive of a holy man or woman on earth, unless that person be a worshiper

of the God of Abraham, Isaac and Jacob. To worship the God of Abraham, Isaac and Jacob, the God of our fathers, is to worship Him who does his will on earth and in heaven, and whose will is perfect, so that nothing whatever can ever thwart that holy will. In speaking of the worship of God, it does not always mean the public worship in the meetinghouse, but that all in every place that do worship God must worship him in spirit and in truth. This worship is done more often outside of a meetinghouse than in one. The subjects of God's grace are exhorted by the apostle to "pray without ceasing." Can it be supposed for a moment that God's people must be continually in the meetinghouse? I know that such an inference might be possible, though not according to reason. A better conclusion of Paul's meaning about constant prayer is found in 1 Cor. iii. 16, 17: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile [or destroy] the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." The temple in olden times was the principal place of worship. The importance of the temple and its worship increased to such an extent that it was considered as the only place for the worship of God. This practice was installed by God himself. It pointed to the better way, when his Son should come with power over all flesh and tune every elect vessel of mercy to worship God in the power of his grace. As Jesus met the woman at the well of Samaria she spoke of the Jews, teaching that men ought to worship in Jerusalem, which means that the tradition of the Jews was so well established that no other place, except in Jerusalem, was the holy place of worship; even the hill of Samaria, which

Jesus spoke of as "this mountain," was not excepted by the carnal Jews. Quoting from John iv. 21-24, it reads: "Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." In the above, as Jesus was talking to the woman of Samaria, saying, For salvation is of the Jews, he emphasized the fact that the carnal worship of the Jews was according to the law, and at the proper place, while the hill of Samaria was wrong, the wrong place for worship; so in a law sense "salvation is of the Jews." Jesus was a Jew, and at Jerusalem was the grand center of the worship of the patriarchs and prophets. God gave that country to Abraham by promise, secured by his oath, two thousand years before the coming of Christ. This sacred place secured to the Jews before they were born was to be the beginning place of the gospel. "For the law shall go forth of Zion, and the word of the Lord from Jerusalem."—Micah iv. 2. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem: * * * Tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke xxiv. 47, 49. Jerusalem was called the holy city from the fact that the Lord had chosen it that he might have his name recorded there in the worship which he prescribed for the children of Israel. It was sometimes called Zion, the city of the living God,

and sometimes it was called the city of David, though it was the city of David only by adoption, Bethlehem being the real city of David. Is it saying too much to say that Jerusalem of Judea was only the city of God by adoption? The old Jerusalem certainly was a figure of the heavenly Jerusalem, the new Jerusalem that came down from God out of heaven. This city is holy in that God gave it its worship. None but the one true God is worshiped there. The first sentence written by the finger of God on stone is the supreme order of that beloved city: "Thou shalt have no other gods before me." This worship is not slavish, compulsory, nor to get a reward, but it is beautiful in holiness, lovely in the sight of God, lovely in the praises of God and lovely in the vessels of mercy afore prepared unto glory. "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—2 Cor. vi. 16. It stands true that without holiness no man shall see the Lord. This holiness is the true worship of the great Redeemer of the bride, the Lamb's wife, who also is her maker as well as her husband. None can worship him but those who have eyes to see, ears to hear and hearts to understand the hidden mysteries of his kingdom. Those qualified by the Spirit are "the holy people," the royal priesthood and the holy nation, and their spiritual worship does show forth the praises of God, who hath called them with an holy calling. These alone have right to the Tree of Life which is in the midst of them. No one dares condemn them, for Jesus died and rose for them, and for none other. Nothing can frustrate the will of God from making his people willing in

the day of his power, for they shall be willing in all the beauties of holiness to worship at his feet and cry, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." No weapon formed against this holy people shall prosper, and every tongue that shall rise against them in judgment they shall condemn. This is the heritage of the saints of the Lord, and their righteousness is of me, saith the Lord.

Having said a few things in this letter about "the holy people," I do not want the brethren to surmise that I am trying to make the situation of God's people higher by my efforts, but I do want them to know that though they are a "poor people," yet they are "the holy people." They are an afflicted and poor people, yet rich in faith and heirs of the greatest kingdom that ever existed or that shall ever exist. It is a happy non-coincidence that the poor sinner who receives the eternal life principle sees more of his mortal imperfections than he can see of his spiritual gifts. This fills him with distress, and he cannot understand how that he ought to be called holy in any sense whatever. His humility is such that he dare not look up, while his mind is filled with sacred thoughts of the high and lofty One. If any of the Lord's people are humble they are made so by the Spirit revealing the deformities of the flesh. This is really a holy frame of mind, it is a prayerful condition, a worshiping mood; it is fellowship in the sufferings of the Lord Jesus. He said, "I am meek and lowly in heart." Is it not for our good to be lowly in heart? Abasement is one of the valuable teachings of the Spirit; without it no man can see the Lord. Can any one get lower than Jesus was in humility? No, no. O, to think how he was portrayed by the word of in-

spiration in regard to his suffering and humility. We may well say that we are "worms of the dust." Hear the Son speaking through the prophet: "But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him."—Psalms xxii. 6-8. Abasement, lowliness, humility, trust, may we know all these to the upbuilding of our faith in the Lord Jesus.

In hope of immortality,

J. F. BEEMAN.

CLAREMORE, Okla., May 20, 1918.

PSALMS XLII. 7.

"DEEP calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me."

The forty-second Psalm, written by David, tells of the experience of the Lord's people. As the hart panteth after the waterbrooks, so panteth my soul after thee, O God, seems as though David was talking to himself, as we might say, and yet David was wrestling, as did Jacob of old, with the angel, and in the end of it all is to be blessed, even though he goes halt and lame all the remainder of his days. This wrestling and talking with the angel is the experience of the subjects of grace. Though Christ is the Son of David, yet David calls him Lord, and says, The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool. David in his lifetime was encompassed with enemies, even his son Absalom revolted against him. The opposition and distresses David passed through brought forth the testimony of Christ in David. If we read the Psalms, seeing Christ as the very essence of the

expressions declared, then we see a beauty that is hid from the wise and prudent.

“Deep calleth unto deep at the noise of thy waterspouts.” The deep in David is calling unto the deep in Christ, and is always heard. In thinking of the Savior while upon earth, he said on one occasion, I know that thou hearest me always, but because of these that stood by I said it. Many times in public prayer I have thought of this: I know that thou hearest me always, but because of those who are assembled in the order of thy house I will go on and speak. The deep in Jesus was heard of the deep in God. There is a kindred relationship that hears its own. The Father hears the Son and the Son hears the Father; the mother hears the babe and the babe hears the mother. My sheep hear my voice and I know them. Yes, I know them, even before the foundation of the world I knew them; thine they were, and thou gavest them me. I in them and thou in me, that they may be made perfect in one. The Savior’s prayer, recorded in the seventeenth chapter of John, is where deep is calling unto deep at the noise of the waterspouts. The waterspouts present a drawing from earth to heaven by forces controlled in heaven, and have a tendency to draw upward. These waterspouts are the avenue whereby the deep in earth ascends and reaches the deep in heaven. The spirit returns unto God who gave it, and the dust returns to the earth as it was. It is dust unto dust and spirit unto Spirit, and yet the sinner is saved. These waterspouts are controlled and directed from heaven, and are a way whereby there is communication from earth to heaven. It seems to me the waters are necessary to the noise, for it is in the waters of tribulation and affliction that the waters find their way to the water-

spouts, and on up to the throne of grace, and we are heard (as was Jesus) in that we fear. The apostles were found in these waterspouts in their travels and feared destruction, but in the appointed time (not too soon nor too late) the Savior awoke and rebuked the winds and the sea and there was a calm. At another time the apostles were in the midst of the sea, tossed with waves and the wind contrary, (it takes all of it to be effectual) and Jesus appeared, saying to them, Be of good cheer; it is I, be not afraid. Nothing short of the voice of Jesus can still the waves and the storms and we find rest to our souls. Jonah was not only upon the rough and stormy voyage, but must go down to the bottom of the sea and have seaweeds wrapped about his head, and out of the belly of hell “deep” in Jonah is calling unto deep, and is heard and delivered. Jonah was a figure of Christ, for as Jonah was in the belly of the fish three days and three nights, so shall the Son of man be three days and three nights in the heart of the earth. Jesus was crucified and buried, but rose again the third day. In these three days we have presented Christ in the three dispensations: legal, prophetic and gospel. In the days of Seth, when Enos was born, then began men to call upon the name of the Lord by virtue of these waterspouts.

“All thy waves and thy billows are gone over me.” While David spoke these words, it was not David, but Christ, whom all the waves and the billows went over. In all their afflictions he was afflicted, and the angel of his presence saved them. True, the experience of David was the experience of Christ, and the experience of Christ was the experience of David, but it was Christ that the waves and billows passed over, completely

submerging him, and carrying him even below Jonah, for Christ was delivered from the lowest hell. Those waves and billows present the broken laws and transgressions of his people, for he was made sin for us, who knew no sin, that we might be made the righteousness of God in him. The wrath of God is against all unrighteousness. These waves and billows were in full force until Christ came to redeem his people from their sins. Death, hell and the grave went to make up the waves and billows and overwhelmed and swallowed the Savior, as it were, to the eyes of the world, for when he was lain in Joseph's new tomb that was the closing of his mission upon earth to the natural mind. The waves and the billows had all gone over Jesus, but way back in prophecy comes the voice over the waters: Thy dead men shall live, together with my dead body shall they arise. Jesus arose from the dead the third day. He is head over the church in all things. He arose triumphant and victorious over all his enemies; death has lost its sting, the grave has lost its victory; together with my dead body shall they arise. Christ the firstfruits from the dead, afterward they that are his at his coming. The head (Christ) never separated from the body (the church). In the resurrection of Jesus from the dead every member of his body was justified before God, and each in their own order shall be brought to know their victory through our Lord and Savior. Paul realized this, for he said, If Christ be not raised your faith is vain, ye are yet in your sins, but now is Christ risen from the dead and become the firstfruits of them that slept. God is not the God of the dead, but of the living, for all live unto him.

J. M. FENTON.

MATTHEW V. 44; LUKE VI. 35.

"LOVE your enemies."

The words of Jesus to his apostles. I am satisfied that what Jesus commanded is being fulfilled in those who receive his word. The sayings of Jesus are hard sayings to the carnal mind, and would seem to be impossible of obedience, but with every command of the Savior there are also supplies of grace given for the fulfilling of it. The Savior loved his enemies, for every subject of grace is an enemy by wicked works. "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."—Rom. v. 10. We can see how it might be reasonable for God to love us, and the Savior to love us while we are enemies, but for us to love our enemies is only by the relationship that God has wrought in us as members of the mystical body of Christ: members of his body, of his flesh and of his bones. In this relationship we love one another. Paul says that no man ever hated his own flesh; neither do we hate members of the body of Christ. When David was king, Absalom, his son, revolted against him, and sought to take the kingdom from him. In the battle Absalom was slain and David mourned for him: "O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" All that Absalom had done against him was swallowed up in the love he had for him. Absalom was an enemy to David, David loved him and mourned for him. Joab, captain of the host, reproved David, and said, "Thou hath shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; in that thou

lovest thine enemies, and hatest thy friends." David loved Absalom because of the relationship God had made. In the household of faith there is a relationship that is of such virtue that we love our enemies, but it is only by the grace of God and his Spirit that it is wrought in us.

J. M. FENTON.

FOLLOWING JESUS.

FROM the cradle to the cross it was not an easy road that Jesus traveled. He was a man of sorrows and acquainted with grief. His visage was marred more than any man, and his form more than the sons of men: for he bore in his body the burden of the sins of many. He is despised and rejected of men, and we hid as it were our faces from him. He was despised, and we esteemed him not. Surely he hath borne 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. He said to his disciples, If any man will come after me, let him deny himself and take up his cross and follow me. To follow him is to go where he goes, and to do so necessity is laid upon us. To deny ourself is to take up our cross. Ourself (that is, our own flesh,) cannot follow Jesus. Our carnal mind and all our natural fleshly sensibilities are antagonistic to him who came from God and who was God manifest in the flesh. Neither desire nor love for the holy child Jesus is inherent in our flesh. To take up our cross is to willingly deny and turn away from the things dictated by the carnal mind. The following of Jesus is exclusively a heart work, wrought in us by the Spirit of God. We cannot exercise the faith of God, but over-

shadowed by the Holy Ghost, which takes of the things of Jesus and shows them unto us, the table of divine grace is spread in our heart, and we crave and desire the heavenly food. Jesus said to Nicodemus, Marvel not that I said unto thee, Ye must be born again. The angel said unto Mary, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, and that holy thing that shall be born of thee shall be called the Son of God. To true believers the apostle declares, But as many as received him, to them gave he power to become the sons of God. Do not we therefore follow him into the womb of the earth, quickened into divine life, born of the Spirit, receiving the wisdom and knowledge and understanding of the things of the kingdom of God? Do we not follow him, guided by the star (Jesus our faith) down to Bethlehem (heavenly bread), obedient to the law that the taxes must be paid, to be rejected of men, shut out from the inn, stabled with filthy beasts and vile, coarse-natured men? In all this we are looking down into our own vile and deceitful hearts, but with eyes alight we look upon the holy child who was born king, and see him, do we not (like dear old Job) abhor self and repent in dust and ashes? and fearing the rulers of that place, go down into Egypt (darkness), yet safe, being led by the Spirit, following, following, blind and helpless, led about and instructed, and like the little child we lay passive in the lap of our mother (the church), drawing from her breasts the sincere milk of the word (Jesus) until twelve years have passed, and we say again with Job, I know that my Redeemer liveth. All this time we are stricken with grief and sorrow because of sin, marred in form and feature to the world, dying and yet we

live, denying self and taking up the cross. Through all this darkness and depth of woe the Sun of Righteousness shines in our heart, and we sing with joy, The Lord is my shepherd, I shall not want. We come to the end of the law, for we see Jesus (by faith) suspended upon the accursed tree, with the joyous, wonderful words blazing forth the tidings, It is finished; the law is satisfied and put under our feet. Three days and three nights darkness, dense darkness, reigns, for Jesus having laid down his life to redeem us, now when the sabbath is past he takes it again and we are freely justified. God has moved in a mysterious way his wonders to perform in our hearts, giving us the light of life in the face of Jesus Christ. Is it any wonder then that we abase the creature and exalt the Lord of life and glory? What a wondrous following! He was meek and lowly in heart, and we long to be like him and to follow him all our days.

B. F. COULTER.

SHELBYVILLE, Ky., June 12, 1918.

BRETHREN EDITORS:—I am sending you the inclosed letter from our highly esteemed Elder and brother, W. J. May, which I think will be of interest to many of the dear readers of the good old SIGNS. I have thought much of the minute description of creation and beginning of time, that the record was not given us simply that we might know something of how the world was created, but implies greater things in a figurative sense; all from the beginning of creation to the end of the prophetic age was typical of the gospel age, a parable, as it were, that we might better understand the things of the Spirit. Experience is the only real knowledge of the things of the Spirit. Without an experience of grace and sal-

vation one knows nothing of it; unless one is brought to feel the exceeding sinfulness of sin in his own heart he knows nothing of its power or nature. Wisdom placed the tree of the knowledge of good and evil in the garden, and no one has any sense of good or evil until he eats of the tree, then he sees his nakedness and flies to the Mosaic law to amend, or cover, his nakedness, as he sees himself exposed and fears almighty God. What fearfulness and trembling when he hears the voice of God: Adam, where art thou? Truly where were you, dear reader, when the Lord found you? All defiled with sin, totally depraved, but did not know it until the fatal moment. Drawn out of that garden (satisfied state) you have been a wanderer ever since, an exile, as it were. He now knows good and evil; abhors the one and loves and desires the good that comes not from the earth that is cursed for man's sake, but from above. In the sweat of thy face thou shalt eat thy bread. What was written aforetime was written for our learning, that we through patience and comfort of the Scriptures might have hope.

I would like to say a little more about creation, but am rambling on too far. You will see by this that my eyesight is much impaired, and I am yet nervous and write but little. Love to all the household of faith.

Yours in afflictions and gospel bonds,
P. W. SAWIN.

SHOCK, Ky., April 21, 1918.

DEAR ELDER SAWIN:—I am thinking of you to-day, and am writing you. I would like very much to hear from you again. Although I am writing you I feel so poor and needy, and so destitute of spiritual light and understanding, that I am afraid to write, but I am restless and

of a heavy heart, and often feel to say, Lord, if it be so, why am I thus? why am I cast down, in such a horrible pit of doubts and gloomy fears? for I do not remember of ever being so low down in gross darkness and distress of mind, in regard to being called of God to preach the blessed truth of the gospel of grace, as I have been for the past three days. I have been and am very much discouraged of late in different ways. I have been sick for five weeks, but am able to work some now, and went to meeting last Sunday down at the old Pon Creek Church. I awoke some time last night with the following Scripture in my mind: "In the day that thou eatest thereof thou shalt surely die,"—Gen. ii. 17, so I have concluded that inasmuch as I am writing you I will suggest some few thoughts which have occurred to my mind with much interest since last night, but, my dear brother, you need not think that I shall even presume to speak of the transgression and awful consequences that followed it, and this wonderful and mysterious line of thought, for this is too wonderful and deep for me, but shall mostly speak of it where it seems that we realize these things in our own experiences. Whether a garden the Lord God planted eastward in Eden, and put the man there to dress and keep it; I say, whether this was really a literal garden, or just metaphorical, is not mine to know or say; however, it was the first residence, or state, of man; and man remained in that quiet and peaceful state, satisfied and contented in mind, until he had eaten of the fruit of the tree of the knowledge of good and of evil. When he ate thereof he died to all that state of ease, satisfaction and contentment of mind. The Lord drove the man out of that pleasant state to till the ground from whence he was taken. It

seems to me that this state of Adam in the garden of Eden represents the condition of all the election of grace, God's redeemed family, in their first standing in this life. We, Adamlike, are contented, satisfied and at ease until we eat of the fruit of the tree of the knowledge of good and evil, and the Lord for our good and his glory drives us out of this state of ease and contentment, and then we go to work tilling the ground from whence we were taken, pinning figleaves together to hide our nakedness and shame, for a truth this was the first time we ever did or could know that we were naked; yes, by the law is the knowledge of sin. For without the law sin was dead. The apostle Paul said in telling his experience along this line of thought, For I was alive without the law once: but when the commandment came, sin revived and I died. Furthermore, the law entered that the offence might abound, but where sin abounded grace did much more abound. Sin doubtless exists in all mortal beings, all the Adamic progeny. (Rom. v. 12.) But I do not believe that sin abounds with any but the chosen family of God, for the word "abound" means to overcome, and sin overcomes all the elect family, hence the elect family is saved by grace.

"In the day that thou eatest thereof thou shalt surely die." I would not be understood to intimate even that God's elect family did not all sin in Adam; no, in very deed, but I mean in our experience, when the law, which is light, entered, sin revived and became exceeding sinful, and we died to all our ease and contentment in our garden in Eden, and were driven out to till the ground. Dear brother, this is when we know that we are naked, for we had the thought hitherto that we could do better, and

some time in the future would serve the Lord; but alas, we are naked, and are afraid, and want to hide.

Excuse this long and wearisome letter, and remember us to your family and all.

Yours truly,
W. J. MAY.

SALISBURY, Md., March 28, 1918.

DEAR ELDER LEFFERTS:—I am inclosing for you to read a letter I received from sister Ella Barfield, of Macon, Ga., this morning, and to me there seems to be much beauty in it, many expressions which no doubt would be comforting to many others.

Your unworthy brother,
F. SELBY FISHER.

MACON, Ga., March 24, 1918.

DEAR BROTHER:—Brother in the kingdom of Jesus. What a precious thought: Brother in Christ. What a wonderful thing if true. How utterly unworthy the flesh feels of claiming this sacred relationship, yet how like Mary, a poor trembling sinner feels to hope, and desires to be willing to bear that precious fruit, to be as the bride of the Lamb. What a marvelous union! What a loving family! May I put away all memory of the mystery, all the differences of views, all the everything but love, and write you a really, truly sisterly letter? Just the kind of a letter that I feel filling my heart for you just at this very moment, and not only for you, but for every other member of this dear family, loved of the Father? Is not the Song of Solomon wonderful? The mutual love of Christ and his bride. How hopeful and happy she feels to be able to say, "My beloved spake, and said unto me, Rise up, my love, my fair one, 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: the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." "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." "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." What wonderful love is this. Love like Jonathan and David, love passing the love of woman. God is love. Love is God in the life of his chosen ones. What a wonderful union. Why is it that not having ever seen you, or Elder Ker, or Elder Lefferts, yet I feel the deepest love for you? I feel that I would like to sit at your feet and listen all day, even on and on, to your words of Jesus; even to listen as long as the words were of his wonderful love, his great power, his mercy, his pleasure concerning his people, anything of him, Jesus, the dear Master, our Shepherd, Husband, Friend, Prophet, Priest and King. I love his very name, Jesus. I love you because you love him. Even the word, the name, Jesus, seems to have beauty in it. In it I seem to see all beauty, all goodness, all truth, all righteousness, all salvation, all in all. Please do not think I am beside myself; I am just forgetting for a brief space that I am vile, unclean, blind, deaf, dumb, lame, full of wounds and bruises and putrifying sores, with no soundness in me, trying to forget that I am only a vile worm of the dust, suffered to crawl upon earth by the mercy of the all-wise God, until, I hope, if it be his will, I shall come forth in the resurrection with his likeness, then shall I be more glorious in comparison than

is the beautiful moth that comes from the creeping, crawling worm, and then I know of a truth if I am in it at all I shall be satisfied.

Your dear letters are wonderful to me. Since receiving your first letter I had gotten the SIGNS, and read again your experience as written to sister Thetford, and I felt to be much closer drawn to you than at the first reading. Then I took all of my old SIGNS and read many of your letters, and to me they were all good. Truly the Lord has wonderfully blessed you, and I am persuaded that whatever he may demand of you, whatever his will may be concerning you, he will give you strength to go on. Whatever deep waters he may call you to go through, he is ever with you, leading, guiding and keeping you by his mighty power, love and mercy. I read and re-read your article you inclosed, on the subject, "Christ in you," &c. Can you not write an article on Adam as a type of Christ? I would like very much to see an article from you on that subject in the SIGNS. Please do not take time from other things to write me, but I do enjoy your letters.

As the associations are to be held after school opens, I am afraid I shall not be able to go as I was thinking, so I suppose I shall not be able to hear and meet those I hoped to. Elder Lefferts is to visit Georgia next summer (1919). Sometimes I wish I did not have to be confined so closely to work, and was financially able to do many things that I desire to do, but then I suppose God knows best. These things may not be best for me. I shall be glad to meet Elder Lefferts when he comes.

I hope I am your sister in Christ,

ELLA BARFIELD.

SOUTHAMPTON, Pa., July 8, 1918.

DEAR BRETHREN EDITORS:—In looking over some old letters written by sister Attie A. Curtis before I had met her, I found such jewels that I feel like sharing them with those who love the same things, but the number is such that I cannot. She afterwards visited us at our home, and we all enjoyed it very much. It was when sister Clarice was with us, and was a season that we never can forget. From here she visited Philadelphia, and our dear kindred there will remember the pleasant season they had in her company, for Jesus was all her theme. From there she visited Hopewell and Middletown, and after she reached her home in Maine it was refreshing to read her report of these visits. Although it was many years ago, yet it seems good to live it over again. It is now a long time since I have heard from her, and I fear she is ill and unable to write, but I hope not. Her name will always be sweet to me for the heavenly words she has written, filling my heart with melody.

I will now give some quotations from her pen: "Dear sister, I thought of my brethren all day yesterday in their conference meeting, and this morning it was raining, but such joy filled my heart it has been one of the pleasantest days. I have been writing to sister Mary about it. I have felt very glad that I have traveled in darkness and distress, finding no evidence that I had been born again, mourning an absent God, for if I had not I never should have known how sweet the light is, and how pleasant it is for the eyes to behold the sun. I have seemed to be filled with joy, because all I need in this life, and in that which is to come, is found in one sweet, precious name, Jesus. He is my wisdom, righteousness, sanctification and redemption. I have been

thinking how correctly we sing that new song, even praise unto God; when he puts it in our mouth not a single discord can be heard, because his work is perfect.

This has been a very stormy day outside, but, my dear sister, it has been a most beautiful day within my heart. I do not expect they have had any meeting to-day, but I have thought of the church at Bowdoinham many more times than usual yesterday and to-day, and have been made to feel that the Lord will surely care for us. I never can find anything in this world like the comfort and joy that come from God. I have felt to-day as if I had been raised above temporal things, and time looks so short it seems only a moment before I shall be free from this body of sin and death, but when darkness comes again, and the wild beasts of my heart creep forth, I shall be terrified, and think, Now I shall surely perish; but I know the Lord will bring me out of it, and lead me so I shall praise him, even while I am feeling the weakness of the flesh. O, dear sister, those words of Jesus, 'My God, my God, why hast thou forsaken me?' coming from the flesh, have been brought to my mind in times past in a way that I never expect to express with tongue or pen."

"Dear Bessie, I have been busy, and my pen has had a rest, now I will talk a little more with you. I do know what it is to feel I ought to answer letters and could not even think of one sentence to write concerning spiritual things, and could not help weeping as I laid my pen down, and now to experience such a season as I have this winter, and made to feel it was the Lord's work, and not mine, makes me feel that I cannot write about it as I wish to. I do feel glad that the Lord has enabled me to write so that you feel my words to be real, for the experi-

ence has been real to me, and so were the blackness and distress."

I hope these few quotations from the letters of this beloved sister will reach other hearts as they have mine. How often I think of our dear kindred who have enriched the SIGNS with the fruit of their pens, and of those far and near who love to read its pages. Though we cannot meet naturally, we can meet in spirit, and speak together in psalms and hymns and spiritual songs, making melody in our hearts unto the Lord.

With love to all those who love the name of Jesus, your unworthy sister,

BESSIE DURAND.

MACON, Georgia.

DEAR EDITORS:—The inclosed letter was of great comfort to me. I am sending it to you with her permission to use any part or all of it if you feel it would be of comfort to those situated as we are.

ELLA BARFIELD.

COLUMBUS, Ga., Oct. 4, 1917.

DEAR SISTER IN CHRIST:—Pardon me for thus addressing you, but it seemed I could not help it. I have just read your good letter in the October 1st SIGNS, and most assuredly did enjoy it. Just to know that there is even one in Macon who contends for the faith once delivered unto the saints, the blessed truth as it is in Jesus. How my poor heart rejoices when I read or hear of one of the so-called "absoluters," for if I know anything or believe anything it is God's absolute predestination of all things, that he is omnipotent, omniscient, omnipresent, Ruler over all things. He says, "I, even I, am the Lord; and beside me there is no savior."—Isaiah xliii. 11. Also, "That they may know from the rising of the sun, and from the west, that there is none

besides me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."—Isaiah xlv. 6, 7. These and many, many other portions of his word plainly show his absoluteness in all things; and these are in perfect harmony with our experiences, for we feel our utter helplessness and dependence upon his love and mercy for salvation, both for time and eternity. Then where can conditional time salvation upon the merits of the creature come in? My dear sister, how glad I am to know that there is even one "absoluter" in Macon, for I was under the impression that the Baptists there were like they are here. We have in and near Columbus two kinds of Baptists: the "progressives" and another faction that split off from these on account of innovations, &c., still will not have the absolute sovereignty of God over all things. I do get so hungry for preaching, as I love it, the kind it takes to satisfy my hunger and thirst, but my correspondents and the dear old SIGNS are what I feel the Lord has prepared for me along this line, and I feel to know there is much good preaching in the SIGNS, which often feeds my hungry soul and makes my heart rejoice. I never knew until this year what comfort, what joy was to be found in corresponding with the saints of God, but will say that God has hedged me in (it seems completely from the world) and given me sweet, religious correspondents, besides his word, the Book of books, and other sound religious reading to comfort me. I get some very comforting letters from our dear sister Bonnie Chick, also from our indeed faithful brother F. Selby Fisher, and also from another brother, A. J. Dogget, of Alabama, who has never written for publication, but who is a

reader, lover and subscriber of the dear SIGNS, and we know to be thus one has been taught of the Lord. He is not a member of the visible church, and like we are, situated where he cannot hear the gospel preached. Dear sister, we know that God has a wise purpose in all things; by faith we know this, even though we cannot see and understand his ways, or why things are as they are; but we are continually begging him to reconcile us to his will. What a blessed feeling to feel to be perfectly passive in the mighty power of our God, which we know we are, but the more completely he makes us to feel and realize this truth, the more blessed are we. O that our vain hearts could cease to struggle against his will, but we know that it is our flesh, our carnal nature that rebels, causing a continual warfare in our hearts between the flesh and the Spirit. This is also as it should be, for Jesus will fight our warfare for us and bring us off more than conquerors in the end. How comforting to be enabled to believe and to feel that God's blessed will is done—that there is no such thing as failure of the least portion of his will or plan or purpose in all things. How blessed you are in having even a few who love and believe the truth as you do with whom you can meet and talk of God's wonderful plan of salvation for poor, helpless sinners. Dear sister, I have not that privilege. With the exception of my mother and sister, whom I see only occasionally, I get to talk with none with whom I feel to agree or for whom I can feel full fellowship. This in itself is a cross to bear, to suffer, but it is through suffering that we feel to be brought near to our precious Savior, for we know that he suffered untold agony for the sins of his people, that he might show them the way they must

come, that he might redeem them unto the Father. As he suffered so much, can we not suffer a little for his sake, for his truth's sake? My heart aches now, and well may it. I often feel: "Could my zeal no respite know, could my tears forever flow," even then I could not touch the debt that I hope the blessed Jesus paid for me. I will tell you right here, and perhaps should have told you sooner, that I am not a member of the visible church, but have a hope that Christ the Lord revealed himself to me, giving me a precious hope in him as my Savior about nineteen years ago, when I was twenty-five years of age; but for some reason best known to himself it has not pleased him for me to be a member of the visible church; nevertheless he has often caused me to rejoice in him and hope I am a member of his precious body, the invisible church. I have often felt drawn to the church, felt to miss and long for the companionship of God's dear people, church privileges, &c., but it seems that these blessings are not for me. I have never been situated near any church in which I felt I could find a peaceful home. As you said, I have always felt something prevented me from uniting with any church here, and I feel sure it was or is the hand of God that keeps me; but if the way were opened for me, and my unworthiness did not prevent, I often feel I would happily and gladly ask for a home with those I love, although I know my unworthiness. Then again, perhaps those I love more than myself could not receive me as one of their number upon what little I could tell them, and that would be very hard to bear. So perhaps God in his mercy saved me thus suffering, as it is indeed suffering to feel cut off and forsaken by those we feel to love and esteem to be the children of the living

God. I have had some bitter experiences along that line. Though not forsaken and utterly cast off, I was made to feel it was thus, hence the most bitter experience I ever had. I thoroughly enjoyed your telling us the way by which you had come, and how I feel to shake both your dear hands and say "sister" in that most beautiful faith, the greatest and deepest love ever known by human beings, the same love that exists between Christ and his church, his bride. Such love is heavenly, not earthy, although it exists between those who are in the flesh and are dwelling temporarily upon the earth. Is it not marvelous that people who have never met can feel to love and understand one another as do the people of God? Great and marvelous are the works of our God! Just and true are thy ways, thou King of saints. What comfort we find in these words: We know we have passed from death unto life, because we love the brethren. These words apply to our hearts as a sure testimony unto us that we are alive for evermore. Ah, little does the world know that this small, weak, (apparently) peculiar, hated and most persecuted of all people are the subjects of God's all-saving grace, the recipients of such wonderful love and mercy, unto whom belong all the precious promises of God, and for whom the ever-blessed, exalted and risen Savior shed his precious blood; who were forever redeemed when he said, "It is finished."

Please forgive me for writing so much. I always feel when writing of these sacred things that I might do violence to them, for I am so ignorant and unworthy to mention such high and holy things. I have not written as I thought, for I only wanted to tell you that I believe your position to be according to truth. Dear sister, I feel that you are walking

in that "strait and narrow way" which leads to rest. I do not know that you will get this, as I have no address other than Macon, but if you do, and ever feel to write to me, for my condition is very like your own, do so. May God enable you and me and all of his helpless ones to feel to trust him in all things.

With love, from your sister, I hope,
(MRS.) C. M. THETFORD.

OSKALOOSA, Kansas, June 16, 1918.

DEAR KINDRED IN CHRIST:—I wish to submit the inclosed manuscript, which was written by my dear brother, Firman Schenck, of Tonganoxie, Kansas, a short time before his death, which occurred very suddenly of heart trouble May 15th, 1918. He had long been afflicted from leakage of the heart, and we had known for years that such an event was likely to occur, yet it seemed that we were not prepared for the shock of his sad death, for though he had lived in Tonganoxie and vicinity over forty years, and was known far and near, yet when the final summons came it seemed a mysterious and very afflicting dispensation of Providence that he should fall several miles from home in the presence of no one but a total stranger, a new comer, who did not know who he was, and who by his own confession went on with his work and made no attempt to minister to his necessity for some time after he saw him fall. Brother would have been sixty-three years old the 8th of this month. He was the third of eleven children of John and Mary Schenck, who were all born in the same old log house near Whitestown, Boone Co., Ind. A little brother died in infancy, and of the remaining ten his is the first death for nearly half a century. Mother died in 1869, and with our father, the late Elder

John Schenck, we came to Kansas in 1870, and settled on a farm near Springdale, Leavenworth County, where father died in 1879. Just a day or so before brother's death I remarked to my older sister that in one more year it would be fifty years since mother's death and forty years since father's death, and how remarkable it was that we had all been spared to one another so long, and how thankful we had been for such a favor, not knowing that the grim monster was even then so near. November 7th, 1878, brother was married to Miss Kizzie D. Hatchell, of Tonganoxie, and moved to a farm there, where they lived until her death, Nov. 2nd, 1913. In April, 1915, he was married to Mrs. E. V. Jolley, of Wellington, Texas, who, with his four children, survives him. One son, J. Earl Schenck, lived near him, Walter R. and Clella N. Griffith near Kane, Wyoming, and Clarence Firman, the youngest, in the U. S. service at Fort Bliss, Texas, all of whom were present at the funeral. He was well aware of his dangerous condition, and had all his affairs as nearly in complete readiness for such an event as is possible for any one to have, and had said that all he wanted when the time came to answer his Master's call was time enough to smite upon his breast and say, "God be merciful to me a sinner." He was the worst afflicted with sleeplessness of any one I ever knew, often passing whole nights without sleep. In his younger days he would sometimes get up and work about the farm in the hope that a weariness would come on that would induce sleep. Of late years he often got up and while others slept would read, write or memorize hymns. He received a hope in Christ in his early youth, and ever lived a very humble, conscientious, christian man. He was unusually sensi-

tive and tenderhearted, diligent and successful in business, neat in his personal appearance, upright and honest in all his dealings—a model citizen. It was said of him that he was a clean man in every sense. He joined the Primitive Baptist Church in Kansas City, and remained a loving, faithful member there until called to dwell with Christ at home. It was his request that Elder S. Ketchum, of Kansas City, or Elder J. T. Brown, of Richland, Mo., conduct the services at his funeral, and that as many of his brethren as could attend would do so. Elder Ketchum was unable to attend, but Elder Brown came, and several members from Kansas City were present, much to our comfort, and on Sunday evening, the 19th, his precious form was laid to rest beside the wife of his youth, there to await the resurrection morning, when, as he often said, he would be satisfied when he awoke with the likeness of his Redeemer. Say ye to the righteous, It shall be well with him. We sorrow not without hope, for we feel that an humble follower of the meek and lowly Lamb of God is gone to his reward. "For so he giveth his beloved sleep."

"In hope of life eternal given,
Behold, a pardoned sinner dies;
A chosen blood-bought heir of heaven,
Called to his mansion in the skies.

'Twas through the strength of Israel's King
He proved a conqueror when he fell;
'Tis to the praise of grace we sing,
Though of the dying saint we tell."

Following is the manuscript of the beautiful prayer which he penned a few nights before his death, while others were wrapped in slumber, and which, with the approval of the editors, I with many others would like to have recorded, together with this brief sketch of his life.

I remain, unworthily, a sister in hope of a better life,

MARY ELLISON.

"O THOU in whose presence our souls take delight, thou who art from everlasting to everlasting, the same yesterday, to-day and forever, it is before thee, and, as we humbly hope and trust, in thy sweet presence, we desire to humble ourselves and render thee praise and thanksgiving for thy loving-kindness and tender mercy to us throughout the uneven journey of our unprofitable lives. We feel that we are but poor, unworthy worms of the dust, as prone to sin as the sparks are to fly upward; and we must acknowledge, dear, blessed Lord, that hadst thou entered into strict justice with us according to our deserts, instead of being here enjoying the fruits of thy love as we are, we would long since have been cut off as useless cumberers of the ground and cast into that pit of woe and misery from whence no traveler has ever returned. But thanks be to thy blessed and holy name, thou hast not delighted in our destruction, but in the midst of deserved wrath thou hast remembered us in mercy; and though our sins be as scarlet and crimson, and our garments stained with iniquity, thou art able to wash them and make them whiter than snow. And now, O heavenly Father, as poor, helpless children, in tatters and rags, with no worth or merit to commend us to thee, we come as to a kind, loving Father, rich in mercy and full of tender compassion, and entreat thee in the name of our blessed Savior to have mercy upon us and forgive us of everything thou hast seen amiss in us. The mistakes of our lives have been many, but thanks be to thy holy name, where sin abounds grace doth much more abound. And now, dear Lord, inasmuch as it is not in man that walketh to direct his steps, do thou take us into thy sacred care and keeping. Keep us, as it were, in the hollow of

thy hand, as the apple of thine eye. Let us not go astray; let us not turn to the right nor to the left. Make us willing to follow thee at all times, through evil as well as through good report. Bridle our tongues, subdue our thoughts, and let the words of our mouth and the meditations of our heart be acceptable unto thee, O Lord, our strength and our Redeemer. We pray thee, dear, blessed Lord, to remember our dear children and our children's children in mercy. Though scattered from the roaring banks of the Shoshone River to the sunny climes of the far distant south, thou knowest the many snares and pitfalls that beset them in the journey of life. O that the Lord would be pleased to guide and shield them from all harm and lead them in paths of righteousness; hedge them about with thy love; let thy richest blessings rest upon them, both temporal and spiritual, and if any of them are mourning on account of sin, O that thou wouldest reveal thyself unto them as the chiefest among ten thousand and altogether lovely, and enable them to take up their cross and follow thee. Give them beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness. Finally, dear Lord, when time shall be no more with us, O that we may awake with thy likeness in that goodly land where moth doth not corrupt and where thieves do not break through and steal, where the wicked cease from troubling and the weary are at rest, there to join that blood-washed throng which John saw coming up out of great tribulation, having their robes washed and made white in the blood of the Lamb, there with crowns of glory upon our heads and palms of victory in our hands, to walk the golden street of the new Jerusalem, there to sing the sweet song of redeeming love to him who lived and died for us, there to see him face to face and tell the story saved by grace, there to spend

an endless eternity where sickness and sorrow, pain and death are felt and feared no more. There all tears are wiped away and the sad farewell is never spoken; there to ascribe all honor, praise, might and dominion to Father, Son and ever-blessed Spirit in that world that shall never end.

These have been my comforting thoughts while others sleep.

FIRMAN SOHENOK.

ATLANTIC, N. C., June 26, 1918.

DEAR ELDER KER:—I feel that I want to send a little message through the SIGNS to the brethren, sisters and friends who read the paper, among whom I recently traveled, and with whom I had such pleasant visits. It was one of the sweetest visits all the way that it has been my pleasure to make. I was generally given fair liberty in speaking and in hearing others speak, and the visits in the homes were sweet and entertaining. I feel that I have reasons to believe that the mind I had to go on that visit was of the Lord, and I am glad that he was so mindful of me. During my stay from her my dear wife was not at all well, and this took much from my comfort, however she was with our daughter, where I knew she would have the best of attention. Since our return home she is in about her usual health.

I want to say to the brethren with whom I was yoked in the ministry, that things were as pleasant toward you in my poor heart as at any association I ever attended. I feel that they were all mercies to me. I am not worthy of anything from the Lord, nor his people, therefore all I receive is in mercy given. I desire to pray that the goodness and mercy of God shall follow us all the days of our lives, and that we shall dwell in the house of the Lord forever.

Your poor brother, in hope and love,
L. H. HARDY.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1918.

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EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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J. E. BEEBE & CO.,*Middletown, Orange Co., N. Y.***PSALMS XI. 3.**

"If the foundations be destroyed, what can the righteous do?"

Every government and every branch of business is founded upon certain foundations, often called "principles." The strength and safety of every government, as well as every branch of business, are in its foundations. All things must be done and transacted according to the foundations or principles upon which it is founded in order to safety, prosperity and duration. Failure to move according to the principles, or foundations, means rupture, hence defeat. At this time the strength and victory of our nation depend upon the strict adherence to the foundations, building upon, and relying upon, or trusting in, the principles by which we are so well fortified. Perhaps if we were to ask the question, If the foundations be destroyed, what can the nation do? it would emphasize the point we are trying to bring out: that everything depends upon the foundations, in the plan of salvation as well as in all other things. Many claim, however, that there are no certain, or fixed, foundations in the Lord's kingdom. How strange, as well as absurd, for men to

think God works in no certain or decided way in his affairs, when everything in nature declares his perfect order in the arrangement of all things, and that all things work perfectly in the order pre-arranged for them. We can set up an hour or two the timepieces, but cannot change the rising of the sun nor the going down of the same. The names of the months and seasons can be changed so that the names of June, July and August take the places of December, January and February, but if it were done snow would fly, ice would form and we would find ourselves hovering near the fire during the months of June, July and August. Likewise in the months of December, January and February we would either be enjoying the warm weather or seeking refuge from the burning heat. The reason for this is, the Lord said in the covenant that as long as time lasts there shall be summer and winter, cold and heat, seedtime and harvest. Therefore as everything in the vegetable, mineral and animal kingdoms works according to the principles, or foundations, laid by the Lord, man can change nothing, nor can he destroy the foundations. All the systemizing of the earth combined cannot compare with the systematic plan with which God controls and "works all things after the counsel of his own will." The foundations of the spiritual world are as certainly and substantially laid as those of the material world, and everything is working as perfectly and harmoniously in his spiritual kingdom as do all things in nature. If men are settled in their convictions that "nature will have its course," why not be settled in the truth that all things in grace are as sure? Simply because they cannot. If strong delusion be sent them, that they believe a lie, how can they be-

lieve the truth until born of God? If this be true, let us not censure them, but rather pity them because of their blindness. If the eyes of our understanding have been enlightened let us rejoice and be glad. The immutability of God has ever been the foundation of faith, and because of it the saints have strong consolation and good hope through grace. He, who cannot lie, promised eternal life before the world began, and he tells us that because he is God, and changes not, that we, the sons of Jacob, are not consumed. If man could put his finger on one promise made and afterward broken by the Lord we could never be sure of anything, but he has ever been faithful to his word. "Even though we believe not, he is true." David, surrounded by enemies, Saul seeking his life, seems, by the reading of the first verse of this Psalm, to have been told to flee as a bird to the mountain that he might find a safe refuge, but remembering God's word, that they which trust in the Lord shall be as Mount Zion which cannot be moved, but abideth forever, answered, "In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?" His trust in the Lord was a strong tower, a safer place of refuge than all mountains of the world, high places of men. Such faith as David exhibited was wonderful, and foreshadowed the faith of Jesus, the man of sorrows. David said, as recorded in Psalms xlvi., "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; * * * There is a river, the streams whereof shall make glad the city of God." O that we all could have such faith when storms of persecution, sorrow and affliction come upon us. If not so great, we

have always had sufficient to carry us through, in fulfillment of his precious promise: "As thy days, so shall thy strength be." How wonderfully blessed it is that God is a very present help in trouble. Often when affliction comes to the children of God they are obliged to send for their friends to aid them, and must wait for them to arrive, if indeed they can respond to the sad call; but God is an ever-present help, and in his strength we endure and by his grace press on. In the question: "If the foundations be destroyed, what can the righteous do?" there is not the slightest possibility of such a thing suggested, but rather the contrary, establishing the fact that the foundations abide forever, and because of that the righteous trust in God and fear not what man can do unto them. Were it not for the foundations of our nation to-day we would be without hope of maintaining our freedom. How easy to see, therefore, that we as a nation trust in the foundations of our government, confident of ultimate victory. Just so the spiritual nation of God trusts in the foundations that he planned, laid and established before the world began. Yes, the saints trust for time and ultimate victory over all enemies; even to-day the redeemed enjoy perfect liberty under the banner of God, which banner is love.

Perhaps some of our readers will be anxious to know what we consider the foundations of God's kingdom. First we would say, the omnipotence, omniscience and omnipresence of God; then his eternal purpose, which he purposed in himself; then each fundamental principle of his doctrine, such as predestination, election, redemption, justification, effectual calling and final perseverance of the saints unto glory. Such are the foundations of the faith and hope of the chil-

dren of God, and not one of them can fail or be destroyed. No, the devil with all his power and cunningness can never mar one of the strongholds of the blessed assurance that God reigns and that salvation is sure to all the seed.

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

May we all, like David, put our trust
in the Lord. K.

OBITUARY NOTICES.

Mrs. Sallie Triplett was born February 26th, 1843, and departed this life July 1st, 1918, of internal tumor, at the home of her daughter, Mrs. Ray Ward, near Elkins, W. Va. She was the daughter of Elijah and Lucinda Kittle, was born Feb. 27th, 1843, and reared to womanhood at their farm home near Elkins. Her father's family have all gone before her to the other world. She was married to Randolph Triplett Nov. 10th, 1861. They moved to Barbour County, but later bought their home at Kerens, living there until last autumn. She then became too feeble to attend her household duties, and they sold their home and lived during the winter with their daughter, at Buckhannon, W. Va., but returned to Mr. Ward's in April. In a short time she grew more feeble, and continued to grow worse until death released her. She was the mother of nine children: Floyd, near Pittsburg, Pa., Page, Baltimore, Md., Forris, Cumberland, Md., Mrs. John Bolton, Buckhannon, W. Va., Mrs. Talbott Chenowith, Montrose, W. Va., Mrs. Ray Ward, near Elkins, W. Va., and Bee, Daniel and Ethel, who passed away before her. She professed a hope in Christ and joined the Leading Creek Old School Baptist Church forty-seven years ago, and remained an active and consistent member until her death. She will be sadly missed by the church, for she always attended the meetings unless providentially hindered. Those of the sister churches who visit there will miss her kind face and godly conversation. She was indeed a mother in Israel, and did her part well in helping to support the church and meetings. She possessed the spirit which Christ taught us is pure and undefiled religion before God the Father: visiting the widows and the fatherless in their affliction and keeping herself unspotted from the world. She was a firm believer in salvation by grace and in all the doctrine of Christ her Savior believed in by the Old School Baptists, and showed her faith in God by her daily walk through life. She read her Bible through many

times, and received comfort from the precious promises of God to his people. She was a good mother, such a mother as the Bible tells us, Her children arise and call her blessed. She was a loving and devoted wife, a kind friend and neighbor, and beloved by all who knew her. She left a devoted husband, six children, twenty-six grandchildren and many other relatives and friends to mourn their loss, but their sorrow is lessened in believing that she has gained the rest for which she longed. She realized that she was nearing the end of her earthly journey and spoke of it without fear. I visited her near the time for the May meeting at the Valley Church. She said: "Tell Elder Bartlett I do not think I will be able to attend meeting any more, but hope soon to be where congregations never break up and sabbaths never end." May God comfort her aged companion and children.

After a short service conducted by Mr. Barron at the home of her daughter the remains were taken to the Leading Creek Church, where the funeral services were conducted by her pastor, Elder J. S. Murphy, in the presence of a large congregation of friends and relatives. She was then laid away in the cemetery beside her children to rest until her Lord shall come again and call her forth to reign with him in glory.

Her niece, (MRS.) E. E. WORKMAN.

C. Jacob Byrd, my dear father, died June 7th, 1918, at the age of 58 years, 3 months and 6 days. Father had been in poor health since about the middle of January. At that time he had a deep cold, which left him in a miserable state. He remained in that condition for about a month, when he was taken to his bed. The doctor at home attended him faithfully, and a specialist was called, but nothing seemed to do any good. Finally he regained his strength a little, and was able to be around the yard, and sometimes would want to work in the garden. We were all delighted at that, but were afraid his mental condition was not improving. For the last three weeks Ora, the youngest daughter, had been taking him up town Friday mornings to be shaved. O what a terrible feeling it gives me to tell of that Friday morning. He seemed much quieter than he had been for some time, but seemed to want to stay near mother. About half-past nine they went up town as usual. He told her to go home and he would come with Mr. Colmore Byrd when he went to dinner; so thinking he was improving, and wanted to be with people more, she did as he told her. When twelve o'clock came and he did not come home they telephoned to Mr. Byrd, and he said he had not seen him. They at once telephoned for us, and his brothers and sisters, friends and neighbors searched the town, but no trace of him could be found. Circumstances then pointed to the river, as he was seen about twelve

o'clock going that way. Diligent search was kept up Friday afternoon and night. Saturday morning his hat was found. Of course that served to verify what had first been our fears. All means that could be thought of were used to find the body, but on Sunday morning it came to the surface and was taken to the undertaker's to be prepared for burial. Because of remaining in the water so long we were compelled to bury him Sunday afternoon. Funeral services took place at the house, conducted by Elder B. F. Coulter. The text used was Hebrews iv. 12, a verse he was found reading the first part of his illness. Interment was made in Greenville Cemetery, at Temperanceville, Va.

I feel I want to say a few words about him personally. As husband and father he was all that could be asked for; his thoughts and interests were always for his family. He was kind and obliging to every one, and always ready to give his services whenever needed. During his illness he would be found praying; many times did he say, "Thou great, adorable God, have mercy on me;" always dissatisfied with himself, saying he felt he was nothing but a hell-deserving sinner. In this trying hour we are tempted many times to say, Lord, why is it thus? but may we be enabled to say, Thy will, and not mine, be done. We have sustained a loss that can never be replaced, but we feel that our loss is his gain, as I do feel that he is at rest. He leaves mamma and two single daughters, May and Ora, and the writer, one grandchild, Lucille Pilchard, besides four brothers and one sister, to mourn their loss. May we be given strength from the blessed Master to endure until the end.

His daughter,

GEORGIA BYRD NORTHAM.

Miss Sallie Ruth Holloway was born April 16th, 1891, and entered into everlasting rest at the Garretson Hospital, Philadelphia, Pa., April 24th, 1918, aged 27 years and 8 days. Sister Ruth was the daughter of the late J. C. and Gertie Holloway, of Salisbury, Wicomico Co., Md., and was born in that county. She was baptized into the membership of the church at Salisbury by Elder Silas H. Durand, Nov. 17th, 1912, and continued her connection with that church until her death. About two years before her death she entered the Garretson Hospital to take training as a nurse, for which she was well suited by natural disposition, and was there when called away. She was a noble woman, of amiable disposition, and made friends wherever she went. She was a faithful disciple of the meek and lowly Jesus, and faithful in all her relations in life, as daughter, sister, friend, and also as a member of the church. She leaves to mourn, three brothers and two sisters, with numerous other relatives, besides the church, by all of whom she was greatly beloved,

but we mourn not as those who have no hope. Just before going to the table to be operated on she said to her sister Bertha, who was with her: "Sister, do not worry, the Lord's arms are underneath." To her sister Grace she said: "I would like to get well, but if I do not it will be all right." She was like a daughter to me, and I miss her sadly, but feel to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." It is a sad bereavement to her family, of whom she was the baby, and by all of whom she was dearly beloved. May the Lord reconcile all to his will and prepare them for the hour when he shall say to them, Child, your Father calls, come home.

In sadness and sorrow,

A. B. FRANCIS.

Israel Vannoy was born April 29th, 1862, and departed this life Jan. 31st, 1918. He was married to Emma Wyckoff, to which union were born two sons, Albert and Hartwell Vannoy. He also leaves seven brothers and sisters to mourn their loss. He united with the Old School Baptist Church at Hopewell, N. J., in June, 1896, and was elected deacon shortly afterward, which office he filled with zeal and earnestness, always contending that all things should be done decently and in order, being slow to act, but very firm, always ready when called upon to speak in prayer or give expression to his thoughts. The church recognized a rare gift in ministering to them of the things of the kingdom of God, he ascribing all power to God, and none to man, but thinking and feeling he was the least among them. He is greatly missed, not only by the church, but by all the brethren who knew him.

Written by request of the family.

EUGENE P. DRAKE.

Ivory H. Ford, of Berwick, Maine, departed this life June 7th, 1918, aged 73 years and 8 months. He was married to Affa Butler about fifty-five years ago. When young in years God called him by his grace and gave him a good hope in Christ Jesus of his eternal salvation. On Sept. 4th, 1864, he told the church at Oak Woods, North Berwick, Maine, the dealings of the Lord with his soul, and was received in their fellowship and baptized by Elder William Quint. One month later his wife, sister Affa Ford, united with the church and was baptized October 16th, 1864. Our dear brother was very deaf for many years, so that he could hear no preaching, but he was a subscriber of the SIGNS OF THE TIMES for many years, and took a great deal of pleasure in reading it. I have enjoyed many profitable conversations with our departed brother upon the things of Christ, and it was manifest that he was taught of the Lord and had gracious and deep experiences in the doctrine of Christ. He was stricken with paralysis some months before he died, from which he never

fully rallied. But with the dear saints not a single shaft can hit till the God of love sees fit. And who would wish to ward off such a shaft? He has gone from the evil to come to be with Christ, which is far better. Our dear sister Ford with her daughter (Mrs. Wilbur Spencer) and grandchildren mourn their loss.

At his funeral the writer preached from the words: "We spend our years as a tale that is told."—Psalms xc. 9.
FREDERICK W. KEENE.

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

Frank G. Scott, Md., \$2.00; H. G. Garrett, Ky., \$3.00; Mrs. Spencer Nethaway, N. Y., \$1.00; Mrs. Lydia B. Stewart, N. Y., \$3.00; A Friend, N. Y., \$1.50.

ASSOCIATIONAL.

The Liberty Church, of the Pocatatico Association, at her regular conference meeting in June, felt that owing to the present shortage of flour, sugar and other necessities for taking care of the association it would be best to postpone for the present year.

Done by order of the church.

C. H. CASDORPH, Clerk.

APPOINTMENTS.

The Lord willing, Elder D. M. Vail will fill the following appointments:

Saturday, August 17th, Kingston, N. Y., 8 p. m.; Sunday, 18th, Ashokan, N. Y., with the Olive and Hurley Church, 10:30 a. m. and 2 p. m.; Monday, 19th, Margaretville, N. Y., at brother Faulkner's, 8 p. m.; Tuesday, 20th, Roxbury, N. Y., at sister Mead's, 11 a. m.; Wednesday, 21st, Halcottville, N. Y., sister P. O'Connor's, 8 p. m.

MEETINGS.

The Old School Baptist Church at Justus, Pa., has appointed a meeting for Saturday and Sunday, August 10th and 11th, 1918, beginning Saturday at 2 p. m. Sunday meeting morning and afternoon. Those coming on the D., L. & W. R. R. will be met at Clarks Summit station Friday afternoon or Saturday morning by writing to C. E. Miller, Clarks Summit, Pa., R. F. D. Those coming to Olyphant on the O. & W. or D. & H. R. R. will be met at Olyphant station by writing to G. W. Goodrich, Olyphant, Pa., R. D.

G. W. GOODRICH, Clerk.

The Second Roxbury Old School Baptist Church, Roxbury, N. Y., will, the Lord willing, hold a two days meeting on the second Sunday in August and Saturday before (10th and 11th). Trains will be met at Roxbury on Saturday morning. We extend a cordial invitation to all who love the truth to meet with us.
GEO. RUSTON.

The thirty-seventh annual session of New Hope Association of Primitive Baptists will meet on Friday before the third Sunday in August, 1918, with Sabine Church, six miles north of Greenville, Texas. All trains will be met at Greenville Thursday. Any coming later than Thursday phone J. I. Money at Tidwell. All sound, loving Baptists are invited, especially ministers of our faith and order.

S. M. DICKENS.

The Lord willing, the Clovesville Old School Baptist Church will hold a two days meeting on the first Saturday and Sunday following in September (7th and 8th), 1918. Trains will be met at Fleischmanns station, on the Ulster & Delaware Railroad, the first day of the meeting. A cordial invitation is extended to all lovers of the truth as it is in Jesus to meet with us. A special invitation is extended to brethren in the ministry of our faith and order.

O. F. BALLARD.

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IN

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2:00 P. M.

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BAPTIST CHURCH
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WILMINGTON, DELAWARE**

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J. G. EUBANKS, Pastor.

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.

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 Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every second, third and fourth Sunday at 11 o'clock a. m. in the meetinghouse on Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

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DRAWING WATER."**

(Judges v. II.)

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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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SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

[This book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—ED.]

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 86. MIDDLETOWN, N. Y., AUGUST 15, 1918. NO. 16.

CORRESPONDENCE.

CHRIST AND THE CHURCH.

(Ephesians v. 32.)

CHRIST, who is the Head of the election of grace, was in the counsel of Jehovah set up from everlasting, and in this counsel, this eternal purpose purposed in him, his “goings forth have been from of old, from everlasting.”—Micah v. 2. This eternal purpose embraced that the Son of God should become incarnate and take upon him the seed of Abraham. So when the fullness of time was come, God sent forth his Son, made of a woman, and thus viewed, the Word made flesh, the only begotten of the Father, full of grace and truth, “Behold my servant, whom I uphold; mine elect, in whom my soul delighteth.”—Isaiah xlii. 1. Thus contemplated in the eternal mind of God, the Son of the Father in truth and love in fashion as a man, he was ever the Father’s delight. “I was daily his delight.” And the church given unto Christ, chosen in him, given grace in him, promised and given life in him and blessed in him with all spiritual blessings in heavenly places, was Christ’s delight. I was “rejoicing always before him; re-

joicing in the habitable part of his earth; and my delights were with the sons of men.”—Prov. viii. 30, 31. Christ is the delight of his people. “I sat down under his shadow with great delight.”—Song of Solomon ii. 3. “The messenger of the covenant, whom ye delight in.”—Mal. iii. 1. The highest grace, that which is above all other demonstrations whatsoever of Jehovah’s grace, is found in Christ Jesus; that the Son of God, who in the beginning was with God, and is God, who thought it not robbery to be equal with God, who is the brightness of the Father’s glory and the express image of his person, upholding all things by the word of his power, should be made man; that that Holy Thing, which was conceived by the Holy Ghost and born of the virgin Mary, should be taken hold of, taken into union with the Word, and be the man that is my fellow, saith the Lord of hosts. (Zech. xiii. 7.) The grace and glory of this union impregnable, indissolvable and eternal, are such that Christ hath the preeminence, even unto all eternity, above his fellows, his church; for no other save Jesus, the son of the virgin Mary, has such ineffable union with God. But, beloved of God, this is our unspeakable

blessedness that we are Christ's, and Christ is God's. Christ Jesus, the head and the foundation of the church, is the elect head and foundation, and all the lively stones built upon him are chosen of God, and precious, too. God the Father in the eternal counsel of his will first chose that human nature; that "Holy Thing," which the virgin Mary conceived by the Holy Ghost, and which in that moment of its conception the Word, the Son of God, assumed, and then gave the church unto him, chose them in him and blessed them with all spiritual blessings in heavenly places in him. Our Lord Jesus Christ, the Word made flesh, is the chosen Head, and they with and in him the chosen members, his fullness, the fullness of him who filleth all in all.

"In God's great will the scheme was laid,
Before his hands the mountains weighed,
Or spanned the unknown seas.
Then did his arms of love embrace
A seed elect of Adam's race,
His glorious name to praise."

"Having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."—Eph. i. 5, 6. Thus in the everlasting covenant ordered in all things and sure the elect of mankind were, in God the Father's foreknowledge of them, accounted one with Christ, the incarnate Son of God, and loved with an everlasting love. For Christ Jesus saith, Thou hast loved them as thou hast loved me. Thou lovedst me before the foundation of the world. (John xvii. 23, 24.) They are chosen persons given to Christ before the world was made, espoused to him in the covenant of Jehovah's gracious will. All this was embraced in the eternal purpose which was purposed in Christ Jesus our Lord while

as yet God had not given us being. But our God in declaring unto us the eternal thoughts of his heart concerning Christ and the church "callesh things that are not as though they were."

"'Twas he eternal ages past
Formed the great plan from first to last;
And what his arm would e'er fulfill
Stood ever present to his will."

So God the Father in the election of his elect had his Son in his eye verily foreordained in the eternal counsel of his will to become incarnate, and he chose them for his sake to be his fellows, his companions, his brethren; and as foreknown, predestinated, the Word made flesh, full of grace and truth, there was a glory given unto him before the world began; a glory which in the fullness of times and unto all eternity he gives unto all that the Father giveth unto him. The Holy Ghost in the Scriptures of truth testifies of Christ unto the church in such manifold characters and offices which he sustains unto his people that Jesus is in truth precious to them that believe.

"In every office he sustains,
In every victory he gains,
In every counsel of his will,
He's precious to his people still."

Christ, our covenant Head, is our Savior and Friend, our Surety and Mediator, Emmanuel—God with us; he is our Daysman, that can lay his hand upon both God and us and bring us together in judgment. He stood in the breach between us vile transgressors and the holy and just God. He is God the Father's equal and man's fellow; yes, very blessedly so, the Word made flesh, the great Shepherd of the sheep, is the man that is my fellow, saith the Lord of hosts. (Zech. xiii. 7.) When Jesus was born of the virgin Mary he was the mighty God, the Savior, Christ the Lord; he was the Prince of life when crucified, and when in the tomb he was the Holy One who

saw no corruption. He was the Lord of glory when his tormentors crowned him with thorns, blindfolded him, spit in his face, mocked and crucified him, and when he was received up into glory he was God manifest in the flesh; the Lord of hosts the King of glory when he entered there. Truly there is comfort and blessedness to us vile transgressors when by the power of the Comforter, the Holy Ghost, we by faith contemplate Christ and know him to be ours, the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality dwelling in the light which no man can approach unto, whom no man hath seen, nor can see, to whom be honor and power everlasting. Amen. Our Lord Jesus Christ was received up into glory, and he shall come from heaven at the last day in all his glory, and the holy angels with him, and when he shall appear we shall be like him, for we shall see him as he is, and we shall be glorified together with him. The elect of God, as viewed in their fallen estate, were from the beginning chosen unto salvation, not according to their good works, whatsoever they may have been when in the first man Adam they stood in him in his uprightness, in which he was created; neither are we saved according to our evil works, but God saves his people and calls them by his grace unto the fellowship of his dear Son, our dear Savior, according to his own purpose and grace given us in Christ Jesus before the world began.

"O love, beyond conception great,
That formed the vast stupendous plan,
Where all divine perfections meet
To reconcile rebellious man!"

The mystery of Christ, which from the beginning of the world was hid in God, but in due time was revealed unto the holy apostles and prophets by the Spirit, is exceedingly glorious and comforting

when we are led therein by the Spirit of truth, who takes of the things of Christ and shows them unto us. "Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16. In viewing the relationship of Christ and the church the apostle Paul exclaimed, "This is a great mystery."—Eph. v. 32. Christ Jesus our Lord nourisheth and cherisheth the church; "for we are members of his body, of his flesh, and of his bones." A taste of the glories and consolations of this union is known by the believer when experiencing that nourishment, that cherishing which only our beloved Christ, our Head and Husband, affords us. He is the Savior of the body, the church, and for the church, which is his body, he gave himself an offering and a sacrifice of a sweet smelling savor; and in his love for the church he also gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish. (Eph. v. 2, 25-27.) O the blessedness! Can it be that I am embraced in all this? Is such an heritage mine? Christ saith, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."—Psalms xvi. 6. He has riches of glory in his inheritance in the saints. O what a goodly heritage! What everlasting blessedness, immortal glory, is ours in him, "in whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." God hath called us unto his eternal glory by Christ Jesus, vessels of mercy afore prepared

unto glory. When Christ, who is our life, shall appear, then shall we also appear with him in glory. O precious Savior, dwell in my heart by faith, live in me, O Christ, the hope of glory. (Col. i. 27.) At present we only know in part, we see as through a glass darkly, but then face to face. Until then let glimpses be given us, let foretastes be ours, and these shall be our solace in all the tribulations that we are called to endure in the house of our pilgrimage.

The church of Christ is predestinated to be conformed to the image of God's dear Son, to be found in all the beauty and glory, immortality and incorruption of the glorified Savior. We shall be like him, for we shall see him as he is. To this end the God and Father of our Lord Jesus Christ hath blessed us with all spiritual blessings in heavenly places, according as he hath chosen us in Christ Jesus before the foundation of the world, that we should be holy and without blame before him in love. Thus in the fulfillment of this eternal purpose, purposed in Christ Jesus our Lord, the church shall be in every respect suitable and meet for Christ, presented faultless before the presence of his glory with exceeding joy. She shall be a bride adorned for her husband, in perfection of beauty, in the beauties of holiness. The beauty of the Lord her God in the face of Jesus Christ, her Husband and Head, shall be upon her. Thy God, O Zion, shall make thee an eternal excellency; thy God is thy glory.

"O wondrous grace, and mystery profound,
In God's eternal purpose I was found.
His sovereign love, his grace, his deep decree,
In some mysterious way included me."

But what scriptural right have I or you to hope this is so blessedly true? Let us look into this matter, it is of eternal importance. The Greek word *Ekklēsia* (the

church) signifies, "That which is called out," and this is expressive of who they are that compose the church of God. They are the called of God, the called of Jesus Christ, chosen out of the world, redeemed to God out of all nations and kindreds and tongues and people; and their calling in Christ Jesus is unto all the heights of eternal glory and blessedness with God. Well may the apostle call it the high calling of God in Christ Jesus. View the elect in their natural estate before they are called by God's grace. We see them to be enemies of God, vile transgressors of his law, alienated from the life of God through the ignorance that is in them because of the blindness of their hearts. They are by nature children of wrath even as others, bent upon their own destruction, But,

"The people of Jehovah's choice
Are registered on high,
And they shall hear his sovereign voice,
And by his grace draw nigh.
Far off, depraved, and prone to stray,
But they shall surely come;
For covenant love marks out the way,
And brings the outcasts home."

O why, O Lord, was I called out from the world unto the fellowship of thy dear Son Jesus Christ, our Lord and Savior? Ah, I see so plainly I should ever have wandered an alien from thee, going on in the frowardness of my vile nature; I should have gone on into the everlasting perdition of the ungodly, who know not God and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. The apostle Paul speaks of a time when the Lord called him by his grace to reveal his Son in him. (Gal. i. 15, 16.) Before that time, though after the straitest sect of the Jewish religion he lived a Pharisee, yet he thought he ought

to do many things contrary to the name of Jesus Christ, and like a savage, wild beast he was exceeding mad against believers in Jesus, and breathing out threatenings and slaughter he made havoc of the church. (Acts viii. 3; 1 Tim. i. 13.) But God called out this sinner to obtain the rich mercy of God, and that "Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting." The awful fact is this: that all the chosen of God before they are called out by grace are dead in trespasses and sins. The very name "church" (that which is called out), given to those who are Christ's, is declarative of the purpose of God to separate them from the rest of mankind unto himself. We read that God visits the Gentiles to take out of them a people for his name. He forms them for himself to show forth his praise. "Know that the Lord hath set apart him that is godly for himself."—Psalms iv. 3. The apostle Paul said, "I am apprehended of Christ Jesus."—Phil. iii. 12. Very dreadful was this at first to him as he was smitten down in his highhanded persecution of the saints, but the purpose of Christ in it all was in all graciousness toward him, and the fruits pardon, salvation, blessedness, eternal glory.

The church, the called out of God, are called to know, in the first steps they are made to take, terrible things in righteousness; they are convicted of their sins, and feel in their consciences to be under the just condemnation of God's holy law, and they fear they are on the road to endless woe. How shall they escape the damnation of hell, which they are made more and more to see they have justly merited by their transgressions against God, with whom in their sin-distressed, condemnation-burdened hearts they feel they

have to do? Then, mingled with all this there is springing up within them a fountain of life, hungerings and thirstings after righteousness, for the Holy Spirit is beginning that wonderful transforming writing of the law of Mount Zion in their hearts. "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." "I will put my fear in their hearts, that they shall not depart from me."—Jer. xxxi. 33; xxxii. 40. There is a power, there is a teaching, there is such writing in the heart and mind going on that this God called out sinner finds longings within him for forgiveness, reconciliation, for friendship with the Lord. But how can this be between a guilty, hell-deserving sinner and the Holy One who inhabiteth eternity? This is the distressing perplexity of the quickened, called out sinner. These are the called of Jesus Christ; called that they may know him, whom to know is life eternal. Where shall the perishing sinner begin to know Jesus, the dear, almighty Savior? It is on the cross at Calvary. There hear the cry of the crucified One: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."—Isaiah xlv. 22. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die."—John xii. 32, 33. Before the eyes of our faith, by the revelation of the Holy Ghost, Christ crucified is evidently set forth. God of old met with typical Israel at the blood-sprinkled mercy-seat, and when a poor, sin-distressed soul and bleeding, dying Lamb of God meet, what a meeting! The serpent-bitten Israelite looked to the brazen serpent and lived. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be

lifted up: that whosoever believeth in him should not perish, but have eternal life."—John iii. 14, 15. Christ crucified draws his people unto him, and to them he makes a show openly of his triumph over sin and over all principalities and powers that oppressed them, triumphing over them in his cross. O, we learn wonderful things at the cross of Christ, and the following mellifluous hymn is no exaggeration of the sensations of the soul of that poor sinner who, in the riches of Jehovah's mercy, becomes intimate with the dear, suffering, crucified Redeemer:

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

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

Truly blessed is this station,
Low before his cross to lie,
While I see divine compassion
Floating in his languid eye.

Here it is I find my heaven,
While upon the Lamb I gaze;
Love I much? I've much forgiven;
I'm a miracle of grace.

Love and grief my heart dividing,
With my tears his feet I'll bathe;
Constant still in faith abiding,
Life deriving from his death.

May I still enjoy this feeling,
In all need to Jesus go;
Prove his wounds each day more healing,
And myself more deeply know."

"God forbid that I should glory, save in the cross of our Lord Jesus Christ." Amen. Let me ask, O sinner, What can you know of Jesus if you have never been, as a poor, lost sinner, with a broken and contrite heart, in faith and love intimate with him in Gethsemane and Calvary? O sin-distressed heart, ponder over the fifty-third chapter of Isaiah, and may the Holy Spirit console thee with

the comforting heights and depths and lengths and breadths of the love of God in Christ Jesus revealed therein.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

ROMANS IV. 8.

"BLESSED is the man to whom the Lord will not impute sin."

This is the greatest blessing ever bestowed upon the human family. God has never imputed sin to his elect, and never will; they never have and never can sin against the Holy Ghost. The greatest of all gifts to the people of God was that of Him who was made to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Paul told the church at Corinth that first of all he delivered to them that which he also received, how that Christ died for our sins, according to the Scriptures. The only question in this is, Who does the "our" represent? Paul's letters were all addressed to the churches. What applied to the churches then applies with equal force now; each of those letters belonged to the church to whom it was addressed. Well, then, he died for the sins of his chosen people, the debt was paid, and in consequence the law had no further demand on the principal. The wages of sin is death. We were given eternal life in Christ before the world began. His people were chosen in him before the foundation of the world, to the end that they should be holy and without blame before him in love. God reveals himself to his elect of all nations, climes and conditions of men; without, or independent of, that revelation no one ever has or ever will know God, whom to know is life eternal. To reveal anything to any one is to inform him of something he did not formerly know. Outside of divine

revelation no one ever realized himself a sinner in the true sense. He that commanded the light to shine out of darkness must shine in the heart of the sinner before he or she can ever know Christ; that, and that alone, can give knowledge of his glory. No man knows who the Son is but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. There are three that bear record in heaven: Father, Son and Holy Ghost, and these three are one. The Father chose the Son to redeem, the Holy Ghost makes the application. The Savior said, It is needful that I go away; if I go not away the Comforter will not come; but if I go away I will send the Comforter, which is the Holy Ghost; he will take the things of mine and show them unto you. Peter addressed the strangers of seven provinces of Asia as an elect people, who were blessed with an incorruptible inheritance, which was reserved for them in heaven, and told them they were kept by the power of God. What can be surer or safer than anything that is kept by the power of God? He also told them they were a chosen generation, a royal priesthood, a holy nation, a peculiar people, to the end that they should show forth the praises of Him who called them out of darkness into his marvelous light. This is what the Savior called the light of life. Paul said, It is Christ in you the hope of glory. Hope is an anchor of the soul, both sure and steadfast, and entereth into that within the veil. Peter said we receive the end of our hope, even the salvation of our souls. These Scriptures are very plain and comprehensive to the children of God, and when faith is in exercise they can grasp them as God's eternal truth, and rejoice in them as being full of glory.

In the presence of God there is fullness of joy, and at his right hand pleasures for evermore. It should be the sincere prayer of all God's called people to be reconciled to his will concerning them. The dear Savior said in the most trying hour of his life on earth, Not my will, but thine be done, O God. God's purpose or will has and will be carried out, the will of man to the contrary notwithstanding. He works all things after the counsel of his own will, without the let or hindrance of any. He has all power in heaven, in earth, in the sea and all deep places.

Love to the household of faith.

JAMES M. SIMMONS.

PARIS, Texas.

GRAND SALINE, Texas, July 4, 1918.

DEAR BROTHER KER:—As I have been feeling much better for the past few days, I had them bring me here for a short visit among my stepchildren, and am writing you as I see my subscription is past due. I sent you one dollar the first of May, and wrote you a lengthy letter, telling the reason for my delay, which was that I had been in much pain for many months, caused by a fall I had last November, when I dislocated my left hip; but it has pleased the good Master to still keep me here for some wise purpose best known to himself. I can at times go on crutches and do a little housework, while at other times I cannot even rest nights; but when not so bad I do want to read and write when sitting up, so do not wish to miss a copy of the good old SIGNS, which still comes to me through the kindness of my good friends, for which I am thankful. The letter I wrote you was not for publication, with the exception of a few texts of Scripture, which I requested some to give their views upon

at their convenience, either through the columns of the SIGNS or by private letter to me, as I have been so long cut off here in this far away and desolate place, where I cannot even see any of our precious faith; and not only so, but I have not been able to hear preaching in many long years. Do not think I am murmuring, or in anywise complaining of my lot, as I know it is best for our dross to be consumed and the trial of our faith made pure as gold. O; dear Lord, do increase our faith, and multiply thy pure love and free grace in our hearts until we may be made perfect in love, which casteth out all tormenting fear, and makes us, as Paul, to rejoice in all our trials and tribulations here in this life, for it all will soon be over. The creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope. I have read lengthy articles on the one clause of this sweet text, but never a word on the good and wise reason of our God making him first a subject of, or subjected in hope.

Dear brother, please excuse me for anything I may write, and remember I do not ask you to publish anything from me you do not wish to. I do feel that pure love and pure fellowship in the Spirit of our dear Lord and Savior, Jesus Christ, our only High Priest and Advocate, by whom only can we send up spiritual sacrifices acceptable to the Father by and through him, for he is our light and life, as he is the true Light that lighteth every man that cometh into the world, and his own precious words are, And I, if I be lifted up, will draw all men unto me. It is written that he came not to condemn the world, but to save; also he is the propitiation of our sins, and not for ours only, but for the sins of the whole world. The great mystery of God

is in all his wonderful works among all nations of men here on earth. He has always furnished himself with witnesses to prove his great love and tender mercy and work of grace. He has power over all evil to subdue it in his own time and purpose, as in the case of Jacob and Esau, and many other places giving his reason, but I will call attention to Cain after the image of his father Adam, who slew his righteous brother. Think how fearful he was to go to a land where God's name was not known. He said it was more than he could bear, until God avenged him sevenfold, and put his mark upon him, then we hear no more complaint until the last. Lamech seemed in great trouble and called his two wives and rehearsed his troubles to them, but if Cain was avenged sevenfold truly Lamech was seventy times seven. I understand this to be the hosts of the earth, and the glory of it just what Satan showed and promised to our beloved Lord in his temptations in the wilderness, but when Eve bare Seth (I think the name was, he was over a hundred years of age when he begat his first son) then it was that the name of God began to be called upon by men. This race seems to represent the heavenly hosts.

Well, it seems I love to think upon these things, and could write about them the whole of the evening, yet it is very seldom I can tell where to find passages of Scripture, but those who love the truth and keep His commandments know how to find them.

I will close for this time, and hope this will reach you in due season, and that you will excuse me for all you may find amiss, and correct me in my many errors, and I will take it as a great kindness. Let us not despise prophecy, but prove all things, hold fast that which is good,

denounce every appearance of evil, and the very God of all peace shall sanctify us. Then truly our fellowship is with the Father and with his Son Jesus Christ. Will you all think of a poor lonely one in your prayers? May His reigning grace ever be our strength and hope. He is over all godliness forever. Amen.

SARAH A. CARTER.

CALION, Ark., July 7, 1918.

DEAR EDITORS:—I will try and write just to tell you how much I enjoy reading the SIGNS OF THE TIMES, and can say of a truth that I cannot see how I could do without the paper, although I am well aware that I am not worthy of the least notice of any of God's people, but as long as I can pay for the SIGNS I want to take it, so find inclosed two dollars, for which send it on to me. I know that with the high price of everything it is hard for you to go on publishing it, but hope times are not as hard for you as they are for me. I believe that when God gives peace to his church, notwithstanding all the confusion, and even death itself, they are silent, knowing he doeth all things well. The prophet Isaiah says, For every battle of the warrior is with confused noise, and garments rolled in blood, but this shall be with burning and full of fire, &c. Of course I believe this whole prophecy, signifying and pointing to the true warrior and the shed blood of Christ, with all the fury of the law upon him, for we know he was slain from the foundation of the world, bearing the sins of his people. I wonder if it is with me as it is said: He sets the lawful captive free. I do feel that I am a poor captive, and he says, If I make you free ye are free indeed. I know that if I am free it is of his goodness and mercy, and not because of anything that I have done, or could

do. I feel sad, but am glad because of the SIGNS, which my father took for many years, and after he had gone to his reward my dear mother took it for twelve or fifteen years, and now I am taking it, and it surely is a welcome visitor, and is read and reread with all the care and love I have at my command. I hope you will not think hard of me for not remitting sooner, for I assure you it is as soon as I could.

Dear friends, editors and writers of the dear old SIGNS, remember me when it goes well with you, and pray for me and mine. I feel to be an unworthy friend, and hope I am at least that much, though I have never united with the church, although I hope I do desire a home there, and have for a long time. The greatest trouble is that I am not worthy to unite with the good Old Baptists, although I assure you I would love to if they would receive me and let me sit at their feet. My wife is a member, and a confirmed believer in the doctrine that the SIGNS advocates, and, if I believe anything, so am I. As I have often said, and still say, if they are not right, just throw the Bible away, for they teach and preach just as I see it there. I get comfort from nearly every one of the writers of the SIGNS. They speak of being the chief of sinners; O, I feel to be that, and many times worse. Poor old sinner that I am, I sometimes feel the presence of the Lord, but often feel that I am the greatest hypocrite on earth; it is only once in a great while that a little spark shines in my heart; I then just only hope that it so for me, a poor sinner. I seldom miss taking my wife to her meetings, and while listening to her preacher (Elder J. T. Evers) I hope the little spark shines brighter as he declares the greatness of the great and powerful God, who in mercy cares for

and protects sinners. I hope you will excuse my ignorance and unworthiness, and trust that God will continue to bless you and the writers of the SIGNS in all things, and may we always praise his holy name.

Will Elder F. W. Keene please give his views upon the Scripture found in Genesis iv. 3-7?

As ever, your unworthy friend,

J. C. DAVIS.

CLARKS SUMMIT, Pa., March 28, 1918.

DEAR BROTHERS EDITORS:—The inclosed letters are at your disposal, to publish if you desire. The SIGNS OF THE TIMES is excellent reading for hungry souls, those who hunger for the truth as it is in Jesus, living souls.

Yours in hope, but walking in darkness,

D. M. VAIL.

WHITE PLAINS, N. Y., Aug. 3, 1917.

DEAR BROTHER VAIL:—If one as vile as I feel myself to be may thus address you. I have written many letters to you in mind, and have been thinking of writing to you ever since you were here and preached such a good sermon for us, but have failed to, as so many things have taken place with me, and as I now make the attempt my mind is barren, but I trust the Lord will direct me to try in much weakness to write you. Your sermon was very comforting to me, and I feel that the Lord was with you, and I also feel he has wonderfully blessed you to comfort his dear children. Sometimes I feel that I am one for whom Christ died, but when I see so much vileness within I say, O how can I be one of the chosen? Then these words come to me: Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Then I am happy to know I am so helpless; with-

out him I can do nothing. If not deceived in the whole matter, I do love this doctrine and people above any earthly joy, because there is no real comfort to be found besides this blessed truth of salvation alone by divine grace. I was at my home church, in New York city, last Sunday, and the dear pastor preached a good sermon in the morning, and in the afternoon he baptized that dear lady, Mrs. Smith. It was beautiful to see her go down into the water, and my heart felt glad that there is a time fixed by the Lord to favor Zion. I hope and trust that the Lord will still bless you to comfort his poor helpless children, and when at the throne of grace remember me. If a subject of grace, I feel to be the vilest of all, and long to feel as in time that is past and gone.

You will see from this letter how dark my mind is, but I wrote to let you know how much we enjoyed your visit, and I do hope you will come again some time.

Yours in many conflicts,

MELISSA GRIMES.

HOPEWELL, N. J., Feb. 5, 1918.

DEAR BROTHER VAIL:—I have been reading your letter in the SIGNS OF THE TIMES for February 1st, and feel it was good and the truth. The last part seems to have a resting-place with me, where you say you are going about the same as usual, and that the churches remain about the same, a few additions and a few deaths. Spiritually I feel twice dead, plucked up by the roots, no good anywhere, but God reigns, and the purpose is in his word, and will be accomplished. Elder Vail, I can agree with you in this and in many other things. I often wonder what good I am in the church, if in the church. I have my name in the church-book at Hopewell, and was re-

ceived by the brethren, but the question with me is, Have I a place with the church of God? Has my name been written there since the foundation of the world? As I view myself all is dross, rooted up, but then the thought comes, A stump may be torn from the earth, all roots may seem taken up, but always there is a little fibre or small root left that the eye can hardly see, but something left there is life and will grow again. This has been my experience. Spiritual life almost gone, and then some brethren tell me their trials and troubles, and as I muse the fire burns, and I say, Yes, that is so. How do I know it is so? Because I can feel it, and can say it is the truth. I have not gotten so I do not like to hear preaching, but I do not always feel it; it seems I am lifeless, dead, as you say. We have lost one brother, Israel H. Vannoy, who was buried Sunday, February 3rd. Elder Vaughn preached the funeral sermon. Elder Fenton was with us, by request of Mrs. Vannoy, and spoke with comfort to living souls; it is not for the dead. As I looked upon his face what a sinner left I thought myself to be. He looked peaceful and happy, calm, at rest, and I thought, This is nothing but flesh and bone; it is finished, as Jesus said upon the cross, all cares are gone, all trials are passed, and he is at rest with his Master, God seeing him as he is in the fullness, nothing more to take from or add to, he is with the great I AM, the resurrection and the life. We mourn because we will hear his voice no more; no one to fill his place. There are no two alike, each branch bears its own fruit, but all are from the same root: God. Brother Vaughn said in his sermon one night that we seem as in a dream, we look beyond David. That is true. We read the

Scriptures, which are truth, but there is something beyond it all, and we must be given the understanding from God, the living fountain of living waters. If I take a drink from a running stream I would like to see the fountain or spring.

I have written along in a rambling way, just like myself. I could not write like some one else, but have to write just like I am myself; I cannot put on some other person's armor, for it would not fit me. I have often thought of you, and there still lives a sweet remembrance of you. I have come to the conclusion that my writing is of no account.

Some time ago, while at Elder Vaughn's home, he asked, Is there not a place in the Bible which reads something like this: If the foundation be removed, what shall the righteous do? I said, There is one, and on arriving at home took my Bible and found the words in Psalms xi. 3, which reads, "If the foundations be destroyed, what can the righteous do?" and these words have been with me since.

I will leave this for your consideration. May you be able to go forth many years, if it is the Lord's will, feeding the poor and hungry. You may travel through the wilderness many times, but the light shines bright on the other side. You know this by experience.

This afternoon I have been at home, as it is too cold to work on the farm, but did not expect to write to you, for I thought I would like to read. What poor mortals we are, so prone to wander.

Your brother in tribulation,

GEORGE M. CONNER.

SALISBURY, Md., Feb. 21, 1918.

DEAR BROTHER VAIL:—I have for some time felt that I would like to write you, but I do very little writing, owing to a felt sense of my inability to write on

things that are of the most interest and value to those who have been made to know their own vileness and nothingness and God's goodness and greatness. Sometimes it is indeed pleasant to meditate upon these things, and to have sweet communion with that Being who is infinitely holy, perfection in all his ways and attributes, who is from everlasting to everlasting, the only all-wise Creator, who hath created all things for himself by the word of his power, who hath made even the wicked for the day of evil, who controls all things; having power to create, surely he has power to control what is created. Brother Vail, if I know my own heart, I surely believe he is the supreme Ruler of the universe, and that there is no power but what is ordained of him and subject to him. If it is different from this, then I know not God, whom to know is life eternal. It is now nearly forty-eight years since I was first made to trust in the God of all grace and comfort, and in that time I have passed through many conflicts, have had many trials, both of a temporal and spiritual character, yet God is the same, abiding with me, notwithstanding that much of the time I mourn his absence, that I do not always enjoy his felt presence, but there have been short seasons when I could testify to the truth that in his presence there is fullness of joy, and at his right hand pleasures for evermore. Yes, all the real pleasure I have is when I am made to trust in his power, knowing that he is infinitely good, having witnessed these things time and again in my own life's experience, for it is he only who hath delivered and saved me out of all my distresses, both temporal and spiritual. I know but one Savior for time or eternity, here or hereafter, him only do I desire to praise, adore and worship, the

only all-wise, true and living God, Jesus Christ the righteous. But alas, how far short do I fall of honoring him as I should. I can only honor him as he enables me to. I know this is so, for I know that in me (that is, in my flesh) dwells no good thing. If there is anything good in me, it is Jesus Christ himself. Sometimes I am made to hope that he has taken up his abode with me, else how would I know of the existence of such a cage of unclean birds? Unless his Spirit of holiness made these things manifest no other power could or would have done such a thing. But O how much of the time we are made to doubt; just as Peter did, so do we; we have no power of our own to withstand the rough, stormy sea.

Now I must close. I have not written as I intended when I commenced, but have just wandered along as my mind led, and if you become weary of reading it just cast it aside, and forgive me for the trespass, but I felt that I wanted you to know that we still have you in kind and loving remembrance. If I do not write often still I think of you.

Your unworthy brother,

MARTIN D. FISHER.

WALLACETOWN, Ontario, July 7, 1918.

DEAR ELDER KER:—As you have been on my mind very much for the last few weeks, I feel as though I would like to write a few words to you, for I am passing the time in a very lonely way. My health is not good, and I have not been to meeting for over a year. Elder Fenton, when he comes to Canada, preaches at my home, and quite a number come in to hear him. At the time of the May meeting Elder Vaughn and Elder McConnell preached at our home Sunday afternoon, which was a great comfort to us

all, so you see we are favored more than we deserve. We are poor unworthy worms of the dust, but the Lord has promised he will never leave nor forsake his own.

I enjoyed your editorial in the SIGNS very much, and wept while reading it. I also enjoyed Elder Lefferts' editorial. I take great comfort in reading the SIGNS.

I am inclosing three letters which I took great comfort in reading, and if you see fit to publish them all good and well, and if not, all right. I trust this letter may find you all enjoying good health. I hope to see you once more in Canada. My husband joins me in sending you our warmest love.

From your unworthy sister,
(MRS.) DONALD McWILLIAMS.

MAYFAIR, Ont., Oct. 13, 1912.

DEAR SISTER McWILLIAMS:—I want you to know that you have the heartfelt sympathy of my husband and me in this your sore trial. Our hearts ache for you and your husband, for we realize that the death of your son must cause you great sorrow. May God in his mercy comfort you and give you to feel resigned to his will, feeling that it must be right, hard as it seems, because he who doeth all things well hath done it. Many are the afflictions of the righteous, but he will deliver them out of them all. We are glad to know that Elder Lester was there, and trust that he was given a word of comfort for you. I often have you in loving remembrance. May the dear Lord support and comfort you, and give you to feel in all your trials that the everlasting arms of love and mercy are underneath, so that you cannot sink in despair.

Affectionately your brother and sister,
MR. & MRS. T. A. ARDIES.

VANNECK, Ont., Oct. 16, 1912.

MR. AND MRS. D. McWILLIAMS—DEAR COUSINS:—It was with feelings of deep sorrow that we learned of your son's death by drowning, and now as an expression of our feelings permit us to convey to you all our heartfelt sympathy. We know that human sympathy is nothing compared with the sympathy which comes from above, yet we feel it our duty to send you this letter of condolence, hoping it may in some measure comfort you in this your hour of bereavement. May the God of all comfort and love look upon you with compassion, and comfort and sustain you in your hour of trial, and may he give you grace and strength to say from true and sincere hearts, Thy will be done.

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

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

Yours with sympathy,
COLIN, DONALD &
ARCHIE JOHNSON.

WEST LORNE, Ont., March 23, 1917.

MY PRECIOUS SISTER:—Jesus promised that if we suffer with him we shall reign with him. Your good letter was received, and I felt humbled that such a dear old mother in Israel should remember me, a poor worm of the dust. How good that it is promised he will change our vile body and fashion it like unto his glorious body. When he who is our life shall appear, then shall we appear with him in glory.

Dear sister, after I read your letter, and was meditating upon it, and wanted to answer it right away; I took up my pre-

cious mother's Bible to see what would direct my mind, and I opened at the fourth chapter of Philippians, and read it, and found many good things there. Read it, my dear, and I hope the Spirit of the Lord will be upon you while you read. You say you sigh for home; so do I, and many times think the end is near, even at the door. To-day these words seem to be on my mind:

"The Lord that died shall be our song,
To cheer the night of time;
Nor will the painful night seem long,
Through this unfriendly clime."

I remember dear sister Cassie Stevenson once wrote me she dreamed that she and sister Jessie Gillies were getting ready to go to hear Elder Carnell, and she was singing those verses. I was at the Duart meeting, and there was a little preacher there who told me my travels better than I could tell them myself; he was George L. Weaver, of Cleveland, Ohio. When I heard that Elders Coulter and Lefferts were not coming I was sorry, and wondered who would be there. I asked Mary Bell and Mrs. McWilliams, and they said Elder Weaver. I was sad, for I never had heard him. What poor weak worms we are, to be looking to the preacher for food. I was made to remember dear Elder Ker's words, they are: Look beyond the watchman, and remember that the power of the excellency is not in man, but in the Lord. Dear Elder Chick said once, It may be from the one you think the most insignificant that you receive the message, but I must be taught this time and again.

I have some good letters from sister Mary Gosnell and sister Jessie Gillies, of Muirkirk. Sister Jessie's sister, Mrs. Willey, will be baptized perhaps in May. I will get my letters when I go to the meeting. I shall try to go. I hope you can come. Write soon. We are very

lonesome for our darling. My health is not very good, but I should be thankful that it is no worse. Duncan is writing, so I must close. Sister Mary Gosnell is coming to the meeting, and we will come and see you if I am able. I would love to hear dear Elder Fenton, for I do love him for the truth's sake, and so do many, many others. I heard Elder McConnell once at Dunwich. Give my love to sister Lena, and remember me to Mr. McWilliams, Jack, Andrew, Mrs. McWilliams and the children. Good-by.

I remain your lonely sister,

ANNIE MURRAY.

MUIRKIRK, Ontario.

DEAR EDITORS:—These morsels of food for the weary are at your disposal.

In gospel bonds, J. GILLIS.

PARRY SOUND, Ont., Jan. 12, 1897.

DEAR BROTHER BARTLEY:—I have been about to write you, your dear wife and many others of "the flock of slaughter" there may be at McKellar for a long time, but have been hindered hitherto by what appears to me a two-fold cause: first, the almost unconquerable natural indisposition I have against writing at all, and, secondly, from a felt sense of my own ignorance and utter unworthiness, as well as the darkness of mind, in relation to divine and heavenly things, I seem to be so very much the subject of. I know that by searching no man can find out God, neither by taking thought can he add one jot or tittle to his spiritual stature, and although it is now half a century ago since the Lord was pleased to call me by his grace and manifest himself as the chiefest among ten thousand and the One altogether lovely, yet in myself, that is, in my flesh, there dwelleth no good thing, the motions of sin still work powerfully

within me, so that I cannot do the things that I would. Oftentimes I find the things of time and sense gain the ascendancy in my feelings, and I am made to realize that to be carnally minded is death. I would be spiritually minded, but have no power or might to attain that cheerful, blessed state, but find myself shut up, feeble and sore broken by reason of my sin, the law, unbelief and the ten thousand infidelities of my very nature, so vile, so corrupt, so utterly unworthy to lift my eyes to the place where His honor dwelleth, that I have, like the poor leper, continually to cry, Verily guilty and unclean. Still I have a vivid recollection of how, when and where the dear Savior first manifested himself to my poor soul as the brightness of the Father's glory and the express image of his person, as the consummation of everything that was lovely and delightful to my soul. I know that there have been many, many blessed seasons of refreshing since then, when the candle of the Lord shone brightly upon me, and once or twice have I been caught up to the third heaven, where I have seen things and heard words that it would be not only unlawful, but utterly impossible to give utterance to. I know that there have been many times when by reason of vile unbelief I have almost come to the determination that I would speak in the name of the Lord no more, and on account of my loneliness and desolation, as a sparrow alone on the housetop, I would hide myself, as it were, under a juniper bush, or under a rock, and remain hidden once for all, but the powerful voice has been heard, What doest thou here? O Lord, I have been jealous for thy name, for thy truth, the sovereignty of thy love, but I am left alone, they will not hearken, they have cast them aside, and even me they persecute and speak

evil of. I am going to give up altogether, but the word has been again heard: Is not my word as a hammer that breaketh the rock asunder? Is it not as a fire that devoureth all the hard thoughts, indolence, enmity, formality and opposition of the ungodly? Arise, stand on thy feet. I will be with thee. I will do all my pleasure. I have yet seven thousand men of Israel that have not bowed the knee to Baal. Withhold not thy hand. Sow thy seed beside all waters, for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good.

I am afraid I am troubling you to read a lot of emptiness, or not much else, but, the Lord willing, I will be at McKellar, and try and do my poor best, Sunday, January 23rd. I hope that will be agreeable to the friends. Pray for me.

With love to all, I am, I hope, yours in the bonds of an everlasting covenant,
WM. KNIFTON.

BALTIMORE, Md., Feb. 5, 1918.

DEAR BROTHER KER:—I feel like writing to let you know how I enjoy reading the SIGNS, with the many good letters from the brethren and sisters throughout this broad land, telling what great things the Lord has done for them, and when the poor and humble are given to feast upon them it appears like one happy family, and we have the witness within ourselves that the word of God does drop as the rain and distil as the dew. I often feel if I could write as they do I would try to write much oftener than I do. After writing I do not always send the letter, for it appears too much like the writer, and I cannot see anything in it to edify any of the Lord's people; for when I look within all is so dark and wild I fear I have not been born again, and can

hardly deem myself a child. I wish to speak of the editorials in the two January numbers, yours in the 1st and Elder Lef-ferts' in the 15th in particular. I feel they are worth the price of the paper for a year, for it appears the grace that Elder Lefferts spoke of stands forth in both of your writings. If some one differs with you in their opinion you do not say they are not Old School Baptists, or not fit to be Old School Baptists, but try to show them why you hold such views as you have, thereby showing that love to your brethren which Christ told his disciples about. Paul said, Admonish with all longsuffering. Also, If I speak with the tongues of men or of angels, and have not charity, I become as sounding brass or a tinkling cymbal. So if one has been with Jesus and learned of him, and become as a little child, been in the depths, as it were, they should try, as much as in them lies, in speaking or writing about the views of their brethren, to speak in love or not speak at all, for soft words turn away wrath, and love maketh not ashamed, but harsh words gender strife, and make the little ones cry, and keep some away from their meetings; they ask for meat, and are given a stone. It is apparently dividing the body of Christ, which is the church, and Jesus says a house divided against itself shall fall; yet with all wicked men can do, we know that there will be faith found on the earth at His coming, and those who contend for the truth as it is in Christ Jesus and love to hear it preached, also those who like to read it, that is, God's predestination of all things, it is their meat and their drink. To say God only predestinated what we with our carnal minds call good, and the rest is left to man, is no food for a poor sinner like me; or to say the Lord has made you alive, now it is

up to you to do the will of the Lord and to keep his statutes, I would starve to death on that kind of doctrine. Jesus says, I will go before my sheep and lead them, and they shall follow me, for they know my voice; but a stranger they will not follow, for they know not the voice of strangers. I will be unto them a sure abiding place. The whole Scripture abounds in God's wills and shalls, and I am glad we have such able editors and writers, whom God has raised up to contend in love for these glorious truths to the edification and comfort of those who are of a broken heart and contrite spirit.

I am sending check for another year's subscription, as I do not want to miss a number. Write, you of a ready pen, also you, Elder Ker. May the Lord keep you all in an humble spirit, that the church of God may be built up and dwell together in harmony.

From one who needs Christ's leadership every hour and every moment.

L. C. GODWIN.

LA GRANDE, Oregon, July 29, 1918.

DEAR BRETHREN EDITORS:—To-day, while thinking of the approaching session of the Siloam Association, which is soon to meet at Chehalis, Wash., I am reminded of the fact that there may be but one living member who was in the organization of that association: Mrs. S. J. Cummins, of Chester, Montana, who is now nearing her ninetieth birthday. It is also coincident that in looking through my desk to-day I read many pages of the old church-book recording the call for an association in the year 1847, by the members of the Siloam Church, of Salem, Marion Co., Oregon. In those early days the church and association were oftentimes entertained at my father's house, and precious to me are the

memories of those whose speech and manner were evidence that they had been with Jesus and learned of him by the exercise of patience, charity, brotherly love and preferring one another, according to the unction of the Spirit. This day is made memorable to me by yet another unusual event. I read a letter from my mother, wherein she says: "Only a few spears remain of what was our promising crop. The wheat is dried and the straws are like dust; only now and then one stands that a cow can nibble a little. Starvation stares us in the face here in northern Montana. Several teams leave each day for some place where food may be obtained; but this is not so grievous as to be where there is not a sound of the gospel and no place of worship. May the Lord enable me to keep my mind in resignation to his will." As mother's birthday occurs on Sept. 16th, I feel like asking any one who may feel so inclined to write to her, or in any desired way remember her by showering some token that will strengthen her flesh and mind by way of encouragement, for it is so depressing to be alone and feel to be forgotten on that great treeless plain where the expanse of beautifully located farms lies bleached and withered in the scorching sun. Mother has always possessed a heart of tenderness, and felt so anxious in the past scores of years to minister to whoever was in need or in pain, and it is her special gift to see the beauty of giving or grieve at the sense of cold neglect; so I shall hope and pray that a measure of comfort may come to her on Sept. 16th, her birthday. How I would like to take her to this meeting, knowing that she would appreciate every word, text and hymn; but I must abide the will

of Him who directs my way. The governor of our State and many others have in the past sent mother the price of her little book, and in that way helped to give her some of the necessities of life that her immediate surroundings could not provide, although Mr. and Mrs. Bassett attempt to do every possible thing, but in some things human effort becomes almost futile, especially in times of drought and famine in the land.

This letter may not be advisable, but I have suffered so much that it is the chief exercise of my soul, and I hope it is only filial duty that calls attention to this precious old mother of mine, whose life has ever been a willing sacrifice to what she felt was her duty to the cause of Christ and his kingdom on the earth. When I was with her last winter she said that she had never dreamed of living until the infirmities of age would prevent her from earning an independent living, and for that reason she had ever been enabled to pass lightly over troubles, and out of all God hath ordained a great triumph of grace, for mother reads daily and prays unceasingly, not for her own exclusively, but for all those whose names appear before the throne in the Lamb's book of life, which was before the foundation of the world. Mother took away some of my vain imagination when she said: "Is not the love of God shed abroad in the hearts of his children a chain that is endless, having neither beginning nor ending?"

The address for the birthday shower to Mrs. Cummins is Mrs. S. J. Cummins, Box 193, Chester, Hill Co., Montana.

In great tribulation this is submitted to your better judgment.

MARTHA J. ALLEN.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1918.

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.

I TIMOTHY VI. 10.

"THE love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

This text is seldom used, either in writing or preaching, but inasmuch as all Scripture is profitable to the household of faith we know of no reason why it and relative texts should not be used both in preaching and writing. The writings of a man should not be directed in a personal way at any one, nor should preaching, except it be in love and gentleness. Harshness, abuse and criticism will never reach the mark at which they are aimed. In fact, our opinion is that the gospel cannot be preached except in the Spirit of God, which Spirit is love. If one man rebukes or exhorts another because he loves him, such service will be rendered in love, with all gentleness. While we feel impressed to write upon this special text, we are frank to confess we have no special individual in mind, but rather we desire to remind all who may read what we write of the truth of the text, which truth they know fully as well as do we. Peter thought it right to stir up the pure minds of his brethren by way of remembrance; John wrote the things he did,

not because the brethren were ignorant of them, but because they knew them already. According to Paul's definition of the word "gospel," we question whether the text under consideration can be termed "gospel." He said the gospel of Christ is the power of God; but be that as it may, of one thing we are very sure, that is, this statement, "The love of money is the root of all evil," is as true as any statement he ever made. In every sermon preached by the servants of God there is much said which is not gospel, but is good and profitable to the hearers. So with the text at the head of this article, it is good for the children of God or else it would not be in the Scriptures. In this connection there are many things of importance to us all, and it is our purpose to call attention to several of these things in order to put proper stress upon the direct words of the text before us.

In the beginning of the chapter the apostle sets forth the relation between masters and servants and the duty of the one to the other by saying, "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit." The teachings of the Scriptures are to render honor to whom honor is due, and to pay tribute to whom tribute is due. The servant should honor his master above all others, being respectful and faithful in the discharge of every duty. On the other hand, the master should honor his servant in giving him the full worth of his labor. This is only right and just between man and man, hence Timothy was commanded to teach

and exhort these things. How many in generations past have become rich through the labor of servants who remained poor! How many are doing the same thing to-day! Thousands the world over are reaping hundreds of dollars a day or season from the labor of servants, who receive for their labor sums ranging from two to six dollars per day. The master is growing richer and richer, while the servant is growing poorer and poorer day by day. Is this just? Is this right? By no means. Then why do such conditions exist? Because of the love of money. The evil of poverty, distress and sorrow is the result of the love of money on the part of those who can and do grind the faces of the poor.

In verse three the apostle continues by saying, "If any man teach otherwise [than that which is right between man and man], and consents not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." This shows that teaching contrary to right between man and man is wrong, selfish, covetous, and done because of the love of money. The love of money therefore is the root of the evil of false teaching and false doctrine. While many teach and preach that gain is godliness, it is as false as the ocean, and from such Timothy was commanded to withdraw himself. If such company was bad for him, is it good for the children of God to-day? There should be no progression along these lines. Covetousness is said in the Scriptures to be

idolatry, and surely nothing worse than idolatry can overtake a subject of grace. Jesus said, Where your treasure is, there will be your heart also, hence he commanded the disciples to lay not up treasures, on earth, where moths destroy, rust corrupts and thieves steal. In these words he taught that all earthly treasures fade and pass away. How true and how often we all have seen this verified. The labor and savings of a lifetime can, and often do, pass away in a few hours. But Jesus also said, Lay up for yourselves treasure in heaven (church), where neither moth nor rust doth corrupt nor thieves break through and steal. The treasures of the church, such as love, fellowship, confidence and unity, are worth more than all treasures of earth; they never pass away, but abide forever. Yet because of the love of money such treasures are often neglected for fear of losing a few dollars in business pursuits. Really there is nothing so much against the spiritual prosperity and comfort of a subject of grace as the love of money. Worldly prosperity causes neglect of church privileges, creates carelessness and indifference to the things of the house of God, takes possession of the mind, planning, arranging and executing plans to the end that more money be made this year than last. We would not be understood to suggest that man should be indolent, careless and neglectful of his duty to self and family; we admire industry and thrift in any man. Paul exhorted the brethren to be diligent in business, but he also exhorted the saints not to forsake the assembling of themselves together, and he did not fail to tell them the consequences of neglect of such duty, hence the vital importance of seeking first of all things the kingdom of God and his righteousness. This being done,

we all have the word of Jesus that all needful things shall be added unto us. Sometimes because of the love of money men have sought influential company, anything but good company for any man professing godliness, and more than once have been led into wrongdoing, and at last pierced themselves through with many sorrows. How very slow we all are to learn the truth of Solomon's words: gold and silver satisfieth not. It makes no difference how much a man accumulates, he is never satisfied, but wants more and more. The richest men of the world to-day are more eager to make money than when they started in business life, and strange, but nevertheless true, that the more prosperous a man is, the more penurious he becomes. This is another evil growing out of the love of money. Another evil which is the consequence of money is pride, which we are told goeth before a fall. The most humble and lowly of men have often become proud and haughty because of worldly prosperity. Paul tells us that "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." But in contrast he says: "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can take nothing out. And having food and raiment let us be therewith content." When we contrast worldly prosperity and gain with eternal things the comparison is indeed nothing. When we are in our right minds, clothed by the Lord, and think of the riches of glory by Jesus Christ, for the time being, at least, we realize, as did Solomon, who had all that heart and eye could wish, that all things of earth, together with all their glory, "are nothing, less than nothing and vanity." He came

to the place at last that he could say with all the force of his powers that the rich in death are no better than the poor, nor is a wise man better than the fool, for all is vanity and vexation of spirit. To fear God and keep his commandments is the whole duty of man. This, he said, is the conclusion of the whole matter.

May the Lord not suffer any of us who hope in his mercy and profess his name to be overcome in these days with the love for money to the extent that we forget Zion, which was David's chief joy and should be the chief joy of all the redeemed to-day. How good it must have been for him to say in truth and love, Let my right hand forget its cunning and my tongue cleave to the roof of my mouth if I prefer not Jerusalem above my chief joy. May the household of faith in these trying times love the house of God and the goodness thereof more than the treasures of Egypt. K.

BOOK OF EDITORIALS.

WE have on hand a number of copies of the Second Volume of Editorials. This book is made up of editorials written by the late Elder Gilbert Beebe, and published in the SIGNS OF THE TIMES from March, 1842, to March, 1847, and contains 768 pages, neatly bound in cloth.

This work originally sold at two dollars per copy, but as a few of the pages are stained by water we will, as long as the supply lasts, sell them at the extremely low price of seventy-five cents per copy. Postage paid by us. All who wish this book should procure it now, as we will have no more after these are sold.

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.

OBITUARY NOTICES.

Mrs. Caroline R. Bainbridge, daughter of Absalom and Eliza Morse, was born April 14th, 1832, and died Tuesday, June 18th, 1918. She was married to Wm. T. Bainbridge Jan. 23rd, 1861. To that union were born five children, three boys and two girls; two boys died in infancy, the remaining son, Morris, was killed by lightning July 17th, 1901. Mary, the second daughter, died July 6th, 1907. Mr. Bainbridge is still living, but very feeble. She leaves one sister, with whom she lived, two grandsons, one granddaughter and three great-grandchildren to mourn. May God's rich grace be given to each as he sees needful. She united with the Harbourton Old School Baptist Church, N. J., May 12th, 1883, and was baptized by Elder Wm. J. Purington, remaining a loving, steadfast member and lover of the precious gospel of the Son of God until her heavenly Father called her to her heavenly home. I have had good spiritual visits with sister Bainbridge, and found her to be of deep christian experience.

Her pastor, Elder C. W. Vaughn, of Hopewell, N. J., and the writer were present at her funeral, and spoke with the ability God gave us, and we hope it was to the comfort of the friends. The body was laid to rest in Harbourton Cemetery. She is eternally with Jesus.

ALSO,

L. Hecker died June 19th, 1918, at his home, 272 Clinton St., Albany, N. Y., aged 83 years. He was a Catholic in his younger days, but when he became a man he experienced a hope in the mercy of God and united with the Old School Baptist Church in Middletown, N. Y., and was baptized by Elder Gilbert Beebe. He was clear and strong in the doctrine of salvation by grace. The writer of this notice was personally acquainted with him and his wife, having been entertained by them many times and held a number of meetings at his home. They were both experienced people, which made their company desirable. He leaves his sad, lonely widow, with a number of children and grandchildren, brethren and friends behind. God will give all needed grace. The cause of death was old age.

The German New School Baptist minister officiated. I was present and spoke a few minutes to the friends at the close. He was buried near the city.

ALSO,

John S. Sperling was born May 15th, 1857, in Montgomery township, Somerset County, N. J., and died March 7th, 1918, near Locktown, N. J. He was baptized by the writer of this notice July 16th, 1905, uniting with the Kingwood Old School Baptist Church at Locktown, N. J., remaining in that connection until he left the shores of time for eternity, faith and hope ending in death. He is not waiting for the resurrection morn, but is now in glory, satis-

fied. He has left to mourn his absence a sad, lonely widow, sister Sperling, who was baptized at the time he was, one daughter, two grandchildren, two brothers, two sisters and many friends, but he is not absent from his dear Savior. May God bless with all sufficient grace each mourning soul.

Elder C. W. Vaughn, of Hopewell, N. J., preached to the comfort of the friends, using as a text 1st Corinthians, also read two hymns, one of which, No. 501 (Beebe's collection), was a favorite of brother Sperling's. He was buried in Sandy Ridge Cemetery. Written by request of sister Sperling.

D. M. VAIL.

Mrs. Sarah C. Leigh, daughter of Charles and Catharine Stout, was born near Hopewell, N. J., Sept. 16th, 1834, and died at the home of her son-in-law, Paul T. Leigh, near Pennington, N. J., Dec. 30th, 1916, aged 82 years, 3 months and 14 days. She was twice married; her first husband was Jefferson B. Drake, to whom she was married Dec. 3rd, 1853. To that union were born five children, three of whom are living: Mrs. Price Golden, of Yardville, N. J., Mrs. Wesley Wert, of Hopewell, N. J., and Mrs. Paul T. Leigh, of Pennington, N. J. Mrs. Albert Stout died some years ago and their son died in infancy. After losing her first husband she remained a widow for nearly eight years. She was married to Isaac Leigh Sept. 20th, 1873. In each marriage she was a kind and loving wife and mother, always ready to care for her loved ones, always having that beautiful smile on her face which all who knew her can never forget. She was baptized October 25th, 1886, with two of her daughters: sister Golden and sister Wert, by Elder William Purington, of Hopewell, N. J., who was pastor of the Baptist Church at that time. A short time before that her daughter, Mrs. Stout, was baptized by the same pastor; a few years later her youngest daughter was baptized by Elder Chick at Hopewell. I know mother felt very thankful that her children all believed the same doctrine: salvation by grace, and grace alone, and how thankful her children were that they were given such a good christian mother, for we surely believe she was one of the little flock that Jesus came to save. She was entirely blind for several years, yet she never complained. She was always glad to meet at our place of worship or to hear the brethren speak about Jesus and what he did for poor sinners. In her home she was like the sunshine of a beautiful spring morning, always patient and kind, looking on the bright side of everything, and always had a pleasant word for every one she met. How often we think of her loving ways and miss the dear, kind voice. We do not mourn for her as though we had no hope, for we believe she is at rest, where there is no more sin or sorrow, but all is joy and peace. May the dear Father comfort all who mourn.

The funeral was conducted by her pastor, Elder C. W. Vaughn, at Hopewell, who spoke very comfortingly to friends and neighbors.

Written by request. Her son-in-law,
PAUL T. LEIGH.

Henry Wright Main was born in Troy township, Delaware County, Ohio, Dec. 5th, 1838, and departed this life June 1st, 1918, at his home in Leenardsburg, Delaware Co., Ohio, aged 79 years, 5 months and 27 days. He was the third son of James and Auna Main, one of the pioneer families of the county. He was united in marriage to Minerva Bishop Feb. 9th, 1862. To that union were born three children: Edwin, Anna and Ernest. Minerva Main departed this life Jan. 23rd, 1884. April 8th, 1888, the deceased was united in marriage to Mary J. McCreary, who survives him. To that union was born one child: Jewel W. Besides the widow and four children there are four brothers and one sister, also thirteen grandchildren and three great-grandchildren to mourn their loss. Brother Main was received by the Old School Primitive Church called Pleasant Hill October 5th, 1867, and baptized the next day. He was chosen trustee Nov. 2nd, 1878, and chosen deacon the same day, and ordained deacon Nov. 30th of that year. He was chosen clerk Dec. 3rd, 1870, all of which offices he filled with credit. Brother Main was always in his place; he was strong in the order of God's house, and as a faithful servant and wise counselor had few equals. While we shall miss him at our solemn feasts, yet we feel that our loss is his eternal gain. May we bow in humble submission to the will of Him who worketh all things after the counsel of his own will.

The writer tried to make a few remarks, after which the remains of our beloved brother were laid to rest to await the glorious resurrection morn.

C. E. JACKSON.

Nancy Fox departed this life Jan. 18th, 1918, aged 69 years. She was baptized in the fellowship of the Maple Creek Old School Baptist Church of the Redstone Association by Elder H. Zinn, October 16th, 1891, and retained her membership with that church until her death. Sister Fox was peaceful and quiet, always manifesting love and fellowship for the brethren and sisters, and loved the peace of Zion. She was sound in doctrine and faithful in every sense of the word. She leaves to mourn their loss two brothers and a host of brethren, sisters and friends, who sorrow not as those without hope. Sister Fox was not married. She was highly esteemed by all Old Baptists who knew her, for she was a great lover of the truth.

Written by request,

S. A. CLEVINGER.

APPOINTMENTS.

Elder George Ruston will, the Lord willing, preach as follows: Friday, August 16th, 117 South Montgomery St., Trenton, N. J., 8 p. m.; Saturday, 17th, Stockton, N. J., at sister Horner's, 2:30 p. m.; Sunday, 18th, Locktown, N. J., 10:30 a. m.; Frenchtown, N. J., 4 p. m.; Monday, 19th, Grandon, N. J., at A. J. Demot's, 8 p. m.

The Lord willing, Elder D. M. Vail will fill the following appointments:

Saturday, August 17th, Kingston, N. Y., 8 p. m.; Sunday, 18th, Ashokan, N. Y., with the Olive and Harley Church, 10:30 a. m. and 2 p. m.; Monday, 19th, Margaretville, N. Y., at brother Faulkner's, 8 p. m.; Tuesday, 20th, Roxbury, N. Y., at sister Mead's, 11 a. m.; Wednesday, 21st, Halcottville, N. Y., sister P. O'Connor's, 8 p. m.

ASSOCIATIONAL.

The Liberty Church, of the Pocatlico Association, at her regular conference meeting in June, felt that owing to the present shortage of flour, sugar and other necessities for taking care of the association it would be best to postpone for the present year.

Done by order of the church.

C. H. CASDORPH, Clerk.

MEETINGS.

The thirty-seventh annual session of New Hope Association of Primitive Baptists will meet on Friday before the third Sunday in August, 1918, with Sabine Church, six miles north of Greenville, Texas. All trains will be met at Greenville Thursday. Any coming later than Thursday phone J. I. Money at Tidwell. All sound, loving Baptists are invited, especially ministers of our faith and order.

S. M. DICKENS.

The Maine Old School Baptist Association will convene, the Lord willing, with the Bowdoinham Church, at Bowdoinham, Maine, on Friday before the second Monday in September, and continue three days (Sept. 6th, 7th and 8th, 1918). We extend a cordial invitation to all who love the truth to meet with us.

GEO. R. TEDFORD.

The Lord willing, the Clovesville Old School Baptist Church will hold a two days meeting on the first Saturday and Sunday following in September (7th and 8th), 1918. Trains will be met at Fleischmanns station, on the Ulster & Delaware Railroad, the first day of the meeting. A cordial invitation is extended to all lovers of the truth as it is in Jesus to meet with us. A special invitation is extended to brethren in the ministry of our faith and order.

O. F. BALLARD.

THERE will be, the Lord willing, a two days meeting held with the Cammal Church on Saturday and Sunday, September 28th and 29th. We expect Elder Fentou to be with us. All lovers of the truth are welcome.

Done by order of the church.

J. T. BADGLEY, 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.

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

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P A.

Meeting every Sunday 10:30 a. m

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**W I L M I N G T O N O L D S C H O O L
B A P T I S T C H U R C H**

1304 Jefferson Street

WILMINGTON, DELAWARE

All day meeting second Sunday in each month 10:30 a. m. Evening meeting fourth Sunday in each month 7:30 p. m.

A cordial invitation to all who love the truth.

J. G. EUBANKS, Pastor.

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.

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 Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every second, third and fourth Sunday at 11 o'clock a. m. in the meetinghouse on Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

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

(Judges v. 11.)

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DEAR EDITORS:—Please allow me to say in your valuable paper that I have a few copies of Benedict's "FIFTY YEARS AMONG THE BAPTISTS," which I am offering at \$1.00 per copy, postage paid. Every one knows what this book is worth to the student of Baptist history. Send all orders to

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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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 of
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I will sell the remaining copies I have on hand of this little memorial book for seventy-five cents per copy, postpaid. And I want to say to you of the household of faith who wish this book and are too poor to pay for it, if you will send me your name and address and ten cents to cover postage, I will gladly mail you a copy. The sweet expressions I have received concerning this little work have more than doubly paid me for the anxious hours I spent over its publication, not knowing whether He from whom all blessings flow would bless it to his saints or no. I thank every one who has ordered the book, and kindly solicit further patronage. Send all orders to me.

SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

[This book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—ED.]

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 86. MIDDLETOWN, N. Y., SEPTEMBER 1, 1918. NO. 17.

CORRESPONDENCE.

JOHN I. 1.

“In the beginning was the Word, and the Word was with God, and the Word was God.”

Proverbs viii. 22-31, Colossians i. 16, 17, and many other Scriptures testify of the divinity, humanity and office of Jesus Christ. There is but one God, the Father, the Son and the Holy Ghost; these three are one. All things were made by him, and without him was not anything made that was 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. (Col. i. 16.) He hath made all things for himself, yea, even the wicked for the day of evil. (Prov. xvi. 4.) By his Spirit he hath garnished the heavens, his hand hath formed the crooked serpent. (Job xxvi. 13.) 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? The counsel of the Lord standeth forever, the thoughts of his heart to all generations. (Psalms xxxiii. 11.) I am God, and there is none else; I am God, and there is none like me, declaring the

end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. (Isaiah xli. 9, 10.) I have used these Scriptures showing the perfections and the sovereign sway of the mighty God, and could use many more, but if these are not believed, neither would they believe the whole sacred testimony. “The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”—John i. 14. “So God created man in his own image, in the image of God created he him; male and female created he them.”—Gen. i. 27. “And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”—Gen. ii. 15-17. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and the Lord God made a woman. And Adam said, This is now bone of my bones and

flesh of my flesh. Now I wish to ask a few questions of those who seem to want to make apologies for God and are so afraid of the "absoluters," as they are pleased to call us who believe in the perfections of God and that he has a purpose in all things, and that all things will and shall answer in and to the very purpose which God intended they should. Now we have proven that God made all things for himself, even the wicked for the day of evil. Who is that wicked one? There is none good, no, not one. We learn that the serpent was more subtle than any beast of the field which the Lord God had made. The Lord God with his hand formed the crooked serpent, and the old serpent the devil, and the serpent being more subtle than any of the beasts of the field which the Lord God had made, he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And 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. We find here two statements, and which of them is the more believed, what God hath said or what the serpent said? Whatever is believed the more is and will be preached more, and as the natural man cannot receive the things of the Spirit, neither can he know them, because they are foolishness unto him, so no one believes that he is dead until he is made alive, and then he is afraid that he is dead, and that he is deceived, and that he has only caught the shadow and

missed the substance, for he is continually doing that he would not, and what he would he doeth not. I have heard some preachers of our people say, Dying thou shalt die, and some of our historians give that interpretation of the death of transgression; but Paul said to the Ephesians: "You hath he quickened, who were dead in trespasses and sins." God told Adam, Dust thou art, and unto dust shalt thou return. The Lord God said unto the serpent, Because thou hast done this thou art cursed above all cattle and above every beast of the field. Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Here we see the everlasting wills and shalls of Jehovah, showing that he hath all power, and hath commanded the serpent, the devil, or Satan, saying what he shall do and what shall be done unto him. To Adam he said, Dust thou art, and unto dust shalt thou return. "In the beginning was the Word, and the Word was with God, and the Word was God." "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." "Rejoicing in the habitable part of his earth; and my delights were with the sons of men."—Prov. viii. 22, 23, 31. In this we see the perfect foreknowledge and purposes of the Lord God in all things, even commanding the serpent what he shall do and what shall be done unto him, establishing his bounds and putting enmity between him and the woman, and between his seed and her seed. Here are two seeds, the Seed of the woman and the seed of the serpent. We have proven that the Lord God cre-

ated all things visible and invisible that are in heaven and that are in earth; all things were created by him and for him, and he saw everything that he had made, and behold, it was very good. So we must believe that they are good, and shall fulfill every purpose that God decreed they should to a jot and tittle. "Whatsoever God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him."—Eecl. iii. 14. Now every one who believes these sacred truths will and does fear before him. Adam told the first experience of grace that is recorded. When he heard the voice of the Lord he was afraid, because he was naked, and hid himself; and they sewed fig leaves together and made themselves aprons—a fine sample of man's righteousness; but unto Adam also and to his wife did the Lord God make coats of skins and clothed them. So we see both the works of man and of God. In Adam and his wife is the type or figure of Christ and the church, for Adam was not deceived, but the woman was deceived. The woman was created in Adam, and was bone of his bones and flesh of his flesh, so he loved her with such love that he was willing to die with her. The church, which is the bride, the Lamb's wife, is God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Here we see very plainly that we only walk in good works when we walk in Christ Jesus, for he is light, and we only have light when we are in him. "The Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: * * * he drove out the man: and he placed at the east of the

garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Here we learn that the way hath been kept since the beginning.

I will now call your attention to Revelation v. 1-5: "And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." So we see very plainly that the purposes of God in the salvation of his people were complete before the beginning of the world, and that the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. Jesus said, Thine they were, and thou gavest them me. The Word was made flesh, but not of man's works, for he is the Son of God, the only begotten of the Father, full of grace and truth; and of his fullness have all we received, and grace for grace. Here we understand the Seed of the woman should and did bruise the head of the serpent, for he was born of a woman but begotten of God, and of his fullness have all we received, and grace for grace. This clearly proves that it is not of works which we have done or can do, but according to his own purpose and grace given us in Christ Jesus before the world began. This Word that was made flesh is the Lion of

the tribe of Judà that was worthy to take the book and loose the seals thereof, for he was a Lamb slain from the foundation of the world, and all that dwell upon the earth shall worship the beast whose names are not written in the book of life of the Lamb. Jesus was made sin, though he knew no sin, bearing in his own body the sins of all that the Father gave him. He came not to do his own will, but the will of the Father who sent him, that of all which he had given him he should lose nothing, but should raise it up again at the last day. Yes, power was given him over all flesh, that he should give eternal life to as many as the Father had given him; for by one offering he hath for ever perfected all them that are sanctified. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together for to do whatsoever thy hand and thy counsel determined before to be done. Here is one of the many instances that we could mention where the Lord God had a purpose in or for the serpent. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts ii. 23. He died to redeem his people, he rose from the grave to justify them, and now he is exalted at the right hand of the majesty on high, where he ever liveth to make intercession for the saints, according to the will of God. "For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life."—Romans v. 10. So we see that we have a living Savior who dwells in us by his Spirit. Seeing it is one God which shall justify the circumcision by faith, and the uncircumcision

through faith, which is of his fullness; for of his fullness have we all received, and faith is the substance of things hoped for, the evidence of things not seen. Without faith it is impossible to please God, and faith is the gift of God. The wages of sin is death, but the gift of God is eternal life, and that life is in his Son Jesus Christ.

I must close, for I fear my letter is longer than interesting, but I submit it to your judgment to do with as you think best. It is poorly written, for I am only able to sit up a part of the time, having been afflicted for two years with chronic bronchitis.

Hoping that God may be glorified and his poor, afflicted people comforted, I am your poor, unworthy brother in hope of mercy,
J. H. RAWLS.

CLOVIS, N. Mex.

FELTON, Del., Dec. 14, 1916.

DEAR BROTHER KER:—Inclosed is a copy of a letter from sister Mary Justina Gruwell, which I would like to see published in the SIGNS if it meets with your approval. Her membership is still at Cow Marsh, although she resides in Wilmington. There are a number here, as well as elsewhere, together with her children, who will appreciate such an expression of faith from her, and I feel like sharing it with them. I have her consent to its publication.

May the Lord bless the SIGNS and the full staff to comfort the little ones scattered abroad.

Unworthily yours,

W. S. CUBBAGE.

WILMINGTON, Del.

DEAR BROTHER AND SISTER CUBBAGE:—I have been impressed for some time to write, and now, according to promise,

will endeavor to send you a few lines, expressing some of my experience, as I hope, of my travel from nature's darkness into God's marvelous light, if the Lord will direct my pen. I know not if there be any living now who know the way in which I have been led. When I was a very small child I wanted to be good so the Lord would save me. I was raised by Methodist parents, my father being a class leader. I would go with them to meeting, but there was something that always puzzled me: the preacher would say the Lord would forgive our sins, then he would tell us if we sinned we would be lost. I thought that was a very poor Savior, though I was a very small child. When I was about twelve years old my father died. In a very short time after his death there was a revival meeting where he had been a class leader, and the members came to me and my older sister, asking if we did not want to meet our father in heaven. Of course we did, and were persuaded to go to what was called the mourners' bench to seek religion. I tried to pray as best I knew how, but could not get religion. As time went on I at times was very much troubled. A few years later we moved to a small town called Magnolia, and soon after there was a revival meeting started there. I still had a desire to be saved, and went to the mourners' bench again. I tried to pray the Lord to have mercy on me, but could not get what I thought was religion; if others could I could not. I thought that surely I had committed some unpardonable sin, so I gave up there and sat still. I told some of the members who came to me that it was no use for me to try. They said the darkest hour was just before the dawn. I thought perhaps they knew, and was persuaded to try again.

They went to my mother to have her come and talk to me, but she refused. They insisted that she should come and kneel by me, thinking perchance that might help me, so she did, and when I found mother at my side I could not bear it, I became excited and nervous; then they came to me and told me to get up and praise the Lord, that I had religion. I got up, but did not feel any more like praising the Lord than I did at first. Walking home that night there came into my mind very plainly, as if some one had spoken to me, If there were a party tomorrow night, to which would you want go to, the party or church? The answer followed: I would rather go to the party. I then saw there had no change taken place. On Sunday following they expected all who had professed, to join the church, but I did not go. That afternoon my grandmother came to me and asked why I did not go and join the church. I told her if I never felt any more like joining the church than I did then I would never join. I had told her before that I wanted religion that would last until death; I did not want religion that I could get one day and lose the next. She said, "Well, you can keep it until death if you will do your part." But that made matters no better for me, for if it depended on me I knew I could not keep it until death. I thought it very strange that others could get religion and I could not; surely I had committed the unpardonable sin. Then I would look back on my young life and try to think over what I had done, but could not think of any great crime, yet I knew I was a sinner. In a few years I was married to a man of a Baptist family. After we were married my husband told me he would go with me to the Methodist meetings, and I could go with

him to the Baptist, so that is what we did for some time, but I could not understand one thing about what the Baptists believed. I would ask my husband, and he would try to explain some things, but I could not understand him. The Methodist preaching got to be chaff to me, and I did not care to go to their meetings; this troubled me more than ever. I had done all I could, and felt there was no place for poor me anywhere. I went on in this way for some time, wondering what would become of me. I cannot tell how long I was in this state of mind. My husband and I attended a yearly meeting at Cow Marsh Church on Sunday. Elder George Staton, Elder Durand and Elder Rittenhouse were there. Elder Staton preached the first sermon, and the first hymn given out was:

“When thou, my righteous Judge, shalt come
To fetch thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?”

I thought, O, is there a people that feels this way? Those very thoughts had been mine many times, but I did not know such words were in print. I trembled and shook like a leaf, and could not hold back the tears from my eyes; they flowed freely. Every time I went to meeting after that there would seem to be a crumb fall for me. I went on in this way for some time, when I became troubled about going to the church to be baptized. That was a great trial, and I tried to shake it off my mind, but could not, it only grew greater. I tried to keep it all to myself, but the trouble became so great I felt I must tell some one. I had always told my husband everything, but kept this from him; I did not want to deceive him or any one. I thought if

I should tell my husband, he knew me, and what a sinner I was, and would tell me I was not fit, they would not receive me in the church. Then I would try to throw it all away. One day he came home and handed me a letter, saying, “Here is a letter from State Road.” I took it and left the room to read it. It was a letter from our pastor, Elder Rittenhouse, relative to my experience. When I had read it and returned to the room my husband was still there, and said, “Well, what was your letter about?” I replied, “It is about something I have never told you,” and gave him the letter to read. When he had done so he said, “It is no more than I expected.” I was surely surprised, for I could not see how he could know anything about it, as I had never told him. He was very kind and considerate, and said, “I will take you to Saturday meeting any time you want to go.” Accordingly the next Saturday meeting he asked me if I wanted to go. I told him I did, so we went. Elder Rittenhouse preached, and the sermon seemed all for me. When the invitation was given I could not sit still. I tried to say a few words, but could not talk much. To my surprise I was received, and baptized the next day by Elder Rittenhouse, and when I was raised out of the water my burden was all gone and my heart was light.

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

That sweet comfort was mine, but since then I have had many trials, yet I still hope in the precious promises.

Your unworthy sister,

MARY JUSTINA GRUWELL.

GALESBURG, Ill., Aug. 7, 1918.

DEAR BRETHREN EDITORS:—It is with shame that I am sending you my overdue subscription to the SIGNS. I am thankful that no calamity has overtaken us that has prevented my attending to this matter. I have no better excuse to offer than that we have been establishing a new home in the city of Galesburg, a place of about thirty thousand inhabitants in central Illinois, and also have been raising a large war garden on the farm, about thirty miles out. This has proved a more arduous undertaking than we thought it would be, but once having put our hands literally to the plow we could not turn back. We have found every minute occupied, while many things we ought to have done we put off until a more convenient season, among them sending my subscription for the SIGNS, but it has been coming regularly, and I thank you for your liberality. I am also sending one dollar to aid in sending the paper to those unable to pay for it.

There are three Baptist families that we know of in Galesburg, and it is our practice to meet at one of the homes Sunday afternoons, where we sing the songs of Zion, exchange experiences and strive to be of what comfort we can to each other. Of course we also read from the Book, and from our periodicals. Once this summer we were favored with the presence of Elder Downey, of Kansas City, who talked to us, and we hope we may have others with us. I had thought to write you at greater length, setting forth some of the things that sorely perplex me in these days of fiery trials. Out of all the horrors and infidelity of this time I doubt not that our God will work wonderful things to his own glory, but my heart is heavy and I am fearful of unknown and hitherto unheard of ills.

I find I must stop now, for we are not at the place indicated in this heading, but at the war garden, and I find I have no more paper.

Old School Baptist preachers passing through Galesburg, Ill., will be gladly entertained at 1127 N. Broad Street, and at 130 Arthur Avenue. It will be appreciated if notice is sent in advance so that arrangements may be made for preaching.

Your sister in fear, with hope,

GRACE VEECH SMITH.

MEXIA, Texas, July 9, 1918.

DEAR BRETHREN EDITORS:—I see by the date of my paper that my time has expired, and I thought I would try to write a few lines and renew my subscription. Inclosed you will find two dollars for another year. I like to read the paper well; it does not seem that I can do without it, for it contains nearly all the preaching I get, and it advocates the doctrine I believe first, last and all the time. I, a poor old sinner, was made to believe the old "Hardshell" doctrine, as it is called. I lived with the Missionaries fifteen years, and was satisfied for awhile; I had never heard an Old Baptist preach. I would go to meeting, but they did not preach what I believed. I did not know any one who believed as I did; I was one alone, and in trouble for a long time. Finally I went to hear an Old Baptist, and to my surprise he preached just what I believed. I kept on going to hear them, and at last I asked for a home among them, and was received, and have been at home among them almost forty years, but I am nothing but an old sinner, and if saved at all it is by the grace of our dear Savior. He is all in all to me. I am now in my seventieth year. I used to think when I got older I would serve the Lord better, but I find that it is not

in man to direct his steps; it is all of the Lord. I know I can do nothing, and the older I get the more I see I am nothing but a sinner still, and will remain so as long as life in this sinful world lasts. The Savior said, Be of good cheer, I have overcome the world. I have a hope that when I am done with time and time things I have a home not made with hands, eternal in the heavens. Farewell.

(MRS.) S. H. BEENE.

GIRDLETREE, Md., June 18, 1918.

DEAR EDITORS:—I am inclosing a check for two dollars to pay for the SIGNS. I do not know how much I owe you, as I have been crippled for over two years and have not been able to attend to my affairs. I am thankful to say that I can move around with the aid of one crutch, but feel very feeble in body. I beg to be excused for not sending my remittance sooner. I was eighty years old the 4th of last April. I was baptized fifty-three years ago. This hymn was so sweet to me: "O how happy are they who their Savior obey," &c. I wish I could tell you, but it is with great fear that I attempt to write you these few lines, I am so sinful, but I hope I do understand the truth published in the dear old SIGNS; the dear brethren and sisters give God all the glory. I feel he has all power in heaven and in earth. I do love the dear brethren and sisters and the sweet letters they write. O how I feast on the word. I did feast on the sermon preached by Elder Ker at Wilmington May 23rd, 1918. I read it over and over again. I think of you, dear editors, many, many times, especially brother Lefferts. I have known him since he was a young man. My love to him and his dear family. I have written many letters in my mind while lying in bed at night. I am with my oldest daughter. They want me to stay here

through the summer, and if it is God's will I hope to go to Philadelphia to see my sons in the fall. Please excuse the length of my letter, also my delay in sending the check.

A sinner saved by grace, if saved at all,
MARTHA J. BAILEY.

TAMPICO, Ill., July 30, 1918.

DEAR KINDRED IN CHRIST:—We have been silent readers of our dear family paper for a number of years, but so engrossed with the things of this world I am afraid our minds are cold concerning spiritual things. This afternoon I felt a longing to associate with our dear people. We live alone, and as for church privileges, we have none. We would like to attend some association if we can find out where and when held. We expect to go to Enid, Okla., and I thought by writing maybe we could find an oasis in the desert. If any one sees this and can tell us of any association on our route we would be pleased. We go through Kansas City.

Love and kind wishes for the welfare of Zion. We enjoy reading the SIGNS, have read it thirty years, and would not know how to do without it.

ANNIE HOPKINS.

CLAREMORE, Okla., August 8, 1918.

DEAR EDITORS:—Please say through an early issue of the SIGNS that I expect to leave here on the 10th inst. for Ohio, Pennsylvania and several southern states. The only announcements I desire now to make are that I will be at the Redstone Association, which meets near Grafton, W. Va., August 30th, and I expect to be with the church in Roanoke city, Va., on Sept. 14th. From there Elder Simpkins, of Raleigh, N. C., has arranged for me throughout his state for about two months.

In hope of immortality,

J. F. BEEMAN.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1918.

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.

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J. E. BEEBE & CO.,
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MATTHEW XXIII. 37-39.

"O JERUSALEM, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

In the verses preceding this Scripture we find these words: "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation." The above words of the Lord plainly state that it was the purpose of God to send unto the Jews prophets and wise men and scribes to speak to them in his name; that it was further the purpose of God that the Jews should not receive these men cordially, but that they should crucify some, that they should scourge others, and that they should persecute still others from city to

city. The manner in which these messengers of God to the Jews were to be treated by the Jews was as much in God's predestination as that their being sent to the Jews was before purposed of God. Further, this had all to be just as it was in order that all the righteous blood shed upon the earth from Abel to Zechariah should fall upon the heads of that Jewish generation then living in the days of Jesus, no matter whether the Jews then living had actually shed that blood themselves or not. The justice of God is not after the order of human justice, and the human mind can never comprehend God's way of doing things nor fall in with God's law. "The carnal mind is enmity against God." The portion of Scripture which heads this article must be read in connection with the verses which precede it, which verses we have just quoted, showing the purpose of God in sending his messengers to the Jews, his purpose in their receiving evil treatment at the hands of the Jews, both purposes combining to bring the Jews to the bar of divine justice, that God might require at their hands all the righteous blood ever shed upon the earth. The Scriptures abound in instances where God sent messengers to certain ones, and then stopped the ears of those to whom the message was sent, in order that they should not receive the message. For instance, God sent Moses to Pharaoh demanding the release of the Israelites from bondage in Egypt, and then hardened Pharaoh's heart, that he should not heed the message, nor let Israel go. This was both to try the faith of Moses and to show God's power in Pharaoh. "For this same purpose have I raised thee [Pharaoh] up, that I might shew my power in thee." God's power was demonstrated in the hardening of Pharaoh's

heart, in that his omnipotence was thereby shown to be sufficient to deliver his people in the face of the greatest opposition the greatest absolute monarch of his time might bring against the execution of God's will. Had Pharaoh been willing to fall in with God's demands, how then would God's power have been evidenced? But in hardening Pharaoh's heart, that he should not listen to Moses, the Almighty revealed to Israel that he is King, even of all kings, and that none have power only as it is derived from Jehovah, and that he was abundantly able to release them from bondage, even in the face of the sternest opposition that Egypt's monarch might bring to bear against it. Also, God sent his prophets Isaiah, Jeremiah and others to show unto Israel her transgressions, and to warn them against the approaching Babylonian captivity as the consequence of their sins, but Israel paid no heed to the words of the prophets, because God had stopped their ears that they should not hear, blinded their eyes that they should not see and hardened their hearts that they should not understand. All this was by the before-ordained purpose of God, to manifest his glory and power in the nation of Israel. God does not always will that his people shall hear the message he sends them; indeed he has often willed that his message and messengers should not be heard, in order that condemnation might appear and God's justice be manifested. In Matthew xxiii. 37, quoted at the head of this article, we have a striking illustration of the difference between the will of God and the will of the natural man. Naturally men have no inclination toward God whatever; they have no longings of soul for divine things until quickened by the Spirit of God. Jesus said to the Jews, Ye will not come unto

me that ye might have life. This plainly showed that Israel as natural beings had no will whatever toward God. Had they possessed a will to come to him it would have shown them to be already in possession of spiritual life. The fact that they had no will to come to him proved they had no spiritual life whatever. Again, Jesus told them, Ye believe not, because ye are not of my sheep. They to whom he was speaking were not of his sheep, because they had not been given him of the Father before the foundation of the world, were not chosen or elected in him from eternity. Not being thus the chosen of God, they did not and could not believe in Jesus, nor did they have the least will to come to him. The will or desire to come to Jesus, and the power to believe in Jesus, are all the effect and fruit of election, and not the cause thereof. The sinner cannot elect himself into the favor of God, cannot of himself come to Jesus or believe in Jesus. All these things come because God chose his people in Christ before the foundation of the world. In that covenant of electing love entered into between the Father, Son and Spirit before the foundation of the world are embraced repentance, faith and love of every sinner predestinated unto salvation by Christ Jesus according to the will of God. How often would I have gathered thy children and ye would not, says Jesus, apostrophizing Jerusalem. This does not mean that Israel succeeded in thwarting the Lord's will and overthrowing God's purpose, it simply shows that God's will was in one direction: that is, toward the gathering of the children of Israel, and that Jerusalem's will had been in an exactly opposite direction, namely, that the children of Israel should not be thus gathered. In other words, there can be no doubt but that Jesus had reference

to the covenant which God made by the hand of Moses with the children of Israel after he had delivered them out of Egypt, which covenant was delivered to Moses at Mt. Sinai, and which covenant Moses was commanded to declare to Israel when he came down out of the mount. This covenant said, If you will I will. That is, the Mosaic law embraced certain commandments enjoined upon Israel, certain ceremonies to be observed by them, certain sacrifices to be offered by them, certain feasts and fasts and sabbaths and jubilees to be hallowed by them. After God had given these things to Israel he told them that if they would walk in his precepts and obey his statutes he would bless them in basket and in store, meaning that they should be free from the sword of their enemies, they should dwell in peace and safety, they should abound in plenty and prosperity, be free from pestilence and famine; their vineyards should be heavily laden with fruit and their harvests be bountiful. On the other hand, God told Israel if they did not walk in this law delivered to them by Moses on God's authority he would curse them for disobedience, they should experience famine and pestilence and war and dearth and adversity of divers kinds. Therefore it will be readily seen that this Mosaic covenant was made contingent upon the obedience and disobedience of Israel. If they obeyed they would be blessed, if they disobeyed they would be cursed. Also, it will be noticed that this Mosaic law embraced nothing more or less than temporal or earthly blessedness for obedience, and temporal or earthly punishment for disobedience. The Mosaic law nowhere promised eternal life for obedience, nor did it anywhere threaten eternal torment for disobedience. It was law involving temporal matters only. In

this law the central theme was, The Lord will if you will. This is what Jesus referred to when he said, How often would I have gathered thy children and thou wouldst not. This law never did gather Israel, it never did justify the ungodly. That Jewish altar never did make the comers thereunto perfect. The two thousand years of Jewish history proved over and over again that man was not able by nature to measure up to the requirements of God's law, even when that law embraced nothing further than temporal things. How then can man obey a law involving eternal and spiritual blessedness? If man cannot adequately fulfill the whole of God's requirements with reference to the lower life, how then can he ever expect by his own efforts to reach out to grasp eternal blessedness? The law of Moses revealed the infinite distance between God's published will with reference to Israel and the will of the Israelites themselves, which was contrary to God's revealed will. Instead of abiding in God's commandments, and walking in the ordinances of the sanctuary, Israel wanted to be like the nations round about them; that is, like the Gentiles; they wanted temples and gods like other nations, and to worship seen things like other nations. This was the history of Israel over and over again, showing that if God's Israel is ever to be gathered it would have to be on another basis than the Mosaic law, on other grounds than on man's own obedience. Therefore Jesus came into the world and was manifest in the flesh, to put away the legal covenant that he might establish another and a better and infinitely more effectual covenant, the gospel covenant, which is based not in, I will if you will, but in, I will and you shall. In other words, the covenant which comes to God's people in

the blood of Jesus Christ is hinged, not upon the will of the creature in any sense whatever, but upon the wills and shalls of God's omnipotence. The Lord said, After those days I will make another covenant with the house of Israel, not like the old covenant, but I will take out of them the stony heart and give them a heart of flesh; I will write my law in their hearts, imprint it in their minds and put it in their inward parts, so that they shall no more teach every man his brother, saying, Know the Lord; and I will be their God and they shall be my people. It will be seen at once how the wills and shalls of God run all through this new covenant, and that it in no way depends for fulfillment upon the will of the people themselves. This is the covenant ordered in all things and sure, everything in it and every one embraced by it is in the grasp of God's foreknowledge and predestination, being predestinated unto the adoption of children by Jesus Christ unto the Father according to the will of God. Therefore, in the words of our text, Jesus said of the Jews, Your house is left unto you desolate. Inasmuch as the Mosaic covenant was never intended by the Lord to save sinners, but simply to prove to Israel her utter inability to save herself by obedience, even in earthly things alone, therefore there must of necessity be a better and surer covenant in order for the Israel of God to be eternally saved from sin and death. Therefore the first earth and the first heavens were made desolate, the Jewish nation and the Mosaic law which they were under came to an end. The work of Jesus in his life and death and resurrection and ascension to glory made an end to all the order of things, so leaving their house, or Jewish kingdom, unto them desolate, and dispersing the Jews through-

out the world. Having thus left their house unto them desolate, having made an end of the law and legal ceremonies and offerings, Jesus brought in through the sacrifice of himself a new and better covenant, made effectual through his blood, a covenant which saves forever all elected before time by the Father in the Son, and so predestinated unto glory. Jesus told the Jews they should not see him again until they should say, "Blessed is he that cometh in the name of the Lord." We believe this to refer to the time when the Jews shall be gathered by God's power from among the nations whither they have been scattered in the cloudy and dark day, when the Gentile world power shall have run its course, when the visibility of the church among the Gentiles shall end and go to be manifested among the Jews who shall be gathered to Jerusalem, and, by the operation of the Spirit of God, be brought to believe with their whole heart in Jesus Christ, and him crucified, even as do we among the Gentiles to-day. This restoration of Israel to that land which God promised to Abraham and his seed forever must as surely come to pass as that God sits forever on his throne and rules the nations by the rod of his power. When this gathering of the Jews to their own land shall have been effected by the display of God's power, and when they shall be made to believe in the Christ of God with all sincerity of true and living faith, then shall they say, "Blessed is he that cometh in the name of the Lord." Then shall every eye behold him, even those also who pierced him; then shall he come in the clouds of heaven, and all his saints with him; then shall Israel be manifestly saved. The old covenant was ineffectual to the gathering of Israel as a hen gathereth her chickens under her

wings. It takes a better and more powerful covenant to do it, a covenant according to which God's people shall be made willing in the day of his power. This new covenant shall and does gather every one of God's elect from the four corners of the earth whither they have been scattered. It 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. This gathering of the Lord's people together from among all the nations of the earth is not to make them children of God, but because they are already children of God, just as a hen gathering her chickens is not to make them chickens, but because they are chickens. Do our readers catch our meaning?

Written at the request of brother D. J. Adams, of Mansfield, Ga.

L.

NOTICE.

OWING to the constantly increasing cost of everything used by publishers, and to comply with the order of our government to reduce the size of publications, we are compelled to cut down the number of pages of the SIGNS for the present, but expect to return to our regular number of pages when times are again normal. We hope our readers will bear with us during these trying times, and feel that this is one of the sacrifices they are glad to make to help win the war.

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.

OBITUARY NOTICES.

Levi T. Heath was born Feb. 22nd, 1838, and departed this life March 25th, 1918, making his stay on earth 80 years, 1 month and 2 days. Uncle Levi Heath, as we all called him, was a licensed minister of the gospel of Mud Creek Old School Predestinarian Baptist Church of Christ, Fulton Co., Ky. He was married to Miss Margaret Self in 1865, who preceded him in death about seventeen years. They had no children. He left no brothers or sisters, nephews or nieces to mourn. I will say that he left a vacant place in the church, but we sorrow not as those who have no hope; our loss is his eternal gain. The tongue is still that had given the church so much comfort and pleasure in expounding to them the gospel as he believed it. He believed in a sovereign and all-powerful God, who rules in heaven and earth, and gave God all the glory, to whom it belongs. He believed in salvation by grace, and grace alone, and that Christ is the only Savior of sinners. It pleased the Lord to sorely afflict this old servant, but gave him grace to endure as a good soldier, ever looking to the God who makes no mistakes for his deliverance. I have often heard him say so. He expressed a willingness and readiness to hear the Master's final call: Come home. Brethren, it is sweet to write of one who has left such evidence behind that he has gone to that blissful home prepared for the redeemed. Weep not, for it is only a member taken from our body, the church here on earth, to fill its place in heaven. I will say to the friends and neighbors of his vicinity that they have lost a kind and generous-hearted man, a good citizen, highly esteemed by all who knew him.

The funeral services were conducted by Elders A. J. Luther and T. J. Prince. The preaching was of much comfort. After services the remains were quietly laid away by the side of his loving companion in the Antioch Cemetery. May the Lord bless, support and sustain, and at his appointed time give us all an abundant entrance into the joy of his love, is the sincere prayer of the writer.

Written by request of the church.

W. A. EDWARDS, Church Clerk.

Mabell H. McKee was born August 21st, 1887, near Bowersville, Greene Co., Ohio, and died May 26th, 1918, at the Paris hospital, Paris, Ill. She was married Feb. 5th, 1906, to Marion McKee. To them were born three children: Robert Freemont, Pauline Verna and Rath Amanda. Mabell had been failing in health over a year, and was operated on in Laporte, Ind., October 1st, 1917, but did not seem to entirely recover from the operation. In January, 1918, she began to fail rapidly, and it seemed the doctors could do her no good. We thought perhaps if she was brought to Paris to my (her mother's) home she

could be built up and perhaps get well; but no, her poor, frail form was marked for death. She was quiet, sweet and patient, although suffering all the time; would not let me or any one do anything for her that she could help, and made no complaint, just seemed to gradually fade away. We called a doctor, who said she could not be helped by medicine, but surgery could cure her. We were much encouraged, and insisted on her going to the hospital. She was at times very much averse to going, saying it would be useless, but finally consented to go. She was operated on May 22nd, stood the operation well and seemed to be doing well until Sunday morning, when she began to sink rapidly, passing away at 4:10 p. m. While I feel that my only and idolized daughter is at rest, I cannot be reconciled to it. I am so grieved and shocked that I scarcely can feel to survive it, yet I do not wish to murmur or rebel against God's will. Mabell was very much concerned about her condition the last few months of her life, and told me she had not lived as she ought and was so sinful; she said, "Ma, I cannot pray." I tried to tell her as best I could that prayer is not a form of words, but the sincere desire of the heart, and told her I was glad to hear her talk as she had. I also told her that I was not uneasy about her soul's salvation, for it was in God's hands. I do not know whether she was comforted a little or not. In death a sweet smile was upon her dear face, where such a look of pain and care had rested for many weeks. She leaves her husband and three children, mother, step-father, two uncles, several cousins and many friends to mourn their loss, but we have a sweet hope that she is resting in Jesus. She was the joy of my life, such a comfort to me; I never can tell how I miss her. She never wanted me to know she suffered—did not want to worry mother. May the ever wise God keep me from murmuring against his will.

Her heartbroken mother,

ELLA R. SHIELDS.

Mrs. Augusta Vail, daughter of Sumner Hubbard, was born Nov. 16th, 1837, and died at her home Tuesday, July 30th, 1918. She was born, lived and died in Scott township, Luzerne Co., Pa., I believe. She leaves a lonely, sad husband, Micah Vail, (who is my cousin, 85 years old) two children, a daughter, Mrs. Gardner, and a son, Sumner, with several grandchildren and great-grandchildren, to mourn her absence. May God grant them every needed comfort, both spiritually and naturally, is my desire for them. Augusta gave clear evidence of having a good hope through grace. She had been a reader of the SIGNS OF THE TIMES for nearly sixty years, and a real lover of the doctrine it contains. The writer spoke at the funeral to a large company of friends Thursday, August 1st. Interment in Brown Hollow Cemetery.

D. M. VAIL.

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

F. H. Richardson, Iowa, \$3.00; Mrs. Grace Veech Smith, Ill., \$1.00.

CHANGE OF ADDRESS.

OLIVER P. SPEIRS has changed his address from Riverside, Cal., to Claremont, Cal.

ASSOCIATIONAL.

THE Liberty Church, of the Pocatalico Association, at her regular conference meeting in June, felt that owing to the present shortage of flour, sugar and other necessities for taking care of the association it would be best to postpone for the present year.

Done by order of the church.

C. H. CASDORPH, Clerk.

M E E T I N G S .

THE Maine Old School Baptist Association will convene, the Lord willing, with the Bowdoinham Church, at Bowdoinham, Maine, on Friday before the second Monday in September, and continue three days (Sept. 6th, 7th and 8th, 1918). We extend a cordial invitation to all who love the truth to meet with us.

GEO. R. TEDFORD.

THE Lord willing, the Clovesville Old School Baptist Church will hold a two days meeting on the first Saturday and Sunday following in September (7th and 8th), 1918. Trains will be met at Fleischmanns station, on the Ulster & Delaware Railroad, the first day of the meeting. A cordial invitation is extended to all lovers of the truth as it is in Jesus to meet with us. A special invitation is extended to brethren in the ministry of our faith and order.

O. F. BALLARD.

THE Roxbury Old School Baptist Association is appointed to meet with the Olive and Hurley Church, at Ashokan, N. Y., Wednesday and Thursday, Sept. 11th and 12th, 1918. Both up and down trains will be met at Ashokan, Ulster & Delaware R. R., on Tuesday afternoon and Wednesday morning. Those coming from New York city Tuesday morning by rail take 11 o'clock a. m. train at Cortlandt St. (West Shore R. R.) Those coming by boat take boat for Kingston at Desbrosses St at 8:40 a. m. or West 42nd St. 9 a. m. All who come will be made welcome.

JOHN J. SECOR, Church Clerk.

THE Old School Baptist Church of Jefferson, N. Y., will hold its yearly meeting, the Lord willing, the

third Sunday and Saturday before in September (14th and 15th), 1918. 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.
G. E. MEAD.

The yearly meetings at Messongoes, Nassaongo and Indiantown for this year have been changed and are appointed as follows:

Messongoes—Third Sunday, and Saturday before, in September.

Nassaongo—Fourth Sunday, and Saturday before, in September.

Indiantown—Fifth Sunday, and Saturday before, in September.

At each of these appointments the service will begin at 1:30 Saturday p. m. and continue all day Sunday.
J. C. MELLOTT.

THERE will be, the Lord willing, a two days meeting held with the Cammal Church on Saturday and Sunday, September 28th and 29th. We expect Elder Fenton to be with us. All lovers of the truth are welcome.

Done by order of the church.

J. T. BADGLEY, 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,**

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All day meeting second Sunday in each month 10:30 a. m. Evening meeting fourth Sunday in each month 7:30 p. m.

A cordial invitation to all who love the truth.

J. G. EUBANKS, Pastor.

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.

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 Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every second, third and fourth Sunday at 11 o'clock a. m. in the meetinghouse on Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

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

(Judges v. 11.)

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EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

[This book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—Ed.]

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 86. MIDDLETOWN, N. Y., SEPTEMBER 15, 1918. NO. 18.

CORRESPONDENCE.

JOHN VI. 44.

“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.”

I wish to offer some thoughts on the above text. A short time before Jesus used the above words he had miraculously fed the multitude, and that multitude still followed him, not because they saw the miracles, but because they did eat of the loaves, and were filled. Their motives were mercenary. In all ages of the world the pretended followers of Jesus have by far outnumbered the true. Even now it is popular to unite with some church; the offence of the cross, in a great measure, has ceased; but when the discriminating doctrine of Christ is preached, when persecution arises, the professors of popular churches are ready to say, “This is a hard saying; who can hear it?” It is still true, as then, that “No man can come to me, except the Father which hath sent me draw him.” It matters not how pious the training, what good impressions are made on the young mind, how many means and auxiliaries are brought into requisition, still all this is unavailing, except the Father

draws. The popular doctrine of the day is that man can come if he will; but according to our text, no man can come; he has not the ability, the power nor inclination. Man, naturally, is of the earth, earthy, an enemy to God by sin and wicked works. He is satisfied with his condition; all he wishes or wants he finds in the earth. It requires divine illumination to show him the vanity and emptiness of all things below the sun. When this is done by the quickening Spirit, then there is a desire to come. But the distance is so great, and there is such utter helplessness and inability, so much guilt and condemnation, that to come, even if he had the power, would be, he thinks, but to be consumed by the wrath of God. The awakened sinner has no idea that the Father is drawing him. He believes that his sins are so great there is no mercy for one so vile; but in due time, being sufficiently humbled, realizing the exceeding sinfulness of sin, his own strength and hope all gone, Jesus is revealed as his Savior. Faith, joy, love and hope are in exercise, and he that was in the pit is raised up above the curses of the law, no longer a servant, but a son. The doctrine taught in a large majority

of pulpits, and believed by all natural men, is that if the sinner will do good to get good, if he will pray and repent, agonize—all presupposing a living being (when the Scriptures positively assert that he is dead), that when these conditions are complied with the Father will draw him. This is palpably absurd. "The dead know not any thing." They do not know how to perform any conditions, either good or bad; and even if they knew, they have no power to act. All that we do as natural men results from life in us. Even our common law claims no jurisdiction over dead men, and does God require dead sinners to quicken themselves, as a condition, before he draws them? Do not reason and revelation both teach that sinners come to or are drawn to Christ by virtue of life, that life is the cause and action the result? But to put it in even a stronger light: "And ye will not come to me that ye might have life." No man can come, because he has no ability. "And ye will not," because he has no inclination. Now if salvation depended on the power, will or ability of the creature, then none could be saved; but as it depends entirely and alone on the will of God, all are saved that he wills to be saved, be they many or few. "All that the Father giveth me shall come to me," regardless of man's will; for God takes away man's will, which was to go astray from his youth, and gives him another will—a will to come to him. "Shall come" is now softened down to mean if they will, making God's eternal purpose dependent upon man's perverse will. All the natural will of man is a will not.

"Except the Father which hath sent me draw him." We have already said that man is of the earth, earthy, made of it, clings to it, it is his natural element.

He is as much and entirely of the earth as any created thing or being on the earth; no more, no less. We all know that all things on the earth are held to the earth by some power that they cannot resist; call it attraction or what you please, the fact exists. In the very nature of things nothing on the earth can of itself rise above the earth. For it to leave the earth, or to be raised above its level, all will admit that force or power must be used; it must be drawn. No one will take the position that it is the attraction of all the bodies on the earth that holds the earth in its place, that would be too ridiculous; and no one would say they could do so if they would. Reason says that the earth is so infinitely larger than any and all bodies on its surface that its power keeps them stationary. The power that raises or draws bodies up from the earth must be greater than the earth's attraction. Now what is it that disengages or draws any one from the earth, its affections, lusts and desires, but the Spirit and power of God? That is almighty power. Sin reigns unto death, but here is a power that reigns through righteousness unto eternal life by Jesus Christ. A strong man keeps his palace, and his goods are in peace, but here is a stronger who casts out the strong. The earthy attraction ceases the moment the drawing of the Father takes place; from that moment there is a desire for things above; we are drawn out in affection and desire; we long to be with Christ. This earth, our former dwelling-place, which once looked so gay and fascinating, has lost its charms; the goods that we had laid up for many days to come, upon which we expected to eat, drink and be merry, are all taken from us; our beautiful garments, fit, as we thought, to appear before the King, are nothing but

filthy rags; the doctrine of free will, human agency, creature merit, man's sovereignty, are all weighed in the balance and found wanting.

What a blessed consolation to be drawn of the Father! Drawn into his service, having ceased from the works of the flesh, drawn up, opposed to nature, to his visible church, finding sweet fellowship and communion with the saints. While "no man can come to me, except the Father which hath sent me draw him," none so drawn will or can refuse to come. Power is in his voice; all power is in his hands. There is willingness to be drawn, and great anxiety for fear they are not drawn. The common idea is that God stands ready to draw all men unto him, and that when the sinner will be in the use of the means, or begins to work, that draws God on the side of mercy. He was ready and willing on his part all the time to draw, but the sinner was not willing, and unless he becomes willing now or soon God will quit drawing and leave the sinner to perish. Is not this system based upon the will of the creature, and not on the power of God? Does it not represent the sinner as drawing God?

"And I will raise him up at the last day." I must necessarily be brief upon this point, and may not be correct in my views. I understand this to refer to the crucifixion and resurrection of Christ as the Head of his church. At the time this expression was used he was not himself raised up in this sense. He was under the law, though fulfilling the law. When he expired on the cross, was raised up, then the law could demand no more; it was fulfilled in his body, and by his death it was satisfied. He died for our sins, but without his resurrection we never could have been justified, never could have been raised up. He said,

"And I, if I be lifted up from the earth, will draw all men unto me. (This he said signifying what death he should die.)" The church is resurrected by virtue of his resurrection; he was lifted up on the cross as her atoning sacrifice; because he has ascended to his Father as the Head, the members of his body are also raised up together with him. The Father accepted the offering, justice is satisfied, the Head and all the members of his body are raised up, to be in the presence of God forever.

Raised who up? All that the Father draws. The church in her militant state is raised far above the world and all its corruptions, having her conversation in heaven. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Our text says, "I will raise him up," and the quotation above says he has done it. Some say, If we will hold out faithful he will raise us up.

But our text may have more immediate reference to the final resurrection of the body, as it is called. "It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body." Of one thing we are confident, that is, the Lord will never leave his people, even in the last day, under the most severe trials, the most cruel mockings. The church of Christ is a place raised up. The world has places of honor and preferment, it has its high places, but the most feeble saint is raised infinitely higher than any position the world has to give. They are kings and

priests unto God; they have promise of this life and that which is to come; all is theirs. When the poor tempest-tossed child of God is cast down under a sense of his own unworthiness, it is the pleasure of his Father from time to time to appear for his raising up, enabling him to go on his way rejoicing.

Brother Beebe, this is submitted to you for insertion or rejection. I shall take it kindly from you, or any of the brethren, to correct any errors.

Yours sincerely,

WM. S. MONTGOMERY.

BRICK STORE, Ga., Oct. 21, 1870.

[REPUBLICED by request of Elder H. H. Lefferts.—ED.]

COLUMBUS, Ga., August 11, 1918.

DEAR BROTHER LEFFERTS:—To-day I have been thinking of the beautiful texts you preached from, and recall many precious truths you spoke when we met at the general meeting near Covington, Ga., the last days of July, and I am made to exclaim, All praise to the Lord, to whom all glory belongs, for it is he who fills his ministers with truth and wisdom, giving them understanding, teaching them to rightly divide the word of truth and to feed the flock with wholesome food. If I had the gift of writing perhaps I could express some of the sweet thoughts which came to me while listening to you and Elder Irwin preach the unsearchable riches of our Lord. I love the doctrine you set forth: salvation by grace alone, predestination of all things, both good and evil, election, special atonement, man's total depravity, perseverance of the saints and the resurrection are grand and glorious truths, the hope, the meat and drink of God's children, and they love it. Language would fail to express to you what a feast of joy it was to my-

self and daughter. We were hungry for the truth, and were filled; yes, our cup was full and running over. Our hearts were so thankful to the gracious God that he directed our steps to that pleasant place, there to meet face to face many of the household of faith and mingle our voices in songs of praise unto him who loves us always. It will ever be a sweet memory. How wonderfully blessed to listen to the truth as it is in Jesus, of his wonderful works and ways, his glorious plan of salvation, his power, love and mercy to his chosen generation, spoken by God's own ministers, giving him all the glory, proclaiming him sovereign, the God of heaven and earth, who doeth all things after the counsel of his own will, saying, Surely as I have thought, so shall it come to pass, and as I have purposed, so shall it stand. This wonderful plan of salvation is exactly suited to the condition of poor, lost sinners. Truth, wisdom, justice, power and love were shining in their glory when our Jesus died to redeem his bride (the church), and are shining now just the same, for Jesus is our Head. Oftentimes I feel so sinful and weak, so unworthy, filled with doubts and fears. Can one so vile presume to raise a trembling eye to blessings so divine? No voice but my Savior's can raise these fallen hopes and cheer the faint heart, speaking his salvation to my soul. He turns my prayer to praise. Who is a God like unto thee, that pardoneth iniquity and passeth by the transgressions of the remnant of his heritage? Our God is bountiful in love and delighteth in mercy. We take courage, believing in his holy word. We go to him with all our complaints, looking unto him. God's chosen people are his peculiar care, and we shall not seek his face in vain, but receive comfort, our hope re-

newed. If once we feel the love of Christ impressed upon our hearts it can never be erased. He may afflict us and wound us with distress, but will never take away his covenant of peace. I am glad we are passive in the hands of our Lord, receiving his blessings of love, joy and peace just as he in his wisdom sees fit; and when he sends afflictions and sorrows upon us, which are for the time grievous to be borne, they are for good; we are drawn unto our Jesus, and are enabled to say, Thy will be done. Casting all your care upon him, for he careth for you, is a sweet exhortation or command of the apostle. Ye are the light of the world. They are therefore light in an otherwise dark and sinful world. Jesus tells us why the church is the light of the world: because out of Zion, the perfection of beauty, God hath shined. God is hidden in his people and shines out of them.

Pardon me, dear brother, I did not intend to write so long a letter; I simply wanted to tell you how I enjoyed knowing you and hearing you preach the gospel of our Lord. I will now ask an interest in your prayers when at the throne of grace. God keep and bless you.

Your unworthy sister in hope,

(MRS.) F. J. NORRIS.

QUAKER, W. Va., July 21, 1918.

DEAR BRETHREN:—I do not know that I can say anything that will be worth space in the SIGNS, but many times the contributors to its columns have served me the tongue of a prophet, inasmuch as they have touched my case, though I sometimes am made to doubt that any of them feel to be so depraved and as low down in the world as I do. I am fully aware that such symptoms as these have always accompanied the people of God, yet I am so far from what I would be

that it seems to be a continual source of doubts and fears quite unsatisfactory to my better senses. I have often feared that if my brethren (if brethren I should say) should act upon duty and truth, they would have no fellowship for me. I am satisfied they would not if they had the estimate on themselves that I have on them. Sometimes it occurs to my mind if I only would and could go and tell the brethren what a sin-cursed wretch I am they would not have any use for me, so I have been made to feel deeply concerned about this matter of confession. It comes to me that the Scriptures say, With the mouth confession is made unto salvation, and I wonder if one might have salvation and not confess, but I rather conclude that confession is a part of the divine arrangement. Most assuredly the apostle Paul was an inspired man, and he confessed that there was no good in his flesh, and if I understand it aright, after he was so miraculously called to preach the everlasting gospel he confessed that he was carnal, sold under sin. (Romans vii. 14.) Then if so great a man as he must make such confession, it seems to me that there could be no language found strong enough to express the real condition of my life. This matter betook me so forcibly that one day not long since I was riding along the road, and it occurred to me that there was a Scripture which read, "They shall speak with new tongues." Well, the impression was such that I began to search for it, and after several attempts found it in Mark xvi. 17. This is one of the signs that should follow the believer, and I had it (or perhaps I should have said it had me) that when a man is possessed of the good Spirit his tongue becomes new to that of its former expressions, confessing sin in self, acknowledging the truth

in Christ, who is the foundation of self-denial religion. No wonder then that we should love our neighbor as ourselves, not so much concerned about finding and confessing his faults, and is it not new to the flesh that one should have no railing accusation against his enemies? Our enemies might be our neighbors, but how could we be a neighbor to self? "They shall sing a new song." Brethren, I am made to feel that his people are constrained to give him glory, however new and strange it may seem to this world.

I have come into possession of the little book, "Feast of Fat Things," and read Elder Beebe's "Riddle." I think surely he had my experience, but my fears are that the "old man" has the ups with me most of the time. It seems pretty hard, but I reckon that the elder shall serve the younger. At this point I found something that is deep water for me. You remember that the children of Israel murmured while they were being delivered, for the natural things of Egypt, where they were in bondage, and, brethren, I have often thought that this murmuring is one of the most heinous sins that ever mortal man indulged in, and feared that it would be my own destruction.

The subject of "Fatalism" is treated much better, to my notion, than I could have thought of, although it is a frequent occurrence that I hear people making such remarks as, If predestination be true, no use to try, and if I had Bible evidence that there is any spiritual good in the natural man I would be afraid, but I feel that our God has power over all, and works all things after the counsel of his own will first and last in all things, and that for good. One consolation to me, a poor, weak sinner, is that I am trying to serve a God who has all power,

and while I do not expect to fathom the depths of the mysteries of godliness, I think I can often see the good that comes out of evil. It seems to me that any Bible reader would have to admit that God has power over Satan, and so if man has power over him, why it seems to me that he would not need the power of the Almighty. I reckon he thinks within himself that he is doing many wonderful works, for we read of some who claimed that they had.

Yours with only a hope,

J. A. PRESTON.

ISAIAH XL. I, 2.

"COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

After reading so many good letters written by the editors and the dear brethren and sisters, I feel impressed to write a few lines, notwithstanding I feel so unworthy and imperfect, not able to write anything to the comfort of the dear brethren whose letters have been of so much comfort to me, but the Scripture says, "Comfort ye my people," and that has been the keynote of the letters we have been reading. The Old Predestinarian Baptists are the only people I have ever heard preach the doctrine found in the Bible: salvation from first to last by grace, and grace alone; not by works that we have done, but by his mercy he hath saved us. I well know that if I am what I hope I am it is as Paul said: "For we are his [God's] workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." That work was done before we were in existence, for we hear that man proposes but God disposes, for it is not in man that walketh to direct

his steps; not of him that willeth, but of God that sheweth mercy. We hope we worship a God who has all power in earth and in heaven, a God of purpose, who worketh all things after the counsel of his own will, and he does not consult man in regard to any of his works. Our blessed Savior said to the Father just before he was crucified, I thank thee, O Father, that thou hast given me power over all flesh, that I should give eternal life to as many as thou hast given me. Not that he was going to try, if they would let him, for we read, My people shall be a willing people in the day of my power.

Dear brethren and sisters, my mind has wandered far from what I had in mind to write when I commenced, but I have been comforted so many times in reading your letters, with what I believe to be the faith once delivered unto the saints, that I wanted to tell you of it. I do not expect my letter to be of as much comfort to you as your letters have been to me.

Dear brethren editors, if you see fit to publish this, all right; if not, all right, for it is like the writer, very imperfect.

A poor old sinner, saved by grace, if saved at all,

J. F. KINKADE.

ADAMS, Tennessee.

DENTSVILLE, S. C., May 3, 1918.

DEAR EDITORS:—I am sending a two dollar money order in this letter to renew my subscription to the dear old paper, for I appreciate it very much for the grand truth it contains. I was well pleased with brother Lefferts' views on Sampson's Riddle. I am an old man, in my eighty-second year, but that was the first time I ever heard it explained. I also enjoyed his editorial in the April 15th number

and brother Mayfield's article in the same number was surely good.

Brother Ker, I am of your opinion concerning the fulfillment of revelation, it has never all been fulfilled. I am of the opinion that when the present war commenced Satan, that old serpent, the devil, was loosed for a little season, according to God's eternal purpose, to punish the nations of the earth for their awful wickedness, and if Satan is loosed for a little season the sovereign God did it, and he is the only one who can bind him, and when God's purpose is accomplished he will cause the war to cease.

Brother Ker, I would very much like to have your views upon the fourteenth chapter of John, especially where Jesus said, "Greater works than these shall he do; because I go unto my Father." Dear brother, I ask for information, for I never heard it explained to my satisfaction. The fact is I have heard but very few try to explain it, though I have been greatly blessed to spend a long life among able and faithful ministers of the gospel, and have in days past been so favored of the Lord as to have had the blessed opportunity of reading after many able expounders of the word of truth, as I commenced reading the SIGNS OF THE TIMES soon after the Civil War. It makes me feel sad at times to know that nearly all of those old veterans of the cross are gone. I see that our dearly beloved brother, Elder S. H. Durand, is still living, and I trust that God will still give him grace for his declining days, for I have often been edified and instructed by reading able letters from his pen, and my heart has been made glad. I think Elder Gilbert Beebe was one of the greatest men of his day, but the sovereign God has raised up other able defenders of the truth, for which we should feel thankful.

Dear brethren, you may publish this if you wish, so the dear saints may hear from me, and that those who are acquainted with me in Mississippi and Texas may know my whereabouts, as we have often in days past taken counsel together. Those days are to me a green spot in my memory, but now in my last days it is very different, for there is no one near us who is interested in hearing Old Baptists preach the live and do system, but they want the do and live system preached. They are good neighbors and kind people, but my wife and I are very lonely in this desert land.

Your brother in hope of eternal life,
W. B. MCADAMS.

MARSHALL, Va., Jan. 18, 1918.

DEAR EDITORS:—In this I am sending you my remittance for the ensuing year, and I cannot let it go without trying to tell you in a small measure how comforting and precious the dear SIGNS is to me as I am far away from any visible church and very seldom see any one who believes as I do. I have not heard a gospel sermon since October, 1915, when I attended the Virginia Corresponding Meeting, and heard Elders Ruston, Fenton, Eubanks, Lefferts, Vail and Cockrill, and O it was a rich feast. I have been reading the SIGNS OF THE TIMES for forty years, though not all that time a subscriber, and I feel as though I never again want to be without it as long as I live. May you all be kept by the power of the almighty God, is the prayer of a poor sinner.

HATTIE L. WALKER.

SALISBURY, Md., April 18, 1918.

DEAR BROTHER KER:—I wish I could write you an interesting letter, but I cannot do that. I hope and trust that I am interested in the things of the kingdom of God's dear Son, and sometimes I have

some very sweet meditations, but to give expression to them I find I cannot. You know I always was one of the dumb ones who has to go halting all the way; that which I feel I would delight in is far from me. I am one who has to be fed, lame on both feet; one thing though I am glad of: I have an appetite, that must be an indication of life. I feel that the SIGNS OF THE TIMES has been a great help to me for the last thirty years. I do not set it up as my standard, but I have been strengthened and comforted by reading the communications from the different ones scattered throughout the land, also the editorials, and often in reading I feel that even one is worth more than the price of the paper for a whole year. But the truth is not to be compared with silver and gold; no, by no means; money will buy things to sustain the old man, but with the new man that is a different case altogether. May God bless you and all who love our Lord Jesus Christ in truth and sincerity.

Your little brother,

MARTIN D. FISHER.

SLOCOMB, Ala., August 12, 1918.

DEAR BRETHREN AND SISTERS:—Do you know of a little book entitled "Universal Charity," by William Huntingdon, who published the little book in England in the year 1783, and was republished in America by William Moseley, of Macon, Ga., in 1840? If you know of the book please let me know by card or letter. I will greatly appreciate any information.

Your brother, I hope,

D. F. CREEL.

NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, in Woburn, Mass., the fifth Sunday in September (29th). All are welcome.

L. B. FORD.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1918.

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.

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I TIMOTHY I. 17.

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen."

After Paul had called attention to his former life as a persecutor of the church of Christ, and how the abundant grace of God had been bestowed upon him as a pattern to them which should afterward believe in Christ to life everlasting, he penned the words of our text, seemingly filled with thanksgiving and praise. He felt, doubtless, as all subjects of God's mercy feel, that he least deserved mercy, and had received it more abundantly than any one else because he needed it more, being in his own feelings "the chief of sinners." It seems that as we begin to write, the subjects embraced in the text are high, wonderful and too profoundly deep for us. Who can ascend into heaven to bring Him down? Who can descend into the deep to bring Him up? O how little man knows of the King eternal! Man, who is mortal, finite, a creature of time and circumstances, cannot enter into eternal things even in his imaginations. Therefore it is impossible to fathom the mystery of godliness, yet there is a desire, a longing to know God, whom to know is life eternal. The very name

"God" is higher than the heavens, deeper than both earth and sea, and exceedingly broader than the space between the east and the west. The expression, "eternal God," conveys to the believer the ever existence of the "eternal Spirit." How God could exist without beginning is known only to him; the mystery has not been revealed to man, who is of few days and full of trouble. More than that, man could not possess such knowledge, as it belongs alone to God. Even the Son of man, while in the flesh, had not perfect knowledge of the eternal God and his infinite works. As the Father showed him he understood, as he prompted him he moved and acted; the words he spake were not his, but rather the words of God. Notwithstanding these facts, men in this age of the world talk of God as though they had made him and understand him perfectly, and that he is subject to them and dependent upon them for strength and wisdom. This all proves, however, their utter ignorance of him and the absence of grace in their hearts. The expression, "King eternal," not only suggests, but establishes the truth that there is and ever has been a King of kings, the ruler of all powers and principalities. He has from the beginning set up kings and dethroned kings, because he is "the King eternal." He is also King immortal. The word "immortal" means "not subject to death." He only then bath immortality dwelling in the light. Man is mortal, subject to death, the exact opposite of God, hence dies because of sin. The doctrine taught that every man has an immortal soul is false. Immortality being in and with God alone, man can have immortality only as he is a part of God. To be a part of God is to have his life and be a partaker of the divine nature, and this is

because of the sonship of the children of God, and we read nothing in the Scriptures of man becoming a child of God by his own works, nor through the labors of others. The truth of the matter is, except a man be born again, born of God, he can neither see nor enter the kingdom of the King eternal, immortal.

God is also the King invisible, or the invisible King. As we write, the mystery deepens, and language is inadequate to either describe or express the wonders we even so faintly behold. Jesus said of God, Ye have neither heard his voice nor seen his shape. Again, "No man hath seen God at any time." He did speak in an audible voice to the Israelites from Mount Sinai, but they saw no form. This brings us to think of the testimony of Paul when he said, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things God hath prepared for them that love him; but God hath revealed them unto us by his Spirit. Even the things of God, prepared for them that love him, are invisible to the eye, not comprehended by the natural mind nor heard by the ear of man. This cuts off all natural intellect, all earthly powers, from entering into the things of God, because they are, like him, invisible. While invisible, he, or his power, is seen in all things, both animate and inanimate. Every leaf of the trees, every blade of grass, every grain of sand and every drop of rain gives glory to him, as his mighty power is seen in them. The lion, the king of beasts, as well as the smallest insect, gives praise and honor to the invisible God. The lofty mountains and the sandy desert were planned and formed by the invisible King. The sun, moon and stars show forth his handywork, and the waters of the sea roar to the praise of their King. While so great, invisible and immortal,

he dwells with the lowly and contrite, and his tabernacle is with men; and while all human powers fail, there is a something within that beholds the King in his beauty and the city afar off.

To "the only wise God, be honor and glory for ever and ever." Wisdom is with God, he is its source of whatever kind the earth has ever known naturally, from the wisdom of man, who was made in the image of God, to the wisdom of the little ant that lays up her store in summer for winter. He is the author of wisdom, as he is the author of faith. Surely when God is glorified as he should be, man has nothing to boast of, as though he by his own efforts had acquired anything. Man is the only creature of God, however, that boasts himself against the only wise God. It may be thought by some that Paul meant to suggest that while there were gods many and lords many, there was but one wise God. That is true, but our understanding of the text is that he meant to declare that God is the only wise, hence all wisdom proceeds from him. In Paul's letter to the Romans, when language failed to reach the height, depth, breadth and length of the wisdom of God, he said, O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! However wonderful all earthly wisdom is, or in other words, the wisdom of God displayed in nature, including the sun, moon and stars, how short it is when compared with the wisdom of God in the plan of salvation, that guilty mortals can be clean and as pure through the blood of the Lamb as though sin had never entered the world; that men and women, the sons and daughters of Adam by nature, should be the sons and daughters of the Lord God Almighty. Glory and honor shall be his for ever and ever, and hereafter. Amen. K.

I JOHN V. 10.

"He that believeth on the Son of God hath the witness in himself."

There is but one witness to things eternal whose testimony is to be taken wholly without reserve. This witness is Jesus Christ, the anointed One of God. No man hath seen God at any time, but the only begotten Son, who is in the bosom of the Father, he hath declared him. It is only, therefore, by the declaration of Jesus Christ that we can know anything about the hidden wisdom of God. The revelation of truth is given unto Jesus Christ for him to reveal unto his servants. In the book of Revelation Jesus Christ is called the faithful witness and the first begotten of the dead and the prince of the kings of the earth. In another place Jesus Christ is called the Amen, the faithful and true witness, the beginning of the creation of God. This same Jesus has borne witness to his people in all ages of the world and has revealed unto them the secret things of God. This witness, or testimony, was given to Adam and Eve in the garden when God, banishing them therefrom, declared the seed of the woman shall bruise the serpent's head. There, at the very beginning of sin, the end of sin was declared. So it is that sin finds its end, or destruction, when Jesus died for sin and arose from the dead, thus vanquishing forever the power of Satan, and delivering the elect of God from the dominion and reigning power of sin. The witness was borne to Abel when through faith he offered a lamb, the firstling of the flock, as a sacrifice, showing forth his belief in Jesus, God's Lamb, who stood as slain from the foundation of the world. This witness was borne to Noah when he was commanded to build the ark after the pattern that God showed him, with

its window in the top, its door in the side, having three stories, and all made of gopher wood pitched within and without to render it absolutely waterproof. This ark was the salvation of Noah and his house, because God, not man, shut them in there. This witness was borne to Abraham in the mount, where he was about to offer Isaac and the Lord stayed his hand and commanded him to offer the ram caught by its horns in the thicket. This witness was borne to the brethren of Joseph when they were compelled to go down into Egypt to obtain help of the very one whom they had despised, rejected and cast out. Jesus Christ preached in the Spirit to the spirits in prison for hundreds of years before he was manifest in the flesh to put away sin by the sacrifice of himself. It was he who testified as a true and faithful witness concerning the things of God to all and in all the holy men of old. He was the witness to Daniel in the dream of the king of Babylon, where it was shown that all the kingdoms and powers of the world should fall and be blown away as chaff of the summer threshing floor and the kingdom of God should increase and fill the whole earth. Christ bore witness of divine truth unto Isaiah, Jeremiah, Zechariah, and a host of others whom it is not needful that we mention in detail. Now, in our text at the beginning of this article, "He that believeth on the Son of God hath the witness in himself." This does not mean that he who will try to believe, or will agree to believe, or who will by any effort of his own bring about belief, may thereby secure this witness within himself, but he that "believeth;" that is, the one who is right now believing has the witness in himself. In other words, Jesus Christ, the faithful and true witness, is in the one who believes, and it

is because Christ is in that one that he does believe. Every true believer is the workmanship of Deity. Paul says in the second chapter of Ephesians that believers are the workmanship of God, being created in Christ Jesus unto good works, which God hath predestinated to the enjoyment of those who believe. Further, he tells how that workmanship is brought about. That it is the same power that raised Christ from the dead that works in sinners, causing them to believe. Thus belief is an evidence of the power of resurrection dwelling within one. Jesus told the Jews, This is the work of God, that ye believe on him whom he hath sent. Therefore it is not the preacher's work to make believers, it is not the sinner's own work to make himself believe, but it is the work of God to cause, or bring about, belief. This is done by the Witness, Jesus Christ, dwelling within one. It is plain, therefore, that all who truly believe have Jesus Christ, God's witness of himself, dwelling within them. Thus the tabernacle of God is with men and within men. Jesus Christ is not only the christian's hope within the christian, but he is that christian's everything and all things, he is the All in All. Not having Christ, we have nothing; possessing him, we have all things. When the eunuch declared to Philip that he believed Jesus Christ to be the very Son of God, it was plain the eunuch had the true witness within himself. It was equally true also of Peter when he confessed to Jesus, Thou art the Christ, the Son of the living God. There is also another side to this matter. Not only does every believer have the witness within himself, but every believer is himself a witness, being made so because Jesus Christ dwells in him. Thus, though we may live hundreds of years after the

lifetime of Jesus here in the flesh, yet the very resurrection power of God which causes one to believe makes that one himself a witness to the things of God, even though the eye hath not seen, nor the ear heard, neither hath there entered into the heart of man the things that God hath prepared for them that love him. So while one's natural powers fall infinitely far short of apprehending the slightest thing of God, still the very principle of belief, owing to the lifting-up power by which it is brought about, causes one to be within himself, and within his own experience, a witness of the life and sufferings of Jesus, of his humiliation and of his victory, by the very things one is made to suffer within one's self. The Bible is a great source of comfort and instruction to God's people, but even if there were no Bibles every believer would still be a witness within himself of the power and salvation of Jesus Christ by the very power within that makes one to believe. Therefore he that believes has both the witness within himself and is himself a witness of the things of God.

Written at the request of brother L. C. Godwin, of Baltimore, Md. L.

BOOK OF EDITORIALS.

WE have on hand a number of copies of the Second Volume of Editorials. This book is made up of editorials written by the late Elder Gilbert Beebe, and published in the SIGNS OF THE TIMES from March, 1842, to March, 1847, and contains 768 pages, neatly bound in cloth.

This work originally sold at two dollars per copy, but as a few of the pages are stained by water we will, as long as the supply lasts, sell them at the extremely low price of seventy-five cents per copy. Postage paid by us. All who wish this book should procure it now, as we will have no more after these are sold.

CIRCULAR LETTERS.

(Written by Elder J. N. Bartlett.)

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

DEARLY BELOVED IN THE LORD:—
Once more a few of us are permitted to meet together for the purpose of worshipping God in an associate capacity, and as this letter is to the churches, to them we write. We wish to commend you for your faithfulness, and that amid all the strife, war and bloodshed going on in the world you are meeting together peacefully and regularly in your places of worship, maintaining preaching and contending for the same old doctrine of grace that the church of Christ has always believed.

It is pertaining to your worship of God we wish to write. The Lord has always had a people who worshiped him, and he always will be worshiped, adored and praised by his elect and his redeemed. "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. iii. 3. The circumcision spoken of by the apostle here has reference to that which is of the heart in the spirit. As God's national Israel was separated and set apart by circumcision of the flesh, so God's spiritual Israel is separated and set apart by the spiritual circumcision of the heart, and when so separated and set apart are qualified to worship God in the spirit. They have the spirit of worship and true devotion given unto them, and they worship God in spirit and in truth. Brethren, you

worship God because you love him and love to worship him. The Spirit of God is in your thoughts, in your singing, in your prayers, in your preaching, in all your worship, and that same Spirit enables his people to rejoice in Christ Jesus. When you have that fruit of the Spirit: love, joy and peace, then you can worship God, and what a great blessing it is to so worship him. Well doth the prophet Isaiah describe this rejoicing. "How beautiful upon the mountains [mountains of rejoicing] are the feet of him that bringeth good tidings, that publisheth peace; that publisheth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."—Isaiah lii. 7, 8. Then he said, "Break forth into joy, sing together, * * * for the Lord hath comforted his people." When we are thus made to rejoice in Christ Jesus we are given such confidence or faith in God and his word of truth that we have no confidence in the flesh, and have no desire to worship God in teaching for doctrine the commandments of men. No, brethren, we want to teach the doctrine of God our Savior; we want to rejoice and praise God only. He alone is worthy of all our praise. Yes, dear brethren, we rejoice to preach the unconditional election of the church of God in Christ, and the redemption of all his people to God and from sin, death, hell and the grave; yes, from all these to God and everlasting bliss. All this is according to the predestination of the God we worship, and according to the purpose of him who worketh all things after the counsel of his own will. Yes, we worship a God of purpose, who says, I will do all my pleasure. And he

hath saved and called us to worship him according to his own purpose and grace, which was given us in Christ Jesus before the world began. All this is also according to his choice or election. Those who were chosen in Christ before the foundation of the world are made manifest as the elect according to the foreknowledge of God, and they are called to serve and worship him in his holy temple, or church. He is the God of our fathers, whom we worship. We want to praise him while we live and forever and forever. Brethren, continue thus to worship God, and may God enable us to thus worship him. Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching. And when gathered together in the name of Jesus preach no other gospel only that which was preached by Christ and his apostles; for those who do that Paul said, "Let him be accursed."

Finally, brethren, "Love one another with a pure heart fervently." "Let brotherly love continue." And may the dear Lord keep you faithful to the end. Amen.

J. B. CROSS, Moderator.

J. N. BARTLETT, Clerk.

MARRIAGES.

By Elder George Ruston, at the home of the bride's mother, Mrs. Bertha J. Sanford, Margaretville, N. Y., August 28th, 1918, Casper S. Bellows and Myra E. Sanford, both of Margaretville, N. Y.

By Elder J. B. Slauson, at his residence, 118 Forest Ave., St. Thomas, Ontario, July 29th, 1918, Arthur Thomas Surbary, of Walkerville, Ont., and Margerite Meta Sinclair, of St. Thomas.

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

D. S. Koontz, Ill., \$1.00; Mrs. F. J. Norris, Ga., \$1.00.

OBITUARY NOTICES.

Morris L. Tator died August 3rd, 1918, aged 44 years, at his mother's home, our dear sister Linda Tator (whose only child he was) at Middleburg, N. Y., leaving also a wife and four children residing at Albany, N. Y., and one son in the service of his country. He merited the respect and confidence of his fellow-men, and held a position of trust as cashier of the Middleburg Bank for some years, until the sad affliction of locomotor ataxia took this and most of the comforts of this world from him, yet in all these severe trials he was the most patient and uncomplaining man I ever met, seemingly sustained in his pitiful helplessness by the mighty God of Jacob. Sister Tator says that he enjoyed a visit and prayer from Elder Clark very much just a few days before he died, and when I visited him in company with Elders Vail or Fenton, or alone on several occasions, there was always a cordial welcome, an interest in the truth, and an expression of faith and hope in the grace of God. May our sister find comfort in the thoughts of his gratitude and appreciation for her faithful care. She has the sympathy of many friends and the church in her grief for him and for her husband, Hiram Tator, who died Dec. 9th, 1917, aged 71 years. We pray that the Lord will sustain and comfort her in every lonely hour.

EVERETT R. KINNEY.

CHANGE OF ADDRESS.

ELDER J. R. HARDY has changed his address from Haviland, Kansas, R. 3, to Wellsford, Kansas.

M E E T I N G S .

THE yearly meetings at Messongoes, Nassaongo and Indiantown for this year have been changed and are appointed as follows:

Messongoes—Third Sunday, and Saturday before, in September.

Nassaongo—Fourth Sunday, and Saturday before, in September.

Indiantown—Fifth Sunday, and Saturday before, in September.

At each of these appointments the service will begin at 1:30 Saturday p. m. and continue all day Sunday.

J. C. MELLOTT.

THERE will be, the Lord willing, a two days meeting held with the Cammal Church on Saturday and Sunday, September 28th and 29th. We expect Elder Fenton to be with us. All lovers of the truth are welcome.

Done by order of the church.

J. T. BADGLEY, Clerk.

THE Ebenezer Church in Baltimore will hold an all day meeting on the third Sunday in September (15th). A hearty invitation is extended for all to meet with us.

A. S. ROWE, Church Clerk.

THE Lexington Old School Baptist Association will convene according to appointment with the Olive and Hurley Church, Ulster County, N. Y., the first Wednesday and Thursday in October (2nd and 3rd), 1918. All are cordially invited to attend. Those coming by rail will stop at Ashokan, via U. & D. R. R.

JAMES H. BEVIER, Clerk.

THE Juniata Association is appointed to meet with the Sideling Hill Church, Fulton Co., Pa., Friday, Saturday and Sunday, October 11th, 12th and 13th, 1918. We want all to come and be with us at this meeting who have the desire and love in their hearts to come. Ample arrangements will be made to meet all who come. Those who come by rail will use either the Baltimore & Ohio R. R. to Hancock, W. Va., or the Western Maryland R. R. to Hancock, Md. Those coming via Baltimore & Ohio R. R. will walk across the river to the Maryland side, where all will be met. Trains will be met Thursday only. As the meetinghouse is twenty miles from the station, we ask all who wish us to meet them to please drop a postal card in plenty of time to either J. C. Mellott, Needmore, Pa., or Dennis Mellott, Plum Run, Pa.

DENNIS MELLOTT, Church Clerk.

THE Virginia Corresponding Meeting is appointed to be held with the Frying Pan Church, Fairfax Co., Va., Wednesday, Thursday and Friday, October 16th, 17th and 18th, 1918. Those coming by rail will use the Washington & Old Dominion Electric Ry. to Herndon, Va., where they will be met on Tuesday before the meeting. Trains leave 36th and M Sts., N. W., Washington, D. C., at 2, 4:45, 5:30 and 6 o'clock p. m., though this time-table is subject to change. From the Union Station in Washington, the Georgetown electric cars run directly to the W. & O. D. depot. We want all to come who can and will and want to come.

R. L. SPINDLE, Church Clerk.

SALEM OLD SCHOOL BAPTIST CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting every Sunday 10:30 a. m.

ALL WELCOME

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

IN

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

Meetings every Sunday in the 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.

**WILMINGTON OLD SCHOOL
BAPTIST CHURCH**

1304 Jefferson Street

WILMINGTON, DELAWARE

All day meeting second Sunday in each month 10:30 a. m. Evening meeting fourth Sunday in each month 7:30 p. m.

A cordial invitation to all who love the truth.

J. G. EUBANKS, Pastor.

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.

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 Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every second, third and fourth Sunday at 11 o'clock a. m. in the meetinghouse on Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

THE
 "SIGNS OF THE TIMES,"
 (ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
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SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

[THIS book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—Ed.]

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 86. MIDDLETOWN, N. Y., OCTOBER 1, 1918. NO. 19.

CORRESPONDENCE.

PSALMS I. 3.

“AND whatsoever he doeth shall prosper.”

It is pleasant to think of that man; not to think of such a man, for there is but one. It is restful, comforting, peaceful to find ourselves contemplating that man and his doings. We cannot come at them by wisdom and power of our own. In this busy world occupied by natural men there is to be found no one who by any natural power of his own is engaged in the works of this blessed man, or even having a desire toward them or a care for them. “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.” They are known only by revelation, and that revelation is to babes; that is, there must be a birth. In that birth there is made manifest a new life, and the principles of that life will be made to appear as soon as he who is the possessor of it begins to walk. If the life is evil, the tendency of the one who possesses that life will be toward the counsel of the ungodly, and he will be found walking in the counsel of the ungodly. That is the

condition of all men. All the race of Adam are sinners in the sight of the holy God. There is but one source of true holiness, and that is the true and holy God, and that holy and righteous God, the true life, is Jesus. “In him was life, and the life was the light of men.”

How wonderful it is that in the very beginning of the Psalms, in the very beginning of the form of the true worship of the true and living God, the line of distinction is made known. The one true and blessed and perfect man is described in the negative by a declaration of what he is not and what he will not do. “Blessed is the man that walketh not in the counsel of the ungodly.” He is holy, harmless, undefiled and separate from sinners. He takes no step in the direction of evil, however, whatever attractive or fearful appearance it may assume. While the natural man will walk along easily with the ungodly until the attraction causes him to pause and stand in the way of sinners, proud and satisfied with what it promises, the eyes and heart of the man of godly life find no attraction in that company, but turn at once away.

The natural man is so well suited with

his surroundings and attractions of the world that he soon sits down with the scorers of all who are truly righteous; while the man spoken of in this Psalm is as far away from ungodliness as he can become, and finds sweet and holy delight in the law of the Lord, meditating therein day and night. He hates sin and abhors iniquity, and yet in doing the work, in which he always prospers, he was made sin, who knew no sin, that his people might be made the righteousness of God in him. In his work, in which he shall and does always prosper, he is compared to a tree planted by the rivers of water. Its growth is so wonderful that it is always full of water. It is the only tree known among men whose fruit shall be brought forth in his season while its leaf shall not wither.

Here are absolute circumstances which appear to the wisdom of this world as contrary to prosperity, yet are taken by the Lord to represent that true spiritual growth and prosperity. From the beginning of the inspired Scriptures of truth the statements and prophecies and histories and songs of praise have been contrary to the wisdom of this world, and the contradiction still continues. In the preaching of the word the apostle declares a mystery, which was hid from past ages, but is now made known unto the saints, to whom the Lord would make known the riches of the glory, which is Christ in them the hope of glory. To-day the mystery continues, so that to-day the gospel cannot be preached or understood except by the teaching of the Holy Spirit. To-day true prosperity is not understood by the natural man. "The natural man receiveth not the things of the Spirit of God, because they are foolishness unto him." But to the spiritual man the gospel is "glad tidings of great

joy." It is the power of God unto salvation. Therefore in the beginning of this letter I said something about how restful and sweet and pleasant and good it is to meditate upon the things of the kingdom of God. But the dear Savior, while he was doing his prosperous work, was a man of sorrows and acquainted with grief. So must his people be, in a measure, as they are here in the flesh, looking for his coming and glory. He is above all sorrow now, enthroned in eternal glory. But in their experience they are with him, as they need him in their suffering and tribulation, and the Holy Spirit takes of the things of their risen and glorified Lord and shows them unto them; therefore they glory in tribulation. This is their source of true heavenly comfort, and in their great afflictions their tribulation worketh experience, and makes their saddest trials sweet to them.

I am using the word "them," as if they were away at a distance; but O how dark and fierce have been the storms that have from time to time swept through my soul. I have had such acquaintance with grief and soul trouble as has made me cry out of trouble and say, Who hath sorrow like my sorrow? But sometimes a brother has told my own trial, or the dear Savior has given me to feel the fellowship of his suffering, and I could rejoice that "December's as pleasant as May."

In the thirty-second Psalm this same blessed and infinitely holy character is spoken of: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Holiness is shown here. The ungodly are not as presented in the first Psalm, but are light when compared with true righteousness, as the chaff which the wind driveth away; there-

fore the ungodly shall perish. How trifling, how silly do the works of the flesh appear when one stands before the Lord. They shall not stand in the judgment.

My desire for the Lord's humble poor is that they may be kept free from the errors and delusions of the world about them, and not be found walking in the counsel of the ungodly; that they may not stop in their spiritual walk to stand in the way of sinners, to contemplate their inventions and worldly works, nor sit in the seat of the scorers, who are often, or always, scorning the way and work of the Lord's people. I have of late found in my heart a desire for a revival of the Lord's work in the churches and people of his pasture. "The work of the Lord is glorious, sought out by all them that have pleasure therein." I am thankful to the Lord that there is no attractiveness for me in any religious works or doctrines but those given us in the Bible. I do love them, and all those whose enjoyment is in them.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Sept., 1918.

STANTON, Okla., March 3, 1918.

DEAR EDITORS:—I am sending a letter I received from brother C. M. Hood, of Tennessee, which was as sweet as honey in the comb to my soul.

Your sister in Christ, I hope,

NANCY CREEL.

NASHVILLE, Tenn., Oct. 16, 1917.

DEAR SISTER CREEL:—I have just received your good and most welcome letter, which I have read, and I do not know of any better time to answer than now, as I have a little time. You say that I will be surprised at getting the letter from you. Well, I confess that I am,

but I assure you that it is very agreeable to me. I am glad to know you in the Spirit, if not in the flesh; the flesh profiteth nothing anyway. When I get a letter from one of God's little ones, after I have read it and heard what they had to say in regard to God's dealing with them I always feel as if I had known them personally all my life. I am more of a stranger to myself than I am to any of God's humble poor from my standpoint. You seemed to be a little afraid that I would not be able to read your letter. I will say that I was able to read every word, and that without any trouble at all. You also refer to our natural connection. I will say that there are a number of Hoods in the south, some I have met and some I have just heard of, but I do not know about our kinship. However, let that be as it may; all our natural affections must fade away when we die, that ends all nature with us; we will never know about that any more; it is the one thing that separates the strongest earthly ties one from the other, never to be joined together again. But not so in a spiritual sense; our spiritual kinship will never end, either in time or in all eternity. The tie that binds us together here as members of the living family of God is like to that above. So closely are we connected that we are accounted as one in Christ. That certainly is a grand union, it is of God. The apostle Peter said that we are made partakers of the divine nature; we are one body and one Spirit, even as we are called in one hope of our calling; one Lord, one faith and one baptism; one God and Father of all, who is above all, and in you all, and through you all, God blest for evermore. We are told by the apostle Paul that there is neither Jew nor Greek, bond nor free, male nor female, but all one in

Christ. It seems to me that these scriptural proofs are enough to convince the most skeptical of the close fellowship one with the other of God's living family and of their Head, the Lord Jesus Christ. I cannot see anything else than what the Bible says about him: he is the fullness of all in all. I declare to you that so far as I am concerned I cannot see anything in the salvation of poor, lost and ruined sinners only in Christ and him crucified, buried and raised up again on the third day and ascended to God a live Jesus for evermore. I mean by that, salvation for time as well as for eternity. In fact, there is no salvation outside of the one atonement that he himself made, and as the Scriptures say, once for all. I do not want any other, because no other will ever reach my case. When I am clothed and in my right mind, and sitting, as I sometimes humbly hope, at the feet of Jesus, I find that his salvation is the only thing suited to my need, and I try with all the power that he sees fit to bestow on me to lay hold of it with all my heart. I am a poor beggar here in this world, with not a single thing to trust in except the tender mercy of God through Jesus Christ. That is my daily experience, I cannot get away from that. I am so poor and needy that I scarcely do a thing but that I am able to see there is something wrong about it. If others can live right, if others can do right, I am truly glad for them, because if they do they have nothing that they can boast of save the grace of the Lord Jesus Christ. I surely do love a good man or a good woman; I love their walk, I love their lives, and above all I love their sweet fellowship, though the most unworthy of all God's creation. There is something about me, and it is not human nature, that hates evil and loves righteousness,

and that very thing, whatever it is, pronounces me the greatest sinner on earth and the most vile of all God's creation. I did not put that principle there, it came into me independent of any effort of my own, and I cannot get it out of me, either. Everything that I have ever done has been a perfect failure, but I feel that what God has done, is now doing, and I hope will yet do, is not a failure, but sure. I am not looking at what I do for salvation. Like Jonah, I have learned that it is of the Lord, and I am hoping in it. That hope is a strong hope; it looks little and weak sometimes to me, but when I am able to see Jesus as my only hope, then I see that it is as strong as God himself, hence I call it strong because Jesus is strong, and all his humble poor are strong when it is in the power of his own might. When I read my Bible I find all of God's Bible men and women whose characters and experiences are recorded talking just like I have to talk if I tell the truth. They say about the same things I do, if not in words, they do in meaning, and I find it to be very good evidence, and am encouraged along the way as I go groping along. I have to lean upon Jesus, just as Jacob had to lean on his staff. He by faith leaned upon his staff. I hope to be that way when I come down to die. I want the faith of Jesus, if it be the will of God, to possess my whole soul and body, that I may be able to lean in that last time hard upon him for my transport from this life into his immediate presence, while my old body goes down to be hid away in the grave, there to wait until God shall call it forth in a new and living life. These sweet things occupy most of my mind; even at my work, when I am the most busy, they are there, and meditation is sweet to me and helps me work easy

and good and pleasant, feeling sure that it will soon come to an end. I want to appear before God even now in this time world, not in my own name nor in my own strength, but in the name of Jesus and in his strength and merit. When I come to die I want him there, I certainly do, I cannot die without him. Lord, do save us; we are not worthy, we have no right to ask of ourselves, we are criminals standing before thee, and in thy pure and holy eyes guilty sinners. We acknowledge all this, and more, but O, do give us Jesus. If we have Jesus we have life; if we have Jesus we have salvation; if we have Jesus we have all that salvation means, but if no Jesus, no life; if no Jesus we are lost and ruined forever. But I read in the word of God that it is these characters God makes sensible of this awful condition, that Jesus came to save, and God did send his angel down from heaven to earth to tell us that Jesus would save his people from their sins. I fully believe that he did do that very thing; that is what he came to do, no more, no less; that very thing was the full purpose of the offering that he made on the cross of Calvary when he died there to appease the wrath of God against the sins of all his people in all the world in all ages of the world, from the least of them unto the greatest of them, without the loss of one. That atonement was special, it was for a special purpose, it was the elect of God, and none else. Jesus did not pray for the world, but for his people that God had given him out of the world. These people are already saved, and it yet remains in many cases for the Holy Ghost to come at the appointed time and communicate salvation to them, whoever they may be. God knows them all in every country under the sun, and he knows their names,

and they will be found written in the Lamb's book of life. This is my hope, and the only hope I have.

Now may the Lord Jesus Christ be with you in these your last days, and while you are isolated in this world from gospel preaching may he be with your spirit and manifest himself to you as the Savior of sinners in his sweet love and by his felt presence. I ask an interest in your petitions when it goes well with you, and I would like to hear from you again if it be the Lord's will. Farewell in the Lord.

Yours in many conflicts,

C. M. HOOD.

THE FORTY DAYS' FAST.

THE saying in John ii. 1: "And the third day there was a marriage in Cana of Galilee," does not prove that that forty days' fast was not a literal fast in the body of our Lord Jesus. John does not tell us of the order of Jesus' baptism, nor of the descent of the Holy Ghost on him, nor of his being driven or led away into the wilderness to be tempted of Satan. In Matthew iii. 11, 12, also Luke iii. 16, 17, we have the teaching of John the Baptist before the baptism of Jesus: "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." In John i. 15, John the Baptist gave the record that all this had been done, saying, "This was he of whom I spake, He that cometh after me is preferred before me; for he was before me." Then in verses 32, 33: "And John bare record, saying, I saw the Spirit descend-

ing from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." We are not told how long a time transpired between the baptism and this teaching of John the Baptist. Matthew and Luke gave it in that which should be, and John gave it in that which had been; all gave the words of John the Baptist spoken of the same event at separate times, the one calling attention to and declaring the fact that what he had told them would come to pass had come. This was his evidence that this Jesus is the Christ, the Son of God. Beyond a question in my mind this occurred after the forty days' fast, and at the time when our Lord came to begin his ministry. Luke tells us: "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God."—Luke iv. 1-4. In Matthew iv. 1-4, we have practically the same. What of man is there that eats bread? Is it not the man? Then it was the man that fasted and was tempted to make a stone bread. Could he not do that? Was there anything too hard for him to do? But he did not come to show his power by submitting to Satan's ways and temptations. He came to overcome and destroy him with his works, his words and his ways. Our Jesus is the only one who

ever fasted forty days. Elijah went forty days in the strength of the food he had eaten. He was not fasting as long as the strength of that food held out. Moses was in the mount with God forty days and did eat nothing, but he is not said to have been hungry. He was with God, and that was enough. Our Lord absolutely fasted forty days. It was he in the flesh, the man, the heel which Satan was to bruise, that was led by the Holy Ghost, who had descended on him and abode in him. It was he that fasted from natural food, and who hungered for natural food to sustain the body which had been prepared for him and which he was then occupying. It was in this body, this man that could and did partake of the weaknesses of his people, suffer for them and with them, fast, hunger, eat and drink, be tempted in all points as we are and overcome those temptations, be crucified, die, be buried, dead, rise again from the dead in the same body, live in it free from Satan and all temptations and sufferings of every kind, and ascend up into heaven and live forever with the Father to intercede for his people; I say it was in this body that he fasted and hungered and overcame Satan there in the wilderness. Then he came back to Bethabara, where John was still preaching. John saw him and knew him, and bare witness of him that he was the same on whom he had seen the Holy Ghost descend like a dove and rest on him—he who coming after him is preferred before him. There was one day; the next day, which is two, John seeth Jesus coming unto him, and he bare this record. (John i. 29-34.) The next, or third day, after John stood and two of his disciples, &c. (Verse 35.) The following day Jesus would go into Galilee. This was four days. (Verse 43.) He went into Galilee,

and the third day there was a marriage in Cana. (John ii. 1.) Now I have shown that that was not the third day from his baptism; therefore this is no proof that he did not fast the forty days, as recorded by Matthew and Luke. The day, the day of the marriage in Cana, was three days after he had gotten into Galilee or something else, and not after his baptism. There is no hitch in God's word, it is truth. If we cannot reconcile Scripture with Scripture it is our weakness, and not any fault in God's word. It is all given for the edifying of the church, and she cannot afford to do without every portion of it. The Lord bless us to understand it better and receive it as he has given it to us.

Yours in hope,

L. H. HARDY.

ATLANTIC, N. C., Sept. 5, 1918.

SOUTHAMPTON, Pa., August 28, 1918.

DEAR BRETHREN:—I am inclosing two letters, from brother Henry Rounds and his wife, which I would like to see published in the SIGNS if you think best. They were very encouraging to me, and I feel they will be to others. The church at Salisbury has been lately blessed by the addition of two new members. It was my privilege to baptize brother Wm. J. Holloway on the fifth Sunday in June. As I was about to return home brother Rounds came to me desiring to be baptized, and Elder Francis administered the ordinance on the second Sunday in July. May the Lord continue to bless this church and all his people who look to him.

Yours in hope,

SILAS H. DURAND.

SALISBURY, Md., July 26, 1918.

DEAR ELDER DURAND:—I feel like

writing a few words to you. I felt for years that I was wandering in the wilderness. I was trying to find some way of myself. I could not see the need of being baptized. I feel as if the Lord found me and led me out while I was wandering about. Monday morning after the baptism of brother Will Holloway on the fifth Sunday in June, the words of John, tenth chapter, part of first verse, came to me very forcibly: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Immediately afterward the words came: "My yoke is easy and my burden is light." I believe the Lord showed me I had nothing to do but stand still and know that salvation is of him; I had become as a little child. Then I was made willing and glad, and not ashamed. Do you remember my telling you about that beautiful tree? I believe the Lord showed me his people as a beautiful tree. To my mind the tree is his people. No twigs had broken off; all there seems as one, combined, perfect. I was shown the strait and narrow way; it seemed to point to this same tree. I went before the church Saturday before the second Sunday in July and was received, and baptized on Sunday by Elder Francis. When I came up out of the water surely the Lord must have been shining on their faces. It was a beautiful sight to me. I was given the right hand of fellowship at the water. The baptism was very pleasant, and I was made glad. It has seemed like a well of water springing up, until one morning last week I felt like a dry well. I told sister Dellia how I felt, and she said it would spring up again. I believe it has already.

I went to the Rewastico meeting yesterday. Elders Francis, Vaughn and

Mellott were there, and preached to my comfort. Last night Elder Vaughn preached in Salisbury; his text was Isaiah lv. 1, 2. It was a wonderful sermon; and Elder Francis added a few words which were so beautiful; I was glad I could hear it.

Dear brother, you can send this letter to the editors of the SIGNS if you think it fit. The hymn commencing, "Happy the birth where grace presides," tells my experience better than I can.

I must close. I would like to see your face. Come if you feel able, for I want to hear you preach.

Unworthily,

HENRY ROUNDS.

SALISBURY, Md., August 2, 1918.

DEAR BROTHER DURAND:—If you will allow me to call you by that name of brother; I am too unworthy to do so. We were glad to hear from you. I have been very sad most of the time this year. I could not sing much of the time since this war drafted our eldest boy Harry. It is very hard, but that promise of the Comforter: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also," was given me before I was baptized, and it has been a great comfort to me this year, and since Henry has been given that lovely hope it has been a joy unspeakable and full of glory. I see him so beautiful. He seems to enjoy spiritual life so much of the time. It is a great comfort to me to have so much Scripture given him. I was almost taken

up when he was baptized; I felt like singing:

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

I get down very low sometimes, my hope is so little. I have always felt as if I were left out of that worldly company, separated from father, mother, brother and sister. One Methodist preacher said to me, "You have gone astray;" but if I have I hope the Lord led me out. These words came very forcibly: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." When I am weak I am strong, and when I am strong I am weak.

From an unworthy sister,

LAURA H. ROUNDS.

COLUMBIA, S. C., Sept. 15, 1918.

DEAR EDITORS:—Please say that my address is changed from Dentsville, S. C., to Rock Hill, S. C. This change is caused by our home being burned, with everything we had in it, and no insurance. Wife and I are old. Next Sunday, the 22nd, will be our birthdays; I will be eighty-two and wife seventy-five years old.

W. B. McADAMS.

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 1, 1918.

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*
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JAMES V. 7.

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

The first six verses of this fifth chapter of James are taken up with a warning to the rich, those who have heaped to themselves worldly goods against the coming of the day of the Lord, who have oppressed the poor, defrauded the laborer of his hire, lived in pleasure, nourishing their hearts, and who have condemned and killed the just. From this warning to the rich James turns to comfort his brethren, exhorting them to wait with patience the coming of the Lord, who will surely come, though he seems to their anxious hearts to tarry. The epistle of James is addressed to the twelve tribes scattered abroad, whom he addresses as "brethren." By the twelve tribes scattered abroad we do not understand him to address the Jews dispersed by the Roman destruction of Jerusalem, and the consequent termination of Jewish nationality, for this did not take place until some years after James' letter was written, but we understand him to mean the christian Jews who were scattered abroad from Jerusalem owing to the ter-

rible persecution which arose in Jerusalem against all who believed and preached Christ. The first such persecution of the believing church at Jerusalem is recorded in Acts iv. The second persecution is told in Acts v., from verse seventeen to the end of the chapter. The third persecution was that of Stephen, set down in the sixth chapter of Acts. The fourth persecution was that of which Saul of Tarsus was the chief instigator. The fifth persecution is related in Acts xii., in which Herod reached out to vex certain of the church and killed James and put Peter in prison. One of the ends of the fourth persecution mentioned above was to scatter the christians, and they went everywhere preaching the word. We understand it to be the christians scattered abroad as the result of these persecutions whom James addresses in his letter as "brethren." This dispersion was prior by several years to the final dispersion of the Jews by the Romans. The warning to the rich, with which this fifth chapter of James begins, might be thought by some to refer to the rich ones among the christians, but we do not agree with that thought, because the condition of the early church at the time James wrote was such an unrest, owing to the bitter persecution which the preaching of Christ awoke, believers being hunted from place to place by their enemies, that no one among them had time to remain long enough in any one place to amass any great amount of this world's goods. We believe that James foresaw the coming destruction of the Jewish nation, and that many who were rolling in wealth and ease would soon gnash their teeth and howl in exile, that God would avenge the blood of the just, that is, of Christ and the church, upon the head of that wicked people, in causing them to lose

their identity among the nations of the earth, in being scattered abroad to the four corners of the world. In the midst of all this trouble and persecution which the church endured in contrast to the flourishing of the unbelievers in wealth and ease, James exhorted his brethren to patience unto the coming of the Lord. The message of James to the brethren of his day has its meaning for us also of this day; for as the Jewish world came to an end, so must the whole world at the appointed time come to an end; and as God gathered his children out from among the Jews before scattering the remainder into outer darkness, where there is weeping and wailing and gnashing of teeth, so will God gather all his elect children out from among all the nations of the earth before winding up the affairs of time and scattering to destruction the unbelieving chaff. The endurance of the saints in these last times is compared by James to a husbandman, or farmer, awaiting in much anxiety and longing through many and varied discouragements the fruition of harvest. The farmer tills the soil and plants the seed, he tends it and cultivates with care. Often all his pains go for nothing, meeting with loss and disappointment where he hoped for bread and gain. So many obstacles beset the way of the husbandman: the weather is not perhaps propitious, blight and insects trouble the crop, perchance drought falls upon it; a thousand different things may come up to render the harvest far short of expectancy. In all this is seen the endurance of the husbandman, to which James likens the endurance or patience of the saints. But there is this very vital difference between the patience of the husbandman and the patience of God's people: that whereas the crop of the husbandman may utterly

fail and come to naught, the hope and desire of God's people shall not be disappointed, for God will surely fulfill all his promises. Hope may be long deferred, and the heart be sick therefor, but the fruition of that hope will certainly come, as surely as God is in heaven and ruling in all things. Sorrows and crucifixions may be among the lot of the brethren here below, but God will deliver them out of them all, though he may seem to our anxious hearts to tarry long. In the enduring of sorrows and afflictions, in bearing crosses and being crucified with Christ, in being always delivered unto death for Jesus' sake, in all these things is the patience of the saints made to appear as fine gold tried in the fire, the glowing of that faith that looks for the coming of the Lord. God himself is said to endure with much longsuffering the vessels of wrath fitted to destruction. Notwithstanding he created the wicked for the day of evil, and with his hand formed the crooked serpent, even though he himself for his own purpose sent the wicked strong delusions in order that should believe a lie and all be damned who had pleasure in unrighteousness and loved not the truth, yet he is said in the Scriptures to "endure" these things. That is, God is himself patient; and, then, there is no more striking example of patience than our Savior, the holy Son of God. He undured the contradiction of sinners against himself, was tempted of the devil in the wilderness, whither he had been led by the Spirit. He endured the shame and contumely of those who hated him and his truth; he endured the cross and despised the shame thereof, because he was looking for and hastening unto that day when he should be with the Father in that glory which he had with him be-

fore the foundation of the world. In all these things is seen the patience of Jesus. Then, too, there is the patience of that man Job, a striking figure of the church. Though Job endured the loss of all things that he held dear unto himself, yet his patience shines forth out of it all, declaring that, Though he slay me, yet will I trust in him. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." This same mind that was in Christ and in Job is to-day in the elect of God as they are made manifest here in time. By the stirring up of this mind they are made willing to call all things dross for the excellency of the knowledge of Christ. By the activity of the Spirit within them they count not their lives dear unto themselves. In these last days the saints endure many dire things from within and from without. Without, they see seducers waxing worse and worse, deceiving and being deceived; many false gods and false christs are abroad on every hand. Men are lovers of self, swallowed up in the race for wealth and popularity; they wax boastful of themselves and their achievements, they are proud, covetous, breakers of truces, disobedient to parents, having a form, perhaps, of godliness, but surely denying the power thereof, ever filling themselves with learning of various kinds, but none ever being able thereby to come to the knowledge of the truth. War and desolation, hunger and deprivation, hate and jealousy stalk naked through the world, swallowing the innocent and guilty alike. All these things the saints of God are called upon to endure. Then, looking within, the things outside of us are not to be compared with the terrors we are called upon to endure

in our own souls. What coldness and indifference we experience toward those things of the Spirit we once so dearly loved! What sad fallings away we see among those whom we esteemed as bright examples of our youth! The love of many of the children of God is waxing cold toward our beloved Zion. This is the apostasy that must be seen before the coming of the Lord, and is accompanied by the full and complete revelation of the man of sin. Many of God's people will not endure sound doctrine. We see them showing animosity toward the doctrine of God's predestination and of his election of grace; we see them trying to mix creature works with the glorious doctrine of God's free and unmerited grace; we see them scouting the doctrine of the resurrection of the dead and the second appearing of our Lord. On every hand there is among God's people the forsaking the assembling of themselves together, the going after the gods of the heathen and the running after money and pleasure and ease. All these betoken the approach of the end, showing that we are hastening unto the coming of the Lord. In our own soul's experience what desolation has been wrought! What hideous doubts arise, what vile imaginings trouble our thoughts, what sinful temptations threaten to sweep us aside from the path of rectitude and soberness! Like the farmer awaiting anxiously the outcome of his labor, that he may rejoice in the fullness of harvest, yet often cast down amid dire discouragements, so God's people travel through deserts dark as night; footsore and weary, their souls faint within them. They wait for the Lord more than they who wait for the morning after nights of pain and tossings to and fro; and the promise is that God, no matter how dark and devious

be the way we tread, will make good all his promises to his people. He will bring them to their desired haven, will give them that rest which remains for all the people of God. In the end of the world as a whole, as in the end of the Jewish world, there shall be a separation of the tares from the wheat when the wheat shall be gathered into the garner of the Lord and the chaff burned with unquenchable fire. This shall be when the Lord himself shall descend from heaven with the voice of the archangel and the trump of God, and the dead in Christ shall rise first. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." James is comforting the brethren with this glorious promise when he asks them to be patient unto the coming of the Lord, that coming which shall be unto the longing saint as the coming of the fruit of harvest to the expectant, toiling husbandman. However much one may try to draw experimental lessons from all those Scriptures which declare plainly the end of this gospel age and the appearing of Christ to gather his people home, there is certainly much more ahead of us yet to be realized by all who hope in the mercy of God than has ever yet been experienced by any of us. These gracious foretastes of the Lord's coming which God is pleased to vouchsafe to us here below do but whet our spiritual appetite for more such divine visits and make us to say, "If such the sweetness of the streams, what must the fountain be?" Suffice it to say that the glory of the coming of the Lord, when it shall finally dawn upon us in all its fullness, shall outdo all man has ever said or written, and shall fill all the church with that joy which shall be inexpressible and full

of God's glory. For ourselves, we do not doubt the truth of these things, but we very much fear that personally we may be left out from among that redeemed throng. If left out, it must be because we have not been numbered with the elect of God from before the foundation of the world. There is no reason why God should ever have elected us to glory aside from the good pleasure of his own will. If saved, it is assuredly all of grace from first to last. Grace alone can present us faultless before the throne of God when the Shepherd and Bishop of our souls shall come to take his ransomed people home.

Requested by sister Nannie Edwards,
of Lagrange, Ga. L.

BOOK OF EDITORIALS.

WE have on hand a number of copies of the Second Volume of Editorials. This book is made up of editorials written by the late Elder Gilbert Beebe, and published in the SIGNS OF THE TIMES from March, 1842, to March, 1847, and contains 768 pages, neatly bound in cloth.

This work originally sold at two dollars per copy, but as a few of the pages are stained by water we will, as long as the supply lasts, sell them at the extremely low price of seventy-five cents per copy. Postage paid by us. All who wish this book should procure it now, as we will have no more after these are sold.

MARRIAGES.

By Elder A. B. Francis, at Delmar, Del., March 12th, 1918, John S. Hastings and Lillian W. Williamson, both of Delmar.

By the same, at his residence, Delmar, Del., April 2nd, 1918, James P. Hastings and Clara W. Boyce, both of Sussex Co., Del.

By the same, in Salisbury, Md., August 26th, 1918, Cliffe Ratliff, of Morven, N. C., and Myrtle Ethel Adkins, of Salisbury, Md.

OBITUARY NOTICES.

Mrs. Nettie Porter, wife of John Porter, of Garber, Okla., and only daughter of sister Lizzie Garton and her husband, Mr. Roy Garton, was born near Williamstown, Kansas, May 7th, 1886, and departed this life on her mother's birthday, Feb. 28th, 1918, near Garber, Okla. She was married to John Porter July 30th, 1902. To that union were born five children, one of whom died in infancy. Her four remaining children: Agatha, aged 15, Chester, 13, Muriel, 9, and Lee, 4 years of age, her father and mother, three brothers and an aged grandmother are left to mourn their deeply felt loss, which is shared by many sympathizing friends; but they sorrow not without hope, for our dear sister was one of the highly favored ones who in their youth are brought to know and love the truth. She was blessed to receive a good hope through grace when about fifteen years old, and was received in the fellowship of West Union Church, of the First Kansas Association, located in Topeka, Kansas, an arm of which was extended to the vicinity of her home, and was baptized by the late Elder A. D. Jones the fourth Sunday in May, 1908. She was stricken with appendicitis, which necessitated an operation, which was followed by a complication of diseases, which made a second operation necessary, from which she never recovered. She was aware of her very serious condition, and before leaving her home to go to the hospital she called her children to her and told them should she never come back she was ready to die, if it was the Lord's will, and for them not to worry. When her mother reached the hospital she called her to her and told her not to worry, that she was ready and willing to go. "O, mamma," she said, "death is such a little thing—such a little thing to die." The nurses were compelled to unclasp her hands from her mother's neck. Her last words to her mother were: "Mamma, do not worry." Truly to her it was not death to die, to leave this weary load, and with the brotherhood on high to be at home with God. She realized that her earthly house of this tabernacle was being taken down, that she was only leaving a tenement of clay for a better home, a house not made with hands, where pain and sorrow never come. She told her husband that the Nettie he knew was not going to the grave, that it was only the clay, and her spirit was going home, where she longed to be. She retained consciousness and knew her loved ones to the end. Her christian life was worthy of imitation. Even as a child she was remarkable for her womanly ways, a great help and comfort to her family. With the memory of such a life, may the Giver of every good and perfect gift temper their sorrow with thankfulness for bestowing such a blessing upon them as the few short years of her life has been to them; and now that he has seen fit to take his own

unto himself, may he give them reconciliation to his will and help them to submissively say, It is the Lord, let him do as seemeth him good. Even so, Father, for so it seemed good in thy sight.

Elder L. L. Schenck, of Williamstown, Kansas, was called to speak upon the sad occasion of her funeral, using these words: "Let not your heart be troubled: ye believe in God, believe also in me."

MARY ELLISON.

Ursula Sanford, widow of Albert Sanford, who died in 1888, and daughter of Jeremiah and Olive Birdsell, was born in New Kingston, N. Y., April 17th, 1840, and died Sept. 8th, 1918. She was the eldest of nine children. She is survived by one daughter, Olive, one sister and five brothers. She was baptized by Elder Isaac Hewitt about forty-five years ago, uniting with the Old School Baptist Church in Middletown, Delaware Co., N. Y. She brought a letter from there to the church at Otego, N. Y., in February, 1876, where she lived twenty-eight years. She died in the triumph of a living faith in her dear Savior and Redeemer. She was strong and clear in every principle of Bible doctrine, and was highly esteemed by all who knew her as a kind neighbor and friend. Her life was orderly and her conversation godly. She loved her brethren, appreciated her home in the church, and showed it by attending all of the meetings unless prevented by illness. I never knew her to stay home from meeting on account of company or to go any other place on that day. She died in the full and complete fellowship of her brethren. She was blessed with a peaceful mind much of the time in her sickness, trusting sweetly in the Lord, and is now eternally happy in the Lord.

The writer spoke at the funeral at her home. Burial in Walton, N. Y. D. M. VAIL.

Mrs. M. A. Beene, wife of G. K. Beene, was born in Itawamba County, Miss., Jan. 24th, 1859, and died Dec. 2nd, 1917, making her stay on earth 58 years, 10 months and 26 days. Mrs. Beene was married to J. H. Gregory in March, 1877, who preceded her to the grave about fourteen years. To that union were born six children, two boys and four girls. After Mr. Gregory's death she was married to brother G. K. Beene, October 7th, 1903. She never made a public profession by joining the church, but was a strong believer in the Old Baptist doctrine, and through the grace and mercy of the crucified and adorable Savior she was blessed with a good hope of christian experience. The writer often conversed with her in regard to the exercises of her mind. She delighted to talk of the goodness of God toward his poor and afflicted people, and the precious promises contained in the gospel to strengthen the weak and to confirm them in the faith of God's elect, and to realize that

all the days of her life were in the hands of a just and holy God. Her husband, being a member of the old Salem Church, near Freestone, Freestone Co., Texas, at association meetings and communion seasons would generally have preaching at his house, which endeared her to the church. It was a joy to her to wait upon all who came, thus giving evidence of her love for the truth. Her house was a home for the Old School Baptists. Mrs. Beene died four hours after taking to her bed.

She was buried in the old family cemetery of Salem Church to rest in the glorious immortality beyond the turbid waves of sin and sorrow. The funeral sermon was preached by Elder I. W. Bowers, pastor of the church, to a large company of relatives and friends that had gathered to witness the last solemn rite and tribute of respect to the deceased.

May the dear Lord give grace and courage to the bereaved husband to endure and bow in humble submission to the divine will.

Written by request.

ASA HOWARD.

Mr. Creel, my dear husband, was born in Rankin County, Miss., Sept. 13th, 1833, and died June 11th, 1918, aged 84 years and 9 months, lacking two days. He was a member of the Mission Baptists, and also a Mason, but was a good man in every respect; he was honest, good and kind to all. He believed in God as the ruler of all things, and his only trust for eternal life and salvation was in Jesus. In his nature he believed in the Lord giving him strength to work and make a living for his family, and gave the Lord the praise in all things, both spiritual and natural. He was very industrious, never idle, and always ready to help any one needing help. I believe he is now resting in Jesus, the dear Savior. He was confined to his bed four months, but bore his suffering with great patience.

NANCY CREEL.

MEMORIALS.

WHEREAS, It has pleased Almighty God in his wisdom to remove from his earthly labors our dearly beloved brother, **Elder T. R. Pittman**, therefore be it

RESOLVED, That we, the members of Bethlehem Church, at Havana, Kansas, extend our heartfelt sympathy to our dear sister, his widow, and family. The church which he so faithfully served for many years will miss his wise counsel and true teachings of Christ's holy word. He was ever an humble and conscientious minister of the gospel, a kind husband and father, and will be missed by all who knew him. Be it further

RESOLVED, That a copy of this memorial be written in the church-book and a copy given to the family.

JULIA E. BROWN.

APPOINTMENTS.

Appointments for Elder D. M. Vail:
Schoharie meetinghouse, October 26th, 2 p. m.; 27th, 10:30 a. m. and 1:30 p. m.; Ecker Hollow, 28th, 1:30 p. m.; David Nethaway's, Howe Cave, 7:30 p. m.; Albany, 29th, 1:30 p. m.; Jefferson meetinghouse, 31st, 10:30 a. m. and 1:30 p. m.

E. R. KINNEY.

CHANGE OF ADDRESS.

ON and after October 1st my address will be 306 East 163rd St., New York city.

JOHN McCONNELL.

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

Reuben C. Clark, Maine, \$1.00; Elder W. B. Chilton, Tenn., \$1.15; Mrs. A. T. Jones, Mich., \$1.00; E. R. Myers, S. Dak., \$2.00.

MEETINGS.

THE Lexington Old School Baptist Association will convene according to appointment with the Olive and Hurley Church, Ulster County, N. Y., the first Wednesday and Thursday in October (2nd and 3rd), 1918. All are cordially invited to attend. Those coming by rail will stop at Ashokan, via U. & D. R. R.

JAMES H. BEVIER, Clerk.

THE Juniata Association is appointed to meet with the Sideling Hill Church, Fulton Co., Pa., Friday, Saturday and Sunday, October 11th, 12th and 13th, 1918. We want all to come and be with us at this meeting who have the desire and love in their hearts to come. Ample arrangements will be made to meet all who come. Those who come by rail will use either the Baltimore & Ohio R. R. to Hancock, W. Va., or the Western Maryland R. R. to Hancock, Md. Those coming via Baltimore & Ohio R. R. will walk across the river to the Maryland side, where all will be met. Trains will be met Thursday only. As the meetinghouse is twenty miles from the station, we ask all who wish us to meet them to please drop a postal card in plenty of time to either J. C. Mellott, Needmore, Pa., or Dennis Mellott, Plum Run, Pa.

DENNIS MELLOTT, Church Clerk.

THE regular yearly all day meeting of the Snow Hill Church, at Snow Hill, Md., will be held on the second Sunday in October, 1918. All brethren and friends cordially invited.

JOHN H. TRUITT, Church Clerk.

THE Old School Baptist Church of Gilboa, N. Y., will hold its yearly meeting on Saturday and Sunday, October 12th and 13th, 1918. Those coming from the east or west on the U. & D. R. R. stop at Grand Gorge, where they will be met. We extend a cordial invitation to ministers, brethren and friends to meet with us.

H. J. LEONARD, Church, Clerk.

THE Virginia Corresponding Meeting is appointed to be held with the Frying Pan Church, Fairfax Co., Va., Wednesday, Thursday and Friday, October 16th, 17th and 18th, 1918. Those coming by rail will use the Washington & Old Dominion Electric Ry. to Herndon, Va., where they will be met on Tuesday before the meeting. Trains leave 36th and M Sts., N. W., Washington, D. C., at 2, 4:45, 5:30 and 6 o'clock p. m., though this time-table is subject to change. From the Union Station in Washington, the Georgetown electric cars run directly to the W. & O. D. depot. We want all to come who can and will and want to come.

R. L. SPINDLE, Church Clerk.

THE Welsh Tract Church expects to hold her yearly meeting on Saturday and Sunday, October 19th and 20th, 1918, services to begin at 10 o'clock a. m. Those coming from Philadelphia and Baltimore will please come via B. & O. R. R. to Newark, Del. Train leaves Philadelphia at 7:45 a. m. and Baltimore (Mt. Royal) at 8:40 a. m. Ministers, brethren and friends of our faith are cordially invited to meet with us, and will be welcomed to our homes.

P. M. SHERWOOD, Clerk.

THE Salisbury Old School Baptist Association is appointed to be held with the church in Broad Creek, Sussex Co., Del., Wednesday, Thursday and Friday, October 23rd, 24th and 25th, 1918. All lovers of the truth are cordially invited, especially those who minister in word and doctrine. Friends from the north will take the Norfolk Express, which leaves Broad St., Philadelphia, at 10 o'clock a. m. on Tuesday, 22nd, ticket to Seaford. Those coming from the south take the Philadelphia and New York Express leaving Cape Charles, Va., 10:55 a. m. same day, ticket to Laurel, Del. Those trains will be met, and all who come will be provided for. The train leaving Salisbury at 7:39, and Delmar 7:56 a. m. Wednesday morning will be met at Laurel. We hope to see a goodly number of our brethren and friends at that meeting.

In behalf of the church.

A. B. FRANCIS, Pastor.

J. H. MESSICK, Clerk.

THE Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every second, third and fourth Sunday at 11 o'clock a. m. in the meetinghouse on Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

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

IN

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

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

11:00 A. M.

2:00 P. M.

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

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J. G. EUBANKS, Pastor.

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

1315 Columbia Avenue

(Park Avenue Hall)

P H I L A D E L P H I A, P A.

Meeting every Sunday 10:30 a. m.

ALL WELCOME

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.

THE
 "SIGNS OF THE TIMES,"
 (ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
 PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY
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SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

[This book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—Ed.]

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 86. MIDDLETOWN, N. Y., OCTOBER 15, 1918. NO. 20.

CORRESPONDENCE.

CLAREMORE, Okla., June 21, 1918.

DEAR BROTHERS EDITORS:—Speaking along the line of God's independent work among the children of men, I want to bring some of the best proof to show that God does not consult man, and that he is not influenced by the actions of men to give blessings to whomsoever he will give blessings. I shall take for this proof the plainest Scriptures that testify of God's way of revealing himself to the saints in the olden times. To reassert the positive fact set forth by the apostle to the Hebrews shall be my safe guide in speaking of God's independence above all the thoughts and actions of men. This truth set forth by Paul is all-important to the understanding of the Scriptures; it reads: "Without faith it is impossible to please him." Now faith being the evidence of things not seen, and that it is not the product of the receiver, but comes by the absolute will of God, a free gift, to poor helpless sinners, this is a positive proof that God cannot be hindered in his work among the children of men, and that he will have mercy on whomsoever he will have mercy. We have the record of pa-

triarchs being suddenly shocked by the unannounced appearing of the Lord Jehovah, making known to them what a merciful and gracious God had in reserve for them—a free bounty; not in exchange for their pious living, nor because they were so very obedient; not at all, for they had been strangers and aliens to the knowledge of the blessings of God. I am assuming that the gift of faith is the gift of grace, and that the manifesting of it to poor helpless sinners is not preceded by any active work whatever on the part of those sinners; they, being dead in sins, cannot work. I am asserting that this is the true position of the sinner previous to his knowledge of spiritual things. Referring to Abraham, the record does not show that he did anything whatever to merit God's blessing, for the Lord of his own accord said to him that he would make of him a great nation, and further: "And I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."—Gen. xii. 2, 3. To the natural mind of man it seems incredible that God would elect to pour blessings upon Abra-

ham or any other man simply for the seeming pleasure of exalting him above his fellow-creatures. As far as I can find from the record, up to the time that God first appeared unto Abraham he was not a whit better than his brethren, but it pleased God to make a choice, a selection of Abraham to be the head of his typical people. We are fully satisfied, however, that God had prearranged that such a man as Abraham should be born, and that he should be ignorant of his Creator until the appointed time of his calling, when the Lord blessed him of his own free favor. There is no record that Abraham ever worshiped the Lord in any way whatever previous to God's appearing to him; but after the Lord had blessed him in the knowledge of God's holiness and power, then we find that Abraham built altars to the Lord and offered sacrifices unto him. He exceeded in his zeal, by living faith, any of the men of old in offering his only son, in whom was stored all the future posterity that was to carry blessings to unborn generations; hoping against hope, believing that the Lord was able to raise his son from the dead. The Lord has ever been careful with his elect, that they shall be preserved to carry out his purpose and fulfill every design that was foreknown by him. Not alone in Abraham's case does it appear that the Lord is exceedingly full of mercy, but many more instances we find that the Lord of his own will and pleasure appeared unto his chosen ones freely, not waiting for their cry for mercy, but anticipating their dire necessities, giving them an urgent want, a holy desire from under the pressure of the burden of sin, which of a sudden had "become exceeding sinful," though before it had not been seen at all. Here the wonder world was first seen, as the mountains of sin

shot up to the sky, revealing unspeakable wonders, not lawful for man to utter. How wonderful is that word that searches; it "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." The Spirit searches all things, yea, the deep things of God. It is truly the deep things of God when the Spirit gets into the conscience of men and reveals the hatefulness of sin, which was totally unobserved by the sinner until the Spirit dropped a live coal from off the altar right into his being. The cry of the "afflicted, tossed with tempest, and not comforted," goes out in the language of the prophet: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."—Isaiah vi. 5. "Woe is me! for I am undone," is a key-word for all the saints, a confession of guilt, for none can see the King until they have first felt the guilt of sin. A spirit broken, a contrite spirit! How does it come about? Only by the piercing power of the Word, who has power over all flesh to judge his own people in righteousness, who is fearful in praises, doing wonders. He tells "all his bones," and tells all the secret sins of his elect; for, "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." This tells the secrets of the heart, indicates that the spirit is broken and contrite, and though it is a sorrowful state to be in, yet it is a happy one; for "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."—Psalms xxxiv. 18. The Lord's dwelling-place is not a house made with hands,

but the high and lofty One that inhabiteth eternity, whose name is Holy, saith: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isaiah lvii. 15. How blessed it is to know that the Lord afflicts his saints with the knowledge of their sins, that this knowledge breaks their spirit, makes them mourn, repent in dust and ashes; they feel to be undone, disgusted with their best efforts to obtain righteousness; they feel to be poured out like water, too weak to even cry for mercy, the Lord himself putting the cry for mercy in their hearts for them. Realizing that they have passed between the upper and nether millstone, is it any wonder that they ascribe all, yes, all their salvation to the Lord of hosts? That every deliverance from the consequences of sin is by the unseen hand of the almighty God of Israel? If (as the Scriptures declare) the Lord dwells with him of a contrite and humble spirit, which the Lord himself hath broken and made humble, may I ask, Where is heaven, the place of rest and enjoyment, except as the Lord dwells in his saints? Does the Lord Jesus and his apostles teach anything to dispute this fact? Jesus saith, "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." Surely every soul that has tasted of the heavenly gift feasts upon the body and the blood of the Lord Jesus when he hears the gospel of peace declared, for the gospel, or glad tidings, has no other food to give except the flesh and blood of Jesus; so he that doth eat that flesh and drink that blood dwelleth in Jesus, the Mediator, and he in him. Paul is in full agreement with the Lord's words, he is positive: "For ye are the temple of the living God; as God hath

said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—2 Cor. vi. 16. We have no record that Moses was a worshiper of God previous to God's sudden appearance to him in a flaming bush, but there is a record that he was a murderer, and that because of his guilt and fear he fled from the face of his avenger. We see what a great man the Lord made out of a murderer. Not only did the Lord make him a true worshiper, but counted him to be worthy to ascend into the mount of holiness and receive the holy oracles from the hand of the Lord. He made of him a great prophet; he was a great prophet, as the Lord did raise up one "like unto me; unto him ye shall hearken." Coming down to Saul of Tarsus, what did he do to induce the Lord to bless him? Nothing, but instead he fought against the Lord with mind and hand, trying to put the religion of Jesus out of the world. In that condition, also a murderer at heart, the Lord arrested him and bound him safely. Hear him testify: But when it pleased God to reveal his Son in me, immediately I conferred not with flesh and blood. In his experience we see the perfect and sure work of our Prince and Savior.

In hope of immortality,

J. F. BEEMAN.

PHILADELPHIA, Pa., July 12, 1918.

DEAR BROTHER KER:—I am inclosing a letter from sister Catharine Starr, a dear mother in Israel of the Springfield Church, Pa., Juniata Association, which I would like to see in the SIGNS if you consider it profitable. There are some SIGNS OF THE TIMES' subscribers in the churches of the Juniata Association, and I often remind them of its value as a medium of correspondence among us.

I was down to Hopewell Church, at Poca, W. Va., on the first Sunday, and Saturday before, at a two days meeting, with Elder McClanahan; he sent for me by order of the church. I found them a lovely band of believers. Elder McClanahan is in a part of the country that has considerable of the do and live system among those who claim the name of Old School or Primitive Baptists. Elder McClanahan is a strong, able defender of the doctrine of salvation by grace, and a good subscriber of the SIGNS.

I hope to see you and hear you preach some time in the future.

In best of bonds,

J. M. FENTON.

THREE SPRINGS, Pa., July 7, 1918.

ELDER J. M. FENTON—MY DEAR PASTOR:—I will try to write you a few lines this lovely Sunday, and hope it will find you and your dear family well. I have been troubled with rheumatism this summer, but surely feel thankful that the Lord has blessed me in many ways in my old age, for I know my sun is fast going down, yet I know I have it better than I deserve, and hope often that God will keep me from finding fault with my lot. I have had some sad and lonely hours in the last few years, and know not what is in the future. I feel so low down sometimes I do not know where to go, then I think, The Lord is my shepherd, I shall not want, for I know it is not in man that walketh to direct his steps. Some time ago these words came into my mind: "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God; for I shall yet praise him," My hope is in him who doeth all things well; outside of that I have none.

Well, I have written my paper nearly full, and if you can read it please excuse

poor writing. Remember me in your prayers. I feel too unworthy to ask such an interest, but hope I am made to sit at the feet of my dear Redeemer.

Well, I must close. I hope you will get to Springfield in August. The brethren and sisters are well, so far as I know. If it will not take up too much of your precious time write me a few lines.

Your unworthy sister in hope,

CATHARINE STARR.

ALBANY, N. Y., June 18, 1918.

DEAR BRETHREN AND SISTERS OF THE SCHOHARIE OLD SCHOOL BAPTIST CHURCH:—I am writing you a few lines to let you know I am thinking of you all at this meeting time, and want to be remembered in your prayers. It will be impossible for me to come to the meeting I am very sorry to say. It seems since I joined the church it has been my cross to be kept from meeting so many times. I sometimes think I am not one of God's children, but still I have a hope. I know he doeth all things well, and never makes a mistake. Last night I was reading the SIGNS, and thought, How good every one writes; it is just what I believe, and nothing else, but I am a poor writer; others tell my mind better than I can.

"A few more days on earth to spend,
And all my toils and cares shall end,
And I shall see my God and Friend,
And praise his name on high.

No more to sigh or shed a tear,
No more to suffer pain or fear,
But God and Christ and heaven appear
Unto the raptured eye."

Some time during the meeting sing hymn 1298. This is one of my favorites. May God bless you all, and be with you at this time, is my prayer.

Your sister in hope,

MERTIE E. BAILEY.

REVELATION II. 10.

“Be thou faithful unto death, and I will give thee a crown of life.”

John in the isle of Patmos for the word of God and for the testimony of Jesus Christ. John was banished to the isle of Patmos for his faith. It was death or separation from his loved ones, from the churches he served, from his little children, as he called them. John had taken Mary, the mother of Jesus, to his own home. This relationship of mother and son between John and Mary was made by the Savior while Jesus hung upon the cross. Mary may have died, or she may have still lived, however, John was separated from her. “Be thou faithful unto death,” unto these separations, be reconciled to death (separation), “and I will give thee a crown of life.” There is one who was faithful unto death and received a crown of life, and that was Jesus. He left the glory that he had with the Father, bowed the heavens and came down. He was faithful unto death; his whole life was living faithful unto death. He was born a Jew, circumcised the eighth day, disputed with the learned men at the age of twelve years, and at the age of thirty was baptized of John in Jordan. In the travel of Jesus in the world he was continually being separated from the things of the world. He knew that he was to be the sacrifice that the offering upon Jewish altars pointed to, still he was faithful unto death. When Judas and the band of men and officers came to take Jesus, Simon Peter drew his sword and cut off the ear of the high priest’s servant. Jesus said, Put up thy sword; the cup which my Father hath given me, shall I not drink it? Jesus was faithful unto death. Jesus was faithful unto death to his last cry unto God and gave up the

ghost. Jesus received the crown of life, which is the gift of God. He is crowned with glory and honor above every name that is written. As Jesus was crucified, so every member of his body is crucified with Christ. The nails through hands and feet and the spear thrust into the side were the actual portion of the Savior from the hands of wicked men, but there was more than that which Jesus suffered while in the work that the Father gave him to do. He must be set at naught, mocked, spit upon and crowned with thorns. Herod and his men arrayed him in a scarlet robe and put a reed in his hand. In all this Jesus was faithful unto death. When the Savior came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the sabbath day. He read a few verses from the sixty-first chapter of Isaiah and began preaching. They rose up and thrust him from the city; he, passing through the midst of them, went his way. Jesus is a divider every time, but he was faithful unto death.

If we are followers of Jesus it will be our lot to be faithful unto death. If we are set at naught, evil entreated, driven from home where we are brought up, we are to be faithful unto death, and with it there is the crown of life. That crown of love, joy, peace, meekness, temperance and faith is the heritage of every follower of the Savior. If we suffer with him, we shall also reign with him.

John in the isle of Patmos was faithful unto death in all the way that was appointed unto him. May we as professed followers of Jesus be faithful unto death and in the end receive that crown of life that awaits all the redeemed of the Lord.

J. M. FENTON.

SOME FOR CHRIST.

WHO were for Christ? Are not all the followers of Christ for Christ? It seems they are not. When Paul, Apollos, Cephas (Peter) and others visited the church of God at Corinth there were divisions among them. Paul calls this carnal, or of the flesh. (Read the third chapter of 1st Corinthians.) Paul asks the question, "Who then is Paul, and who Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" It is true that God's little ones are drawn to some of God's ministers more than to others, because the Lord has made the relationship, and what God has joined together let no man put asunder. But we are not to worship the angel (minister), but worship God. There were divisions among the members in the church at Corinth. Paul realized this and wrote to them. It was his desire to find them in peace, loving and forbearing with one another, and not envying and hating one another. Paul admonishes them, is faithful to speak plainly to them and tell them of their faults and shortcomings, and says, "Be ye followers of me, even as I also am of Christ." It would seem that Paul wanted them to follow him, even though there were those who were for Cephas and those who were for Apollos, but it was that they were to follow Paul only so far as they saw that Paul followed Christ. That was the way they were to judge every minister. They were not to follow them as men, but as the ministers following Christ. They also were to be drawn to them, and in doing so they were for Christ. A man may be ordained to the work of the ministry and serve the devil. If he is serving Satan, and has followers in what he is serving, they who follow him are the servants of Satan. Paul wanted them to watch over

him, pray for him and follow him only so far as they discerned that he followed Christ. Paul saw there were those who went to hear Peter (Cephas) preach and were edified, they went to hear Apollos, who was eloquent in oratory, but were edified, and they went to hear Paul and were comforted. Paul's consolation was to see them approve that which was of Christ in the ministry and condemn that which was carnal in the ministers, even though it be in himself. Paul would say, Follow me only as I follow Christ. This would prove them to be the "Some for Christ."

J. M. FENTON.

HOPEWELL, S. Dak., Sept. 19, 1918.

DEAR EDITORS:—Herewith please find money order for five dollars to renew my subscription for one and one-half years from June 15th last, the other two dollars you may place where you think it will do the most good. This September 19th is my seventy-first birthday, and fifty-two years since I was baptized by Elder Gabriel Conklin and received into the Kingwood Church, at Locktown, N. J. Many ups and downs I have seen since then, and I often wonder why I have been kept and blessed in many ways as I have. I was married in 1871, and lived in Delaware, New Jersey, Nebraska, and have now lived fourteen years in South Dakota. I have seven children, all grown, and twelve grandchildren; we are all in good health and all comfortably situated. Surely these are great blessings, and I often wonder why it is so when I see so much trouble and misery around, and we no more worthy than others, and not half so much so as many, for we find the good we would we do not, and the things we would not we do. The preaching we get is through the SIGNS, except once in

awhile we get to our home (church), in Loveland, Iowa, when we have a feast. The SIGNS has been in the family since (I think) the third volume, and has been read and enjoyed, and I can see no difference in it now from the time I first saw the light that was in it. Since I came to Nebraska, in 1877, I have met many Baptists. Elder James M. True was the first one. Where I have found the SIGNS I have never met any isms of any kind. At some other places I have found a little universalism, or "could not quite believe in predestination," or some other "little foxes" were spoiling the vines. It has been a great comfort to me that all these fundamental principles of the gospel have always been so clear, though sometimes I have feared I may have learned them, or come by them naturally. There have appeared in our family paper many articles by brethren and sisters I would like to mention as being especially good and comforting to me, but there are too many to mention them specially; and the editorials, there are no poor or indifferent ones, but there are some wonderfully good, and so many are soul-stirring, wonderfully comforting. In looking back over them from the "sixties" until now they have been the same. When Elder Gilbert Beebe was getting along in years I remember the older ones in the church were wondering who could fill his place, and, as impossible as it then seemed, his place has always been filled, and it looks to me as though with different gifts that were fitted to the different times the church was passing through. Another thing, the SIGNS has always been kept clean of advertising; clean of everything. I have picked up some Baptist papers with one column good reading, the next some nostrum advertisement; maybe I am wrong, but it disgusted me.

Well, I, like some others, have not written as I intended, but if I undertake to write it over it will probably go into the fire, and that is where you can throw it if you wish, and no feelings hurt.

Love to all the brethren and sisters everywhere.
E. R. MYERS.

SHERIDAN, W. Va., July 2, 1918.

DEAR EDITORS:—I intended to write you last month, but owing to darkness of mind I did not do so. In every number of the paper I get there is some dear one who says something I especially wanted to say, and something I was glad to hear, and while reading the June numbers I felt to respond to all with tears. What a precious letter dear brother Fred Simmons wrote! How truly he said, "No one knows how helpful such letters are to one in trial but those who are passing through trial." O, his confidence in God to shield his dear son who is in the war is wonderful. Who of us has not a dear, precious one in danger? I for one have two dear grandsons in the training camps at Camp Meade, Md. Now this is the 15th of July, and I suppose they are sailing for France. I do hope and pray from the very depths of my soul that the angel of peace will spread its wings over the land. I wish all the parents, grandmothers and other relatives and friends would join me in a solemn, sincere, loud amen. Let your moderation be known unto all men, the Lord is at hand. Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made unto God. Brother Ker, you have so truthfully said, "The life the saints live in the flesh is a sealed book, and understood only as the seals are loosed." So say I; praise God.

ELIZABETH JOHNSON.

SAVANNAH, Mo., Oct. 3, 1918.

DEAR EDITORS:—I have been wanting to write you a few lines in appreciation of the SIGNS, which you have been sending us for so long, but do not know how to thank you enough for your kindness. It was such a comfort to my dear husband during his illness; he was sick a long time with bronchitis and lung trouble. I do not know just how long you have been sending it, but will send in my remittance, and you can send it in my name. I will send two dollars now, for which please send it one year more, and I think in a few months I can send you some more money to help send it to others who love the truth in all its fullness. I very often see where some one sends some money for the poor of the flock, and think it is just right to do so, for there are so many shut-ins who have not the privilege of going to meeting as we have. If I could write such letters as the brethren and sisters do I would tell you something of the dealings of the Lord with me. Others tell my feelings better than I can myself. I hope they will continue to write for the good old SIGNS, and that God will strengthen, encourage and bless the editors in their work. May God bless you all, is my prayer.

Your sister in hope of eternal life,
SIOTHA J. MOFFITT.

ATTENTION!

THE Virginia Corresponding Meeting, appointed to be held with the Frying Pan Church, Fairfax Co., Va., October 16th, 17th and 18th, will not meet this year, owing to the influenza epidemic, which has caused the State health authorities to request that all public gatherings be called off for the present at least.

H. H. LEFFERTS, Moderator.

S. B. PAXSON, Clerk.

MESSAGE OF THANKS.

The Primitive Baptist Church at Hunting Quarters, Carteret Co., N. C., to the Signs of the Times, Zion's Landmark and Gospel Messenger, and to our brethren, sisters and friends who so graciously came to our help in the rebuilding of our meetinghouse, which was taken from us by a cyclone on the 15th of last January, Greeting.

DEARLY BELOVED IN THE LORD:—We do now send to you this, our message of thanks, as we hope in the fear of our God, for your kindness in remembering to help us in the rebuilding of our meetinghouse, which was destroyed in said cyclone. We are glad to tell you that we have gotten our meetinghouse nearly enough finished that we held our first meeting in it this day. Also, we think that when we have finally finished it we will be but little behind with our payments. We cannot tell just how much shortage, but not more than one hundred dollars. We do feel to thank our dear heavenly Father for his abundant goodness to us, and we pray him to remember you all in his many blessings and comfort you in his love. Our first meeting was one of comfort and peace, conducted by our pastor and Elder J. P. Tingle. The Lord bless you all.

Done in conference this 24th day of August, 1918.

L. H. HARDY, Moderator.

J. D. SMITH, Clerk.

ATLANTIC, N. 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.

EDITORIAL.

MIDDLETOWN, N. Y.; OCTOBER 15, 1918.

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 XXXIII. 20-22.

"LOOK upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us."

Sister Margaret Williams, of Vienna, Va., has requested us to write our views on the above Scripture, as she heard Elder W. J. Purington preach from it some years ago, and desires to have it set forth again. We approach this subject with trepidation, because while personally we do not remember Elder Purington's preaching, we have always heard of him as having been a most able expounder of the word of God, and believe we shall not be able to go into the depths of this subject as he did. However, we can but give such as we have according to the ability given us, and will have to stand in our lot, not trying to minister in another man's line of things.

The whole picture of Zion, the city of God, as depicted in the text, is a scene of peace and restful quiet. How good it is to contemplate such wonderful peace in these times, when the world is so full of

turmoil, sorrow and pain. The church of Jesus is an island of safety and quiet in a beleaguered world. Her chief joy is to sit at the feet of the Master and learn of him, heeding not the currents of discussion and strife blowing hither and yon midst the masses of men.

"The city of our solemnities." It is a solemn, sacred city, where are to be found the upright and pure in heart engaged in the reverential worship and service of their God. The word here translated "solemnities" is from a Hebrew word literally meaning "appointments." The divine and blessed things which God has appointed or predestinated for his people are all in Zion, his holy city. Here is the sacrifice of the Lamb of God appointed to take away the sins of all the people of God; a solemn sacrifice indeed when we remember that the Lamb was without spot in himself, but had imputed unto him all the spots and blemishes of all his sheep. The innocent suffering for the guilty and made to become sin for the guilty, how solemn is this divine appointment of God for the salvation of his people; with what terrible things in righteousness has God answered the cry of his holy prophets. Here are the solemn feasts which God has appointed for his people's delectation: his body and his blood, each inhabitant of the city made to partake of the fellowship of his sufferings and of his triumph. Here in Zion is the solemn assembly or congregation of the Firstborn, whose names are written in heaven, each member of that assembly being there, not of his own natural will or inclination, but by God's appointment or predestination, having been chosen in Christ before the foundation of the world. Surely Zion is, we see, the city where are those things which God has appointed for his people, the city, therefore, of our "solemnities" or "appointments."

This Jerusalem which is from above, not the old Jerusalem of the Jews, is a quiet habitation. There is here no noise or confusion of the babel of the world nor of the works of men. All speak one language: the pure language of Canaan, so we hear no jargon of tongues. The inventions and machinery of the world are not to be found in this Jerusalem. As God did all his work of creation in six days and rested on the seventh day from all his work, never resuming that creative work again, so all the people of God in this spiritual Jerusalem have ceased from their labors as God did from his, and have entered into that finished and perfect work which God has wrought for their salvation in the death and resurrection of his Son. Here, in this Jerusalem of God, is the eternal sabbath day of eternal love and life. Christ said there would come after him many who would come in his name, saying, Lo, here is Christ, or, Lo, there is Christ, yet these are all false christs, after which his people are not to follow. Just so there are churches many and Zions many in these days, but there is one essential difference between the real Jerusalem and all the would-be cities of God, that is, the peace and quiet of the Holy Spirit is to be found only in the real Jerusalem, while the imitations hum and buzz with the business of men, with their inventions and machinery for the salvation of mankind, with their endless working for this and for that, all which is guaranteed by them to usher in the millennium and hasten forward the perfect day. All the while this ceaseless industry of the natural world is going on in the name of the Christ to take away its reproach, the perfect day has already begun in the Jerusalem of God, where the work of salvation is already finished.

The tabernacle which the children of Israel had with them in the forty years in the wilderness was a moving place of worship which sojourned permanently nowhere, but which moved about from place to place, for there, under the law, the Israelites had no continuing city. Brought into the land of Canaan, the promised land, the children of Israel began to possess settled abodes, the tabernacle transformed into the temple remained stationary in Jerusalem. All this prefigures the church of God in its gospel standing in the finished work of Jesus, no longer roving about as when under the law, but settled and established in the doctrine of God as it is in Jesus, fixed in the hope of salvation through his blood. This tabernacle shall never be taken down; this church of God's elect is forever settled on the rock Christ Jesus, which Jesus is revealed in her the hope of glory. The stakes which hold this church of God in place are these: predestination, election, effectual calling, preservation unto glory, resurrection. None of these elements or principles of the doctrine of God shall ever be relaxed or loosened; the strength of omnipotence is in them; they shall forever maintain the church or tabernacle in its place; not one of these stakes shall ever be removed. Nor shall any of the cords thereof be broken. The cords are literally what hold the tent or tabernacle fast to the stakes. That which has fastened the church of God to his predestination, his election, &c., are the cords of God's love, mercy, justice, immutability, &c., in fact all and every attribute of God has and does bind the church to his eternal purpose and will. Nothing in man can ever serve to bind the sinner to God. That which so binds sinners to God is his own love and mercy, which before time in-

cluded the elect in his purpose and will. The love and mercy and all other attributes of God which bind the church fast to its stakes shall never be broken.

In this Zion of God, the "glorious Lord," that is, the Lord in his resurrection glory, is a place of broad rivers and streams. It is by the power and Spirit of Jesus' resurrection that believers live spiritually and move and have their being spiritually. All preaching of the gospel, all obedience manifested in believers to the order and ordinances of this Zion, are by the Spirit and power of the "glorious Lord." The Spirit is likened unto water: it is a broad stream or river of life, having branches derived from it which water the city. We believe our sister Williams, in listening to Elder Purington many years ago, was enjoying one of these streams derived from the main river of the "glorious Lord," which was water clear and cool and refreshing to her thirsty soul. All the ministry gifts which are raised up for the comfort and edification of God's people are but so many branches of this "glorious Lord," just so many manifestations of the spirit and power of his resurrection. We see this made plain in the preaching of Peter at Jerusalem during Pentecost, in the preaching of Paul, and, in short, in the exercise of every gift which God has given his people. In these streams are no galley with oars nor gallant ship. The ordinary signs of man's activity, of the hustle and business of his commerce and worldly transactions, are excluded from this Zion of God. These gifts of the Spirit are not to be made merchandise of, not to be bought and sold, or to be shipped about here and there, as is the wont of the world. All the intercourse going on in this Zion is actuated by the still small voice of the Holy Ghost, which

is as the wind blowing where it lists. No galley with oars nor gallant ship is seen on these waters; all the gallantry and pride and glory of the flesh is excluded from here.

Now, the last verse of the text gives the four great relations which the Lord bears to his Zion: Judge, Lawgiver, King, Savior. He is their Judge, and what a blessed judgment comes from him to their longing hearts, not saying, "Depart from me, I never knew you," but, "Come, thou blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." What a judgment it is when the sinner hears instead of the awful voice pronouncing dreadful doom, the blessed judgment: "Thou art all fair, my love; there is no spot in thee." This their Judge says: Their sins and their iniquities will I remember against them no more forever. Because Jesus was made a scapegoat for God's people and bore all their sins away into the wilderness of eternal forgetfulness, whence they can never be recalled, so the Judge, viewing the perfect atonement which Christ has made, sees no spot in any of his children, and judges them perfect in Christ.

The Lord is our Lawgiver, not reviving or restoring the old law of Moses, which law neither we nor our fathers were ever able to live up to, but having fulfilled the old law and taken it out of the way, Jesus says, "A new commandment give I unto you, that ye love one another." This law of love he writes within them, imprinting it in their new mind, putting it in their inward parts: the hidden, new man of the heart. This law of love is the uniting force that brings all together as one in all the confines of the holy city.

And the Lord is our King. He rules in the hearts of his people and in all the

affairs of his church. Her doctrine, her precepts, all her deliberations, all her regulations, are dictated by the Lord as King in Zion. He is her triumphant and ever-living head.

"He will save us." What simple words, and yet what wonderful and glorious consummation of all our text. "He will," yes, his will is in our salvation, and makes it secure. 'Not our will, but his will, the will of the Lord, which is forever one will, never changing, so that none of the sons of Jacob shall ever be consumed. This will of the Lord wills to save his people; to save them not merely after life here below is done and the fullness of eternity entered upon, but saving us now as we thread life's narrow, devious and dubious ways, saving us every moment of every day, and every day of every month, and every month of every year, and every year of all our lives here on earth, from dangers we know and those we do not know, from the unseen and the seen. One of old was made to know that "salvation is of the Lord;" not that salvation would be of the Lord, or that it had been of the Lord, but was right now in this present time of the Lord. This salvation is ever-present with us, never becoming a has-been or an about-to-be. Salvation in all its depth and height and length and breadth can never be known by us while here below, yet it is this salvation which fills all the lives of all God's people; so whether worlds tumble to their ruin or the seas roar and be troubled, nothing shall destroy one of God's little ones. They dwell forever safe and secure in the salvation which is the Lord's. They are just as safe in the furnace of fire, in the waves that threaten to overwhelm them, in darkness so dense they cannot see before them, as though they were finally

anchored in that haven of rest for which all our souls yearn. "He will save us." What reassuring words are these from the inspired pen. If only we could feel sure we are one of these that are so saved. All we have is a hope, and that hope is in Christ. It has anchored us hitherto when nothing else could, and we must trust to it to anchor us through all we may yet have to face and endure. L.

BOOK OF EDITORIALS.

WE have on hand a number of copies of the Second Volume of Editorials. This book is made up of editorials written by the late Elder Gilbert Beebe, and published in the SIGNS OF THE TIMES from March, 1842, to March, 1847, and contains 768 pages, neatly bound in cloth.

This work originally sold at two dollars per copy, but as a few of the pages are stained by water we will, as long as the supply lasts, sell them at the extremely low price of seventy-five cents per copy. Postage paid by us. All who wish this book should procure it now, as we will have no more after these are sold.

NOTICE.

OF late we have been receiving more complaints than usual from subscribers missing one or more numbers of the SIGNS, and we wish them to know that it is through no fault of ours, as we are very particular to have each paper securely wrapped and plainly addressed before it leaves this office. We ask our subscribers to please not censure us, but if they do not receive their paper to notify us, and we will gladly mail them another copy free of charge.

CIRCULAR LETTERS.

(Written by J. M. Cate.)

To the Elders and messengers of the churches composing the Hazel Creek Association of Regular Predestinarian Baptists, and all the faithful in Christ Jesus.

BELOVED IN THE LORD:—Another year has come and gone, with its joys and sorrows, and we are permitted to meet together again as an association to worship that God who is too wise to err and too good to do wrong, and to transact the business of the association.

Dear brethren, according to long established custom, and your action at your last annual session, you expect something in the form of what we call a Circular Letter to accompany your Minutes, and it seems the duty of writing it has fallen on me, so I will make the effort, fully realizing my weakness.

We read in John v. 39: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." The word "Scripture" generally stands for the sacred books of the Old and New Testaments, written by holy men of old as they were inspired and enabled by God himself. There was a difference of opinion among the people in Christ's time about the mission of the Scriptures, and there still exists a difference to-day. Let us search the Scriptures and I think we can find out God's purpose in giving them. In the first place, we find the Old Testament Scriptures were given to the Jews, and the Jews only, national Israel, a chosen people of God. Were they given to the Jews to make them a chosen people? Every one says, No, but they were given to them because they were his chosen people. Then they must have been given to govern national Israel and teach them that Christ was coming

into the world to die for fallen man and give him eternal life. Many of the Jews failed, just as many do to-day, to understand the object or mission of the Scriptures. Let Christ give us a little light upon this subject. He says, "Search the scriptures; for in them ye think ye have eternal life." Notice, "Ye think ye have eternal life." That is, in reading and obeying them ye think ye have eternal life, but you have not, for he goes on and says, "They are they which testify of me." That is, they tell of my coming, and the purpose for which I am coming. We also find he says, "I am the way, and the truth, and the life."—John xiv. 6. "The law was given by Moses, but grace and truth came by Jesus Christ." "By grace are ye saved," or obtain eternal life. We also read that when national Israel obeyed the laws of Moses they were blessed in natural things, but were chastised when they disobeyed. Now we all agree that national Israel was a type of spiritual Israel. What is the difference? Well, the Scriptures say that which is born of the Spirit is spirit and that which is born of the flesh is flesh. Likewise God gave the new Scriptures (Testament) to spiritual Israel, and I think those born of the Spirit realize more forcibly that in obedience they are blessed than national Israel did in natural things. To spiritual Israel, likewise a chosen people, Jesus says, You have not chosen me, but I have chosen you. He also says, Fear not, I have redeemed thee; thou art mine. "You hath he quickened, who were dead in trespasses and sins." "I give unto them eternal life; and they shall never perish." God says, I will write my laws in their minds, and imprint them in their hearts. Now if God does all these things, what are the Scriptures for? Paul says, "All scripture

is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." If they had been profitable to read and obey in order to obtain eternal life Paul would surely have told us. He surely did not think so, for on that subject he says, "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." We also read, My delights were with the sons of men, when as yet there was none of them. You love me because I first loved you. As the poet says, "What wondrous love is this." "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." "If ye love me, keep my commandments." Amen.

W. T. WALTERS, Moderator.

J. M. CATE, Clerk.

OBITUARY NOTICES.

Deacon Oliver Robinson, of Burdett, N. Y., son of Sabin and Charlotte Robinson, was born in the year 1834, and died Sept. 23rd, 1918. His wife, sister Robinson, whose maiden name was Sprague, preceded him to the grave six years. He was born in the town of Hector, and lived there or in the vicinity all his life. He was baptized by Elder S. H. Durand October 31st, 1875. He lived with his daughter, Mrs. Lina Williams, for many years; she and her husband did all that loving hearts and hands could do, ministering gladly to all his needs. Brother Robinson was a quiet, peaceful, christian man, a good husband, father, neighbor and brother in the church, sound and firm in the faith and doctrine of God's elect people, but never contentious. He leaves to mourn, one son, two daughters, nine grandchildren, four great-grandchildren, one sister, many other relatives and a host of friends.

Elder Bogardus not being able to attend the funeral, a minister near his home officiated. He was buried in the cemetery at Logan, N. Y., Sept. 25th. God bless the mourning ones with sustaining grace, for Jesus' sake.

Written by request of the daughter.

D. M. VAIL.

APPOINTMENTS.

Appointments for Elder D. M. Vail:

Schoharie meetinghouse, October 26th, 2 p. m.; 27th, 10:30 a. m. and 1:30 p. m.; Ecker Hollow, 28th, 1:30 p. m.; David Nethaway's, Howe Cave, 7:30 p. m.; Albany, 29th, 1:30 p. m.; Jefferson meetinghouse, 31st, 10:30 a. m. and 1:30 p. m.

E. R. KINNEY.

M E E T I N G S .

THE Welsh Tract Church expects to hold her yearly meeting on Saturday and Sunday, October 19th and 20th, 1918, services to begin at 10 o'clock a. m. Those coming from Philadelphia and Baltimore will please come via B. & O. R. R. to Newark, Del. Train leaves Philadelphia at 7:45 a. m. and Baltimore (Mt. Royal) at 8:40 a. m. Ministers, brethren and friends of our faith are cordially invited to meet with us, and will be welcomed to our homes.

P. M. SHERWOOD, Clerk.

THE Salisbury Old School Baptist Association is appointed to be held with the church in Broad Creek, Sussex Co., Del., Wednesday, Thursday and Friday, October 23rd, 24th and 25th, 1918. All lovers of the truth are cordially invited, especially those who minister in word and doctrine. Friends from the north will take the Norfolk Express, which leaves Broad St., Philadelphia, at 10 o'clock a. m. on Tuesday, 22nd, ticket to Seaford. Those coming from the south take the Philadelphia and New York Express leaving Cape Charles, Va., 10:55 a. m. same day, ticket to Laurel, Del. Those trains will be met, and all who come will be provided for. The train leaving Salisbury at 7:39, and Delmar 7:56 a. m. Wednesday morning will be met at Laurel. We hope to see a goodly number of our brethren and friends at that meeting.

In behalf of the church.

A. B. FRANCIS, Pastor.

J. H. MESSICK, Clerk.

SALEM OLD SCHOOL BAPTIST CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting every Sunday 10:30 a. m.,

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NEW YORK CITY.

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J. G. EUBANKS, Pastor.

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.

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 Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every second, third and fourth Sunday at 11 o'clock a. m. in the meetinghouse on Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

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DRAWING WATER."**

(Judges v. 11.)

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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.

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 of
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SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

[This book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—Ed.]

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 86. MIDDLETOWN, N. Y., NOVEMBER 1, 1918. NO. 21.

CORRESPONDENCE.

HOPEWELL, New Jersey.

DEAR BROTHER KER:—If I am worthy to address you by that dear name, for I am so sinful and so far from what a child should be. I have some good letters from Elder W. W. Meredith. He was a dear brother, and was also a brother-in-law to me, and I was always glad when he would come to visit us, which was not very often, for he always lived so far away. He had so many friends I feel it may be a pleasure for them to read the letters, but do as you think best and all will be right. The dearest place I can go is to meet with the little children of God and hear them tell of his love to poor sinners, such as I feel myself to be, for I can do nothing good and my thoughts are evil. I feel we cannot control our thoughts, but that we can keep our feet from the vain and sinful places of this world, and if we have the living Spirit and grace of God in our hearts we will want to be free from them, and my prayer is that the dear Lord will keep me in the right and narrow path that leadeth to life, if I am one of those he came to save, but feel sometimes I am not. Hope is as

far as I can get. There are many sweet promises in the Bible, but are they for me? It says we know we have passed from death unto life if we love the brethren. It was thirty-five years the 23rd of April, 1916, that I have had a name with the dear ones at Hopewell, and what a wayward child I have been. I do not feel right when I am away and cannot meet with them whenever they do to praise God and talk of his love to sin-sick souls, such as I am. I am in my seventy-ninth year, and feel that my time is short in this world.

Dear brother, I do feel thankful that the dear Lord has blessed us with such a good, sound preacher as Elder C. W. Vaughn to try and keep things in gospel order in the church of God. He is a dear brother. The order is in the Bible, as dear Elder Purington used to say, and there is where it should be kept. Do not think we can go on in all the pleasures of this world, for the Lord says we cannot serve two masters; we will love one and hate the other. I feel that if we have the love of God and his Spirit in our hearts we will not want to mingle with the wickedness of this world; this is the way I feel about it.

I did not intend to write so much. I hope to see you at our association. Some of the Hopewell folks and Elder Vaughn have gone to Black Rock this week. I am with them in mind, and would like to have been there in body, but it has not been the good Lord's will that I should attend many associations but the Delaware River, and I should not complain, for I have had the privilege of not missing one of them in thirty-five years. There are many who do not get to meet with the dear little children of God, and when I read their letters in the SIGNS I think how hard it must be if they have the desire to go. Some of them write they do not get to hear any preaching, but have the SIGNS to read, and it is so good. When I go away from Hopewell I always take some of them with me, for I do not want to hear any other kind of preaching, and I feel as if I had no right to go without them.

Well, dear brother, I will bring this poor letter to a close, for it is like the writer, no good in it, and I fear you cannot read it. If I could write like some whose dear letters I see in the SIGNS I would like to write, but the dear Lord's will was not to bless me to write or talk of spiritual things, but to feel thankful he has brought me to see his love for poor sinners like I feel to be, and it is by the grace of God I am what I am. I hope you will excuse all mistakes. I am ashamed to send this to you. It would be better if I should burn it, but brother Elijah Leigh told me once that after I wrote them they were not mine to burn, so I will send it.

Dear brother, I do feel thankful to you for sending me the SIGNS, for it is the best Old School Baptist paper I know of, and tells my feelings better than I can sit down and tell them to any one.

With love to you, and hoping to see you at the association, I am the least of all your sisters in hope,

SARAH E. GOLDEN.

FELTON, Del., April 19, 1903.

DEAR SISTER GOLDEN:—This is a beautiful day, and as I expect to remain at home all day I will try to improve the time by writing to you and other loved ones. The God of love and mercy is good to me, and his loving-kindness and tender compassion exceedingly far beyond what I feel to deserve at his hands. My health is excellent and my strength, physically, is unusual for one of my age, for I am an old man now, having passed the period of threescore years and ten, yet I cannot say with Moses, Mine eyes are not dim nor my natural strength abated; but I can say with Jacob, Few and evil have been the days of the years of my life. Truly I have cause to rejoice and be thankful that it is as well with me as it is. The Lord sent a word unto Jacob and it hath lighted up Israel. Therefore if Jacob (our old Adam) murmurs and complains let Israel (the new man) rejoice in the Lord, for in the Lord Jehovah is everlasting strength.

In your good letter to us you complain of your faults and failings, and manifest a loathing and hatred of sin. I am glad it is so, because it makes an echo in our ears and reminds us of who and what we are. There are two classes of sinners in the world, which includes all mankind. All know they are sinners, and I cannot from my own experience agree with the idea that the unregenerate, or ungodly, are sinners and do not know it. Satan himself knows he is a sinner, and he delights in it, because it is his natural element. The unregenerate sinner knows he is a sinner, loves its fleeting joys, and takes

pleasure in unrighteousness. On the other hand, God's children know they are sinners, but they by grace have been made to hate sin and love righteousness. Therefore the line of distinction between God's children and those who are not consists and is manifested in this fact: God's children know they are sinners, and have been made to loathe and hate sin, and earnestly desire to avoid and be free from it, while the unregenerate know they are sinners, and do not care if they are, but love sin and delight in unrighteousness; they love the world and the things of the world, and the world loveth its own. The children of God's kingdom love the kingdom and dominion of God, their affections are set upon things above, where Christ sitteth at the right hand of the Father in glory. They love God, and God loves them with an everlasting love, therefore with loving-kindness he hath drawn them. The apostle Paul says, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." I would not say I am by my natural conduct a worse or more wicked man than any one else, but I feel a sense of my own sinful nature, I know my own faults and failings by experience as I cannot know others. For illustration, I feel to know I am not as good of myself as your excellent pastor, but I presume if I were to question him upon the subject he, like myself, would no doubt say, Ah! my brother, you do not know me as I know myself. Yes, my sister, it is my poor sinful nature that troubles me and gives me inward pain, and rises up before me so as to exclude the view of others' faults and feelings, and often compels me to cry, I am the chief of sinners; O save a poor sinner like me. Only a sense of our own con-

dition will ever lead us to esteem others better than ourselves. It is a source of rejoicing to me, even in the midst of the troubles, trials, temptations and disappointments of this mortal life, that Jesus came into the world to save sinners. He came not to call the righteous, but sinners to repentance. God commended his love unto us, in that while we were yet sinners Christ died for us. He died for our sins and rose again for our justification, having rendered a full atonement for all our sins, past, present or to come, so that our boast may be: A sinner saved by grace.

Here we have no continuing city. We removed from Petersburg last Thursday to Felton, Delaware, but are not completely fitted up yet. We are spending our first Sunday in our new house. It makes it more convenient for me to attend my two churches, Cow Marsh and Bryn Zion, and to get the trains, telegrams and mail; but in the course of nature it can be but a short time before we will remove for the last time on earth. I feel to say with Job, When a few more days and years are come I shall go whence I shall not return. O how sweet if we can only say with him, All the days of my appointed time will I wait until my change comes. Waiting, yes, waiting for that which we see not, but faith is the evidence and substance of things unseen, the guiding star of our hope. If we hope for that which we see not, then do we with patience wait for it. Waiting for the redemption of our body, when mortality shall be swallowed up of life. This mortal shall put on immortality, this corruptible shall put on incorruption, saved with an everlasting salvation through and by him who loved us and gave himself for us.

We are both well, and desire to be

thankful, and in love we desire the sweet fellowship of all the household of faith.

In love and fellowship, your brother,
W. W. MEREDITH.

FELTON, Del., Aug. 31, 1905.

DEAR SISTER GOLDEN:—In reply to yours of the 13th I want to confess my fault in not being more prompt in replying to my correspondents. I own that I rather receive and read a good letter than to write a reply. I cannot write as I wish I could, and it makes me hesitate about writing, for fear I will not satisfy either myself or those to whom I write, but I presume this is more pride than prudence. You seem to be complaining of your condition because you cannot get to meeting at Hopewell as often as you desire. Now I want to say it is better to be deprived of the privilege of meeting with the church because we cannot get there, and yet have the earnest longing desire to go to meeting, than to be near the meeting-house, and free opportunity to go to the meeting, yet have no desire to attend, no heart in the matter. The psalmist David desired to build him a house for the Lord, but he was not permitted to build it, but the Lord said to David, It is well for thee that the desire is in thy heart. Dear sister, it is well for you that it is in your heart to obey your Lord and Master in love to him and his people. Paul, the apostle, after severe trials and privations in this life, exhorts us, saying, Having food and raiment, let us therewith be content. It is of the Lord's mercies we are not consumed, but they are new every morning. So says Jeremiah the prophet. Therefore we should be glad it is as well with us as it is. While I am thus writing to you I hope I am also taking some of it to myself, for I am sure I need admonition, instruction and comfort as much as

you, for I feel to be a poor sinner, dependent upon the grace and mercy of the Lord for life and salvation. Sometimes I feel to say, The Lord is my Shepherd, I shall not want, but it is only when I trust he shows me in the spirit just what kind of a Shepherd he is: one who will follow a poor, lost, wandering sheep in the wilderness, and take it upon his shoulder and bear it in love and pity to the fold. There is no place so low to which a sheep may wander, or so dark and gloomy as to change it into anything else, but in all its wanderings it is ever under the watchful care of the great Shepherd of the sheep, and we hear him saying, All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out, but will raise him up at the last day.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word."

The oldest male member and deacon in our home church was buried last Saturday: Deacon Benjamin C. Cabbage, Elder Cabbage's father. We are as well as usual and hope you are well and happy.

With love and fellowship to you, yours
in christian unity,

W. W. MEREDITH.

FELTON, Del., Jan. 4, 1906.

DEAR SISTER GOLDEN:—Your last letter found us as well as usual, and glad to know you remember us so kindly. How rapidly the time of our life passes by. The old year, with all its changes of seasons and our varied experience, is past, and truly we should be glad it is as well with us as it is. With all our faults and failings our heavenly Father continues to manifest his eternal love and unchangeable purpose in the preservation of his people according to his own sovereign will. This truth I firmly believe and

cannot doubt, but the great and important question with me is, Have I right and title to a name and place among his people? Is my spiritual name written in the Lamb's book of life? Am I entitled to an inheritance incorruptible, undefiled and that fadeth not away? Is it reserved in heaven for me? Am I being kept by the power of God unto salvation, ready to be revealed in the last time? These are questions that are constantly arising in my mind, and if they were depending upon my own strength of will, or my own good works and merit, surely I would be of all men most miserable. Sometimes I find myself depressed in mind, and harassed with doubts and fears, until it pleases the Lord to deliver me, and then it is revealed to me that I was not doubting the love, faithfulness and purpose of God, or his longsuffering and tender compassion, but I was doubting my own strength, faithfulness and endurance, which leads me into a sense of fellowship with David. You remember that he sometimes gives expression to our experience. We hear him saying, Will the Lord cast off forever, and will he be favorable no more? Is his mercy clean gone forever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies? Selah. (Psalms lxxvii.) He immediately answers all his questions by saying, "This is my infirmity; but I will remember the years of the right hand of the Most High. I will remember the works of the Lord; surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings."—Psalms lxxvii. 10-12. Therefore let us remember that our troubles, trials, doubts and fears are our infirmities, our weakness and helplessness, and, like David, remember the days and years that

are past, when the goodness and mercy of the Lord led us in tender mercy and loving care. Let us remember all the way in which the Lord hath led us, and humbly acknowledge that his way is the right way, and that not one good word of all his promises has ever failed, looking unto Jesus, the author and finisher of our faith.

"Ye fearful saints, fresh courage take,
The clouds you so much dread,
Are big with mercy, and shall break
In blessings on your head."

With love to you all, your brother in
christian fellowship,

W. W. MEREDITH.

FELTON, Del., Sept. 3, 1906.

DEAR SISTER GOLDEN:—I suppose you think me very slow about answering letters. I know it is so, and am sorry for it. I would be glad indeed if it were my only and greatest fault. I am always pleased to get an encouraging letter from you, and wish that my poor efforts were appreciated, as I prize the good wishes of you and others; but I sometimes feel undeserving of any and all the blessings I receive, and as I now write it seems to me I should be glad that it is as well with me as it is. I feel to indorse the language of Jeremiah in Lamentations iii. 22-24: "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him." As I contemplate my perishing nature and temporal dependence I become more and more sensible of my helpless condition, and feel to say with Paul, "By the grace of God I am what I am;" but of myself I am not what I want to be. There is in me a desire for more liberty and a brighter hope, and in trying to preach the un-

searchable riches of Christ it seems that I come so far short of expressing what I wish that I get discouraged. The subject is so great, grand and sublime. Even the name of Jesus is a great text of itself, and expresses more than our tongue can tell or thoughts can grasp. "For there is none other name under heaven given among men whereby we must be saved." Clustering around and in that dear name are all the glorious things of the gospel. Sometimes when I am permitted to feel the inspiring influence of that name which is above every name I feel to exalt my Savior, and would sing that expressive song:

"O could I speak the matchless worth,
O could I sound the glories forth
That in my Savior shine,
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
In notes that are divine."

But in this mortal life we can only know in part and see through a glass darkly, hoping that in the Lord's good time we shall see as we are seen and know as we are known, free from sin and sorrow, doubts and fears, sickness, pain and death. Thanks be to God, who giveth us the victory through our Lord Jesus Christ.

We are having our usual health, and both of us have great reason to be thankful. I do not want to murmur or complain, but desire to say with Paul, Having food and raiment, let us therewith be content. We do not expect to go north this fall, and shall not get up in New Jersey before next spring, when we hope the Lord will enable us to attend the Delaware River Association. Our Baptist people here are living in peace and harmony, feeling that if we must needs glory, let us glory in the Lord. We extend our best wishes to you all.

I am, I hope, your brother in christian fellowship,

W. W. MEREDITH.

GRAHAM, Texas, August 14, 1918.

DEAR BRETHREN:—Mt. Zion Association of Old School Baptists met on Friday before the first Sunday in August, 1918, near Graham, Texas. The meeting was largely attended, notwithstanding the extremely hot weather and severe drought prevailing all over western Texas, on which account many who expected to attend failed to get here who lived quite a distance in other parts of the State and Oklahoma. Preaching, singing and praise to God characterized the meeting throughout the entire session. Elder J. H. Fisher conducted the service, being the moderator of the association. The introductory sermon was preached by Elder Richardson, of True, Texas, after which the body proceeded to transact their business in the ordinary way. Heard the report of the churches read, which indicated that peace and harmony reigned among the churches, which was good news from a far country. All seemed to be actuated by a spirit of brotherly love and forbearance with each other, desiring to walk in the old paths, to stand fast in the liberty of the gospel, ever affirming the Bible doctrine, evincing the fact of their faith in the Lord of hosts, the foundation of their hope, in the promises of an unchanging, almighty God. The preaching was Jesus and the resurrection and salvation by grace, unconditional on our part, carrying with it exhortation to obedience and faithfulness in the house of God; to have all things done in decency and good order, to the building up and confirmation of the saints in the truth as it is in Jesus, and in this precious service rejoice in God, our holy Redeemer.

A strange coincidence took place at this association of an old family reunion of earthly kinship, to wit: Elder W. L.

Rogers and wife, who live in Cleburne, Texas; brother Samuel Rogers and wife, who reside in Blanco County, southern Texas, near the coast, some three hundred miles distant, and sisters Bettie Medlin, Ann Brogden, Sarah Ragland, Margaret Turner and Nan Carlton. All the sisters reside in the vicinity of Graham, Texas, and a kinsman, Mr. Willis, from Alabama, and other relatives and old friends were gathered together here once more to enjoy the blessing of greeting each other in the sweet relation of brothers and sisters in the flesh while the association was in progress, which perchance may be their last meeting on earth, as they are very aged and by the course of nature must pass from this transitory life into the haven of rest and final repose in the harbor of endless peace and glory in the world of eternal light beyond this vale of tears. These are all members of the Old School Baptists, and glory in the doctrine advocated by them. A family reunion is very sacred and pleasant, but the gathering together from north and south, east and west, of the heavenly or redeemed family of the Lord far exceeds all earthly ties when death is swallowed up in victory, when Jesus makes up his jewels of the kingdom and presents them to God the Father in the final consummation of all things.

The association closed with demonstrations of joy, realizing how good it is to wait upon the Lord. Elder Fisher is a gifted man, an expounder of the Scriptures, plain and unassuming. Refreshments were served on the grounds each day. Three services were held during the day, and again to assemble at the stand to hear the soul-reviving doctrine of Christ and the apostles proclaimed in its purity and simplicity, "all for the lifting of Jesus on high."

In a very special manner the brethren and supporters of the dear old SIGNS asked me to write the above account of the association and said incidents, and forward the same for publication in the SIGNS, providing your better judgment should so dictate. We feel such meetings will be of vital interest to the readers. I should have written more frequently, but lack of light on the Scriptures is one cause, and traveling to preach to the churches is another, also negligence.

Dear editors and publishers, the Lord bless and prosper you in your arduous labors, is my prayer.

ASA HOWARD.

CLAY, La., Sept. 28, 1918.

DEAR EDITORS:—As the time is drawing near for me to renew my subscription to the SIGNS, I inclose post-office money order for two dollars for 1919. I have been a subscriber for five or six years, and have not missed a single copy. It is a great comfort to me to hear from so many who are strangers in the flesh, all testifying that salvation is of the Lord, which I hope I have been taught is true. It gives me a love for them which I hope is not of this world. I would like to say a few words to the readers and writers of the SIGNS OF THE TIMES, although I feel ignorant and unworthy, yet this does not remove the impression, but I fear it may not be of the Lord, and if it is not I know it will not be interesting to any of his children. I am now sixty-eight years of age, and know I have hated my sinful nature ever since I was twelve years old, but what I am it is hard to know. I am so vile, so prone to sin, I fear I am not born again. Sometimes when I look back over my life and view the deep afflictions and sorrows I have passed through, I am made to cry, Surely the Lord has been

with me and has kept me, or I never could have endured all my trials. I feel sure I have more dark days and lonely hours to pass through than any one else who hopes in God's mercy. I sometimes feel to be a poor, ignorant castaway, not worthy of a friend, and O how I desire to go to God and beg for mercy; but when I try to pray to him my heart is too hard to pray aright; my prayers fall to the ground, and something says to me, If you were a child of God you could pray at any time. I want to ask, dear child of God, Is it thus with you? If it is not so with you, O be plain with me and tell me, and I will try to keep to myself. But thanks be to God, I sometimes feel to hope that the Lord speaks and the dark clouds roll away, the sun shines brightly, and I feel that Jesus is my Savior. Though my sins are many, his grace is sufficient, and O how I want to deny myself and give God all the praise. Sometimes when the SIGNS comes to me I feel low down in the dark, and feel that the paper could not be any comfort to me, but I must read it, and I begin to read some brother's or sister's letter telling of their trials and dark days, and giving God all the praise; then the tears begin to run down my cheeks and my love flows to them, and I feel for a little while that I must write to them and tell them how sweet to me their letters are; but before I get ready to write I feel my inability to write anything that would be of comfort to any one. I sometimes feel to hope that the Lord enables me to feel that he has all power, and works, and none can hinder, and how sweet it is to be enabled to trust him and feel that his loving grace is sufficient for me. I feel my race is very nearly run in this sinful world, and sometimes feel to say, Roll on the wheels of time, and bring the hoped for joys of the Lord. I believe God has a

people in every nation, and will bring them all to the knowledge of the truth in his own time. They shall all know me, from the least to the greatest. Who is this that cometh up out of the wilderness leaning upon her beloved? It is sweet to me to read letters from all over the United States and Canada, all the writers leaning upon Jesus for hope of salvation.

I must bring this to a close, but I want to say that we are living in a dark time, and it seems that great trials await us in the future, but one thought is precious to me: "The more we suffer here below, the sweeter rest will be." May God give us grace to bear up under all that he sees fit to suffer to come upon us, and may we be enabled to say, O Lord, thy will be done, and not mine. I want to say to all the poor and afflicted, that our trials are great here, but sweet is the hope that they will soon be over, and we shall be gathered together beyond death, sin and sorrow, to sing God's praise for ever and ever, where the fear of parting is known no more. When we've been there ten thousand years we've no less days to sing God's praise. It is wonderful how strong our love can be for those we have never met in the flesh, yet have just as strong love for them as though we met monthly. It sometimes revives my hope, and enables me to feel that surely it is of the Lord. Now I want to say to all who often feel cast down, yet trust in the sweet promises of God, Farewell. I hope I truly love you with true christian love.

Dear brethren editors, I have written this with fear, but having confidence in your judgment as to what would be interesting to the readers of the SIGNS I will send it to you, and after you have read it, if you feel it would crowd out better matter, please withhold it and forgive me, and all will be right with me.

A poor sinner saved by grace, I hope,
J. R. CHANDLER.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1918.

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.***DANIEL II.**

THERE are dreams and dreams. Some arise from one cause, some from others. Some are merely the wandering of the mind at random, with no restraint imposed by the dreamer's will; others are wrought by the Spirit of God, and carry with them important spiritual meaning. The Bible is full of dreamers who dreamed dreams, and takes pains to give the interpretation of those dreams. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men and sealeth their instruction." So it came to pass that Nebuchadnezzar, king of Babylon, had a dream, "wherewith his spirit was troubled, and his sleep brake from him." His spirit was troubled upon awaking to know the dream and the meaning of it. Though the trouble of mind caused by the dream remained with him, he could not remember the dream itself, so he called the magicians and the astrologers and the sorcerers and the Chaldeans, in short, all the wise men of Babylon, to interpret to him his dream. Of these men he demanded that they both tell him the dream that he had dreamed, but which he could not remember, and the interpretation thereof. This thing

the wise men of Babylon could not do. Had the king been able to remember his dream and to have told it to them, they might have been able to put some interpretation upon it to suit their own convenience. This is generally the way of the worldly wise men. Rather than admit their ignorance they will put some construction upon matters, however wide they may miss the mark. But to tell both the dream and the interpretation thereof was an unheard of thing to these wise men of Babylon. Now when Daniel, who was a captive in the land of Babylon, heard of the decree that had gone forth from the king that all the wise men should be put to death because they could not tell and interpret the king's dream, he went in unto the king and "desired of the king that he would give him time, and that he would shew the king the interpretation."

"Then was the secret revealed unto Daniel in a night vision." So Daniel was brought before the king and said, "The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Thereupon Daniel proceeded to tell the king the dream and the interpretation thereof. Now there is an important spiritual truth revealed in all this matter: that the God of heaven does not reveal any of his secrets to self-constituted wise men, but only to those whom he himself has made wise. Daniel was an Israelite, one of the chosen of God; the others were wise men of Babylon, or of the world, wise in their own conceit and in the opinion of their fellows. The things of God are hidden from those who are

strengthened by their own wisdom and prudence, and revealed unto those who are babes, weak and ignorant in themselves. The wisdom of God is known only to those who are Israelites; that is, those who are circumcised inwardly, of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God. To these of the spiritual circumcision God reveals his plan of salvation and the mysteries of his will. When the Lord begins his revealing work in the heart of a poor sinner, teaching that one the vanity of all flesh, the depravity of human nature and the need of salvation, that sinner in whom this work is going on knows not what it all means. His thoughts trouble him, and he turns here and there in the hope of finding some one who can explain to him what these things mean. Naturally, he first goes to those whom he has always been used to considering as wise, to those who profess themselves to be wise, and who are popularly acclaimed to be wise. He turns to the lo heres and lo theres, but finds none who understands his case or who can afford him satisfaction in interpreting to him the exercises of his mind. But should this inquiring one in his journeyings to and fro in search of understanding come in touch with one of God's Israelites who had himself been circumcised in the heart by the Spirit, then he finds one who can tell him all his thoughts and feelings, and can interpret to him what these exercises mean. Many a poor child of God captive in Babylon has never found rest nor peace of mind until, in the providence of God, their path led them to where they found God's people, his Israel. Here they found a people who could understand and interpret these spiritual dreams or exercises of mind. Jesus told the woman at Jacob's well in

Samaria all things that ever she did. By this she knew that he was the Christ. He told her thoughts and feelings infinitely better than she could ever have told them herself. Well do we remember the first time we heard a gospel sermon with spiritual ears. It was a new and beautiful language, and laid bare all the exercises of our own mind with such force and conviction that we had to confess that the man who told us these things was beyond doubt sent and taught of God. But let us proceed with Daniel and his talk with the king. "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Now, as to what this image means is given further in this second chapter of Daniel, and we shall glance at it briefly, for it would take volumes to get at it in detail, since it covers the whole history of kingdoms and governments from the time that then was until the end shall be. The head of gold represented the kingdom of Babylon, the empire of Nebuchadnezzar himself. This king of Babylon then ruling the greater part of the earth was to be succeeded by the breast and arms of

silver, which was the kingdom of Cyrus, so-called the Great, the empire of the Medes and Persians. This great power was in turn to be followed by the "belly and his thighs of brass," which was the Greek-Macedonian kingdom of Alexander, the man who, having conquered the world, wept because there were no more worlds to conquer. This great empire of the Greeks was followed by the legs of iron, which were the Roman Empire, that during its prime ruled over the whole known world and subjugated to itself all tribes and peoples then existing. This kingdom was divided into the Western Roman Empire, with its capital at Rome, and the Eastern, with its capital at Byzantium, now Constantinople. This was shown by the two legs of iron. The feet, part of iron and part of clay, with their ten toes, show forth ten kingdoms, partly strong and partly weak, that were to follow in succession to the empire of Rome and growing out of it. These ten kingdoms include all the various kingdoms, empires and governments that have been in the world since Rome fell, and many of which exist at this present time. The nations of the modern world are all to be seen in these ten toes. All these kingdoms now existing in the world are outgrowths of the old Roman Empire. Seventy-five per cent. of the words in the English language are derived from the Latin, the language of old Rome. Many of our customs have come down to us from the Romans. Much of our method of legal procedure, such as trial by jury, &c., comes from the Roman Empire. Study of the classics of Greece and Roman are still kept alive and encouraged in our schools. Thus the image that Nebuchadnezzar saw in his dream showed forth the succession of the kingdoms and governments of the world as they rise, mature

and fall in succession. The stone cut out without hands which smote the image was the power of God manifested in Jesus Christ. Jesus Christ is that stone, the elect and precious one of God, the foundation of the church, the corner-stone of the building of God. The whole work of Jesus Christ in bringing to naught and destroying all the kingdoms of this world, and in setting up his own kingdom, which shall fill the whole earth, is "without hands;" that is, it is without the help of men, without human means or agencies. Jesus Christ is manifested to carry out the whole will and purpose of God, to show forth his predestination and to manifest God's electing love. In all this he needs not the hands, the strength nor power of men. The kingdom of the Lord's Christ is set up not by might, nor by power of men, but by the Spirit of the Lord of hosts. The kingdom shall fill the whole earth, for the elect of God are not confined to the Jews, nor to any one nation, but God has a people in every nation, kindred, tribe and tongue under heaven. Jesus spoke a parable, in which he said the kingdom of heaven is like unto a grain of mustard seed, which, when it is planted, is the smallest of all seeds, but when it is grown it is a tree so large that the fowls of the air lodge in its branches. From Jesus springs the whole church; the manifestation of the church in the world is the effect of Christ's work and of his resurrection from the dead. Jesus was lowly, gentle and meek, ranked by the world of his time as obscure and of little account. Nevertheless this One who was esteemed as naught by the world of his day is the King of kings and Lord of lords, the founder and the life of a kingdom that shall break in pieces and destroy all other kingdoms, and shall fill the whole of that

new earth for which we look, in which dwelleth righteousness. There is not a power nor a throne in all the world today but what shall eventually perish and pass away. The kingdom of heaven is alone eternal, and it alone shall exist and flourish when time and all time things have served the purpose for which the Almighty brought them into existence.

Written by request.

L.

CIRCULAR LETTERS.

(Written by Deacon Orville Winchell.)

The Roxbury Old School Baptist Association, now in session with the Olive and Hurley Church, at Ashokan, N. Y., September 11th and 12th, 1918, to the churches composing the same.

DEARLY BELOVED BRETHREN:—We have been kept through another year and permitted to meet in an association. Surely our meeting together is an evidence that the Lord is still with us, directing our hearts and minds to want to meet with the brethren and to feast on the good things given to them by God through his servants, whom he has called, qualified and placed on the walls of Zion to preach the unsearchable riches of Jesus Christ.

In the tenth chapter of Hebrews, twelfth verse, are found these words: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." The apostle Paul, in writing this epistle to the Hebrews, dwelt upon the Levitical priesthood, as contrasted with the priesthood of Jesus, who was a priest after the order of Melchisedec, who was without beginning of days or end of life, made like unto the Son of God. This Jesus, the man spoken of in our text, was a man of sorrows and acquainted with grief, that could be touched with a feeling of our infirmities. He was

tempted in all points like unto us, yet without sin; therefore he is able to succor those who are tempted. This man, brethren, who has by one offering perfected forever them that are sanctified, is now sat down on the right hand of God. He is the life and only hope of all who fear God; he is our comfort, and his name is sweet to a believer, but to no one else. To others he is as a root out of dry ground, but to his children he is the altogether lovely. This man, after he had offered one sacrifice. What a sacrifice, my dear brethren—the sacrifice of himself for our sins. Surely it was wonderful love that made the spotless Son of God lay down his precious life for sinful man. Well might the sun in darkness hide, and shut his glory in, when Christ, the mighty Maker, died for man, the creature's, sin. This one offering of the Shepherd for his sheep has furnished the way of salvation for all who come unto God by him. He is not only our Priest, but our King, and he has said: "I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." Showing that whom he once loves he loves unto the end. What a mercy it is if indeed the Lord has put his law into our hearts, showing us our true condition; for by this law we see what wretched sinners we are, and are made to cry for mercy to God on high. If the Lord did not at first put this law into our hearts we would never know what wretched sinners we are. This same apostle says, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." Thanks be to Almighty God that this is true; for, brethren, if we had to depend on our works we would all come short of the

rest that God hath prepared for them that love him. For is it not written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him"? This is a positive declaration; not what he is going to prepare, but what he hath already prepared. There is no place so dear as the place where God's little ones meet, and we trust that this is the place where God's honor dwells: the church of the true and living God, the sweetest place on earth to his children.

"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."

My dear brethren; the evidence of Jesus reigning in our midst is clearly seen when we are kept from strife and vainglory, and each esteems the other better than themselves. For by this we know we have passed from death unto life, because we love the brethren. This love is not for a day, a week or a year, but for ever and ever.

GEORGE RUSTON, Moderator.
AMASA J. SLAUSON, Clerk.

(Written by Elder G. B. McClanahan.)

The Pocotalico Old School or Predestinarian Baptist Association, in session with the Providence Church, Lincoln County, W. Va., September 6th, 7th and 8th, 1918, to the churches composing her body, and the associations with which she corresponds, sendeth salutation.

DEAR BRETHREN:—It has once more by the order of this association fallen upon me to write a Circular Letter for your consideration, and if approved by you it will be printed in the Minutes of this association. I will call your attention to the words of our Lord, Matthew

xvi. 18: "And 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." All Bible readers know that these are the words of Jesus, spoken to his disciples after he had asked the question, "Whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God."—Matt. xvi. 15, 16. Jesus said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." And this, brethren, is the only way that Jesus is known today; it is through revelation that poor sinners know anything of the love of God; it is through the teaching of the Holy Spirit that they know him, whom to know is life eternal. All that have heard of the Father come to me, said Jesus; for they shall all be taught of the Lord, and great shall be their peace. The strength and durability of a building depends upon the firmness of its foundation. Jesus is the firm foundation stone upon which his church is built, and therefore it shall stand forever. For in the days of these kings shall the God of heaven set up a kingdom which shall break in pieces all these kingdoms, and it shall stand forever. (Daniel ii. 44.) The church of Jesus Christ is built of lively stones, chosen, fitted and prepared to fill the very place the Father ordained that each one should fill in this glorious building. This church is his body, the fullness of him that filleth all in all. The members of his body were chosen in him before the world began, and through the quickening power of the Holy Spirit in time they are brought to know that they are sinners doomed to death by the holy law of God. They cannot yet see Christ formed in their hearts the hope of glory, but praise be to his holy name, by and

by he reveals himself to them as their Savior, and O what joy is theirs the hour they first believe.

Dear brethren, comfort each other with these words.

J. W. McCLANAHAN, Moderator.

J. R. BECKETT, Clerk.

CORRESPONDING LETTERS.

The Roxbury Association of Old School Baptists, in session with the Olive and Hurley Church, Ashokan, N. Y., September 11th and 12th, 1918, to the associations and churches with which we correspond sends christian greeting.

DEAR BRETHREN IN THE LORD:—We will address you by the way of a Corresponding Letter. It has pleased the Almighty God in his all-wise providence to spare our lives another year in this pilgrimage journey here below for a purpose unknown to us, and has brought us together as an association, in which have come to us servants of God proclaiming the unsearchable riches of God's grace, declaring the blessed truth as it is in Jesus, giving him all honor and glory and all power, to whom they belong, and surely we can say it has been a feast of fat things to poor hungry and thirsty souls who desire the crumbs that fall from the Master's table. Our meeting has gone on without a discord in any way, so we can say, How good and how pleasant it is for brethren to dwell together in unity. We desire a continuance of your correspondence in the future as in the past.

Our next session is appointed to be held with the First Roxbury Church, Vega, Delaware Co., N. Y., on Wednesday and Thursday between the second and third Sundays in September, 1919, commencing at 10:30 o'clock a. m.

GEORGE RUSTON, Moderator.

AMASA J. SLAUSON, Clerk.

OBITUARY NOTICES.

John T. Lee, the subject of this notice, was born in Prince William County, Va., Sept 17th, 1853, and died in Fairfax County, Va., October 16th, 1918, making his stay on earth 65 years and 29 days. The deceased was a brother of sister Kate Lee. He never united with any church, but was a firm believer in the predestination of all things, also vital unity of Christ. Unable to secure a minister of our faith and order to conduct the funeral, by request of sister Kate the unworthy writer tried to speak a word in prayer at the grave. Having known the deceased for thirty years, I feel to say he was a man without enemies, also that his life was spent for those around him. Any favor asked of him was freely and willingly granted. In his last hours he expressed a desire to leave this world of vanity and dwell in that blessed abode which has ever been, even before time was. May the all-wise, merciful and only living and true God reconcile those left to mourn to his just and holy will, and give sustaining grace to say, Thy will be done.

K. C. SPINDLE.

Johnson Phillips was born October 28th, 1846, and died August 5th, 1918, aged 71 years, 9 months and 8 days. He was married to Abigail Poling, March 10th, 1870. To that union were born two sons and four daughters, one son and one daughter deceased. He professed a hope in Christ about thirty years ago, and lived faithful to that hope to the end of his life. He never attached himself to the visible church, but we believe he was a child of God and a member of the invisible church of God. He loved the truth, and was kind and good to all, although he was a poor man in this world's goods. Now he is at rest, we firmly believe, but while here he had much pain to endure; so let his dear family rejoice that he is gone from sorrow and from the evil to come, from many sorrows which others will see. He desired to be baptized, yet was so afflicted that he was not. He was a kind husband and father, and all that could be done for him by his dear companion and children and friends was done. Our loss is his eternal gain, we firmly believe. He requested that the church sing, "Praise God, from whom all blessings flow," &c., at his funeral, and his desire was that Elder Murphy, Elder Cross or I should preach. The family called dear brother Cross, as he was the nearest and well acquainted with him. Elder Cross used as a text at brother Phillips' request, "All things work together for good to them that love God, to them who are the called according to his purpose," &c. While here on earth he was led to see how he should suffer because of the temptations of Satan; then again he would be delivered and led to see the beauties of the heavenly kingdom. At the time he received a hope this Scripture was presented to his mind: "Come

unto me, all ye that labor and are heavy laden, and I will give you rest." While Satan annoyed him here, he has now no power over him in the glorious world beyond the grave. He suffered greatly from dropsy, but endured all the pain patiently, and is at rest forever with those who sing, "Praise God, from whom all blessings flow." May the dear Lord and Savior Jesus Christ bless us and keep us, with his dear family, and the church, is my prayer for Jesus' sake. Amen. JAMES W. LINN.

APPOINTMENTS.

Elder John McConnell will preach at Locktown and Frenchtown, N. J., Sunday, November 17th, nothing preventing. D. M. VAIL.

Appointments for Elder D. M. Vail:
 Schoharie meetinghouse, October 26th, 2 p. m.; 27th, 10:30 a. m. and 1:30 p. m.; Ecker Hollow, 28th, 1:30 p. m.; David Nethaway's, Howe Cave, 7:30 p. m.; Albany, 29th, 1:30 p. m.; Jefferson meetinghouse, 31st, 10:30 a. m. and 1:30 p. m.

E. R. KINNEY.

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

C. A. Davis, Ill., \$1.00; Mrs. M. Perry, Ark., \$1.00; Laura R. Elgin, Va., \$1.00; J. D. Lake, W. Va., \$1.00; Wm. Darby, Md., \$1.00.

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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.

HYMN AND TUNE BOOK.

Owing to excessive war prices we will not issue any more hymn-books for the present. We still have a few round note books on hand, which we are selling at the same price, \$6.50 per dozen or 70 cents per single copy. Send orders to Elder S. H. Durand, Southampton, Pa., or to Elder P. G. Lester, Floyd, Va.

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 "SIGNS OF THE TIMES,"
 (ESTABLISHED 1832.)

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EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

[THIS book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—ED.]

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 86. MIDDLETOWN, N. Y., NOVEMBER 15, 1918. NO. 22.

CORRESPONDENCE.

MALACHI III. 16.

IF our own righteousness were the ground upon which we should hold along our way, we would fall a thousand times a day. But there is a higher righteousness than ours which has made all imputations. The righteousness of Christ has been imputed unto us through his sufferings, death and atonement, and those to whom his righteousness is imputed shall most certainly hold on their way.

I read the third Sunday here to the very few who were present from the last chapter in the Old Testament, which is a short chapter, and commented awhile upon the second verse of that chapter. I am going to read this morning from the next to the last, which is the third chapter of the prophecy of Malachi: “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.”

This word, my friends, is precious to us without any remarks being made in regard to it or upon it. First, it is the

word of God. Malachi was chosen of God as a mouthpiece for him, to speak God's will and God's word to the people. It was not optional with him as to what he would speak, but the Lord gave him the word. It is said of the Lord of Isaiah, The Lord gives the word, and many there be that publish it. It is the given word of God. If we do not acknowledge this truth we might as well throw the Bible away and take the infidel's stand that there is no God. If we acknowledge the Scriptures of the Old and New Testaments to be the word of God, we must take them for what they say and believe them truth, whether we can comprehend their meaning or not; shut our mouths, bow our heads and say, Lord, it is the truth, if I cannot comprehend it.

I was talking to an Elder some time ago, a very bright-minded man. He said in his talk, in reference to the mysteries of the doctrine of the resurrection of the dead, that it was a mystery that no man on earth could explain. I told him I was glad that he had gotten that far along with it, and I said that that was not all, that it was a mystery which no man on God's earth with the Bible open before him could explain away. It is there; we

have to believe it whether we understand it or not. So is all the testimony of God that way. We do not want to say that anything is true unless we know it to be so. If we have to take the statement of others we want to know it to be true. That is what we would naturally say, and Paul, the inspired writer to us, noted all such things as that, and tells us that we do know some things. We know that all things work together for good to them that love God, to them who are the called according to his purpose. Well, how do we know that? We simply know it by what the Spirit has taught us, and what daily observation has proved to be true. You cannot point back over one single event in all the history of the world and say that it was wrong; it has come out right. Our aftersight is always better than our foresight, because we cannot penetrate the future; we have not been given a mind to do it. But our aftersight is all right; we see that up to this very moment where we are now in this meetinghouse that there is an unseen hand and unseen Providence which has brought us to this morning. But for that Providence which watches over us every moment and hour we would not be here. When we are unaware of God his blessings are showered around and about us, and like the swine that goes and fills his stomach under an acorn tree, which never looks up to see where the acorns fall from, we are showered with blessings, and we never look up to see from whence they are coming.

I do not think that it would be prudent for me this morning to enter into a detailed investigation of what I have read in your hearing, but I want to make a few pointed remarks if I can in regard to it. All the way throughout the Old and New Testaments there is a class of peo-

ple designated as a people that feared the Lord, really and truly feared him, and trembled at his word. There is also a people that does not fear the Lord, else Paul was mistaken when he gave a detailed account, analyzed man, as it were, that his throat is an open sepulchre, with his tongue he has used deceit, the poison of asps is under his lips, whose mouth is full of cursing and bitterness; destruction and misery are in his ways, and the way of peace he has not known; there is no fear of God before his eyes. What a serious inquiry should arise in our mind, Lord, have I feared thy name and feared it properly? Has it ever been given me to fear the Lord? I sometimes try to console myself personally in reference to the matter. My mind was inquiring when I was but a small child living in the country of the Cherokee Indians. Most of our neighbors at that time were Indians, such neighbors as they were. I wanted to know the cause of things. I often cried to myself because I did not know where I was or what I was looking at. I said to my father a little after I was four years old: "Father, you make the corn; who made the trees?" Mother died long before I remembered her. He stopped his horses suddenly, with a look in his eyes that I had never seen before. He looked around at me and said, "My son, God made the trees." If ever I had heard the name of God before I have no recollection of it. I had never heard of any such thing as meeting, or any such thing as preaching or praying. I had committed to memory some songs which mother sang, but she died before I was old enough to know the meaning of them; but that was the first time the name of God attracted my attention. Then my father added: "He is in the clouds all the time, and he sees

you all the time. If you do bad things and are a bad boy and tell falsehoods he will send you to the bad place when you die; but if you do good and tell the truth he will take you to a good place when you die." Now that was all my father knew. I, of course, believed that was true; I believed that he had told me the truth, and I instantly said to him, "But, father, I am going to be a good boy." I left him and went direct to a thicket of bushes close by, trying to hide from the sight of God, and stayed there until the sun went down and it became dark, then I went to the house. I started out upon that basis of doing good and going to heaven when I died. I made a complete failure—failure after failure. As I grew up I still resolved and determined that if I were spared until to-morrow I was going to live one day so that I could feel in my heart that God would approve of that day; but not one day could I live and realize when night came that I had pleased the Lord by that day's work until all hope was gone. I could not do the things I wanted to; I could not live the way I wanted to live. This was my sad experience; but I feared the name of the Lord throughout it all. Finally I was brought to see without a preacher, without reading the Bible, without anybody to guide me; that I had no more to do with my salvation than I had with my creation first into this world; that it was wholly and entirely of God; that if he saved me he would receive all the honor and I would have no honor in it at all; that if I were lost it was just and right for me to be lost. I was brought to see this, and carried it in my heart for several days, when the sweet words flowed through my soul: "Created in Christ Jesus." Still I had not read the Bible, I could not read then. I never went to

school much in my life. That was the way I was brought to my experience. Allow me just to say this: The Lord is God manifest in the flesh, and outside of Christ there is no human being that can approach God. Christ is the only medium through which mortal beings can approach God. He is always called "Lord" in the Scriptures, although in separate conversations manifested in the flesh he is not called "God," but "Lord, Lord." Kings of the earth have been called lords; the parliament of England are called lords to-day, but it is nothing compared with the name and the fear of the Lord that is named here in this text: "And the Lord hearkened, and heard it." What condescending mercy is this! Think of it, that the great God who made this world and perhaps millions of other worlds equally as large as this, possibly floating in space as this earth does, hung upon nothing (the Bible says so), a God that could and may have made a million worlds a million times larger than this world and placed them entirely out of our sight, and have people on them to suit him just as well. You would be astonished if you took the common Concordance, as I said in the beginning, and see how often that "fear of the Lord" occurs in the Old and New Testaments; it is full of it, and you all should be indeed. When the shepherds were keeping watch over their flocks by night, at midnight, the darkest hour, so to speak, of the night, when the moon is giving no light, at midnight suddenly the glory of God shone round about them, and the angel of the Lord came upon them, and what was the result? The result was that fear filled their hearts; they were sore afraid. The first words that escaped the lips of the angel were, "Fear not." He knew that they were filled with fear,

for the glory of God was sufficient to do that, without there being one word spoken. "Fear not." What strange language there was spoken in the darkness of that night: "For unto you is born this day in the city of David a Savior, which is Christ the Lord." Remember, my friends, that in the glorious gospel of God there is no night whatever, it is perfect day all the time. "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." Think of these things, and may the Lord guide you and me and bless us with his Spirit, for his holy and righteous name's sake. Amen.

[SERMON by Elder J. G. Eubanks, at the Welsh Tract meetinghouse, Newark, Del., Sunday, January 6th, 1918.]

MONROE, Ga., August 29, 1918.

DEAR BROTHER KER:—I have been thinking of trying to write again for the SIGNS, because of my knowledge of it so long. We have had recently a union meeting at Harris Springs, my grandmother's old church, and going back sixty years in my memory it caused me to feel the truth that the Lord has been our dwelling-place in all generations. I felt while at the meeting that I knew personally four generations that had dwelt in him, trusting in his teachings of the doctrine of salvation by grace, unconditional upon our part. I associated two genera-

tions that have gone to enjoy that rest that awaits all the children of God. First, my grandmother's generation. The apostle Paul mentioned the faith which dwelt first in Timothy's grandmother, Lois, then his mother, Eunice. I felt to know the faith of my grandmother when she worshiped on the same holy ground, remembering Elder Gilbert Beebe, of New York, being there, showing that it was his dwelling-place, and absolutely sure for all the elect in all generations. Then my mother's generation, who worshiped there with Elder Joseph L. Purinton, from Maine, who contended for the same doctrine that shall drop as the rain. Then seeing my own generation upon the ground with Elder H. H. Leferts, of Virginia, preaching the very same doctrine to me and my children, mixing with other ministers of the same faith, we could but behold how good and pleasant it is for brethren to dwell together in unity. We felt that there was a waiting upon the Lord, because surely our strength was renewed. We had some from a distance there who read the SIGNS and enjoy the doctrine of absolute predestination of all things. Some of our brethren are a little tender on that point, wanting to limit it to the good things that come to pass, as, The steps of a good man are ordered of the Lord. We notice the word "good" in this sentence is supplied, and should be left out. Surely if God works all things after the counsel of his own will, and does as he pleases among the inhabitants of the earth, he must use all of them, even the devil, the serpent, which is crooked, made crooked, and his work is crooked. God had a special purpose for him in the garden, and he did his work well. He also used him in Job's case, in the work of Judas also, to accomplish his purpose or pre-

destination, and he is being used now for the accomplishment of his purpose. He has him under good control; he is limited, so he cannot pass his bounds. We rejoice in the truth that God is a sovereign, controlling the hearts of kings as the rivers of water; even his name is a strong tower, and the righteous run into it and are safe. We have a dwelling-place walled in, secure from all danger, knowing that our keeper is the God of Abraham, Isaac and Jacob. His hand is not shortened that he cannot save. Kept by his power, not a shaft can hit until he sees fit. We rest in this faith, hope and charity, for if indeed we are dwelling in him there is no power that can separate us from the love of God which is in Christ Jesus. In the world ye shall have tribulation, but in me peace. Be of good cheer, for I have overcome the world, said Jesus. Let us take heed unto ourselves and the doctrine, and continue in them, that salvation may be ours because of his working in us to will and to do of his good pleasure.

Yours in hope,

J. M. ADAMS.

FORDYCE, Ark., Nov. 3, 1918.

DEAR BRETHREN:—Owing to the quarantine that is on because of the Influenza epidemic, and as I cannot get to my appointment to-day, and having just been informed of the death of Elder Thomas Peterson, I feel that I want to send notice to the SIGNS, in order that his brethren, sisters and friends with whom he was acquainted and associated may know of his death. A gloom comes over us to hear of his departure, yet we feel to hope that we are reconciled to the will of God, for we feel sure it is far better for him, and we feel assured it is the Lord's way, since he has appointed man once to die. Elder

Thomas Peterson was one of the older sons of the well known Peterson family. His father, Deacon Thomas Peterson, was one of the most prominent men of Dallas County, having served as County and Probate Judge for many years, and was a pillar in the Chapel Hill Primitive Baptist Church. Elder Thomas Peterson, together with all of the Peterson family, was blessed with the riches of God's grace and to trust in the Lord's mercies, and their father and mother were blessed to see them all members of the old church in which was the delight of their souls. Elder Peterson joined the church in his early days, and soon was impressed with the duty of declaring the riches of God's grace to these people who were so gracious to him, and I feel that I only hint at the true facts, for he was one of the ablest and best preachers I ever listened to. He was deep in the great doctrine, and in experimental godliness he had no superiors, and few equals. He was mentally one of the greatest men Dallas County had, and represented said county in the State Legislature, and was regarded as one of the safest men in its councils. He represented his people's interest, and was regarded as a safe man, even by those who opposed him in his religious views. He did more in the service of the churches of the South Arkansas Primitive Baptist Association than any minister since it was organized, and had baptized more members than any servant in it. He was one of the greatest men to gain the confidence of his brethren I ever knew, and was the most highly blessed with the spirit of meekness and of peace-making among brethren of any minister I ever knew. When I came in among our people there were two factions in the South Arkansas Association; they had divided over some minor matter, and had been in

this condition for some years, with good brethren and sisters on both sides, and Elder Peterson went to work in the spirit of love and meekness and soon got both sides to agree to meet and discuss the matter of differences, and I was blessed to be present at this meeting when the reconciliation was completed, and I felt sure it was truly a meeting with the Lord, and that the Lord had used Elder Peterson and Elder George R. Hathcock as the instruments in his hand that brought them into this blessed union, and this association is living to-day in that same blessed union and fellowship. We are sad to-day, for we feel the association has lost one of its great men in the Lord. His counsel was often sought by us, even though he had been sorely afflicted, so that he had done no active service for the churches for some few years. The last service I heard of his performing was to preach to his brethren and sisters at his home while sitting in his chair. While death was a relief to him, yet we can but miss him, although we mourn not as those without hope. For Elder Peterson I feel that the language of Paul is a fitting expression: that he had fought a good fight, that he had kept the faith, and that he has now gone to his great reward, and to the enjoyment of his Lord he so much loved to talk of and to preach to poor sinners. I feel sorrowful to see so many of our ministers passing away, as there are now but three ordained ministers in all this big association who are in active service. Brother J. H. Rawls is so afflicted with bronchial trouble that he has to be in Texas or New Mexico most of the time, and the other is too old for active service,

but I feel that all required of us is to pray the Lord of the harvest to send laborers into his vineyard. The harvest is his, the vineyard is his, and all I feel our duty to be is to pray him, and O how I wish I knew how so pray aright, and in an acceptable manner to him for this. But, summing up the whole matter, we find we cannot pray for anything, for the heart of prayer is from him, and the sending of his laborers into his vineyard is of him, so we see there are no grounds for us to glory save in him, therefore we can only say, Lord, give us grace and faith to say, Thy will be done in earth as it is in heaven. We can therefore only look to him to raise others up to fill the vacancies of those who have gone. I do not know, but it looks to me that the harvest is almost over. It does seem that the love of many has waxed cold, that the love of this world has carried many after the things that perish, and that the world loves its own, and it is because iniquity hath abounded that the love of many has waxed cold. All these things make us feel sad, yet we know as Bible truth it must be so, for the Bible has declared that it shall be.

May the Lord remember us all in his mercy, and keep us by his everlasting Spirit, and lead, govern and guide us in the way of all truth, and enable us to endure as good soldiers to the end.

I suppose a suitable obituary of Elder Peterson will be prepared and sent in by some of the family, so I will close by saying, May God's grace reign in our hearts, and enable us all to say, Thy will be done. Amen.

V. R. HARRIS.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1918.

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GODLINESS—A MYSTERY.

"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."—1 Timothy iii. 16.

There are some things that, to the spiritually-minded, admit of no argument. Of these, one is the absolute sovereignty of Jehovah; a second is that he is assuredly God of the sinner's salvation; a third is that godliness is a mystery; a fourth is that iniquity is also a mystery. Our subject this time has to do particularly with the mystery called godliness. Human minds have ever, and will always, cavil about these points, but, as already affirmed, to the spiritual there is no room to deny that godliness is a mystery. What is mystery? We could easily go to the dictionary and find what Webster or some one else says about it. That we do not want. We want to know the biblical definition of "mystery." Are our readers aware that the word "mystery" does not occur in the Old Testament, that it is confined to the New Testament? In every case in the New Testament where this word occurs it comes from the Greek word *musterion*. It literally means to shut the mouth, largely involving the idea that silence is

imposed, therefore when this or that subject is said in the New Testament to be a mystery, it directly means that the mouth is shut upon that subject, that silence is imposed thereon, that the matter is not to be explained, not to be reduced to terms of human understanding. We have said that "mystery" is not an Old Testament word. This is true, but we do not mean that, therefore, nothing in the Old Testament is a mystery. This would be far from true. The Old Testament equivalent for New Testament "mystery" is "secret." The word "secret" in the Old Testament comes from the Hebrew *cathar*, literally meaning to hide as by a covering. When, therefore, in reading the Old Testament we come to expressions like, "The secret things belong unto the Lord our God," we are to understand that there are things covered up from human prying and knowledge, that these are God's. Coming now more directly to this matter of "mystery" as treated in the New Testament, when Paul says, "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed," the thought is that here is something that defies expression or elucidation, the mouth is shut upon this subject, or silence is imposed upon this matter, inasmuch as it is concealed from human understanding, and not to be brought down upon a finite plane where little minds can grasp it. These things are to be clutched only by faith, that faith which God alone can give. When faith takes hold of these things we believe them, but believing them we cannot understand them nor explain them to others. So with godliness, it is a mystery and will remain a mystery forever, so far as the human mind is concerned. Our writing upon this subject now is not to try to explain what cannot be explained, but to emphasize what

Paul says about it in his letter to Timothy. He desired to remind Timothy of certain things necessary to Timothy's proper behavior in the house of God. This is something of which all of us need to be reminded: how to behave ourselves in the church; not simply how to behave when we are at meeting, that is not the thought, but how to behave in all our church life, in all our walk and conversation as professed believers in the Lord. Many, no doubt, will feel as ourselves: that they do not know how to conduct themselves properly as christians in this present evil world. We doubt seriously if any know how to properly conduct themselves as true children of light, only as the Holy Ghost teaches and leads. To this proper behavior the prime essential is godliness. This Paul asserts to Timothy. Now, this godliness, Paul further declares, is embodied in the manifestation of God in the flesh. Where there is not this manifesting of God in the flesh there is no such thing as godliness worthy of the name. Godliness, therefore, finds its embodiment in Jesus Christ, for he was God manifest in the flesh, and only to the extent that the Holy Ghost tabernacles in the people of God is there attainment of or unto godliness.

From the reading of the text it will be seen that Paul considers godliness to consist of six main principles. The first of these is, "God was manifest in the flesh." To realize how unutterable is this matter of God being manifest in the flesh one must be brought to realize, on the one hand, some idea of the greatness and infinity of Jehovah, and, on the other hand, the vanity and nothingness of flesh. This calls for the experimental work of the Holy Ghost in the sinner's soul, and none but those so exercised can know how great is the mystery of God manifest in

the flesh. Two spheres of being could not be at greater extremes from each other than that of God and of the flesh. There is no affinity or congeniality between them, yet the higher descended to the lower, the infinite to the finite, the eternal to the temporal, one might almost say to the ephemeral. Not only descended to it, but took up its abode within it and became manifested in it. Jesus was both God and man, he was God at the same time that he was man, and man at the same time that he was God. This was covered up, and is still hidden from finite minds and human reason. None knew him to be verily God but those to whom he revealed himself by the Spirit; so it is now, and shall continue to be. In Christ's day many notions prevailed as to who Jesus was, and many theories as to the same float about in minds of men to-day. To some he was merely the carpenter's son, to others he was a reincarnation of Elijah, to yet others he was a babler, or an impostor, or an heretic, but to his chosen he was the Christ, the Son of the living God. They knew him to be so through no apprehension from flesh and blood, but by having had it revealed unto them by their Father in heaven. Nearly always after Jesus had performed a miracle of healing he would say to the one healed, See that thou tell no man. Being thus commanded, it was never possible for them to tell others how the miracle had been wrought. It was a mystery, and their mouths were closed from telling it. It is equally true to-day that true religion is the secret of the Lord, can only be revealed from God the Father, and when so revealed cannot be communicated to any one else. As the innumerable multitudes of the human race are but Adam multiplied, so it can truly be said that all the children of God

now living, or who have ever lived, or who shall hereafter live, are the progeny of Christ, all are born of God, and have Christ in them the hope of glory. In this way God is manifested in the flesh of his saints. They bear in their bodies the dying of the Lord Jesus, that the life of Christ may be manifest in their mortal flesh. All this can be known only through faith. Human intelligence scoffs at it, and no wonder such is the case, for our mouths are closed from ever being able to communicate this truth to others save only as they possess like precious faith with us.

Second. "Justified in the Spirit." The letter kills, but the Spirit gives life. The law, taken in the letter, holds no hope of salvation for any sinner. Jesus came into the world to obey the law, but, be it remembered, not merely to obey it in the letter, but in the Spirit. The law of God is spiritual and demands spiritual obedience. This Jesus rendered. The Pharisees and others held to the letter of the law, Jesus held to it in the Spirit. This caused the worldly religious to denounce Jesus as a blasphemer, because he had little use for the law as a literal thing, while this was the very point others held so strenuously. For instance, they found fault with him for plucking ears of corn on the Sabbath. Taken literally, this was no doubt a breach of the law. However, when Jesus gave sight to the blind, or healing to the sick, or cheer to the faint, or life to the dead, on the Sabbath day, he was fulfilling the law in its spirit, and in doing so was justified before God, in that he obeyed the law spiritually though not literally. When Jesus declared, "I and my Father are one," it was looked upon as blasphemy by the seemingly religious, because the law said that any man call-

ing himself the equal of God was a blasphemer, and must be put to death. Those, therefore, who could see no more in the law than the mere letter condemned Jesus as being worthy of death, inasmuch as he seemed to them to blaspheme, but in the Spirit he was justified in saying that he and God were one, for spiritually they are one. So it becomes a component part of the mystery of godliness that Jesus was justified before God in the Spirit and not in the letter by the spiritual obedience he rendered rather than the literal. Also, by his resurrection from the dead he justified himself and all his elect before God, so that all redeemed by him are before God as though Adam had never plunged us all into transgression. This resurrection of Christ from the dead, while we thoroughly believe it to have been a literal event, took place, nevertheless, through the work and power of the Spirit. Thus in his life here in the world, and also in his life from the dead, Jesus was justified in the Spirit.

Third. "Seen of angels." All God's ministers are angels, and are sent forth to minister unto the heirs of redemption. The holy men of old were angels sent of God to testify comfortingly to his people. They also minister to us in the Spirit, though they, as men, are long since dead. Abraham saw Christ's day and was glad. God was, therefore, seen of this angel. Noah also saw Christ, so, too, did Abel and he testified of Christ in his offering of the Lamb, which thus bespoke the faith that was in him. Of all these angels Christ was seen. He was seen of Daniel, of Isaiah, of Ezekiel, of Rahab, of Ruth, of Deborah and of a host of others too numerous to mention. Now, how these could see a man who had never as yet been in the world, how they could view as complete a work not yet begun, is

more than tongue can tell, more than it has ever been intended tongue should tell. Jesus was "seen of angels." The fact we know and believe, the how of it remains a mystery.

Fourth. "Preached unto the Gentiles." Preaching itself is a mystery. How God can and does endow the speech of his ministers with convincing power to circumcised hearts is ever a mystery. How a minister of God is enabled, even in weakness and infirmity, to declare the truth, with no forethought or preparation of his own, is unreasonable to the world. We cannot explain it. Our mouths are stopped from doing so. But the thought in the text is not so much that preaching is a mystery, but that God was preached to the Gentiles. It had seemed to the Jews that none but they could inherit Messiah's kingdom, that they should come into it, being children of Abraham, and therefore heirs according to the flesh. It was a contradiction of all their theories when John asserted: "God is able of these stones [Gentiles] to raise up children unto Abraham." That those are children of Abraham and heirs according to the promise, whose circumcision is not outward in the flesh, but who are circumcised in heart by the operation of the Spirit; this was a truth far from the comprehension of Jewish minds. It is equally hid from men to-day how poor sinners are saved through not the slightest merit of the flesh, but wholly through the grace of God. That the gospel should be preached to strangers from the commonwealth of Israel, that the kingdom of God should be taken away from the literal descendants of Abraham and given to another nation altogether foreign to Israel is a mystery, part of the mystery of godliness. The human mind can understand how traits of one generation can be handed

on through descent to the generation next. A salvation which came to Abraham, and which might be transmitted through descent from him to future generations, would contain no mystery for any one. But here was the virtue of faith in Abraham, a virtue which he was helpless to exercise or control of himself, a something not resident in his blood, which could not be handed on by him to Israel as a nation. How this virtue was to leap over the barriers of race and prejudice and come to light in the islands of the sea, and in the uttermost parts of the earth, is an inexplicable mystery. It comes about through God's diffusion of himself throughout every nation, kindred, tribe and people, and through the infusion of himself into quickened souls. The preaching of the glad tidings of the victory of Christ is thus to all the elect of God everywhere; that is, unto the Gentiles, who were without the oracles of God, and who had never been under the law of Moses, nor had ever held any affiliation with Abraham, to whom the promise of God was made. How Lazarus, the Gentile, could be transported into Abraham's bosom, and the rich man, the Jew, be thrust into the hellish torments of world-dispersion, is a component part of the mystery of godliness.

Fifth, "Believed on in the world." If belief be the work of the creature, and as easy as turning over one's hand, where is the mystery? If one can as easily give his heart to God as his stomach to the reception of food, where is the mystery? On the other hand, belief being not the work of the creature, but the work of God, and the human will being wholly inactive in the work of belief, belief being the result of the communication of the heavens with the earth, we see at once belief to be a mystery. Instead of its

being a usual, every day occurrence, as common as the making of money in the market-place, belief takes on a mystical meaning, something unearthly and incomprehensible, as the glories of the sun from the womb of the morning. We believe according to the working of that same mighty power that raised Christ from the dead. Wherever there is one who truly believes in God, there has been the passage from death unto life, there life is being lived by the power of the faith of the Son of God. Shall we say this is not a mystery? Indeed, such a life of believing is like Enoch being translated that he should not see death, it is walking and communing with God. Believing is being in union with God and with the Lamb. It is the work of reconciliation, not our work, but the work of the Holy Spirit in the people of God.

Sixth. "Received up into glory." The culmination of all Christ's work, of all his suffering, humiliation and death, was in his being received into that glory which he had with the Father before the world was. The end and crown of all godliness is the glory of God. The godliness of Jesus, and that of every saint of his, is unto the glory of God. It cannot possibly be unto one's own glory, for one's own traits enter not into it at all. All true godliness is the result of God's being manifest in the flesh, therefore must rebound unto his glory, since all fleshly glorying and human boasting are excluded. As Jesus found no satisfaction in the flesh, nor in his life here in the world, but looked forward to when he should awake with the likeness of his God and be forever satisfied, so every follower of Christ hopes for the resurrection of the dead, and longs to be found in Christ, not having his own righteousness, but clothed upon with that righteousness which is of God. Christ was received up into glory out of what seemed to the world to be

defeat and an ignoble end. So it shall be that all the woes and trials, all the crosses and humiliations which God's people are called upon to endure, shall end in infinite glory. Glorification is the predestined end of all the elect of God. All shall be brought off more than conquerors through Jesus Christ, who has loved us and given himself for us. The disciples stood on Olivet and saw Christ go up from them until a cloud received him out of their sight. Thus was he received up into glory. How it was done we know not. That it was done just so, we believe. So, also, it shall be that we who are alive and remain shall be caught up together to meet the Lord in the air, and so forever to be with the Lord. How, we know not. When, we know not. It is a mystery we treasure by faith, the culminating part of the mystery of godliness, which finds its truest exponent in Jesus Christ. L.

A SAD ANNOUNCEMENT.

JUST as we were printing this number of the SIGNS we received the sad news that Elder Silas H. Durand passed away Tuesday morning, November 12th. An obituary notice will be published later.

BOOK OF EDITORIALS.

WE have on hand a number of copies of the Second Volume of Editorials. This book is made up of editorials written by the late Elder Gilbert Beebe, and published in the SIGNS OF THE TIMES from March, 1842, to March, 1847, and contains 768 pages, neatly bound in cloth.

This work originally sold at two dollars per copy, but as a few of the pages are stained by water we will, as long as the supply lasts, sell them at the extremely low price of seventy-five cents per copy. Postage paid by us. All who wish this book should procure it now, as we will have no more after these are sold.

CORRESPONDING LETTERS.

The Lexington Old School Baptist Association, now in session with the Olive and Hurley Old School or Primitive Baptist Church, October 2nd and 3rd, 1918, sends christian salutation.

DEAR BRETHREN BELOVED IN THE LORD:—In the providence of God we are favored with the blessed privilege of once again meeting and greeting each other in sweet bonds and fellowship in the Lord, and to join in praise to him for such assuring evidence of his good pleasure. Our hearts have been made glad by the coming of his servants among us laden with their messages of heavenly food from the Master's table, declaring none other things than the Spirit did signify, love, joy and peace in the Holy Ghost, giving all power, majesty, honor and glory to him to whom all majesty belongs, speaking to us in no uncertain tones of what the Master has in his love and mercy done for his children.

We have appointed our next session to be held with our sister church, the Second Roxbury, at Halcottville, N. Y., at the usual time next year, the first Wednesday and Thursday in October, 1919, where we hope to meet your messengers and hear their messages of love as in former years.

JOHN CLARK, Moderator.

JAMES AVERY, Clerk.

O. F. BALLARD, Ass't Clerk.

MARRIAGES.

By Elder B. F. Coulter, at his residence, 1910 N. 22nd St., Philadelphia, Pa., October 14th, 1914, Benjamin G. Ford, of Philadelphia, Pa., and Ella M. De Myer, of Cleveland, Ohio.

By Elder D. M. Vail, at the home of the bride, in Otego, N. Y., Nov. 2nd, 1918, Abner B. Leonard and Miss Rosabelle Tamsett, both of Otego, N. Y.

By Elder J. M. Fenton, at 5134 Master St., West Philadelphia, Pa., Rudolph Charles Kline and Anna Murray Hansell, both of West Philadelphia.

OBITUARY NOTICES.

Deacon L. S. Beene was born in Itawamba County, Miss., Dec. 5th, 1834, and passed to his final rest beyond this vale of tears July 1st, 1917. He came to Texas with his parents in 1859, and settled near Jewett, in Leon County. He united with the Old School Baptist Church called Salem in 1862, where he remained a member until his death, some fifty-five years. His age was 83 years, 6 months and 26 days. He was one among the pioneer citizens of Leon County. He was married to his first wife at Centerville, Texas, June 7th, 1865. To them were born seven children, four of whom survive their parents. He was married to his second wife Nov. 16th, 1878. To that union were born three children; his widow and these three children survive. The subject of this notice had seven brothers and two sisters, all gone to the great beyond except one brother: S. H. Beene, of Mexia, Texas. Through industry and economy brother Beene accumulated quite a little of this world's goods, leaving a considerable estate to his family. He was a prominent business man in his neighborhood, kind and generous to the poor and needy, ever ready to visit them in their afflictions, a safe counselor, ever ready to defend the right and condemn the wrong. He had brilliant talent, but never aspired to any office from the people. To be truly and sincerely a member of the church of the Lord Jesus Christ excelled all the treasures of ten thousand worlds like this to him. He desired rather to suffer reproach with the people of God than to enjoy sin for a moment. As a deacon in the church he had but few equals; he discharged the duties of that office to the full satisfaction of his brethren. He was faithful in attendance and devoted to the cause of his heavenly Master, looking well to gospel order and every precept of gospel discipline. As Paul said, he purchased to himself a good degree and great boldness in the faith which is in Christ Jesus. Nothing was ever more soul-cheering to him than to sit under the preaching of a sound ministry. I knew brother Beene personally for years, and these statements of the character of the brother are true. He was held in high esteem for the truth's sake wherever he went among the brethren, being firm and established in the doctrine of God our Savior and the predestination of all things, a lover of the cardinal principles of salvation by grace, as published in the SIGNS OF THE TIMES, founded by Elder Gilbert Beebe, of which he was a friend and supporter. He traveled extensively, visiting associations and other meetings. We all keenly feel the loss of this amiable servant in the house of God, but the Lord has called him to a higher sphere, to rest in the haven of eternal peace, to praise God throughout never-ending eternity.

He was buried in the family cemetery at Concord,

by the side of his first wife. Elder I. W. Bowers, his pastor, and a lifelong companion in religious work, delivered a funeral sermon on the occasion to a large concourse of relatives and sorrowing friends; but the dear ones weep not as those who have no hope. May it please the Lord to bring all his children to the same banqueting-house of everlasting joy and peace in the bright mansion of that house not made with hands, eternal in the heavens.

ASA HOWARD.

Elder E. A. Norton, long time resident of Hampton, Iowa, and one of the most active Grand Army men in the county when his younger years permitted, died at his home in that city, following a two weeks' illness. He had not been in the best of health for several years, but was able to get around most of the time until lately. The deceased was born in Crawford County, Ill., October 8th, 1840. His parents went to Beloit, Rock Co., Wis., in 1846, and in 1852 moved to Lafayette County, in that state. In 1863 he enlisted in Company E, 43rd Wisconsin Volunteers, and served for two years, when he was discharged, his health having been permanently injured. Following his service in the war he came home, and when his health would permit engaged in work as a carpenter and builder. He went to Hampton in 1876, and had since made that city his home. He was twice married, and had one child by his first wife, Sybil, deceased. August 15th, 1865, he was married to Catherine A. Taylor, of Platteville, Wis., who passed away June 14th, 1914. To that union seven children were born, four of whom survive. The living children are Mrs. John Haring, of Hampton, Iowa, Mrs. G. A. Frink, of Ft. Collins, Colo., George I. Norton, of Salt Lake City, Utah, and Andrew J. Norton, of Traer, Iowa. He is also survived by a sister, Mrs. H. D. Brown, of Hampton, and a brother, F. N. Norton, of Kansas City, Mo.

An Old School Baptist minister could not be reached, so Mr. Richardson, the Baptist minister of Hampton, made a short prayer, and the funeral services were conducted by the G. A. R.

(MRS.) G. A. FRINK.

[ELDER E. A. Norton, the subject of the above sketch, was well and favorably known to the readers of the SIGNS, he having for many years contributed to its columns. He had been in the ministry many years, had served several churches as pastor, and in earlier life traveled, preaching the gospel which he loved. We corresponded with him for almost twenty years, and were very much attached to him and shall miss his good letters. Not long ago we had a letter from him, in which he said: "I am lonely and sad since the death of my companion, and am only waiting for the time of my departure, which will not be long." We extend our sympathy to the family and brethren in their sad loss.—K.]

Edward James Gilliss, my dear husband, passed away June 7th, 1918, at his home in St. Martin, Worcester Co., Md. He was the son of Dr. John P. R. Gilliss and Anna C. Fassitt, his wife, and was born Feb. 22nd, 1838, making his stay on earth 80 years, 3 months and 15 days. We sadly miss his dear presence in our home, and feel sad and lonely since he left us, but we sorrow not as those who have no hope. We desire to be resigned to the good Lord's will, for we feel and believe our loss is his gain. We feel thankful he was permitted to die as he had often expressed the wish, as one going to sleep. He died of heart failure, only living six hours after being attacked. He was a member with the Presbyterians, where he joined in early life. He was a firm believer in salvation by grace alone, and often read my SIGNS and seemed to enjoy the contents, and attended Old School Baptist meetings with me when convenient to do so. He lived a humble christian life. He was married to Lizzie A. Hall Nov. 19th, 1884, who survives him. He leaves to mourn their loss, his wife, one daughter, Mary A. F. Gilliss, one son, John H. F. Gilliss, and two little grandsons, also one brother, Robins Gilliss, of Crescent City, Okla., one sister, Mrs. Kittie Warren, of Huntingdon, Mo., and two half-brothers, Alfred Gilliss, of Philadelphia, Pa., and Irving Gilliss, of Norfolk, Va.

Funeral services were conducted at his home by Dr. L. T. Bowen, a Presbyterian minister, and a schoolmate of his. We desire to bow in humble submission to the divine will.

(MRS.) L. A. GILLISS.

J. P. Fields, of Sadieville, Ky., was born Sept. 15th, 1844, and died Sept. 16th, 1918. He was married to Mary J. Leach, of near Cameron, Mo., Nov. 25th, 1869, where they lived four years, then returned to his father's farm at Sadieville, Scott Co., Ky., where he was born and where he resided until the day of his death. Our dear brother united with the Elk Lick Church, near that place, the second Saturday in July, 1883, and was baptized by the late Elder J. M. Theobald. Brother Fields lived a most faithful and devoted Baptist in every way that was necessary to promote the interest of the church in her spiritual and temporal welfare. It has been my privilege to visit often at the home of brother and sister Fields, where I always found a hearty welcome and kind hospitality, and a ready ear for the things of the Spirit. I well remember my last visit at their home, some two years ago, the little meeting, the sweet union and communion; we felt the Son of peace was there. Brother Fields had been in declining health for some months, and often expressed a willingness to depart and be at rest, abiding the Lord's time. The end came suddenly, without a struggle; he fell asleep in Jesus, blessed sleep. A call was made for

me to attend the funeral, but I was attending a meeting in Barren County, so could not get there, which I deeply regretted. Short services were conducted by a nephew of sister Fields, and the body was laid to rest in the grave in hope of the resurrection of all the redeemed to life and immortality.

To our dear sister in her sad bereavement we extend our deep heartfelt sympathy. May the God of peace and love comfort your heart by the way as you continue on through life's journey.

P. W. SAWIN.

Lawrence Preston Hales, son of Mr. and Mrs. Wm. Hales, died at his home in Piney Grove, Md., Thursday morning, October 17th, 1918, aged 16 years. After a week's illness of Spanish influenza pneumonia developed and he died on the twelfth day. It was a terrible shock to his family, he being the youngest boy, the other three being grown. He leaves, beside his father and mother, three brothers and four sisters, as follows: Reuben L., of Camp Meade, Md., Herman R. and John W., Mrs. E. S. Matthews, Mrs. H. W. Powell, of near Salisbury, Mrs. L. M. Dennis, of Baltimore, and Lucinda R. He suffered untold agony. He called his mother every few minutes, and just before he died he took hold of her hand and said: "Mamma, my dear mamma, come and go with me." It comes to my mind often, if we could see beyond, would we wish him back, sad as it seems to part with our dear brother? May we be given strength to endure from that all-wise God who thought it best to take him, and who never, no, never, makes a mistake.

He was buried Friday, October 18th, at Mt. Olive.
His sister, CORA POWELL.

APPOINTMENTS.

Elder John McConnell will preach at Locktown and Frenchtown, N. J., Sunday, November 17th, nothing preventing. D. M. VAIL.

THE following appointments are for Elder J. M. Fenton:

Albany, N. Y., November 22nd, 1:30 p. m.; Howe Cave, 7:30 p. m.; Central Bridge, 23rd, 10:30 a. m.; Middleburg, 1:30 p. m.; sister Kinney's, 7:30 p. m.; Schoharie meetinghouse, 24th, 10:30 a. m. and 1:30 p. m.; Charlottesville, 25th, 1:30 p. m.; Jefferson meetinghouse, 26th, 10:30 a. m. and 1:30 p. m.

E. R. KINNEY.

NOTHING preventing, there will be meetings as follows:

Casper Fetter's, 117 South Montgomery St., Trenton, N. J., Friday, December 13th, 8 p. m.; Stockton; N. J., Saturday, 14th, 2:30 p. m., Mrs. Horner's; Locktown, N. J., Sunday, 15th, 10:30 a. m.; Frenchtown, N. J., 4 p. m.; Grandon, N. J., Monday, 16th, brother Demott's, 8 p. m.

D. M. VAIL.

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

Mrs. W. B. Bond, Texas, \$1.00; Mrs. L. J. Randolph, Texas, \$2.00; Mrs. J. H. Hurley, Mich, \$5.00; Milton Maddock, Ont., \$1.00; F. V. Hndspeth, Okla., \$2.00.

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

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BAPTIST CHURCH

1304 Jefferson Street

WILMINGTON, DELAWARE

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J. G. EUBANKS, Pastor.

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.

THE Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every second, third and fourth Sunday at 11 o'clock a. m. in the meetinghouse on Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.
A. S. ROWE, Church Clerk.

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DRAWING WATER.”**

(Judges v. 11.)

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DEAR EDITORS:—Please allow me to say in your valuable paper that I have a few copies of Benedict's "FIFTY YEARS AMONG THE BAPTISTS," which I am offering at \$1.00 per copy, postage paid. Every one knows what this book is worth to the student of Baptist history. Send all orders to

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 (ESTABLISHED 1832.)

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SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

[This book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—ED.]

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 86. MIDDLETOWN, N. Y., DECEMBER 1, 1918. NO. 23.

CORRESPONDENCE.

HEBREWS II. 9.

“BUT we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor: that he by the grace of God should taste death for every man.”

DEAR EDITORS:—I have heard the above portion of Scripture so often used in a way that seemed to me to be gross perversion, that I have become somewhat interested in writing you, not in order to rectify the wrong, however, if so be the way I have heard it used so often be wrong, but to simply give some views of this wonderful text as my mind has been and is exercised on the subject. Those whom I have heard use it so deliberately against the doctrine of sovereign grace generally affirm it this way: Christ tasted death for every man, trying to make the impression on the mind of the Lord's people that Christ suffered and died for all the progeny of the earthy Adam and atoned for all of them, but that the application of the atonement was and is special, and applied on the ground of their personal obedience and their acceptance of it. This is as near the way they construe it as I can understand. But the apostle in this wonderful letter to the

Hebrew brethren, and at this peculiar point, called attention to the resurrected and exalted state of the Lord Jesus Christ, who in his death and suffering had put death, hell and all the opposing powers under his feet, and now in strong exultation of the Spirit of Christ Jesus, who had fought the great battle, gained an everlasting victory over all the powers of darkness, says, “But we see Jesus * * * crowned with glory and honor: that he by the grace of God should taste death for every man.” The great question of this text is, Who are embraced in this short clause, “every man”? It seems to me that the context, especially the following, makes the matter so clear that he may run that readeth, or understandeth; for the apostle goes right on and says in the tenth verse: “For it became him [Christ], 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.” The many sons whom Jesus, the captain of their salvation, is bringing to glory, are the identical “every man” that he by the grace of God tasted death for, or was delivered for their offences and raised again for their justification; there-

fore being justified by faith, we (the many sons) have peace with God through our Lord Jesus Christ. Hence the apostle continues this unbroken chain of living testimony and says: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." So it seems clear to me to-day, and has, lo, for many years, that these sanctified ones whom God gave his Son Jesus Christ in the eternal covenant of grace, ordered in all things and sure, and the many sons whom Jesus is absolutely bringing to glory, and the "every man" whom Jesus by the grace of God tasted death for, embrace the identical children whom God gave his Son in the covenant of eternal love, as is said in verse thirteen: "Behold I and the children which God hath given me." All these constitute the family of brethren of whom Jesus, their elder Brother and covenant Head, is not ashamed, saying, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." Therefore the every man that Jesus tasted death for, and the many sons he is bringing to glory, and the sanctified ones, are one with him, and are the identical children that God gave him; they are his brethren. O how wonderful the thought that he is not ashamed to call them brethren. Inasmuch as these children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same (flesh and blood), that through death he might destroy him that had the power of death, that is, the devil. So it seems clear by this Scripture that the "every man," (verse nine) and the many sons (verse ten), and the sanctified ones (verse eleven), and the children which God gave his Son Jesus Christ (verse thirteen), are the identical and selfsame people, em-

bracing every heir of promise, all the election of grace in Christ before the foundation of the world, that they should be holy and without blame in Christ, who for his great love, wherewith he loved them, gave himself for them, died for their offences and rose again for their justification; therefore being justified by faith, we have peace with God through our Lord Jesus Christ, who tasted death for every one of us, and is bringing us home to heaven and immortal glory. Hence all Israel shall be saved in the Lord with an everlasting salvation. This chosen and redeemed family composes the Israel of God, a people saved by the Lord.

Yours to serve,

W. J. MAY.

SHOCK, Ky., August 17, 1918.

OTTAWA, Kansas.

DEAR ELDER KER:—I would like to write something for the SIGNS so that my spiritual kindred, if I dare claim that relationship, may know how I am progressing. I am such a wanderer, and am always getting into such deep, dark places, that much of the time I cannot tell where I am, except that I am on the verge of despair and tempted all hope to resign. Like Israel of old am I, my soul is at a stand, a sea before, a host behind and rocks on either hand. If you see fit to publish these letters, to those who read I would say, Think of me as one with them, for they have told my thoughts better than I could. For several days these words have been following me: Verily thou shalt be fed. I much enjoyed your editorial in the last SIGNS: "Rest."

Yours in hope of a better day,

ANNA MCKINNEY.

WHEELING, W. Va., Oct. 20, 1916.

DEAR SISTER ANNA:—I feel that I want to commune with you of all that is

in my heart, and when I would search it I find nothing but misery to speak about. I cannot help but see that I am greatly blessed in many things. When your and sister Ellison's good letter came yesterday I felt that I was richly blessed in having two such favored sisters to write me. What more could have been said in the way of truth and righteousness than was said in her letter? and wonder of wonders that this poor old sinner, saved, as I hope, by free and unmerited grace, should be so taught by this same grace as to know and fully understand everything she set forth. You, dear humble sister that you are, cannot deny that you have been in all the places she so ably described, and yet if you feel as I do you cannot raise yourself any higher in your own estimation from the knowledge of this. Our God will not suffer any flesh to glory in his sight. This seems entirely as it should be to us, yet there is a continual hastening unto—we hardly know what. Sometimes I wonder if my physical condition has something to do with this unrest. I am so tired of battling along through life I have to give up; my hold on life is growing more feeble each day, and as increased afflictions in the flesh are continually gnawing at my vitals I am persuaded that I must cease to hope to meet with the dear elect on earth. It has been hard for me to give up this one prospect in life. I may truthfully say I have no other, and this has been my one earthly ambition for the last sixteen years. I have been complaining of ill health a long time, even until I feel ashamed of it. Sometimes I long to be free from all labor, but have found that this does not satisfy, I am so restless that I am glad to get back at the work (what little I am able to do). Once in a while I am given a sight of the goodness and mercy of God, and then I go along in some degree of satisfaction for a little while, but these seasons are short and far between. I must forbear to dwell on my poor affairs longer. I am truly glad that you were permitted to attend the association and you and dear sister Mary Ellison met. God bless you both; I would like to have been present. You were mutually attracted to each other. I am blessed with good correspondents, but have come to feel that all my efforts are vain. I feel so deeply impressed with this that I am losing much of the usual satisfaction in writing. I think most of my mental misery is caused by the effort to beat down self. When I regard myself I experience a sickening sensation, and often I give vent to an audible No, no, and cry to God to save me from myself and sin. Sometimes I fear I offend God by telling of his drawings in love, of his felt presence in my soul, as I have at times thought and hoped; still I remember that his people were instructed to tell of his mercy. Now for several days I have had no abiding place; I cannot go forward, and I have no fleshly arm that I desire to rest upon; and if such were the case, what is it? It is as a vapor that passeth away, yet human love and sympathy are sweet to our hungry souls.

Dear sister, this is Sunday, the 22nd. I had to lay my writing by. Our son and his wife came Friday, and are here yet. Wayburn is not well; he looks so frail and thin in flesh I feel worried about him. Surely we can see that we have many tribulations in this world. I feel that I do not deserve anything better, and I am quite sure that pleasure and ease in this life would not do for me; I am scarcely held down as it is. Last night after the family had all gone out for the evening I felt a desire for my

Bible; I read several chapters in Isaiah and was made to say, How wonderful. In the forty-ninth chapter, sixth verse, I had to read it aloud, my heart could not contain it; and the fiftieth chapter moved me to tears, I read and reread it, and I said in my heart, What is there on earth that can yield such sweetness as this? In the fifty-seventh chapter, fourth verse, I felt that we are living in the midst of a people like that to-day. Many are they who would make a wide mouth and draw out the tongue at the name of Jesus as our guide. I think their faces will gather blackness when our Savior comes with ten thousand of his saints to execute judgment in the earth. Dear sister, do you feel that my hope is set on a myth, that he will never come again? This is my earnest hope, and I hope the day is not so far off. I look for something far better than this life of sorrow and tribulation. We are promised that if we suffer with him we shall also reign with him in glory. A brother sent me these verses in one of his good letters, which my heart warmly responded to:

Above the wars of earthly strife,
Above the ills and cares of life,
Where all is peaceful, bright and fair,
My home is there, my home is there.

Away from sorrow, toil and pain,
Away from worldly loss and gain,
From all temptation, tears and care,
My home is there, my home is there.

Take away this hope and we had better never been born. We see as through a glass darkly here, and it does not satisfy; we long for a sight of the glories that await the elect without a veil between. It is this Adamic flesh we are so tired of, the image or likeness of the man of sin. We long to be clothed upon with our house from above. In it we will have no consciousness of sin, or rather there will be no sin to be conscious of. It seems

that to know good and evil is to be like God, for he said, The man has become as one of us. The difference was that God, who was from above, could not sin, but man from beneath loved sin and lived in it as soon as he had knowledge of it. But I need not speak of these things, for you know all about them. When I read sister Ellison's reply to what you said about faith without works being dead, and you had no works to bring, I wept. Well and fit was her reply in the words of an inspired saint: "Vainly we offer each ample oblation," &c. I sat down and wrote her a few lines, as she had not yet answered my last letter to her; but now I have her good long letter, and I am so glad that she shared it with you. I feel that I have nothing to draw from to-day, I am helpless and lame and poor. It is a great blessing if we can stay ourselves upon the Lord when we have no light. How very true it is that we will lie down in sorrow if we try to warm ourselves by coals of our own kindling. It must be a live coal from off the altar of God that can yield us any comfort wherewith we can comfort others. The Lord giveth and the Lord taketh away, and it is a great blessing if we are entirely reconciled to his will regarding us in all things. There have been seasons when I have felt my heart glow and burn with love at the thought of being entirely in his hands in all things. Every way I turn he meets me there in the power of his might, saying, I am the Lord, and beside me there is no Savior. He is there if I turn to the right; he is there if I turn to the left; he is there if I go forward, he is there if I turn back. I am surrounded on all sides by his power. I have at times felt the sweetness of this enveloping power, and would break out in a hymn of praise and thanksgiving; but

this is only a faint taste of heaven. I would be so glad to feel this power always. December would be as pleasant as May were he always thus nigh. O how sweet if we can trust him in every case, look to him for every help, carry every burden to him, and leaning thus move along. What a cold and dreary thing religion would be if we must always worship the Savior afar off, but bless and adore his holy name, he draws near to them who are afflicted and that mourn in Zion. There comes an assurance from within that he has all power, and we have nowhere else to flee. He has taught us that there is no help outside of him, and although we do feel so helpless and dead to the things we so earnestly crave, yet we cannot give up crying to him for mercy and for forgiveness of our sins. Now I am again reminded that you know all this for yourself.

I will close; I feel that I have gone beyond my measure. Please excuse me, I feel to be so foolish. I hope this may find you in health, also your loved ones. Write when you feel to. Truly I feel that this line of communication is being cut off from us. There is some hindrance, what is it? We long to do the will of God if we only knew what it is concerning us. Dear sister, I hope you may feel to pray for me.

Your very unworthy sister,

FLORENCE PULTZ.

DEAR SISTER IN CHRIST:—The SIGNS OF THE TIMES for December has fallen into my hands, and I read with much interest and fellowship your letter therein. A dear afflicted old sister Simmons, of Horton, Kansas, sends me her SIGNS to read. I do appreciate her kindness, and feel that I have been edified and in-

structed a great deal by its perusal. I have become very much interested in the correspondence between you and sister Pultz, with your loving messages to each other. You will surely realize that it is as bread cast upon the water, that is borne you know not whither. Often I have restrained myself from taking my pen to try to write to you or to her, for I thought it would be so sweet to join myself to your company, but I am too unworthy of such company. But in this last letter, when you spoke of your loneliness in having no one to whom you could speak of these most precious things, it struck such a responsive chord in my heart that I said to myself, I will just try to write to her and let her know there is another not so very far away who has spent so many lonely days and months in the same condition. I love my relatives naturally as well as any one can and as much as I ever did, but I trust that there has been given me a love for my kindred spiritually which transcends that natural love as the brightness of the sun outshines the pale light of the moon. Life has been a long, dark day of sorrow and disappointment naturally to me, with just a rift in the clouds now and then to give me a glimpse of what a bright, happy life might be, and often when I have felt that I must sink in despair a strengthening word of comfort from God, spoken by some dear brother or sister in Christ, has given me courage to struggle on and try a little longer. A word spoken in due season, how good it is! Lonely and desolate as this life is, I have the past winter been given more quiet inward enjoyment of the things of the Spirit than usual for me, for unto me who am less than the least of all saints is this grace given, which has enabled me for a time to look not on the things of my own, but on the

things of another, and that other is Christ. I do feel that, unworthy as I am, he has taken of the things of his and shown them unto me, and has given me sweet meditations on portions of his word. When my two little ones were at school and I was here alone from morning until evening, I was sometimes made to feel that I was not alone, that his actual presence was right here in the room with me. Such seasons are indeed precious and rare with me, so rare that it seems presumptuous, and I fear misleading to speak of them, but,

O never should it be concealed
 He has his love to us revealed;
 Of all my sins a pardon sealed,
 I see his precious favor.
 O may I still in him rejoice,
 And praise him with a cheerful voice,
 Until the theme my tongue employs
 In heaven above forever.

We think how pleasant it would be if it had pleased the Lord to set the bounds of the people so that the children of God might all have been near each other and able to speak often one to another, instead of being scattered abroad, one of a city and two of a family among those that hate them and would banish them from the face of the earth if they dared; but ye are "the salt of the earth," and it is not good for the salt to be all in one place, but must be distributed throughout the whole earth to properly preserve it. We are to be as the dew and as the showers upon the grass. We read of the terrible havoc wrought by the rushing of many waters in the dreadful floods that have overwhelmed some cities in the east. It is very destructive for so much water to be all in one body, but how refreshing are the showers upon the grass and the gentle dew that extends over the whole earth, as the dew of Hermon, for there the Lord commanded the blessing,

even life for evermore. In our loneliness and longing for the companionship of those of like precious faith we do not realize what we are to those about us, for wherever the salt is there will be a blessing, even life for evermore; not eternal, but for all time to come, until the salt, the elect, is gathered in; then it will be preserved no longer, for it is only for the elect's sake that the world stands. Dear sister, I am a living verification of the truth of the words: There is none that doeth good, no, not one. For I know that in my flesh dwells no good thing; but poor, weak and worthless though I am, I have a rich almighty Friend, and it has pleased him to bring me through great tribulation and bitter sorrow, and place me where I hope to have more church privileges in the future. I have been blessed to attend our little association nearly every year, though often enduring heavy persecution on account of it, and once in a great while I get to attend church meeting. I have tried to enjoy the world and striven for domestic peace and happiness as much as any one ever did, but it was not for me.

MARY ELLISON.

POCA, W. Va.

DEAR EDITORS:—Inclosed find a letter written to me by our highly esteemed aged brother, Elder P. W. Sawin, of Shelbyville, Ky., which I would be pleased to have published in the SIGNS if it meets your approval. He is almost blind, and his articles for the SIGNS will be missed by all lovers of the truth. I learned to love him long before I met him. His writings have been, and are yet, comforting to me, and no doubt to hundreds of others.

J. W. McCLANAHAN.

SHELBYVILLE, Ky., October 16, 1918.

DEAR BROTHER MCCLANAHAN:—You no doubt think you have passed out of my mind—forgotten, but I can truly say you have not, though my silence would indicate it. We did regret your failure to get to Turners, and more greatly your illness. I left from there for Canada on a five weeks' trip, and thought I would surely write you from there, but it was almost impossible, going from place to place as I did. I had not been there in over four years, and it seemed everybody claimed a visit, if only a short one, so in the five weeks I visited over seventy homes, and then did not get around; so you see my chance for writing was small. Since I came home I am inexcusable in part, but have often had a mind to write, and a little ground for excuse, one of which is my impaired eyesight, as you will see by these lines. I can barely see to get around; in strange places I must be led. I desire to be thankful that it is no worse, though I now seem to be losing ground. Brother Billy Baird was here three or four days (left yesterday). He was inquiring after you and has much love for you for the truth's sake. He is a noble, good brother, a real true friend to the cause. He came up to be at the Turners meeting, but all public places are closed on account of Spanish influenza; nine deaths in and around Campbellsburg. We are reasonably well, but I am sad and lonely, and time hangs heavily on me, as I can neither read nor work. My visit in Canada was very pleasant indeed; for a time I was favored to forget the things that are behind, and in spirit lifted above the things of time, and so built up spiritually and physically, but since my return I am much cast down, and long for mortality to be swallowed up of life, or the end of this life, having

hope of a better life. I feel that I fill but a very small space here, and am of little use. I sincerely hope this will find you much better, or back to your normal state, and the rest of the family in usual or reasonable health. I shall always remember my pleasant visit with you and at your home.

I will close, as it is very difficult for me to write. I am writing under a strong reflector desk lamp (electric), otherwise could not read what I write. I humbly beg your forgiveness for not writing sooner. The God of love be with you.

With much love and very best wishes for you all, I am, I hope, yours in Christ,
P. W. SAWIN.

GRAFTON, W. Va., Oct. 31, 1918.

DEAR BRETHERN:—I left Terre Haute, Ind., October 8th, and arrived the next morning at Hancock, W. Va., and from there was taken twenty miles across the Potomac River into the mountains of Pennsylvania, where I met with a goodly number of sound Old School Predestinarian Baptists. These brethren are strongly entrenched in the doctrine of God our Savior as it has always been held and firmly maintained by the Old School Baptists. They rejoice in the truth of absolute predestination, salvation by grace alone, and the final perseverance of all the elect of God through grace to glory. They have no fellowship with the heresy of conditionalism, nor with any other type of Arminianism. They have always had sound teachers, and they know the truth, and the truth has made them free. They gave me a most hearty welcome, and entertained me as though I were a prince of royal blood. I was among them about ten days, and preached every night but one, and twice in the daytime. I shall never forget the manner

in which they received the truth. While there I met Elder Henderson, of West Virginia, and was invited to visit the churches among which he labors, but I decided to go on, while I was so near, and visit the oldest Baptist churches in America. Therefore when I left Pennsylvania I went on toward the sun rising as far as Washington, D. C., and Baltimore, Md., but when I reached the latter city I was told that, owing to Spanish influenza, all public meetings were forbidden, consequently I immediately turned about, and came directly to this place, arriving here on a Saturday. The following day I attended the meeting at the old Amnon Church, and there met Elder Henderson again. It rained all day, and only a few of the brethren were at the meeting, however we had a blessed time. The next night I preached in a private house to a small congregation, composed largely of Methodists, and they did not seem to appreciate the truth. A few nights later they made an appointment for me at brother Corder's house. About fifty of his neighbors and friends were present, and all seemed to enjoy the truth. It was a time of refreshing from the presence of the Lord. After that I went up to Indian Creek Church and spent Saturday and Sunday, preaching both days. Owing to the prevalence of the influenza but a few were out—five on Saturday, and the same number on Sunday, yet the Lord blessed me in preaching his word. I was forcibly reminded of hearing Elder Isaiah Guymon, thirty-nine years ago last summer, preach for three and one-half hours to the same number. I have always considered that the ablest sermon I ever heard. From Indian Creek I returned to Grafton, stopping over night with a precious brother in Fairmont. I am now at this writing at the Baltimore and Ohio depot, waiting for my train to carry me back to the glorious Southland,

“the land of the wreck and the tomb,” where I go to spend the winter in trying to rest, read and write. I am weary and exhausted, physically, and need rest. The blessed Lord has put it into the hearts of some precious brethren, whom I have never seen, to offer me a place of rest and quietude during the coming winter. To Him be the praise, yet I would not fail to thank the brethren in advance for their unexpected kindness toward me. I have been in meetings almost every day, and much of the time at night as well, for many months, and as a result am well-nigh exhausted. Physicians have lately told me that unless I take some weeks of absolute rest my preaching days will soon be over, but that if I rest a while I may hold out for several years to come.

Before I close this rambling letter I want to say through the dear old SIGNS that in my heart I feel to thank all the precious brethren and friends whom I have met during this eventful year, and among whom I have labored, for the great and unmerited kindness to me. I realize that I have done nothing to deserve their uniform kindness, nor can I see how one so vile and unworthy as I am could be the recipient of so much and so great consideration as I have enjoyed during the present year. It would afford me pleasure to speak of them all by name, but time and space will not allow of this, and, lest some one might think me invidious, I shall not do so, but I carry them all in my heart, and shall until my dying day. It may be that later, and in another place, I shall mention most or all of them. However, their names are in the book of life, and this is far better.

I beg an interest in the earnest prayers of all God's true and humble saints whose eyes may be permitted to fall upon this poorly written letter.

BEN H. IRWIN.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1918.

Entered in the Middletown, N. Y., Post Office as
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Elder H. C. Ker, Middletown, N. Y.

Elder H. H. Lefferts, Leesburg, Va.

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ZEPHANIAH I. 7.

"HOLD thy peace at the presence of the Lord God; for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests."

The word of the Lord came unto Zephaniah declaring wonderful things shortly to come to pass, yet several hundred years elapsed before they took place. To the prophet the time seemed long, and the promise much delayed, but with the Lord the time was as one day. The word of the Lord, which is quick and powerful, has continued from the beginning of the world to come unto man, and never has failed to discern the thoughts and intents of the heart and mind, nor has it failed to turn the world upside down, so far as the thoughts, imaginations and plans of the head or mind of man are concerned. A revelation of God's power and will contrary to every imagination of man always accompanies the word of the Lord. The man or woman to whom it comes is made to stand still, amazed, being filled with wonder, admiration and praise. One of old said, I was dumb, I dared not open my mouth. Indeed, many references are made of silence at the coming of the word of the Lord unto man in old testament times. Zephaniah was only one of many who were made to be dumb at the appear-

ance of the Lord God. The effect is the same now, and ever will be while the world stands. Man has always had a will, mind and thoughts of his own, especially with reference to salvation, and no power of nature can change man's ideas along this line; not even the most powerful arguments of Paul ever caused one to lay down the natural notions of the salvation of man. The secret of the Lord is with them that fear him, and they have his covenant shown to them. Well is it said, Vain is the help of man, and he who makes man his trust is cursed, because he is still under the law, having neither knowledge of God nor conception of his word.

By reading the preceding verses to our text it will be seen that every thought, every imagination and every work of man, on which so many depended, should be brought to naught, and pass away as the dew before the morning sun. This embraces the revelation given Zephaniah in the coming of the word of the Lord unto him. It may be that the command to hold his peace brought him into fellowship with Job, who put his hand over his mouth, or, in other words, held his peace, when the Lord spake to him out of the whirlwind, when all things were dashed to pieces before him, when brought to know how far he was out of the way when he verily thought he was right. How well we remember when at the presence of the Lord God that our mouth was closed, and all our natural hopes of heaven blasted, and from that day to the present moment our mouth has never been opened to speak the things as before, nor has the slightest hope of peace with God by our own works ever returned. Our experience therefore teaches us that the silence of man at the presence of the Lord God is forever, and that the spider-

web hope is destroyed forever. How utterly silent was Paul on justification before God by the deeds of the law after he had the revelation of the Lord God and his sacrifice: the Lamb. Zephaniah was told that the day of the Lord was at hand, even though, as already said, it was hundreds of years in the future, if the day in which the Sacrifice was to be offered was the day meant, and we have no doubt that it was. A day in which there are no clouds, no darkness, no setting Sun, but one day, the day of the Lord God, the day of salvation, the acceptable day. In this day there are no types, no shadows, no new moons, no sabbath days, no Levitical priesthood, no blood of goats and calves offered for sin, no ark of the covenant carried from place to place by men, no law written upon tables of stone, but instead we have the antitype of all types, the substance of all shadows, the Sabbath, or gospel rest, the High Priest after the order of Melchisedec, without beginning of days or the end of life, this Priest abideth forever; we have the new and everlasting covenant by which sinners are made nigh to God, the blood which redeemed us from death and forever justified us in the eyes of God. Such a day is surely the day of the Lord, and in speaking of it one of old said, This is the day the Lord hath made, in it let us rejoice and be glad. Yes, the Lord has made all the days, or light, that man has ever or can ever know. Understanding of the mysteries of God is light—day. How merciful the Lord God is to shine in the hearts of his people to give them the light of the knowledge of the glory of God in the face of Jesus Christ, while darkness covers the earth and gross darkness the people. What a blessed comfort in these trying times of war, disease and death to be settled in faith, to know that

the Lord God is above and under all things, and that not a sparrow can fall to the ground without him. To know that the fall of every one of our sons, as well as the fall of principalities and powers, is according to his will and purpose, for his glory and for the benefit and uplifting of man. To know that he is God, and doeth his will in the army of heaven and among the inhabitants of the earth, is indeed a solid foundation. The Lord will not forsake his people, nor will he forsake our nation, which he hath blessed above all nations of the earth. May we all be still under the weight of his mighty hand, knowing that he is God.

“The Lord hath prepared a sacrifice.” The word “sacrifice” means more than the shedding of blood, it means to give up that which is most precious to the holder or owner of the thing given. In days of old when the lamb, kid or bull was to be offered, the very finest and very best, the most valuable of the flock or herd was the one, or ones, selected. Nothing faulty in any sense could be accepted as a sacrifice. To more fully emphasize the word “sacrifice” we will mention the giving up of our sons in this present war as the sacrifice, not only of our homes, but of the nation, for the peace and freedom of our land. Many are the fathers and mothers who know to-day better than ever what “sacrifice” means, and can understand more fully the sacrifice the Lord God made in the gift of his only begotten Son, that sinners might live and have peace with God—the peace which passeth understanding. This Sacrifice God prepared. Jesus said, In burnt offerings and sacrifices thou hast had no pleasure. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. A body thou

hast prepared me. This Sacrifice of necessity had to be made in order to be one with his people under the law of sin and death, to be tempted in all points like as they are, that he might bear their sins in his own body, that he might suffer, bleed and die that they be sanctified unto God by the one offering. On the other hand, it was necessary that he be God in order to perfection—without spot or blemish, without sin, holy, harmless, undefiled and separate from sinners. No sacrifice of earth could take away sins, therefore God sent his Son, God manifest in the flesh, to do what the blood of goats and calves could not do, what the law could not do, it being weak through the flesh. The law could not make the comers thereunto perfect, but the bringing in of a better hope did, by the which we are sanctified. This was the Lord God's work, and it is marvelous in our eyes. After the Lamb was slain, the offering made, the sacrifice complete, the Lord "bid his guests," and there was such power in the bidding that from the ends of the earth his sons and daughters came, and continue to come, to the marriage supper, and sit down with Abraham, Isaac and Jacob in the kingdom of God. They are his guests, his fellows. His law is within their hearts, and their delight is to do the will of their God and King in his house with believers enrolled, with believers to live and to die, and through death to enter the glorious presence of God and the Lamb, there to enjoy the fullness of salvation through the Sacrifice prepared of the Lord God.

K.

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CIRCULAR LETTERS.

The Lexington Association, in session with the Olive and Hurley Church, October 2nd and 3rd, 1918, to the Elders and messengers composing the same, and to those of like precious faith with us, greetings.

DEAR BRETHREN:—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." "He that hath an ear, let him hear what the Spirit saith unto the churches." So then, faith cometh by hearing, and hearing by the word of God. "And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." "And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." "And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized." "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I

conferred not with flesh and blood." "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that 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. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me." "For I through the law am dead to the law, that I might live unto God. 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." "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: 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." "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

JOHN CLARK, Moderator.

JAMES AVERY, Clerk.

O. F. BALLARD, Ass't Clerk.

OBITUARY NOTICES.

Anna McColl, widow of Duncan B. McColl, died at her home in Ekfrid, Ontario, May 20th, 1918, after a long illness. Sister McColl had been a great sufferer from rheumatism for two years, although she was able to be about and attend to her household duties until August, 1917, when she took to her bed and was unable to be up except to sit in a chair for a change of position. She was born in 1850, making her stay on earth 68 years. She was married to Duncan B. McColl in 1870, and to that union were born three children, two sons and one daughter, all of whom are still living. Her husband preceded her in death forty-three years. Her long widowhood has proven the word of the blessed Master that he will never leave nor forsake his children. Truly the promises of the holy Scriptures have been fulfilled to her that he will be a Father to the fatherless and the widow's God and portion. Sister McColl was received in the fellowship of the Covenanted Baptist Church July 12th, 1905, and baptized by Elder W. I. Carnell. She lived a faithful and devoted life to the church and her many friends, to whom she was ever ready to do deeds of kindness. Her home was a welcome place to her kindred in Christ, whom she loved for the truth's sake.

The funeral was held from her late residence, and was largely attended by her brethren and sisters of the church and her many friends, who came to show their respect for one who was truly worthy of their highest esteem.

May the dear Lord bless her kind and loving children, who mourn the loss of a faithful and devoted mother.

J. B. SLAUSON.

Mrs. Lina W. Beck, pioneer resident of Montgomery County, Ind., died October 30th, 1918, at her home on East Market St., Crawfordsville, Ind. She was the daughter of Chilion and Anne Johnson. She was born in Crawfordsville March 20th, 1832, and was one of the first children to be born in Montgomery County. The deceased was a lifelong resident of Crawfordsville and vicinity. Her early life was passed in a cabin on the site of the present Y. M. C. A. building, and she lived during the principal part of her married life in the house in which she died. She knew well and loved deeply the city of Crawfordsville. She was united in marriage to Robert F. Beck March 20th, 1858, and survived him almost sixteen years. The children born to that union were Walter, who died in infancy; Lucy C., deceased June, 1891; Anna M. and Susan K., of Crawfordsville, and Mrs. Gertrude Beck Weaver, of Rockford, Wash. In her youth she united with the Primitive Baptist Church, which she attended regularly, and lived an exemplary christian life. She loved her church and was a constant reader of the Bible. She

was a writer for the periodicals of the church, especially for the SIGNS OF THE TIMES, and was known to the readers of that publication as an excellent writer.

DEAR EDITORS:—I send you a clipping from the Crawfordsville Journal of October 30th. Sister Beck was ripe for the harvest. She was a faithful servant. She gave directions as to her funeral, selecting the text, which was 1st Thessalonians iv. 13, 14. The hymns she selected were: "Tarry with me, O my Savior," and "O where shall rest be found?" I tried to preach from the text to a company of her neighbors, brethren and sisters. At meetings she would speak of the goodness of God to us all, and would often ask us to sing, "Hungry and faint and poor, behold us, Lord, again." She loved to hear preaching. She was born the year the SIGNS was established. I think she and her father were readers of the SIGNS from its first issue. She was a close friend of Elder Duraud, and admired Elder Chick as a precious gift to our people. We shall miss her in our meetings, but are sure our loss is her gain.

J. H. OLIPHANT.

Benjamin Roosevelt Kissam Burke was born at Bound Brook, N. J., Feb. 18th, 1850, and met a sudden and violent death at the N. J. Central R. R. station in that town June 24th, 1918. He was traveling from his home in Hopewell to his place of business in Dunellen, N. J., when the accident occurred. Mr. Burke was twice married, his first wife being Miss Mary Bloodgood, who died in 1890, leaving two children: Marjorie L. and Louis L. Burke. In 1895 he was married to Miss Kate Fisher, daughter of the late James S. and Catharine L. Fisher, of Ringoes, N. J., who survives him, as do his son and daughter. He was a devoted husband, a loving father and a faithful friend. His genial disposition, absolute honesty and integrity of character and his upright life won him many friends, who deeply sympathize with his afflicted and sorrowing family.

The funeral, which was conducted by Elder C. W. Vaughn, pastor of the Old School Baptist Church of Hopewell, assisted by Mr. A. S. Phelps, of Netherwood, took place at the residence of his brother-in-law, Dr. C. R. P. Fisher, of Bound Brook, on June 27th, and interment was in the Burke family plot in the Bound Brook Cemetery.

Sarah Ellen Gott, daughter of James and Elizabeth Busenbark, was born near Crawfordsville, Ind., April 29th, 1834, and died October 17th, 1918, aged 84 years, 5 months and 18 days. She was united in marriage to Willis S. Gott, of Mariou, Linn Co., Iowa, August 21st, 1861. Eight children were born to them, two sons and six daughters, three daughters and her husband preceding her in death. She pro-

fessed a hope in Christ and with her husband was baptized in May, 1879, by Elder E. Ping, uniting with the Greens Grove Church of Old School Baptists, and was ever a faithful member. Her home was always a home for the church, and many times the regular church meetings and associations have been held there. During the last year she had regular meetings at her home, as she had become too feeble to go away. It was ever a pleasure and comfort to her to meet with the church. Often when the children came to visit her she would ask them to sing the good old hymns she loved. She was a true christian woman, giving evidence of a good hope through grace—a kind and loving wife and mother.

The funeral services were conducted by her pastor, Elder B. L. Nay, who spoke very comfortingly to the relatives and friends. A vacant place is left in the home and church, but we sorrow not as those who have no hope; our loss is her eternal gain.

Written by her son, DAVID GOTT.

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

J. H. Rockafellow, N. Y., \$8.00; "Contributor," N. J., \$2.00; L. D. Rose, Texas, \$1.00; Miss Margaret Williams, Va., \$5.00; Mrs. Nettie Rogers, Ky., \$2.00.

APPOINTMENTS.

NOTHING preventing, there will be meetings as follows:

Casper Fetter's, 117 South Montgomery St., Trenton, N. J., Friday, December 13th, 8 p. m.; Stockton, N. J., Saturday, 14th, 2:30 p. m., Mrs. Horner's; Locktown, N. J., Sunday, 15th, 10:30 a. m.; Frenchtown, N. J., 4 p. m.; Grandon, N. J., Monday, 16th, brother Demott's, 8 p. m. D. M. VAIL.

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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.

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 Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every second, third and fourth Sunday at 11 o'clock a. m. in the meetinghouse on Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

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(Judges v. 11.)

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THE
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SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

[THIS book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—ED.]

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 86. MIDDLETOWN, N. Y., DECEMBER 15, 1918. NO. 24.

CORRESPONDENCE.

I SAMUEL VII. 12.

“THEN Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.”

From a careful reading of the scriptural account of Israel for several years prior to this time as recorded here, we find idolatry, greed and much evil practiced in Israel. It seems to have been a time when men little regarded the name of the Lord and lightly esteemed his guardian care. Such times have ever come, and I suppose will continue with time. It shows that what God does is forever, that the changeableness and waywardness of man remain the same, also the unchangeableness and faithfulness of God remain unchanged.

In the first chapter of this book we are given an account of the birth of Samuel, how Hannah, his mother, prayed to the Lord while she stood in the temple that she might be given a son, and vowed a vow that if the Lord would look on her affliction, and give her a man child, she would give him back to the Lord all the days of his life, and that no razor should come upon his head, which prayer the Lord did answer, and which vow she most

faithfully kept, and when the proper time came she brought Samuel to Eli, the priest, in the temple and left him there, “and the child did minister unto the Lord before Eli the priest.” About this time the sons of Eli, Hophni and Phinehas, committed many sins with the Lord’s people, and caused them to transgress, which was displeasing to the Lord, so much so that he called Samuel, who was yet but a child, and revealed to him that which he would do unto the house of Eli, and in the fulfillment of which much trouble was come upon Israel, for they had sinned greatly, and the Philistines prevailed against them, and the ark of God was taken and carried to Ashdod and set in the house of Dagon, a god of the Philistines, whereupon much evil and grief came upon them, by reason of the ark of God being among them, and the people begged that it might be sent back to Israel with a trespass offering, and it was sent to Kirjath-jearim, which was in the land of Judah, where it abode for twenty years, and all the house of Israel lamented after the Lord. It would seem that there had been quite a change come over the people during this time. Samuel was about thirty years old, presumably,

and was a recognized prophet in Israel, and one on whom Israel relied. Often in reading the Scriptures we lose sight of the fact that years of time elapsed between different accounts given, which causes us at times to feel that maybe each miraculous event happened in rapid succession, but men had to be raised up and fitted for certain things in those days as much as now, and as much so now as then. God is unchangeable, he remains the same, and without doubt many and startling changes had worked among the children of Israel in the intervening time of the departure of the ark out of Shiloh into the hands of the Philistines, where it remained seven months, and its twenty years stay in Kirjath-jearim, and in this time Israel repented, or turned from the evil of the way they had gone in, now seeking the Lord in sorrow, in humiliation and contrition of heart and spirit. The Lord does not bless us because of, or for the reason, that we repent, or turn from our evil ways, but the blessing is in the repentance, and we turn because of the blessed feeling of sorrow that the Lord gives. Upon the instruction of Samuel the people were gathered to Mizpeh, which place is the watch-tower of the Lord, as the name signifies, a place where faithful ones stood on guard as watchmen of the Lord for Israel, watching for the approach of the enemy, to warn Israel of their coming so they might be prepared. Samuel, being the prophet, stood, as it were, between the people and their God. In those days there were ones raised up to stand between the people and God, as an ambassador or an interpreter, also to offer the offerings of the people as sacrifices before the Lord. Now they were all come unto Mizpeh, and while they were fasting and acknowledging their sins, and Samuel judged

Israel in Mizpeh, it was made known to them that the Philistines were come up against them, and Israel was afraid, and besought Samuel to "cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines." We have here manifested repentance and an acknowledgment of the power of God as being able to save them from the enemy. Samuel took a sucking lamb for a burnt offering and offered it wholly unto the Lord, and cried unto the Lord for Israel, and the Lord heard his cry, and while this was going on the Philistines drew near to the battle against Israel. The time for deliverance had now come for Israel, but they were afraid, they realized their helplessness and could not fight, "but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel," who followed them and smote them. But the victory was the Lord's, which Samuel, the prophet and judge of Israel, acknowledges in the words of the subject, when he took a stone and set it up between Mizpeh and Shen. In this incident it would seem that Samuel is a striking type of Christ, and in his offering the lamb as a sacrifice wholly unto the Lord typifies Christ in his great sacrificial offering of himself wholly unto the Lord for the sins of his people, for he poured out his soul unto death and the enemy was overcome. The setting up of the stone by Samuel between Mizpeh and Shen typifies Christ after his resurrection, a monument of the Lord's faithfulness, a stone of help, standing forever between God's people and the enemy. The word "Shen" equals "tooth," which would signify destruction. So the stone Samuel set up stood between the people Israel in Mizpeh and destruction. Therefore in the death of Christ he

conquered him that had the power of death, that is, the devil, and forever discomfited him, and he (Christ) is the stone raised up to stand forever between the Israel of God and destruction, an insurmountable barrier standing forever between us and the archenemy. The Lord be praised for his mercy, which endureth forever, for this unspeakable gift. Samuel called this stone "Ebenezer," which means "stone of help," saying, "Hitherto hath the Lord helped us." That is, thus far the Lord has helped us. All the days of our life he has been our help, even when we were unmindful of it. He has brought us all the way, to this stone of help which stands between us and the enemy, an acknowledgment that the Lord has done all. At this time the Philistines were subdued, and they came no more unto the coasts of Israel, for the Lord's hand was against them all the days of Samuel. None of the priests or prophets abided forever, for they were men the same as we, but were raised up for a purpose, to show forth the power, love and mercy of God to his people, in that they were types of and pointing to Christ who was to come, and the prophets and priests whom the Lord raises up to-day point to the Christ which is come. As it is to-day so it was then, each had his day and filled the place the Lord designed for him. From that time Israel had rest all the days of Samuel, and now when One who is greater than Samuel is come, he whom Samuel and all types and shadows pointed to, has by his one great offering answered every demand of the law, forever satisfied justice, effectually overcoming the enemy, forever perfecting us, making us kings and priests unto God; and as Israel had peace and rest from the enemy all the reign of Samuel, so shall we have rest forever, for the reign of

Christ is forever, and because he lives we live. Samuel appears plainly as a type of Christ in many instances. His birth was peculiar; in the temple of the Lord he was a prophet and a deliverer, standing between the people and God, crying unto God for them, setting up a stone of help to stand between the people and destruction. Can we not say, "Hitherto hath the Lord helped us"? Has he not helped us to feel that Christ stands for us and against our enemies, between us and destruction? Is he not the Stone of help, an ever-present help in the time of need, the chief stone, the head of the corner? Has not his goodness and mercy followed us all the days of our lives? Can we stand without him? The chiefest among ten thousand, the One altogether lovely.

I have written this for publication in the SIGNS at the special request of a dear sister, who prefers her name withheld. If it is the Lord's will, may she find a morsel of comfort, and give God the praise. "Hitherto hath the Lord helped us."

Your unworthy brother,

F. SELBY FISHER.

HERNDON, Va., Nov. 4, 1918.

DEAR BROTHER LEEFERTS:—I received your card, and thought to have answered it before this, but have been so busy I put it off until now.

In regard to you coming to preach for us this month, I will speak for myself, (and I think it will be the mind of the brethren at Frying Pan), Come, for the epidemic is abating, and we long to see you and hear you preach again. Still, I feel to be such a castaway I fear that preaching will not reach my case, for it seems to me that the Lord has cast me off forever, and I feel to be alone, as

the sparrow upon the housetop, yet this morning, and no longer than this morning, the following Scriptures came into my mind: "It is of the Lord's mercies that we are not consumed, because his compassions fail not." Again, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Again, "For the Lord's portion is his people: Jacob is the lot of his inheritance." Now after musing over the meaning of the above named Scriptures the thought came, Am I one of the Lord's portion? Am I a part of the lot of God's inheritance? If so, then I will be kept by his almighty power, through faith unto salvation, ready to be revealed in the last time. Now another comes into my mind: I have blotted out as a thick cloud thy sins; return unto me, for I have redeemed thee. With all of my unbelief, and the spirit of infidelity, must I contradict the holy word of God, which says, For I am the Lord, I change not? No, not one shadow of his turning. He changes not, and the sons and daughters of God's inheritance can never be consumed, for it is of the Lord's mercies they are not consumed, because his compassions fail not, and he changes not. While I acknowledge my transgressions, and my sin is ever before me, I am made to feel as Paul did when he said, For I know that in me (that is, in my flesh,) dwelleth no good thing. Again, For to will is present with me, but how to perform that which is good I find not. Yes, I find nothing good in my flesh, still I seem to have a little hope, yet at times it is hope against hope, and I am at a loss just now to know why I am writing this poorly composed letter to you, for you heard that I had stopped writing letters on Scripture many months past. I hope you will excuse me in my poor efforts to jot this much down.

I am still troubled with rheumatism; I have it in both arms and it gives me much pain to work, still I am trying to do a little every day.

I hope this will find you and yours well, and that you will be able to come and serve us next meeting day.

Sincerely yours,

JOHN F. OLIVER.

BY GRACE YE ARE SAVED.

THIS is admitted by all of the different orders or so-called religious denominations that are common among us. This being true, then why are we so much divided? Is it because of a misunderstanding of the meaning of the word "grace," or is it because of unbelief? Do we understand what grace is? There is one thing that is true: grace saves. Then let us search the Scriptures to find out what grace is. Paul says that it is the gift of God. Webster says it is the free, unmerited love and favor of God, the spring or source of all the benefits men receive from him. We find that there is perfect agreement in this; then the only reason that we all are so divided is because of unbelief. Paul enlarged on the words at the head of this article by saying: "Through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast." At this point is where all unbelievers undertake to set up a conditional theory, and by so doing deny the plain wording of the text. They admit that salvation is by grace, but faith is not; that faith is the act of the creature, and by so doing frustrate the grace of God. (Gal. ii. 21.) It is most commonly believed that faith, repentance and belief are necessary to salvation, and are required of man in order to eternal life. I want to say just here that life precedes all and every ac-

tion of man, both in nature and in grace, either in time or eternity, and that all men live natural lives and can understand natural things just as God is pleased to give them understanding, but they do not understand the things of the Spirit until they are quickened by the Spirit. So then if faith, repentance and belief pertain unto life and godliness, it is true that the living repent, believe and have faith. Faith is the fruit of the Spirit. (Gal. v. 22.) It is the substance of things hoped for. (Heb. xi. 1.) Jesus is its author and finisher. (Heb. xii. 2.) I cannot see how Jesus could be the author and finisher of anything that depended upon man to perform. Faith is the victory that overcometh the world. God giveth us the victory through our Lord Jesus Christ. It is the living that repent; godly sorrow brings it. Repentance and remission of sins should be preached in Jesus' name among all nations. Why not preach it in the name of the creature? Jesus is exalted to give repentance and forgiveness of sins to Israel. Belief is given to the living. "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. i. 29. We believe according to the working of his power. It is by him that we believe in God. He that believeth that Jesus is the Christ is born of God. To be a believer in Jesus is to believe what he says, believe that he saves, believe that grace reigns through righteousness unto eternal life through him, believe that the gift of God is eternal life. This no man can teach. To know God is life eternal. All such knowledge is given by revelation. The word "grace" is consoling to him who has hope in God, but grace is not all included in five letters. Purpose and grace were of God in eternity given in

Christ before time began. With us everything that makes for our peace and happiness here and hereafter is grace. Is this putting it too strong for you? If so, please let me still believe it. I can neither tell when it began nor when it will end. O how little we knew when we were sorrowing on account of sin that it was God's mercy leading us. We wanted our way about these things, but God was leading us in the way that we knew nothing of. O how we still hope for his love and mercy to follow us through this life to life eternal.

As ever, yours in hope,

D. R. TURNER.

CERULEAN, Ky.

MASON CITY, Iowa, July 3, 1918.

DEAR ELDER KER:—The following lines were penned by Mrs. Harriet Harding Penny, who celebrated her ninety-second birthday, and she recalled the memory of this event. I am sending them on to you, as her heart and thoughts are always with her Old School Baptist friends, and consider it worthy of notice that her memory is so clear to recall this bit of history of the New Vernon Church and written by her at this remarkable age. She sends her greetings this morning, and is well, and happy to be in the care of her heavenly Father, and awaits his will.

Respectfully, a niece of Mrs. Penny,
FANNY H. ARTHUR.

MASON CITY, Iowa, June 15, 1918.

MY DEAR OLD BAPTIST FRIENDS:—Ninety-two years ago this day the Old School Baptists were holding their first association at New Vernon, N. Y. They had organized the church and built them a house to worship in, and enjoyed it. After services were over many of them came to my grandfather's home. He

was afterward Elder Amos Harding. That night my grandmother was called to the home of her eldest son, Harvey Harding, and there came a little girl, who is now writing to you. I have walked with a crutch for the last fifteen years, and had many sorrows and cares, but my heavenly Father still leadeth me. Mine eyes are very dim, but I can see to read the Old School Baptist paper most of the time, which is a great comfort to me. Those old soldiers of the cross carry me right along with them, and the editorials are very good. What has become of Elder Durand? I have been looking for a letter penned by his hand. How well I remember when he came to the church. I was not a member, but had a listening ear, and much enjoyed his talks. What a sacrifice for a young lawyer to come among the poor Old Baptists.

I had better close for fear I will say something wrong.

(MRS.) W. PENNY.

[SINCE the above letter was written Elder Durand has been called to his great reward, mention of which was made in the last number of the SIGNS, but we have not as yet received his obituary notice for publication, although we are expecting it daily.—ED.]

BIVINS, Texas, Oct. 10, 1918.

DEAR BRETHREN:—Inclosed find check for five dollars, which pays my subscription for another year, and for one of your Bagster Bibles, which you will please mail to my address. I have a desire to say that I have received a great deal of consolation and encouragement from reading the SIGNS, and I think sometimes that I will try to write a few words by way of encouragement to the dear brethren and sisters who contribute such soul-cherishing articles to its columns, but

when I begin to consider myself, who I am and what I am, I shrink at the idea. When I first united with the church, in the year 1890, and viewed the dear old brethren and sisters, how good and sweet they looked, the thought entered my mind that when I became old I, too, would be good; but O my soul, as age comes on, instead of reaching that perfection I saw in those dear old souls I am continually growing worse. My life has been an entire failure, and now I will soon reach my sixty-first year in life, and cannot for my life look back and view myself except as the greatest sinner that was ever born of woman. I feel to know that if I am permitted to reach that haven of eternal rest it certainly will be alone through the goodness and mercy of an eternal and all-powerful God.

J. S. McLEOD.

FORT WORTH, Texas, Oct. 21, 1918.

DEAR BROTHER KER:—I just want to write and tell you (or try, for I cannot begin to tell you) how much I appreciate the dear old SIGNS OF THE TIMES. It is such a dear, good paper to me I do not see how I could do without it; it is about all the preaching I get, as I am getting old, and so much of the time I do not feel like going out, and then the weather keeps me away many times. I take cold so easily that my children are afraid for me to go out unless the weather is fair and warm. I am seventy-seven years old, so you can see that I am not long for this old sinful world. I want you to know that I heartily indorse everything that is published in the SIGNS, and do not want to have to do without it as long as I live. You will find inclosed check for six dollars, two of it for the renewal of the SIGNS for myself, and two for the renewal of my sister, Mrs. M. M. Culwell,

1401 Grand Ave., Fort Worth, Texas. The remaining two is a gift from me to the SIGNS. I wish I had more to give. I have been taking the SIGNS for thirty years; too long to try to do without it now, when it seems to me I need it most. Love and best wishes to the SIGNS and all of its readers. Pray for me when all goes well with you. I am a sinner saved by grace, if saved at all.

Yours in hope of a brighter day,
(MRS.) L. J. RANDOLPH.

HAYMARKET, Va., May 19, 1917.

DEAR EDITORS:—I will inclose check for two dollars for the SIGNS OF THE TIMES another year, as I am so well pleased with it that I do not wish to do without it. I hear from many dear brethren and sisters in different parts of the world whom I seem drawn to, I hope, by the spirit of love, and many I never shall see in this life. It seems strange indeed that they tell my belief and my feelings better than I can myself. I would like to write you a letter to-day and tell you how much I love you all and how I have enjoyed reading your many good letters, but I feel destitute of all spiritual things, and unless God directs my pen and gives me something to write it will be impossible for me to write, for without him we can do nothing; all our dependence is in God. I have had many ups and downs in this life, but hope I have been enabled to feel and know what God does is just and right. May I ever be willing to submit to his holy will, and not murmur or complain at trifles, which I so often find myself doing. I am a poor, weak creature, with no strength of my own. My trust and hope are in God, who knows my every fault. I feel that we have been blessed with two good editors, and I have enjoyed their writings very much. Will

brother Lefferts or Ker please give their views on the words found in Ecclesiastes iii. 22? I see I have made many mistakes, so will close by asking you to excuse all I have written amiss.

Your unworthy sister, if one at all,
L. S. UTTERBACK.

110 ARLINGTON AVE., PITTSBURGH, Pa., Nov. 19, 1918.

DEAR EDITORS:—I have just finished reading the book I ordered from you—"Feast of Fat Things," and it was indeed a feast to me. God has been good to me, and I hope I am thankful to him for his goodness. I have been searching it seems a long time for such. Now I am still begging for more of his wonderful truth. I wish you would publish this, if space permits, and if there are any Baptists in or around this city who read it and know of a church within one hundred miles of here, I would appreciate hearing from them in regard to time of services, &c. I am not a member of God's visible kingdom, but have a hope that I am a member of the invisible. I enjoy the SIGNS OF THE TIMES much, and am proud to note you keep advertisements out. I feel sad over the news of Elder Silas Durand's death. I have heard of him and read after his pen a little as far back as memory will help me.

Respectfully,

SADIE M. PRICE.

BRIDGEPORT, W. Va., May 22, 1918.

DEAR BRETHREN EDITORS:—Inclosed you will find check for five dollars, two dollars of it to pay for the paper another year, and the rest to use as you see fit. I know everything is high at this time, and labor high and scarce, so I think it no more than right for the brethren who are able to give a little extra toward paying for the SIGNS, for I feel it would re-

lieve you a great deal under present circumstances. I should have sent this a month or two ago, but have been very busy putting in my crops, and kept putting it off until the present. Please excuse delay.

Your brother in Christ, if one at all,

A. B. CORDER.

[WE thank brother Corder for his kindness, and assure him we much appreciate his thoughtfulness, for, as he says, the price of everything is very high; but such letters as the above are very encouraging, and make us feel to thank God and take courage.—ED.]

1310 S. FIFTH ST., SPRINGFIELD, ILL.

DEAR BRETHREN:—Deeming it best for my health to spend January, February and March in a milder climate, I would like to ask through the SIGNS if any know of a place in Florida, southern Georgia or Alabama to board, with one or two rooms, or one room with screened sleeping porch, for light housekeeping, near a place where meals are given, or with family who will furnish a meal or two daily for two women with references, for three months after January 1st, in village, city or country.

(MRS.) E. J. BOLTON.

WINDSOR, Mo., Sept. 18, 1918.

DEAR EDITORS:—Inclosed I send a draft of two dollars, for which you will continue to send me the SIGNS OF THE TIMES another year to the same address: Judge M. B. Merritt. I am his widow, and want to take it as long as I live; I prefer it to any other paper of its kind. The editorials and correspondence are splendid, and in accord with the Scriptures, so far as I can understand. I am in my ninety-fourth year since June 18th last, and very feeble, walking about some

in the house with the use of my cane. My head and heart almost fail to serve me, and I am liable to pass away at any time. God grant that I may be ready when I am called, is the greatest desire of my poor sinful heart. I have three daughters and one son living; he is my youngest child, and is forty-seven years of age. I have twenty-one grandchildren living, also twenty great-grandchildren and one great-great-grandchild a year old. I hope you will excuse me, old as I am, for trespassing on your time, writing so much that is not of interest to you. It may be the last that you will ever hear direct from me. I am a friend of the SIGNS, and the printing is so plain and correct that I can read most of it without glasses.

(MRS.) S. A. MERRITT.

NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, in Woburn, Mass., the fifth Sunday in December (29th). All are welcome.

L. B. FORD.

BOOK OF EDITORIALS.

WE have on hand a number of copies of the Second Volume of Editorials. This book is made up of editorials written by the late Elder Gilbert Beebe, and published in the SIGNS OF THE TIMES from March, 1842, to March, 1847, and contains 768 pages, neatly bound in cloth.

This work originally sold at two dollars per copy, but as a few of the pages are stained by water we will, as long as the supply lasts, sell them at the extremely low price of seventy-five cents per copy. Postage paid by us. All who wish this book should procure it now, as we will have no more after these are sold.

E D I T O R I A L .

M I D D L E T O W N , N . Y . , D E C E M B E R 1 5 , 1 9 1 8 .

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**E D I T O R S :**

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

Elder H. H. Lefferts, Leesburg, Va.

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C L O S E O F V O L U M E E I G H T Y - S I X .

WITH this number of the SIGNS OF THE TIMES the eighty-sixth volume closes, and as our long-established custom has been to make a report of its condition at this time of year, we shall not depart from the custom at this time. Many of our readers are interested in the paper's welfare, and it is a pleasure to give them any information necessary to establish the fact that the SIGNS is likely to continue to visit the many homes where it has so long been welcomed by its readers. Many papers of all descriptions have suspended during the war because of high prices of labor and materials, but the SIGNS has struggled along against the tide, and now hopes conditions may soon improve. Our subscribers have been kind and faithful, to which we ascribe our continuance during these trying times. Our subscription list is about the same as last year at this time. Some have been compelled to discontinue temporarily on account of the high cost of living, but increased wages have enabled others to subscribe and help the poor of the flock. We have had many letters of encouragement during the year, which have helped

us greatly, and our appreciation of such kindness is in no small measure. Our correspondents have been faithful and kind in writing, and we want to assure them of the appreciation, not only of ourselves, but also of our readers. This is one of the greatest helps the SIGNS has, as it could not exist without communications for publication. Some of our old and able writers have gone the way of all the earth during the year. They will be sadly missed, and we have been often saddened by the announcement of the death of this and that one. Elder Silas H. Durand, one of our oldest and ablest ministers and writers, was called from earth to his eternal reward a few weeks ago. He had written for the SIGNS for more than fifty years, and perhaps no writer was more appreciated than he, nor will any communications be missed more than his. This office feels its loss greatly in his death, and extends sympathy to the dear family. This cruel war, now ended, and the influenza epidemic, have been the means of making thousands of sad homes among our nation and many of our kindred in Christ, and our hearts go out to them, and to all, in their sorrow and grief, and we pray God's grace to rest upon them, that they may be enabled to bow to his will and ways concerning them.

We now wish to thank all who have in any way contributed to the help and support of the SIGNS during the present year, and hope that the same kindness and forbearance may be continued during the year to come. We have all tried our best to make the SIGNS pleasant and profitable, and shall continue along this line while connected with its publication.

We now say farewell for 1918. K.

MARRIAGES.

By Elder H. H. Lefferts, Nov. 8th, 1918, at his home, Leesburg, Va., John Claude Marshall and Miss Grace Lee Walker, both of Arcola, Va.

By the same, Dec. 4th, 1918, at the home of the bride's parents, near Herndon, Va., Jether Dove and Miss Edna Lee Thompson.

By Elder J. B. Slanson, at his residence, 118 Forest Ave., St. Thomas, Ontario, Dec. 4th, 1918, Ardah McCallum, of Dunwich, and Flora E. Shaw, of Dutton, Ont.

OBITUARY NOTICES.

Benjamin Coulter Disharoon, beloved son of Mr. T. L. and Florence Disharoon, died October 9th, 1918, of influenza, aged 21 years, 4 months and 12 days. He was an unusually bright and intelligent young man, and highly esteemed by all who knew him. He was an advanced student in the University of Pennsylvania and an assistant instructor of Botany. He held an average of over 90 in his studies for three years, was elected a member of "Phi Beta Kappa," an honorary fraternity, at the end of his junior year, was also president of "Alphi Phi Delta," and president of the Naturalists Field Club of Pennsylvania; also for several months before his death he was a member of the Naval Reserves. He was a dear young man, with bright prospects in the world before him. During his illness he set forth to his sorrowing parents many sweet evidences of his acceptance in the Beloved. Shortly before he passed away he said to his father and mother: "See! he is here in the room; do you not see him?" His mother said, "Who?" and he solemnly answered, "God." He passed quietly away after kissing his parents good-bye.

He was buried in the Old School Baptist Cemetery in Salisbury, Md. Elder A. B. Francis read a hymn and spoke in prayer at the grave. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." May that blessing rest upon the family.
B. F. COULTER.

Abram L. Boice died Nov. 11th, 1918, at his home in Loomis, N. Y., aged 81 years. He was the second son of Jacob and Mary Winchell Boice, and was born July 8th, 1837, at Olive, Ulster Co., N. Y. When three years old he moved with his parents to Tompkins, Delaware County, and in 1862 he was married to Betsey Wakeman, who died in the year 1875, leaving one daughter, now Mrs. Theron Hewitt. Three years later he was married to Henrietta Austin, who survives him, together with one daughter, Mrs. Vera Howes, of Trout Creek, N. Y., and two sons, A. J. and June C., both of Loomis, also five grandchildren and one sister, Mrs. Edwin Wakeman, of Walton, N. Y. The greater part of his life was spent on the

farm where he ended his days. He was a good husband and loving father, and was very highly esteemed by those who knew him. For some years he had shown an interest in the things of God, attending the Old School Baptist meetings whenever possible. He loved to hear Jesus exalted, but felt too unworthy to ask a name with the visible church of God. His health failed for the past two years, but through all his sufferings he manifested a patience that made it a pleasure for his dear wife and children to minister to his necessities, and all that loving hands could possibly do was done for him. The day before he died he tried with his daughter to sing the beautiful hymn commencing, "Jesus, lover of my soul."

The funeral was held at the home and was very largely attended by those who knew and respected him. The writer tried to speak to the comfort of the bereaved ones. Interment was in the Walton Cemetery. The Lord bless the sorrowing ones with resignation to his will.
GEO. RUSTON.

Robert B. Bowden, our dear little boy, was born Dec. 10th, 1913, and died Nov. 5th, 1918, aged 4 years, 10 months and 25 days. His stay on earth was short, but he was precious to us, and O, we miss him so much. He was well and playful all the time and never gave us trouble. One thing noticeable and dearer than all earthly things was that sometimes he seemed to have a knowledge of spiritual things, as he was easily affected when we would sing the sacred songs of Zion, and he could sing any of our songs mostly used in church services, and would usually go to the stand with me. In natural development he was more like a child seven years old than four. It just seemed that he displayed in his sweet countenance an expression of love, faith and hope to the last. O, it did me so much good to see the expression on his dying face of the manifestation of divine grace, and to realize that, All thy children shall be taught of God, and they shall all know me, from the least unto the greatest, and that in righteousness shall they be established. Dear Robert is not dead, but sleeps the sleep from which none ever wake to weep, but shall awake with the likeness of Jesus, who was with him in the last moment of his earthly stay and received his spirit unto himself to rest. There is a rest that can never come in its fullness to the children of God while they travel here in this low ground of sin and sorrow. We feel to know that our dear little Robert is at rest in the Lord, where no tears are shed, where there is no disappointment. Dear brethren, pray the Lord that he may reconcile us to his providential dealings with us, and that we may be given to say, Thy will be done in earth as it is in heaven.

Written in much sorrow and affliction.

J. B. BOWDEN.

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THE

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