

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83. MIDDLETOWN, N. Y., JANUARY 1, 1915. NO. 1.

CORRESPONDENCE.

JEREMIAH XXXII. 40, 41.

“AND I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul.”

This is the covenant that God hath made with his chosen in Christ Jesus their Lord, the head of the church. It is very comforting and altogether satisfying to the heirs of promise. David said, “This is all my salvation, and all my desire.”—2 Sam. xxiii. 5. Just at the present that which is a stay and consolation to my soul are the words of the Lord, I will not turn away from them to do them good; I will rejoice over them to do them good. How inconsolable would be our condition if it were otherwise, for all the days of our pilgrimage “streams of mercy never ceasing” are so essential for our comfort, sustenance and continuance in our journey. It hath pleased our God very abundantly to show unto the heirs of promise the immutability of his counsel. His delight in his chosen people has been from of old, from everlasting, and he is without variableness, or shadow of turning.

The thoughts of his heart stand fast through all generations. So the apostle Paul writes, “Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.”—Phil. i. 6. God’s good work begun in his people is altogether distinct from that which is of men, of self. There are those who make a profession of Christ’s name, who, like Herod when he heard John the Baptist, “did many things, and heard him gladly.”—Mark vi. 20. As Simon Magus, they believe, but have no part in the gospel of Christ, but are held in the gall of bitterness and bonds of iniquity. (Acts viii. 23.) There are those who with the mouth show much love to the doctrine of Christ and to his people, and sit in the congregation as the people of God, but God is not deceived by their pretensions. (Ezek. xxxiii. 31, 32.) Out of some goeth the evil spirit for a season, the house is swept and garnished, for a time everything looks pretty, but the evil spirit returns with seven other spirits more wicked than himself, and dwells there, and the last state of that man is worse than the first. (Matt. xii. 43-45.) Carnal professors, like the stony ground hearers, spring up

quickly, and to our superficial observation give promise of bringing forth fruit unto perfection; they hear the word, and anon with joy receive it; they endure for a while; they have no root; they are not rooted and grounded in Christ, they wither away, they are dried up, and are as trees whose fruit withereth, without fruit, twice dead, plucked up by the roots. (Matt. xiii. 5, 6; Jude 12.) But with those who are the seed of Christ it is otherwise, for the Lord hath put his fear in their hearts. The word Christ speaks unto them is a well of living water springing up into everlasting life. They are not offended, 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, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."—Psalms i. 2, 3. When the Comforter assures our hearts of the covenant, immutable promises of God we can without presumption, in comfortable assurance, say, "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." When the Lord called us by his grace, and began his good work in us, truly it was in the exceeding riches of his grace toward us. That grace did much more abound than all our sins and unworthiness. The Lord put his fear in our hearts, and thus begun his good work in us. This fear of the Lord is a fountain of life to depart from the snares of death. The sacred energy moves us to hate evil, arrogancy and every false way. But O, what troubles the heirs of promise endure, for they feel they are ruined, hell-deserving sinners, under the curse of the law, and apprehensive of the everlasting, righteous displeasure of the most high

God, they are burdened indeed. But God gives them increased knowledge of himself, and thus inclines them to cry to him for the pardon of their sins. By God's good work in them, that does them good, they are brought to the mercy-seat humble and contrite in heart, trembling at his word. But he does not turn away from them, he does not spurn away from his throne these wretched, base transgressors. No, Christ saith, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." The Lord goes on doing them good, performing his good work in them. He reveals Jesus Christ in us. We think about Jesus the crucified One, we are drawn unto him, to his sacrifice for sin upon the cross, and we begin to know the Lamb of God. "I will rejoice over them to do them good." He feeds poor sinners with the forgiveness of their sins, he healeth the broken in heart, and bindeth up their dreadful wounds with Emmanuel's precious blood. We contemplate the gracious fact that we are justified from all our offences by grace, through the redemption that is in Christ Jesus. God gives, and we receive in faith, with all affection, the atonement, and thus we have peace with God through our Lord Jesus Christ. O is not this doing a poor sinner good? In this manner God began to perform his good work in us. He shined in our hearts to give the light of the knowledge of his glories in the face of Jesus Christ. O in thy dear loving face, O Savior, immortal loveliness ever shines. Here we behold the beauty of the Lord, and Christ the Sun of Righteousness sheds forth upon poor perishing sinners, who fear the name of the Lord, the healing, comforting, strengthening, yes, ravishing beauty of the Lord, in streams of forgiveness and salvation,

bringing forth in us joy and peace, prayer and sweet gratitude to his dear and holy name. If in these divine realities the Lord did us good in the days of our youth, in our first espousals to the Savior, has it all since then been suspended? Have the fires burned down, and gone out? Does the Lord withdraw, hide himself, and no more reveal his loving, inspiring, healing, sin-pardoning face? Are there no farther experiences, deeper, higher, more enlarged of his covenant loving-kindness? There are indeed, for he saith, I will not turn away from them to do them good, and they shall not depart from me. I will rejoice over them to do them good, and this is so true in the life of every true believer in Jesus Christ. Review the lives of the redeemed of the Lord as portrayed in the Scriptures, and there we see how often renewed, how un-failing were the sure mercies of the everlasting covenant; and have not the statutes of our God been our songs in the house of our pilgrimage? His word has not failed, God has been true, his faithfulness reacheth unto the heavens; amidst our conflicts and trials, temptations and weakness; notwithstanding our baseness, sinfulness and backslidings how rich in mercy Christ has been. Even our very chastenings have been love's stripes. The rod is in our heavenly Father's hand, who saith, As many as I love I rebuke and chasten. He chastens us for our profit. (Heb. xii. 10.) We are taught to know that all things work together for good to them that love God, to them who are the called according to his purpose. "I will rejoice over them to do them good." Not grudgingly, but "I will love them freely," saith the Lord. He delighteth in mercy, he will abundantly pardon. He hath prepared of his goodness for the poor. David calls God "My goodness,

and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust."—Psalms cxliv. 2. O Zion's pilgrims, look over the way which thus far you have come, and can any one of you say, The Lord has turned away from me to do me good? Not one. Our peevish, unbelieving, cast down souls may have said, My God has forgotten and forsaken me, but it was all untrue. In our adversities and conflicts, and under sore chastisements we may have said, "Will the Lord cast off forever? and will he be favorable no more? * * * Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" But all this was the language of our poor sick souls, compassed with infirmities. (Psalms lxxvii.) Our God is faithful that promised, and when the pathway was in the weary land he was unto us the shadow of a great Rock, and rivers of water in a dry place. He gave us to drink of the brook in the way, and he was the lifter up of our head. We have found Christ's flesh to be meat indeed, and his blood to be drink indeed, to be the sustenance of our life, that we poor, vile sinners may live before God. How often we have looked unto him, and were lightened, and our faces were not ashamed. O Jesus has often replenished our weary souls, and filled our hungry souls with his goodness. Our youth many times has been renewed like the eagles, and thus renewed in strength we have run in the path of life; we run through all adversities and conflicts, and we have walked with our God by faith, and we were then not weary and faint, for he quieted our fears, put strength in us, and made us of good cheer, saying, "Fear thou not, for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my

righteousness." Yes, child of God, muse upon the years that are past, and in thy musings this will surely appear: thy God hath not cast thee off; he has ever been mindful of thee, he has ceaselessly done thee good, poor sinner. Blessed art thou to trust in him. Let us not believe the devil's lies, nor the ministers of Satan, who pretend to be the ministers of Christ; let us not believe the lies that an evil heart of unbelief in us would utter, for all these liars lie against the everlasting covenant of God's grace, that is ordered in all things and sure. All the goodness of the Lord promised therein is sure to all the seed. All voices that insinuate that our God is changeable, neglectful, that he forsakes the work of his hands, are false. O ye tried, fearful, trembling souls, "Thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."—Deut. xxxiii. 29.

"The work which his goodness began
The arm of his strength will complete;
His promise is yea, and amen,
And never was forfeited yet.
Things future, nor things that are now,
Not all things below nor above,
Can make him his purpose forego,
Or sever my soul from his love."

And if we are those who fear the Lord we shall find, even unto gray hairs and to old age, though the outward man perisheth, the inward man is renewed day by day. Christ nourishes and cherishes every member of his body, the church. Many crumbs of mercy are ours, and we have comforting, sacred, yes, delightful, moments when Jesus, our beloved, comes in to us, and sups with us, and we with him. (Rev. iii. 20.) He comes into his garden, and his voice is heavenly music, saying, "I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey: I have drunk my wine with my milk: eat, O friends;

drink, yea, drink abundantly, O beloved." O the constancy of Jesus Christ our dear Redeemer! Though we are often faithless, wretchedly forgetful, wandering away from him, backsliding, yet he abideth faithful, for when we were apprehended of him, when he drew us unto himself, and we embraced him as our dear loving Savior, this was the language of his heart unto us: "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies: I will even betroth thee unto me in faithfulness; and thou shalt know the Lord."—Hosea ii. 19, 20. Surely we are beginning to know Jesus Christ. Let me know thee more and more. As it is Jehovah's divine power that giveth his people all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue, all our needs shall surely be supplied according to his riches in glory by Christ Jesus. "I will not turn away from them to do them good."

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

MACOMB, Ill., December, 1914.

DEAR BROTHERS EDITORS:—I have just finished reading the last number of the SIGNS OF THE TIMES, and realize that my subscription expires with this issue, so I inclose the money, for I do not want to read one number at your expense. I have been a subscriber for twenty-eight years, and have been enabled to always pay in advance, and try to be thankful that I have been so blessed, for sometimes I was sore pressed to get it. I could not conscientiously do otherwise, for I consider it a just debt, and is due you, and should not be neglected if possible. The SIGNS is ever a welcome visitor at my home, and well worth the price, and I

feel I would be negligent of a sacred duty to withhold that which rightfully belongs to the publishers, and embarrass them financially. We should bear one another's burdens, and so fulfill the law of Christ. Each one by helping a little would in the aggregate amount to a large sum. Dear brethren, let us show our appreciation by paying our subscription, thereby holding up the hands of the editors and publishers, and also have an answer of a clear conscience for having done right and our bounden duty.

Dear brethren Ker and Lefferts, I have just read the editorials in the December 1st number of the SIGNS, and they were both good and comforting, and I feel that we, as Old School Baptists, should be thankful for such able gifts to the cause. I believe also, that for this very cause you were raised up to fill the position you now occupy. I believe God is the God of purpose, and while he has seen fit to remove from our midst our beloved brother and editor, Elder F. A. Chick, whom we all loved, and whose writings were so comforting to God's people, and while he will be sadly missed, yet he filled the measure of his days; he finished his course; he rests from his labors. While we are sad, we should not feel despondent, for God is "the same yesterday, and to-day, and for ever." In him is no "variableness, neither shadow of turning," his arm is not shortened, his power is unlimited, he is just as able to call and qualify men to preach the gospel, to feed and comfort his children, as in times past. While it is his will and purpose to call Elder Chick from the position as editor of the SIGNS, his mantle, it seems, has fallen upon you, dear brethren, not by chance, but by the unerring purpose of the wise God, who makes no mistakes. You are called, not to fill another's place,

but a place of your own, marked out for you, and by the grace of God you shall stand as valiant for the truth as those gone before. May you be endued with wisdom from on high, and be enabled to cry aloud and spare not, warring against spiritual wickedness in high places. We are jealous of the doctrine of the Old School Baptists, which is the doctrine of the Bible, set forth in the columns of the SIGNS, and may you ever contend earnestly for the faith once delivered unto the saints, and may our dear paper continue just as it is now, filled with sweet messages from dear brethren and sisters, and every one so lovely and comforting. I would not have one thing changed. May God bless you, dear editors, and enable you to go on speaking comfortably to Jerusalem; may you be encouraged, fed and comforted with the same comfort wherewith you have comforted others.

Dear brethren, have I said anything amiss? If I have forgive me, and never let it appear in the paper. I am such a poor, weak creature, so prone to sin and so apt to make mistakes, I feel I need correction oftener than any one, but I have such a love for God's people, I hope, I would not do anything to cause offence. "By this [says Christ] shall all men know that ye are my disciples, if ye have love one to another." But if we find fault, say hard things of each other, or write things that will cause offense, do we show forth the love of God? This is so unkind, so unbrotherly. If we love not our brother whom we have seen, how can we love God whom we have not seen? He who loveth God loveth his brother also. "See that ye love one another with a pure heart fervently." So the love of God should rule our every thought and action toward our brethren and sisters. But,

"Do I love the Lord, or no?
Am I his, or am I not?"

O so much of the time I am in doubt, and cannot answer in the affirmative.

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

But I have a little hope which sometimes appears bright for a moment. Praise is then on my lips, and I can sing with confidence, Praise the Lord, O my soul, and all that is within me, bless and praise his holy name. "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul." "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." But these blessed moments of peace and rest do not stay with me long, soon darkness falls and I am again in the warfare. There is nothing that brings one so low as for our Savior to hide his smiling face. How utterly alone, how helpless, how little and unworthy we feel. How precious to our poor souls to know that all our times are in the hand of the great and wise God, as well as the kind and merciful Savior. He leads us into darkness as well as into light. He will not leave nor forsake his children, but will guide and keep them through this life, and at last take them home to dwell with him, where there is no more sickness, sorrow, pain or death, where they shall see his face and be satisfied.

Dear ones of the household of faith, write on for our comfort, for you do not know how much you help and encourage weak ones like myself. I hope you will cast the mantle of charity over this imperfect epistle, for I realize that I cannot write as you all do, but I have a desire to cast in my mite, and testify to God's goodness to a poor sinner, for it is by his grace I am what I am, saved by grace, if

saved at all, and all praise and honor to his name ever more.

Wishing all a happy Christmas and glad New Year, and with love unfeigned, I remain your most unworthy sister,

SARAH E. RUNKLE.

JAMES IV. 17.

"To him that knoweth to do good, and doeth it not, to him it is sin."

A child desired to know what this text meant, and at the home of her parents I endeavored to present such views as were given me. James, the servant of God and of the Lord Jesus Christ, is addressing the twelve tribes scattered abroad. Thus we see who are addressed and who addresses them. We will consider first the apostle James and his authority for this epistle. James was one of the Lord's chosen apostles, and what he writes is as a prince ruling in judgment in the kingdom of heaven. This he received by divine authority of him who rules in heaven and in earth, therefore his declarations, as well as the rest of the apostles, are sanctioned and approved of him who placed him there. His letter is to the twelve tribes scattered abroad, and embraces the household of faith in every kindred, tribe, tongue and nation. The words "brethren" and "brother" are used continuously in his epistle, so the apostle does not address the unregenerate and those who have not received like precious faith. The Lord's people are given wisdom and understanding, so they may receive the commandments and exhortations combined in the New Testament. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

We will next consider sin. What is sin? Sin is the transgression of the law. One must be under a law before he can be a transgressor of the law, for where no

law is, there is no transgression. So the subjects of God's love and mercy are addressed by the apostle, and they, and they only, are subjects who do transgress this particular law. None but those chosen in Christ from the foundation of the world are subject to the law of Christ or are under law to Christ. Let us consider the image or man made after the likeness of Christ. Adam received a commandment (law) from God and transgressed, so that death has passed upon all men, for that all have sinned. We find the woman gives evidence of a knowledge of what God has said; although she had not as yet been made, she received the law in Adam. Eve is the mother of all living, of the earth earthy, and as we have borne the image of the earthy, so shall we also bear the image of the heavenly. Adam is the figure of Him who was to come. We see Christ Jesus as head over the church, which is his body, the bride, the Lamb's wife, and she the mother of all living, and as in him, and receiving in him of his divine attributes and likeness, being bone of his bone and flesh of his flesh. We in him delight to do the will of God and keep his commandments, so that in due time they as their Head have the law written in the heart and in the mind, and God is their God and they are his people. Christ spake by the psalmist concerning himself: "I delight to do thy will, O my God." "I love thy law." "Thy law is the truth." "Thy law is light." "Out of Zion shall go forth the law." I came not to destroy the law and the prophets, but to fulfill it. The law is just, holy and good; the law is spiritual; the strength of sin is the law. Christ came to redeem them that were under the law, and did so by his obedience unto death upon the cross, and cried, "It is finished,"

and by his resurrection arose for their justification, so that the law of the Spirit of life in Christ Jesus hath made them free from the law of sin and under law to Christ. Paul says, As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous. As in Adam all die, even so in Christ shall all be made alive. Here he speaks of the church, the bride, but does not infer that all of Adam's race are not dead, for by Adam's transgression all are born in sin and shapen in iniquity, and dead in trespasses and in sin, being in him, and receiving of him in his disobedience of the law God gave him, so that death has passed upon all men, for that all have sinned. The apostle, speaking to the church, says, We were children of wrath even as others, and by nature dead in trespasses and in sin; the dead know not anything. Paul said he was alive once without the law (law of God in Christ to him), but when the commandment came, sin revived and he died. This law written in the heart and in the mind was to bring him to Christ, and Christ came to redeem them that were under the law, and none others, so that by one man's obedience many shall be made righteous—quickened by his Spirit and made alive unto God, and are under law to Christ, so that to him that knoweth to do good, and doeth it not, to him it is sin. If we know we should visit some desolate and afflicted one, and do it not, to us it is sin. If a brother trespass against another and he does not go to him alone and tell him his fault, he sins. If we know to not forsake the assembling of the saints, and do forsake them, it is sin. If we know to speak a word in season, and do it not, it is sin. I might go on at length, but it is not necessary. Jesus says, If ye love me keep my command-

ments. The commandments of Christ and the apostles are full and complete in the New Testament as to what governs the church as a body and members as individuals. Under law to Christ means something, and transgression of the law means something, and God is no respecter of persons; therefore to him that knoweth to do good, and doeth it not, to him it is sin.

J. M. FENTON.

TOTAL DEPRAVITY AND FREEDOM OF THE WILL.

THE doctrine of total depravity and the opposed doctrine of freedom of the will have been on my mind for some time, and I shall presume to write some things concerning them, knowing that unless guided by the Spirit of truth what I say will not be of profit to the readers of the SIGNS. These things may not be profitable to discuss, but sometimes truth is made more evident when compared and contrasted with error.

"The doctrine of God our Savior" is spoken of as but one doctrine in the Scriptures, as, "My doctrine shall drop as the rain," while the doctrines of men and "doctrines of devils" are usually spoken of in the plural, as, "teaching for doctrines, the commandments of men." Therefore a plurality of doctrines implies false doctrines. Doctrines that are utterly opposed are evidences that one is false, and both may be false. In speaking of total depravity and freedom of the will it is evident, then, that at best "doctrines" must be false, because the Bible doctrine is but one doctrine; they are utterly opposed. The word "depravity" is not a Bible term, and technically is not the best word to use, but when prefixed by the word "total" is used to express the same meaning as the Bible terms, "dead in trespasses and in sins."

Of the words, total depravity, total is the more objectionable to believers in freedom of the will, because all admit some degree of depravity, but will not admit it is "total." Total depravity is used by one class of believers to express their belief concerning the condition of mankind by nature since the transgression in the garden of Eden. Another class express their belief of the same by the freedom of the will. The condition of mankind in a state of nature, and as to how that condition was brought about, is treated upon in the first part of the Old Testament Scriptures, and throughout them and the New Testament Scriptures man is spoken of in accordance with his condition after the fall, unless wrought upon by the Holy Spirit in regeneration. It is very important, then, that we correctly interpret man's condition, because if we go wrong in this we are sure to go wrong throughout the entire Scriptures. Does the account of the fall of man warrant the use of the term, total depravity, to describe his condition since the fall? One of the stronger proofs of total depravity is the denial by the natural man of the plain and positive statements of man's condition in nature as recorded in the second chapter of Genesis, in which God declared that "in the day that thou eatest thereof [the forbidden fruit] thou shalt surely die," and the acceptance of the contradiction of that statement by the serpent in the third chapter. It could not be stated more plainly by God nor more positively denied by Satan, and yet the natural man accepts the denial by the serpent in preference to the positive statement by God. Surely he must be totally depraved and blinded by the god of this world. Adam not only died to the state of innocency in the day that he partook of the forbidden fruit, but also

corporeally, in the sense that he had the sentence of death within him, which was fully executed later. Adam is continuing to die. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming." The apostle here is treating of corporeal death and the resurrection. "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."—James i. 15. Lust conceived and brought forth sin in the garden of Eden, and when sin was finished it brought forth corporeal death. By the total depravity of man is indicated the necessity of regeneration and the new birth, and because the new birth is declared to be a positive necessity—"Ye must be born again," it is positive proof that total depravity is true. The will can have no part in the change from nature to grace, if the change be worthy to be termed being "born again." Up to the time of birth in nature the subject born has not been consulted, nor has it taken any active or willful part, but was entirely passive. Just so in the quickened spiritual birth. "Of his own will begat he us." "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." The whole conversation of Nicodemus with Jesus was but the manifestation of his depraved condition and lack of knowledge of the necessity of the new birth. Further, the substitution of the freedom of the will for the necessity of the new birth is opposed to the teaching of the Scriptures, in that it makes salvation dependent upon the choice of man, who is dead in trespasses and in sins. "Ye have not chosen me,

but I have chosen you," is the language of the Savior. "Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts." "No man can come to me, except the Father which hath sent me draw him." The teaching of the Scriptures is that God does the willing, and works in his people of his good pleasure. "I will be to them a God and they shall be to me a people." "Thy people shall be a willing people in the day of thy power." Freewillism is the equivalent of salvation by works, and there is no mixing of works and grace. "If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Salvation by works depends upon the will of man to choose salvation, his ability to hold out faithful, and his destiny depends upon how well he has succeeded. The question is often asked by those who do not believe in total depravity, if we do not believe every one has a chance to be saved? The answer is, There is no chance for any one to be saved; all who are ever saved are saved without a chance. The mission of the Savior was "to seek and to save that which was lost," not to give a chance to be saved. Then they will ask, How can God be just without giving every one an opportunity to be saved? Paul anticipated and answered this question by saying, "As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."—Romans ix. 13-16.

One other condition is urged, and that is, every person is sufficiently awakened to choose salvation if he will. This condition implies "standing room" between spiritual life and death, or it implies a sufficient amount of spiritual or eternal life to choose salvation, and if one fails to make the choice, that amount of spiritual or eternal life must perish. These fallacies are too glaring to require further comment. But let us turn from the false doctrine of the freedom of the will and salvation by works to the soul-satisfying doctrine of salvation by grace through the quickening and regenerating influence of the Holy Spirit. Let us hear David's experience of these things; probably the greatest experience ever told in so few words: "I waited patiently for the Lord; and he inclined unto me, and heard my cry. 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." It requires the light of the Holy Spirit to shine in the heart to manifest the depravity of it. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Those in whose hearts this light has truly shined, desire to give all the glory of their salvation to God. To all such the promises of God are sweet and precious when applied by the Holy Spirit. They shall suffer persecution and have tribulation in this life, but of them it may be said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Dear brother Ker, the foregoing is at your disposal. It is much like the writer,

lacking in spirituality and edification. I trust you will not allow it to crowd out more edifying communications. I have been hearing some modern missionism in our town, which may serve as an excuse for making the attempt to write.

Yours in christian fellowship,

G. C. JORDAN.

BENTONVILLE, Ark., Feb. 24, 1914.

ELGIN, Oregon, Nov. 25, 1914.

DEAR ELDER KER:—I am sending you an article from Elder John Stipp, written in 1888, and would like to have it published in the SIGNS OF THE TIMES if it meets with your approval. I believe it will be of general interest to our people. Elder Stipp was one of the ablest ministers I ever heard preach. He was a profound scriptorian, and if there are any of our churches that use "leavened bread" in their communion they should give the old brother's reasons why they should not use leavened bread in their communion some thought.

In gospel bonds,

G. E. MAYFIELD.

SCIO, Oregon, Sept. 22, 1888.

DEAR BROTHER D. H. GOBLE:—I will offer a few thoughts on the communion of the Lord's supper, concerning the quality of bread proper to be used on that most solemn occasion. I did not know until very recently that there was discrepancy on that subject. I was born and reared in the state of Virginia. My parents were what were then called Regular Predestinarian Baptists, and I was frequently present and witnessed the manner of their communion, and they invariably broke and partook of unleavened bread. In 1832 I moved to Illinois, and June 2nd, 1836, was baptized in the fellowship of Danville Church of Old School

Baptists. They also invariably partook of unleavened bread at the communion of the Lord's supper. In the summer of 1848 I emigrated to Oregon, where I have lived for the last forty years, and I never saw leavened bread used at the Lord's supper here, and I cannot find a Baptist here who ever saw leavened bread used at the communion anywhere, but it appears that there are churches that use leavened bread at the supper. I think it contrary to gospel order, and I will give my reasons from Scripture testimony why I think so. Now Christ instituted his own supper on that memorable night in which he was betrayed as a memorial of his agonizing suffering which was in a few moments to follow. Now if we can ascertain what quality of bread Christ used on that occasion, that is the quality of bread we should use, and not use something else instead. We read that Christ was made under the law, to redeem them that were under the law. When he came under the law he became responsible for the fulfillment of the law, both for himself and for all the heirs of promise, hence we hear him saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Christ alone was able to fulfill the law, so then he is both the lawmaker and the lawfulfiller, but not the lawbreaker. But if he used leavened bread on that mournful occasion he was a lawbreaker, consequently a sinner, for sin is the transgression of the law, which I will show hereafter. We must remember that Christ met with the twelve apostles in a large upper room, furnished, i. e., made ready for the express purpose of eating the passover with his disciples,

for he says, "With desire I have desired to eat this passover with you before I suffer." Now the question is, Did Christ eat the passover with his disciples with leavened bread, and thus violate that law which he himself gave, and thus become a transgressor? O no, by no means; far be it from him to do so. This is the law concerning the passover: "Seven days shall ye eat unleavened bread; even the first day ye shall put leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. * * * And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In that first month, on the fourteenth day of the month, at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread." Now this is the law of God, and Christ is God, and dare presumptuous man, who is but dust, say that Christ transgressed this? which surely he did if he ate leavened bread at the passover supper, or even suffered it to be in the house, and he could not have broken leavened bread at his last supper unless it had been in the house. Seeing then that Christ did break unleavened bread on that memorable night, what right have we to change the pattern given us by the Lawgiver himself? We would have the same right to change the ordinance of baptism from

the immersion of believers in Christ in water to the sprinkling of unconscious babes and call it baptism. It appears to my mind that Paul also forbade the use of leavened bread in the feast of the Lord's supper, and commended unleavened bread. Leaven is used throughout the Scriptures as an emblem of all manner of wickedness, deceit and hypocrisy. Paul, in speaking of the incestuous persons, says, "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump [church]? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast [the Lord's supper], not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Again, "Ye did run well; who did hinder you [or drive you back—margin], that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump."—Gal. v. 7-9. The apostle says, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened." How were they unleavened? They became unleavened through the sacrificial offering of Christ, their passover, who by that one sacrifice hath put away forever all their sins, or leaven. Thus was their old leaven purged out and they were made a new lump, unleavened, as the apostle says, and of whom it is further said, "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins [or leaven], sat down on the right hand of the Majesty on high."—Heb. i. 3. The apostle further says, "I speak as to wise

men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body; for we are all partakers of that one bread."—1 Cor. x. 15-17. Now here the apostle says that Christ and all his chosen, elect people compose that one bread, and it is unleavened, for the apostle says it is. As ye are unleavened, I repeat, if the body, as the apostle says, is unleavened, is not the head of that body also unleavened? Can we say that Christ was leavened? I dare not. Leaven does not belong to Christ, it is the property of antichrist. When we put leaven into it we adulterate that bread with alloy. Christ speaks of himself as a corn of wheat falling into the ground and dying. Was that corn of wheat leavened? Was it not the pure, unadulterated corn of wheat, in whose germ was hid the eternal life of all the heirs of promise? Then, seeing that the body, substance or anti-type is unleavened, should not the type or emblem be also unleavened in order to rightly represent it? I think it surely should. Paul says, "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." I have shown from Paul's writings that leaven was set forth

in the Scriptures as a figure of all manner of wickedness. I will now take the testimony of Christ himself for further evidence of that fact. "And when his disciples were come to the other side, they had forgotten to take bread. Then said Jesus unto them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees."—Matt. xvi. 5, 6. Verses 11 and 12: "How is it that ye do not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." In the fourth verse he said they were a wicked and adulterous generation. "And he charged them, saying, Take heed, beware of the leaven of the Pharisees and of the leaven of Herod."—Mark viii. 15. "In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy."—Luke xii. 1. Now, seeing that leaven is used by an apostle to set forth the wickedness of the incestuous person, also malice and wickedness, and also by Christ himself to set forth the pernicious of the Pharisees and Sadducees and the extremely wicked actions of Herod, and as an emblem of hypocrisy, can it be proper or right to use it in commemoration of so tremendous, unspeakable suffering and dying groans of God's dear Son? Surely it cannot; still there are those whom I esteem as being far my superiors in knowledge and understanding who use it. It has been urged by those who used leavened bread that it does not matter about the type, so that

the substance or spirit is right. If that idea be correct, then we might use pouring or sprinkling for baptism. But it is all-important that we have a proper understanding of the type, and act accordingly.

The foregoing was written by the urgent request of many brethren. Just as it is I send to you; you can dispose of it as you see proper. This day I am eighty-one years, ten months and twelve days old. Time has been when I could write without making so many mistakes, but those days have passed away, never to return. I am asked to write often, but while writing the foregoing a sentence of importance would occur to my mind, but before I could write it it would be gone, and I could not recall it. I often think I ought to stop trying to preach, as my mind and memory have become greatly impaired, yet the brethren urge me to continue, but death will soon sign my release.

Yours unworthily,

JOHN STIPP.

PHILADELPHIA, Pa., Dec. 8, 1914.

DEAR ELDER H. C. KER:—You may be surprised to receive a letter from me, but ever since I heard of the death of your wife, six months ago, I have had an inclination to write to you, as having passed through a similar trial, I am much better able to sympathize with you than those who have never experienced such tribulation. I do not wish to rebel against my God, but it is difficult at times to say, O Lord, thy will, not mine, be done. It has been three years this date since my dear wife was taken from me, yet I miss her now as much as ever; but I cannot wish her back, I have the blessed assurance that she is far better off than I. Dear brother, I am not com-

petent to write you the kind of a letter that I desire, for I have not control of language to express my feelings, so I will have to write just as my mind is led; You know I have no control of it, I can only look to the Lord for guidance, and I hope and pray that he will guide my thoughts and lead me in the proper channel. I am very well aware that there is no good in me (that is, in my flesh), I am as prone to wander from the path of rectitude as the sparks are to fly upward, and I know by past and sad experience that I have many times (I am sorry to say) wandered far and wide from the path of justice; but such is the effect of carnality. I feel thankful (but not as thankful as I should) that the good Lord has led me thus far along the shores of time; he has guided, guarded and protected me for over threescore years and ten; many times the very things that I craved and he deprived me of, proved to be a blessing, which proves to me that we do not know what is best for us. O how can I thank him enough (I know I cannot) for the many rich blessings he bestows upon me day after day, and for the many times that he has led me around the various pitfalls that lie in my pathway, in safety? Although he has led me down deep into the valley of affliction, his rich grace has always carried me through that which has proved to be for my good and his own glory, and I rejoice and praise him for his goodness and kindness toward me. When I look back over my past life, what is it? What good is it? What has it been? All vanity; it appears to be made up of sin and transgression all the way through; I can see nothing to boast of, it is full of blunders all the way, from beginning to end, and I wonder at times what I am spared for. I believe God has a design

in it, yet I cannot conceive what it is, and he does not intend that I shall until he sees fit to reveal it to me. God plans and carries out his plans, and none can hinder; I do not wish to, it would be of no avail if I did, neither can I assist him in his work. There are many who think they can, and are trying very hard all the time, and they boast of the great work they are performing, but I do not despise them, they should be pitied; they know no better; they are doing the best they know how; they can do no more, and we should not expect any more, so let them go on, for God has a purpose in them, the same as all events that he controls; they will go just as far as he designs them to go, and no farther, for their bounds are set, and they cannot go beyond them.

Would it not be better that I look within my ownself, instead of looking out into the world, for there is much to engage my attention there? I find my greatest enemy in my ownself; I find a great conflict raging within, and if it were not for that little hope (I say little, because it becomes very small at times, and yet it is very strong) what would I do? Thanks be to God, it clings to me, and holds me, I do not have the power to hold it; the anchor holds the ship, not the ship the anchor. How true and beautiful are the words of Cowper:

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

But these things are too glorious for me to attain unto, not that I do not wish to, but I fear they are not for me. I often think of one of Newton's poems:

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

Could I but have the blessed assurance that I am one of his chosen few I think I

would be one of the happiest mortals on earth, but if it depended upon me to obtain the least of his rich blessings, I could never hope to obtain a single one, and would at once give up in despair. But here is where that hope springs up and buoys us up and tells us they are not obtained in that way, but that they are the gifts of God; not because we merit and are worthy to receive them, but according to his goodness and mercy are they so bountifully showered upon us. He ordained it to be so, and I feel thankful that things are arranged as they are by an all-wise God, and not by such insignificant mortals as we are. What utter failure it would be if we had the arranging of them. There would be greater war than there is now going on in Europe, and that is certainly terrible enough. But it is vain to think of such a state of things; let us look in another direction.

But I fear I am wandering too far from what is profitable. Dear brother, I do not know whether or not I have written anything that will interest you; there is so much carnality in everything I say, think and do, that it makes me feel ashamed of myself, yet how can I help it? It is in me, and seems to crop out at times unawares. I feel thankful that others cannot see me as I see myself, for if they did I do not know how they could show as much friendship toward me as they do. Possibly I am deceived; it may be they do not feel as friendly toward me as they appear, and I cannot blame them, for I know I am a vile and sinful mortal, and I hope you and they will spread the mantle of charity over all my shortcomings, as they are many. I crave your prayers when you approach the throne of grace. One thing I know: I love the household of faith, and love to

mingle in their company, which strengthens my hope and buoys me up, and wipes away the tears. Mine is a very rough road to travel, but there is no turning back, I must go on. It is God's sustaining grace that supports us on the way; and I realize that I am nearing the end of my journey, and have not much farther to travel, when I hope to receive full fruition of all that I have been hoping for these many years.

I fear I will weary you, and think I had better draw this letter to a close, as it is becoming somewhat lengthy, not that the subject is exhausted, as it is inexhaustible, it has no limit.

In much fear and trembling, I am your unworthy friend,

C. S. FETTER.

ELKMONT, Ala., October, 1914.

DEAR EDITORS:—I must write and thank you, and tell you how much I appreciate the Bible you sent me for the three new subscribers I sent you. The Bible suits me well, as our Bible was so heavy I could not hold it to read, since I have been sick so much. I have been suffering with dropsy for about five years, not able to do anything most of the time, or not even able to be up. It seems to me that my days on earth now are all of grief, sorrow and affliction. The last two years have been doubly sad to us, as our dear daughter, an only child, was stricken with that fatal and dread disease, consumption. She lingered about fifteen months. O how hard it is to see our loved ones suffer and not be able to do anything to help them. After all that prayers, loving hands, doctors, nurses and kind friends could do, on the night of Jan. 17th, 1914, the death angel came and took her sweet spirit from her mortal body. It seemed to me more than I

could bear, but the Lord God, who is our only deliverer and burden-bearer, has sustained me by his grace, which he bestows upon all his children. She was not a member of the church here, but I do hope and believe she was one of the church of Christ. I think I have evidence enough to believe it, for she was always kindhearted and generous, and bore her sickness with more patience than any one I ever saw. She was always cheerful, and told me often that she never would get well, but she was not afraid to die, and if it were not for leaving us to grieve, she was willing to go. She said she knew that she could not save herself, for the good book tells us we have got to become as little children before we can enter the kingdom of heaven. I once heard her say, As long as a sinner thinks he can save himself by his obedience he does not need a Savior. Three years ago the doctors said I could live but a short time, and she went out in the garden and prayed that if I never could get better to take me out of my suffering, for she felt she could give me up easier than she could see me suffer, and she said it seemed to her as if something told her, You will go first; and so it is. She must have been praying in the right spirit, for the Bible tells us that God does not hear sinners, and at the last she seemed to be perfectly submissive to his will, and told me it was all right or it would not be that way. We read in the word of God, "Blessed are the pure in heart: for they shall see God." I believe she was pure in heart. If she had lived she would be twenty-seven years old to-day, October 18th. It is nine months to-day since she was buried. O how desolate is our home without her, and how I miss her loving hands and sweet voice around my bed. She was devoted to us, and it was her de-

light to wait on me when I was sick. It is so hard to think we can never see her sweet face again. I dreamed one night I heard her play one of the pieces I so often heard her play on her piano, and it seemed real, but when I awoke it was all a dream. I wish I could dream often of her, as it is sweet to be with her in visions. If it were not for the hope and consolation I have of her being at rest, I do not see how I could live. I never can forget her dying words when she said, Jesus, come and take me. I hope her prayer was answered, and she is with him in mansions of glory to-day. The funeral service was conducted at our home on Sunday evening by Mr. Copeland, the Presbyterian pastor here for several years, and her remains were followed by a large number of relatives and friends and laid to rest by the side of her sweet little sister, who was buried fourteen years ago last April, in the cemetery near old Antioch Primitive Baptist Church, of which I am a member, and of which I did think I would say something when I started to write, but, like all the rest of Old Baptists, had to tell what was on my mind first. When I read sister White's letter from Texas, in one of the January numbers of the SIGNS, about her daughter's death last November, I wanted to tell her she was not alone in trouble, and I knew how to sympathize with her. We had to give both of our children up, and all we can do is to be submissive to Him who doeth all things well, after the counsel of his own will. We have a precious little orphan girl, eight years old, who is much company for us. We took her over two years ago to be with Tera when I was gone. I hope the Lord will help us to raise her in the right way as long as we live.

Our church is in a sad condition, as

there are only a few members, and without an undershepherd. For the past year we have sometimes had preaching by visiting brethren. We had preaching the second Sunday in this month. There were not many present, but I believe the Lord was with us, and that is enough, when we can feel his presence, but it is often the other way with me, my hope almost vanishes, and I am made to wonder if I am deceived. I am one alone, or seem to be; O, is there any one like me? Then again I read of the children of Israel, how they doubted and feared, and how the Lord protected them, and I rejoice that we have the same God; may we trust him. I am like his disciples were when the multitude that followed him said, This is a hard saying, who can hear it? and turned back. He asked his disciples if they would also go, and they said, Lord, to whom shall we go? thou hast the words of eternal life. I have no confidence in the flesh, so that hope is all I have. Paul tells us that we walk by faith, and not by sight. I wish I could write as I can see and hope I understand. When I read or hear others testify to the truth that is in God's word I am made to rejoice. Preaching was once all alike to me, but it is quite different now. I believe in salvation by grace, through faith, and that not of ourselves. That is why I like to read the SIGNS, for it advocates the doctrine our Savior taught. When I look back to the days of my youth, when I first received a hope, I could not believe that I ever should grieve and be troubled by doubts and fears, but I am made to say with Job, O that I were as in months past, when God preserved me; when his candle shined upon my head. Then my children were with me, but now the evil days are upon me, and I am cast down and afflicted and made to mourn,

but though he slay me, yet will I trust in him. Our Savior learned obedience by the things he suffered, and should not we?

I wish some of the writers of the SIGNS would give their views upon Gal. v. 27.

I have written this in weakness of body and mind, and it is for you to do with as you please. I enjoy reading all the editorials and letters in the SIGNS, for they tell my experience better than I can. I do not know any of you in the flesh, but when I read you do not seem like strangers to me. I love the Old Baptists with a different love, but I love my neighbors and friends, and wish I were as good naturally as they are.

I must close, for I feel that I have already wearied you, but I do not think now that I will ever be able to write again, as I grow weaker every day. I feel that if I did not have one of the best husbands in the world I could not have lived this long. Pray for me that I may endure what the Lord puts upon me. I have felt oftentimes in my life that his presence was with me, and without him I am nothing. I joined the Old Baptists and was baptized on the 27th day of October, 1894, and have lived within a half mile of the meetinghouse since, and go every time I am able when there is preaching.

I am a poor, afflicted sinner, saved by grace, if saved at all,

DELLA JAMES.

XENIA, Ohio.

DEAR EDITORS:—I am sending you something from the pen of Elder Weaver, of Galion, Ohio, which I desire to have published in the SIGNS.

Yours affectionately,

ELIZABETH BUCKWALTER.

POWER AT THE THRONE.

(REVELATION XX. 11.)

THERE is a golden thread that runs through true religion in the world, which can be traced back through the prophets, seers and sages in the world's history; through the lives of all men and women who have been endowed with the Spirit of God. This thread of gold, of truly great and lasting powers, binding, as we may say, souls of earth to the world eternal, is often spoken of as the tie that binds our hearts in christian love. All that they have ever done or attained to has been done in full accordance with law. Everything is first worked out in the unseen before it is manifested in the seen, in the ideal before it is realized in the real, in the spiritual before it shows forth in the material. In speaking of these great powers and forces we must use them in their order, and use great care and not get the effect before the cause, or action before life, and place the realms of the unseen as the realms of cause, and the realms of the seen as the realms of effect. The nature of the effect is always determined and conditioned by the nature of the cause. If there is an individual life, there must of necessity be an infinite source of life from which it comes; if there is wisdom, there must be a storehouse of wisdom from whence it springs. The same is true of peace, power, heat, light and all other things. There is, then, the spirit of infinite life and power back of all, which is the source of all. This infinite power is creating, working and ruling through the agency of great immutable laws and forces that run through the universe that surrounds us on every side. Every act of our everyday life is governed by the same great laws and forces; every flower that grows by the wayside springs up, blooms and fades,

painted by the great laws of nature, far above Solomon and all his glory. Every snowflake that floats between heaven and earth, forms, falls and melts. Conditions come upon us which we cannot avoid; our dear friends are taken from us, kingdoms rise and fall, the sparrow has protection, the hairs of the head cannot fall, the proud waves of the sea are stayed, the leopard has his spots, the Ethiopian his skin, the beautiful heavens above us are filled with stars which twinkle, and the world for six thousand years has stood the test of time, and with all our knowledge and attainments we still look upon them as the poet of years ago, and say, "Twinkle, twinkle, little star, how I wonder what you are." The great canopy studded with diamonds was meted out with a span, and if this be true, and we know that it is, there must of necessity be a force behind it all greater than the things which are made—a controlling factor, a ruling force, to keep in motion and to execute the laws. The power which is to us life and all things, the power that rules supreme in heaven and earth, the cause of all causes, which can be ascribed to none but God, the Alpha and Omega, the beginning and the end, the all-wise Jehovah, the everlasting Father, the Prince of Peace, the eternal God, the Power at the throne. Did you ever stop to think how dependent we are? How long could we live if it depended upon ourselves? This great machine of ourselves (I call it great because it is, for man is wonderfully made) was ushered first into this world without his consent, made up of flesh and bones, joints, veins and nerves, with the breath of life, a living soul, supplied with energy, free air to breathe, water to drink, food to eat and a mission to fulfill, depending entirely every moment of life upon God,

the Creator of all things, and it is not surprising to find a people who are led into some of these deep mysteries to sing, "Amazing grace! how sweet the sound!" &c. Another thing we must take into consideration when speaking on this subject is, there is nothing impossible with God, and when he commands it stands fast, and when he speaks it is done. O how great and unsearchable are thy judgments, and thy ways past finding out. How far above the reason of natural man are thy precepts, and what a glorious plan of salvation thou hast ordained for poor, fallen man. When we view our God high and lifted up, and his train filling the temple, there is no power in us, we are undone; as a lifeless wretch we fall prostrate before the Power at the throne, for we have nowhere else to go, and we ask of him, Dear Lord, be merciful to me, a sinner. Why should we fear? Why should we mourn when we have the evidence that this God is our God, and we are brought to the realization of the fact that he has said by the apostle Paul that all things work together for good? It cannot be otherwise, dear friends, for God is at the helm and guides the ship, and the precious hope which he has given you as an anchor of the soul is sure and steadfast, reaching to that within the veil. Here was what I had in mind when I called it the golden thread, the invisible tie that binds our hearts in christian love, the cause which opens up our hearts to him, and we love him and his people because he first loved us. The psalmist could say, Though I walk through the valley of the shadow of death, I will fear no evil, for thou, O God, art my guide and my guard. What great power is the power at the throne! None higher, none equal, for there is no power but of God, the powers that be are ordained of God. When we have finished our testimony, when our warfare is over and death steps

in and separates life from the body, and they place our bodies in the grave, there no one can help but God. Sin is finished and paid in full; the wages is death; what claim have we? Here it is once more we speak of the golden thread; the hope which God has given us does not stop in the grave, or death, it is that which God has given, and the gift of God is eternal life through Jesus Christ our Lord. Grace conquers all, and the same will commands, and they who are in the graves shall come forth. Again the power at the throne, the cause. A mighty change shall be wrought in us: from natural to spiritual, corruption to incorruption, mortal to immortality, and we shall dwell with this same One, and be like him, and forever rest and praise him from whom all blessings flow. Amen.

G. WEAVER.

ATTENTION!

SOME time ago we sent bills to many of our subscribers who were in arrears with their subscriptions, and requested them to at least let us know whether or not they were receiving the paper, and if they were receiving it, if they wished us to continue sending it to them at the address to which it was then going, but so far we have received answers from but a very small portion of those to whom the bills were sent, and so of course we do not know that they are receiving the paper, and if we do not hear from them by January 15th, 1915, we will take their names off our list.

If there are any to whom bills were sent who wish the paper continued who are not at present able to pay for it, but who expect to be able to do so in the future, will write us to that effect we will gladly continue their paper, for we do not wish to take the SIGNS from those who want to read it, neither do we wish to force it upon those who do not want it, so please let us hear from you at once.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1915.

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.***NEW YEAR'S GREETING.**

It was the custom of dear brother Chick for many years to write for January 1st number of the SIGNS what he called a "New Year's Greeting," in which he reviewed the past and expressed hope for the future. Now that he has gone to his last reward it falls upon us to address our subscribers, readers and writers in this way, but as we begin we fully understand that our effort will fall far short of his good work along this line. To do the best we can is all that can be expected, and we feel sure that our brethren will deal charitably with us.

At the beginning of each new year all connected with the publication of the SIGNS are filled with more or less anxiety with reference to its welfare during the year, not knowing what is in store for us. When the SIGNS was the only paper of its kind published in the United States conditions in every particular were different. Old School Baptists then were reckoned Old School Baptists wherever located, and were united in love and doctrine and enjoyed the full fellowship of the gospel. There are about thirty other publications among our denomination, each having a circulation particularly in its own territory, and the circulation of

the SIGNS is not more than one-half that of years ago. There has been no change in any point of doctrine advocated by the SIGNS since its first issue, nor is there the slightest prospect of such a thing. It has all these years contended earnestly for every point of gospel truth, with the desire to honor the worthy name of our blessed Savior, and we feel sure that while the editors and managers of the SIGNS have always desired to meet the approval of all brethren, there has never been the slightest fear of man before their eyes in doing what they have felt to be their duty, and we all sincerely hope that faithfulness in us will continue to the end of our mortal pilgrimage, as has been the case with those who have preceded us. Love should prompt every duty of faithfulness to the household of God, and whenever anything other than love prompts, discord and division will result. Love will work forbearance, patience and longsuffering, but pride and highmindedness will work destruction and death. Hence it is necessary to try the spirits, that we all may know by what spirit a man is prompted in whatever course he takes.

Lately we have received several letters expressing satisfaction and comfort received through the editorial of the late Elder Gilbert Beebe, upon the subject of the resurrection of the dead, republished in November 15th number. Hearty indorsement of the same article is expressed by those who have written. We all feel glad when the brethren are comforted and helped in any way, hence are glad we republished the editorial. In one or two of the letters received, however, there are unkind expressions with reference to good brethren who do not express themselves upon the subject of the resurrection as the writers do, and we

are very sorry to know that such expressions could be written by those who have the love of God in them. Because a man does not exactly agree with another is no reason why we should say hard things of the other, branding him as "a heretic and not entitled to the name Old School Baptist." All such is unkind, unbrotherly and unwarranted by the Scriptures. With reference to the subject of the resurrection there has always been differences of opinion, even in the days of the Savior and apostles, yet in their day, by them no unkind expressions were used nor declarations of nonfellowship. Some of the church at Corinth went so far as to say, "There is no resurrection of the dead," yet Paul called them brethren and wrote lovingly to them, always using the pronouns "we" and "us." Here the difference between the belief of those brethren and Paul should be emphasized; some said, "no resurrection;" Paul believed firmly and most positively in the resurrection, saying without it all is vain and naught; yet notwithstanding this wide difference he never called them names nor said they were not entitled to the name, "children of God." If a brother is in error it is the duty of those who are spiritual in his own church to save him rather than kill him, even in the minds of those who would otherwise love him. All things should be done by love. Let us indorse all of Elder Beebe's editorial above mentioned, even the spirit in which it was written. While some men at that time in middle Tennessee were denying the resurrection of the dead, as others thought, Elder Beebe did not call them names and say they were not entitled to the name Old School Baptist, but rather spoke kindly of them as good brethren, and had no desire to wound them, but would admonish them. Again

we say, if we indorse the doctrine of that editorial let us also indorse and love the spirit in which it was written. The columns of the SIGNS have always been open to brethren to express their views upon all doctrinal subjects without reserve. Such is the case now, and doubtless will ever be, but several years ago the editors and managers decided that no controversy should be admitted on any subject, especially that of the resurrection of the dead, which is a mystery no man understands, nor will he until he appears at the right hand of God with the image of Jesus Christ, the firstfruits. Yet it is the privilege of brethren to express themselves as freely on this subject or any other as they wish, but let it be remembered once for all that no unkind expressions regarding a brother or brethren shall appear. This is just as fair for one as the other, and since all are treated alike, no one has right to complain. We desire that the SIGNS be what it was originally intended for, viz., a medium of correspondence of love and fellowship, and not a weapon of war to wound and kill one another. If a man is a heretic the church of his membership should deal with him. Pastors who err from the truth and preach false doctrine are accountable only to the churches of their membership and care. But while the churches, judges of sound doctrine, are satisfied with their pastors no mortal has right to interfere. All Old Baptist preachers do not believe in "absolute predestination of all things;" all do not believe in the doctrine of "eternal vital unity," which are points of doctrine believed and adopted by Old School Baptists at Black Rock, Md., in 1832. Could it not be said just as well of those who do not believe nor preach these points of doctrine that they are not entitled to the

name Old School Baptist? God forbid that we say such a thing if they believe fully in salvation by grace through the blood and righteousness of Jesus Christ. This, to us, is the all-essential point of doctrine, and if brethren are agreed on this one point all other points are in a sense minor, being embraced in the great and grand doctrine of salvation by the grace of God.

We have now about occupied our space for one article, and yet have said but little of the past year and of our hope for the year before us. Our mind was led as we have written, and we hope that it may be blessed to the comfort and benefit of all who may read it. We ask the forbearance and kindness of our subscribers during the year. We shall all do all we can to make the SIGNS pleasant and profitable. We hope that all may be blessed with health and prosperity, but should affliction come, may the everlasting arms be manifest underneath to uphold in the day of trouble. May peace abound within the borders of Jerusalem, and each one say, Our feet shall stand within thy gates. K.

EXTRA COPIES OF THE SIGNS OF THE TIMES.

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

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 XX. 27.

"THE spirit of man is the candle of the Lord, searching all the inward parts of the belly."

The spirit of man is that by which a man knows the things of a man, not that by which he knows or ever can know the things of God. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." The spirit of man explores the realm of the natural, the Spirit of God reveals the domain of the spiritual. The Spirit of God can descend into the natural man, the spirit of man cannot ascend into the spiritual world to discover for himself the mysteries of God. The bounds of man's habitation are set, he cannot pass them. He is to inhabit the earth, multiply his kind and replenish it. God said to man when he made him, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Here is announced by God himself the bounds of man's domain. The earth is his to subdue, and to him is given dominion over every living thing that moves upon the earth, that flies in the air, that swims in the seas. Man cannot overstep these bounds, he cannot transcend the realm of the natural and invade and take by force the realm of the spiritual, he cannot storm the heights of heaven nor lay siege to the unassailable province of the Spirit. Except God condescend to man, except the heavens bow down to earth, except "Thy will be done in earth as it is in heaven," man must forever remain an exile from the glory of his Maker, a stranger to the street of gold and to the way of the gates of pearl. In our text the spirit of man is declared to be the candle of the

Lord. Yes, but for what purpose? To search all the inward parts of the belly. Further than this, the spirit of man, this candle, cannot search. This candle can never bring to light aught that is godly and divine. This candle lights up "all the inward parts of the belly," that is, all that is carnal, earthly, sensual and devilish. Therefore ever since the day that God made him, the spirit of man that dwells in him by nature has impelled him forward to the achievement of his destiny, the exploration of all that is natural and earthly, the subjugation of the forces of nature, the dominating of all that lives and moves upon the earth. Man could no more resist this vital force that hurls him forward to his end than he could reverse the stars in their orbits, than he could turn back time in its flight. All the discoveries of science which have led to the harnessing of natural forces to serve the purposes of man, all the digging down into the bowels of the earth to bring up his money and his fuel to warm his body, all his compassing of land and sea to seek new lands, new fame and new treasure, all his making of wings to let him fly in the air, all his construction of machines to annihilate space and distances, all these things, and many, many more are the activities of the spirit of man searching all the inward parts of the belly. We stand aghast at the daring of this creature, man, and wonder what he will find to do next. Is there anything he has not dared to do? What has moved him to do it? The spirit of man in him, the candle will leave no nook or cranny of the pit unexplored, but will search all (not part) of the things of the belly. The mystery of iniquity doth already work, and will continue so to do until there be a full revelation of the man of sin. Thus this candle will keep

on shining until all the capabilities of the natural man shall have been fully and completely developed. Two great mysteries have been being unfolded since the world began: the one of iniquity, the other of godliness. The fullness of the second cannot come until the fullness of the first be manifest. When the Spirit of God turns its blaze within the man it discovers to him his iniquity, convicts him of sin, and brings him to confess himself a guilty and undone wretch before the throne of the just and holy God. But when this other candle, the spirit of man, searches the inward parts, it leads to no such humiliation and contrition, but contrariwise, causes man to say, Behold, what a god am I. And yet this spirit of man is the Lord's candle. Not a candle with which the Lord makes known man's guilt and sin to the man himself, but a candle which brings to light all the innate and natural powers and principles of man, to the end that man shall follow out these things in him to accomplish the destiny set before him: "Thou shalt have dominion." This natural spirit or life in man is not the candle of the devil, but that of the Lord, for the Lord controls and turns hither and thither the motions of man's natural life as well as he directs the work of his own glorious and eternal Spirit. Natural life, which ends at the deathbed, was the gift of God to Adam in the beginning when he breathed into his nostrils the breath of life and man became a living soul. This life thus breathed into him was not spiritual, but natural life. This natural, vital force given from God is the candle that lights the earthly course of men unto the achievement of all their desires and ambitions, lighting up "all the inward parts of the belly."

Written at the request of brother William Mellott, of Chicora, Pa. L.

VITAL UNITY.

"Thy neck is like the tower of David, builded for an armory."—Sol. Song iv. 4.

Here the bridegroom speaks. In a figure it is the speech of Christ to his church. The neck is the junction of the head and body. Through it flows all the vitality of the head to the members of the body; through it is administered the knowledge, wisdom and government of the head to the body. Severed from the head the body dies. The head gives identity to the body. Should we in our travels come upon a headless, naked body, we should not be able to tell whose body it was, could not tell its identity until we had found the head. "The God of our Lord Jesus Christ, the Father of glory," "gave him [Christ] to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." "Speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Therefore we need not cite further Scripture to prove that Christ is the head of his church, and that she is his body. The life of the one is the life of the other. This is the armory, the defense of the church, the fact that she is vitally united with her living Lord, and receives from him his eternal and invincible Spirit. Here are all the weapons of her spiritual warfare needed in her struggle with the world, the flesh and the devil. The mighty men of all ages (those whose might was in a living, God-given faith) always have proved their strength to have been, not in themselves, but in this armory, this unity, this

oneness, with their Lord and Savior. Herein is the source of pure and undefiled religion. A very popular and conspicuous lecturer of the present day recently said: "Religion is that attitude which man assumes toward God." If that be so, then religion has its rise from the earth, not from heaven. It would mean, were that so, that the body could join itself on to the head. The Scriptures reverse the process, however. God, the Father, decreed his Son, Jesus Christ, the head of the church, before the world began and chose in him every member of his body. "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." In this covenant of election made before the world began by the almighty God, taking counsel with and in his own threeness, Christ stood as the head and surety of each and all his members. Their life is hid with Christ in God, and always has been so hid, even before the world was. On account of this wonderful relationship which Christ bore to his people from eternity it behooved him to suffer for them when they became bankrupt in Adam, condemned in sin, held captive by the law which they had outraged through their disobedience. Thus, in the work of redemption, Christ comes not as a substitute for his people, but the rightful owner of the strayed sheep, the head and surety of his church, to pay the debt which she is without a farthing to pay. It always seems to us to belittle the true character of Christ to call him a substitute. Besides, the Scriptures nowhere use the word "substitute" in connection with the work of redemption. Further, the Arminian religions now, and always, do and have preached Christ a

substitute for the sinner. Even the laws of men will not recognize the convicting and sentencing of an innocent person in substitution for the one guilty. The law of God demands the punishment and death of the guilty, "the soul that sinneth," not the death of the innocent. Jesus was made a little lower than the angels for the suffering of death that he, by the grace of God, should taste death for every man. "Verily he took not on him the nature of angels; but he took on him the seed of Abraham." The Jews thought they alone were Abraham's seed, but it was declared in their hearing that "God is able of these stones to raise up children unto Abraham." "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Then, the true seed of Abraham are not those who can boast their flesh and blood descent from him, but are all those that are Christ's, all that the Father chose in the Son before time began. These Christ took on him. He took not on him angels. It means more than that he simply took their sins on him. He took them, themselves, on him. He bore and carried them (not merely their sins) all the days of old. They were in him before the world was made, in him when a man of sorrows and acquainted with grief, in him when he finished on the cross the work given him of the Father to do, in him when in the tomb, in him when he arose from the dead, in him when he ascended to glory. There never has been a time when Christ has not been the life, the head, the surety, the husband of his people. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." "I in them, and thou in me, that they may be made perfect in one." Here Christ prays for the evident manifestation of that living, eternal oneness which had existed

between him and the church from eternity, but which was part of that hid wisdom of God kept secret from the foundation of the world. It is gloriously true that Jesus in his own person as a man was without sin. He was not a sinner on his own account. He had no sins of his own to atone for. Otherwise, he could not have been the Savior of sinners. But when the law put him to death, it was not taking vengeance on a substitute, but, as Paul says, "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." All the debt of the church was his debt, though he himself had no debts. The law of God demanded the death of the guilty, and the guilty died when Jesus died. He was not himself guilty, yet the guilt of his people was recognized as his guilt in the eyes of the law. "He was made sin for us." The words "to be" are written in italics, and are supplied words. The wonderful significance of the work of Christ cannot be appreciated without an insight into the eternal life unity which has always existed between Christ and his people. Adam was not a substitute for Eve; she was bone of his bone and flesh of his flesh, and Adam was the figure of him that was to come. When Eve sinned it was Adam's flesh and blood that did it, though he in his own person had not actually sinned as yet. It did not require Adam's own act to make him guilty. Had he never taken the forbidden fruit himself, he still would have been guilty in the guilt of Eve. There is a life unity here between Adam and Eve that means much. The very fact that the church is the body of Christ, that he is her life, that she is of his flesh and of his bones, requires him to answer for her guilt. Her breaches of the law are his breaches of the law. In his death,

therefore, the guilty pays the penalty, though Jesus himself was holy, harmless, undefiled and separate from sinners. The church's bulwark of defense is in this neck of unity with her Lord and Husband. In union with him she is ever above condemnation. Manifested in Adam, and in relation with him, she is guilty of sin and condemned to die. But she was chosen in Christ before she was manifest in Adam, and herein lies her safety, for the glory, strength and honor of the spiritual man must inevitably prevail over the dishonor, weakness and corruption of the natural man. As water seeks to rise to the level of its source, so this living water in the hearts of the subjects of God's grace seeks to rise to its source and fountain, the throne of God and the Lamb. Thus Jesus lifted up, raises all his people unto him. The hungerings and thirstings of the soul longing for righteousness, the prayers for mercy and salvation, are the springings up of this living water unto everlasting life, the experimental evidences of the eternal vital unity of Christ and the church. When he says, "Seek ye my face," her heart replies, "Thy face, Lord, will I seek."

Written at the request of sister Susie Miller, of Kearneysville, West Virginia.

L.

CHANGE OF ADDRESS.

AFTER January 1st, 1915, Elder J. B. Slauson's address will be 118 Forest Ave., St. Thomas, Ontario, Canada, instead of 52 Forest Ave.

Elder J. B. Bowden has changed his address from Falls City, Texas, to Mt. Vernon Texas, Route 1.

CIRCULAR LETTERS.

(Written by J. H. Bevier.)

The Elders and messengers of the Lexington Association, now in session with the Second Church of Roxbury, at Halcottsville, Delaware Co., N. Y., October 7th and 8th, 1914, to one and all, greeting.

"Hail, ye sighing sons of sorrow,
View with me the autumnal gloom,
Learn from thence your fate to-morrow—
Dead perhaps, laid in the tomb.
See all nature fading, dying,
Silent all things seem to mourn,
Life from vegetation flying,
Brings to mind the mouldering urn."

All hail! all power in heaven and in earth is given into my hands. "Look unto me, and be ye saved, all the ends of the earth." They that look shall be saved. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "My yoke is easy, and my burden is light." "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Paul, in addressing the Ephesian brethren, said, "Grace be to you, and peace from God our Father, and from the Lord Jesus Christ." Having made known unto us the mystery of his will, according to his good pleasure which he purposed in himself, that we should be holy and without blame before him in love. Esteeming each other better than ourselves we fulfill the law of Christ, each and every soul, according as he hath chosen us in him before the foundation of the world. Yes, love one another, do good to them that despitefully use you, being followers of him who is meek and lowly, and to all them that are afar off, even as many as the Lord our God shall call. He will be their God, and they shall be his people, which are his body, the fullness of him that filleth all in all. He hath put all things under his feet. Jesus, the mighty God, the

everlasting Father, the Prince of peace, gave himself to be head over all things to the church; he came not to do his own will, but the will of him that sent him, that the Scripture might be fulfilled, that in the dispensation of the fullness of time he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. The God and Father of our Lord and Savior Jesus Christ hath chosen us in him before the foundation of the world, in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace, who, for the joy that was set before him, endured the cross, despising the shame, that he might present us an holy nation, a royal priesthood, unblamable, unreprouvable in his sight, called with an holy calling, not according to our works, but according to his purpose and grace. He is able to save all them that come unto God by him, having purchased our redemption with his own blood; we are not our own, but are bought with a price, even the precious blood of Christ. He told us, In the world ye shall have tribulation, but in me ye shall have peace. Comfort one another with these words, for they are the words of our Redeemer, spoken with power and demonstration of the Holy Spirit. Wherefore stand fast in the liberty wherewith Christ hath made you free, and be not carried about with every wind of doctrine; be ye steadfast, unmovable, always abounding in the work of the Lord, for your labor is not in vain in the Lord. Without all contradiction, the lesser is blessed of the greater, for the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, who is the High Priest of our profession, who gave gifts unto men, teachers after his own heart, who shall teach as other men never taught, guided by his unerring counsel through all time allotted to us in this life, and in that which is to be when time and time things with us are no more. They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest, and they shall come with songs and everlasting joy upon their heads, crying, Worthy is the Lamb, slain from the foundation of the world. Therefore rejoice, ye heavens, for they that say such things declare plainly that they seek a country, and truly if they had been mindful of that country from whence they came out they might have had opportunity to have returned, but now they desire a better country; that is, an heavenly, wherefore God is not ashamed to be called their God, for he hath prepared for them a city, which is the city that John saw coming down from God out of heaven, as a bride adorned for her husband, and the inhabitants of that city are the people of God, chosen of him and precious, who worship the Lord, who in other ages was not made known unto the sons of men as is now revealed unto us by his Holy Spirit. We are partakers of his promise in Christ by the gospel, who were not a people, but now are the people of God, having made known unto us the mystery of his will according to his good pleasure, which he purposed in himself, for by grace we are saved, through faith, and that not of ourselves, it is the gift of God, for we are his workmanship,

created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, that he might reconcile both; that is, both Jew and Gentile, unto God in one body by the cross. God giveth to all men liberally, and upbraideth not. For the hope set before us in the gospel, and the strength given us, we trust we write what is termed a Circular Letter, and as God is not slack concerning his promises, as some men count slackness, and will reward according to the promise, we hope he will pardon error and forgive wherein we have transgressed. We read the way of the transgressor is hard, but God, who is rich in mercy, will forgive according as he hath chosen us in him, and if chosen we are heirs of God and joint-heirs with his Son, Jesus Christ the righteous, in whom all shall appear at his coming. With power and great glory will he appear to all them that look for him, and we shall appear with him in glory, for we shall see him as he is, and be like him, and we shall see him for ourselves and not another. Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, for she hath received at the Lord's hand double for all her sins. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, whereby we are sealed unto the day of redemption, be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

JOHN CLARK, Moderator.

JAMES AVERY, Clerk.

O. F. BALLARD, Assistant Clerk.

CORRESPONDING LETTERS.

The churches composing the Lexington Old School Baptist Association, now in session with the Middletown and Second Roxbury Churches, at Halcottsville, N. Y., Oct. 7th and 8th, 1914, to the churches and associations with which we correspond send christian salutation.

DEAR BRETHERN IN THE LORD:—It is through the providence of the all-wise God that we have been gathered together once more in an associate capacity to praise God, to whom we desire to ascribe all honor, praise and dominion. We feel that our coming together has been in love and fellowship, and the servants have come to us laden with the precious truth of the gospel of our Lord and Savior Jesus Christ, in whom we hope we have access to the Father, the Creator of all things, who rules all things after the counsel of his own will. We believe that Jesus Christ is the Son of God, and that he came into the world to save his elect or chosen children, and when he cried out on the cross, It is finished, the salvation of his people was complete, the elect of God the Father, chosen in him before the foundation of the world. We believe the Scriptures are the word of God, and the apostles wrote as they were moved by the divine Spirit, and are addressed to the spiritual family, and applicable to them only, and are known to them only as they are revealed to them by the Spirit of divine truth, which takes of the things of Jesus and shows them to us. Our hearts have been made to rejoice, and we have felt that it is good to be here. We have been built up on our most holy faith, which is the gift of God. We feel that it is good to assemble ourselves often together and to speak often one to another in the name of our Lord and Savior

Jesus Christ, exhorting one another to steadfastness, that we be not carried about by every wind of doctrine, but that we be established in the truth as it has been set forth during this association by the servants of our God.

Our next session is appointed to be held with Jefferson Old School Baptist Church, Jefferson, Schoharie County, New York, at the usual time: the first Wednesday and Thursday of October, 1915, where we hope to meet your messengers and receive your messages of love and fellowship as in times past.

Now, dear brethren, farewell, and may the peace and love of God the Father be with you, is our prayer for Jesus' sake. Amen.

JOHN CLARK, Moderator.

JAMES AVERY, Clerk.

O. F. BALLARD, Assistant Clerk.

OBITUARY NOTICES.

Elder J. N. Badger died at his home, Manassas, Va., Dec. 23rd, 1914. A suitable obituary will appear later.—Ed.

Sarah Elmendorf Bishop, wife of Jacob Bishop, deceased, was born Jan. 8th, 1837, died Dec. 21st, 1914, at Ashokan, N. Y. She was given a good hope through grace for many years, but never felt herself worthy to ask a place in the church. Her home was a place for Old School Baptists to visit, and she loved to entertain them and have them talk upon the things of the kingdom and the way of salvation as it is alone in the Lord Jesus Christ. It was my blessed privilege to visit her home last September, during the Roxbury Association, and her mind was exercised upon the words spoken by the Savior, and while she was not able to attend the meeting, we had the presence of the Lord in our midst in her home. July 29th, 1883, her son, Virgil, sixteen years old, was drowned, and her great concern was whether he was one of the Lord's chosen. This was constantly upon her mind, and in due time the Lord revealed to her her boy clothed with the righteousness of Christ, pure and white, and her mind was ever satisfied after that. "God moves in a mysterious way, his wonders to perform," showing that he is not confined to any particular time, way or place to make known the sure mercies of David to his people.

For some time past she seemed to realize that her departure was at hand, and the hymns, "O land of rest, for thee I sigh," and, "The day is past and gone," were with her. She made arrangements for her funeral, and who should speak, and her daughter Senith saw that her desires were complied with. Services were held Dec. 24th in the Olive and Hurley Old School Baptist meetinghouse, and attended by a number of sorrowing friends. Her daughter Senith will miss her greatly, as she lived with and cared for her until the last, doing all that loving hands could do, but the Lord has taken her, and may the grace of God be sufficient to all the bereaved.

Services were conducted by the writer, and burial was in Merrihews Cemetery.

J. M. FENTON.

Peter C. Frasher died July 4th, 1914, at his home in Petersburg, Kent Co., Del., at the age of 83 years. At an early age he was married to Mary Ann Meredith, of Wilmington, Del., and engaged in the mercantile business in Petersburg. He was one of the few men who never changed his location of home or business in a long and useful life. He reared a family of children, all of whom survive him. His wife died just a few years ago. Four children: Edgar R., of Wilmington, Del., Harry C., of Viola, Del., Mrs. Llewellyn Gruwell, of Wilmington, Del., and Miss Edith Frasher, who lived with her father. Few men have lived such a life in a community as he did. He was a respected and esteemed citizen, neighbor and friend, who had grown to be almost a patriarch in the community. He loved the Old School Baptist cause, and attended the Cow Marsh Church all his life. His life was a testimony of a child of God, but he never united with the church, but died in possession of a precious hope of a blessed immortality beyond the grave.

The funeral, which was conducted by the writer, was held in Cow Marsh meetinghouse, and interment was in the cemetery adjoining, by the side of all his brothers, save one, Alex C. Frasher, who also survives him. Precious in the sight of the Lord is the death of the saints.

B. E. CUBBAGE.

WYOMING, Del., Dec. 12, 1914.

Mrs. Annie Stout, wife of Ira Stout, who lived a short distance from Hopewell, N. J., died Nov. 18th. She was an honored member of the Hopewell Old School Baptist Church for several years, and was baptized by Elder Chick, whom she held in high esteem. A few days before she was stricken with paralysis she conversed freely on her spiritual warfare, and one of her remarks was: "I cannot forget my first experience, when the Lord appeared to me as my Savior. He was so good to me." It seemed to be wonderful to her that she had been brought from darkness to light and liberty in the gospel. She at-

tended the meetings whenever she could, and was a good listener, but while she only knew in part, she now knows Christ as he is and is like him, and occupies the place designed for her, singing praises to his holy name. She leaves one son and an afflicted husband, who has been afflicted with paralysis for many years. He is helpless, but cheerful, knowing that his suffering is for his eternal good.

Elder Bogardus preached the funeral sermon, and was greatly appreciated. "A word fitly spoken is like apples of gold in pictures of silver."

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

M. B. Tiebout, N. Y., \$24.00; Mrs. M. Beardsley, Ind., \$1.00; J. A. Tandy, Okla., \$1.00; Elder J. M. Fenton, Pa., \$2.00; Mrs. M. M. Rounsavel, N. Y., \$2.00; Mrs. Thos. Jamieson, Canada, \$1.00.

M E E T I N G S .

THE next quarterly meeting of the Covenanted Baptist Church of Canada will be held at Duart, on the third Sunday, and Saturday before, in January, having been changed from the first Sunday in February to the above named date.

J. B. SLAUSON.

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

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

11:00 A. M.

2:00 P. M.

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

THE Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth

St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.
JOSHUA T. ROWE, Pastor.

Liberty Old School or Primitive Baptist Church, of Los Angeles, Cal., meets every first and third Sunday in each month, at 11 o'clock a. m., at 42nd and Moneta Ave., and fourth Sunday at 11 o'clock, at brother and sister J. B. Dawson's, 644 Ashland Ave., Ocean Park, Cal.

W. T. HENDERSON, Pastor.

C. B. RICE, Clerk.

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

**"IN PLACES OF
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**"SHOULD CHILDREN OF PRIMITIVE
BAPTISTS ATTEND SUNDAY
SCHOOL?"**

I have remaining about fifty copies of "Should Children of Primitive Baptists Attend Sunday School?" in board covers at 40 cents per copy. The limp covers are all sold. This binding is substantial and attractive, and every Primitive Baptist should have a copy in their home. The cost to me has been every cent I am asking for the book. My time and labor have been freely given to the cause. Please send all orders to me at the address given below.

D. W. OWENS,

HERSMAN, BROWN Co., Ill.

SALVATION ALONE THROUGH CHRIST THE LORD.

DEAR BRETHREN:—Please let me ask that your readers will no longer send orders to the undersigned for the little pamphlet, "Salvation Alone Through Christ the Lord," but to our dear brethren, Elder Sylvester Hassell, Williamston, N. C., and to Elder R. W. Thompson, Greenfield, Ind. The state of my health makes it necessary for me to do this. I am surprised and thankful that so many copies of the little work have been called for, showing that its title, at least, is the key-note of our dear people.

Through the Father's mercy (I think it was) I was able to complete the treatise in a second part of like size, which the dear brethren named will also distribute. A word from me in regard to them would be quite out of place: their names are written in heaven. The present time seems almost bewildering. The dear Lord help each one listen for the midnight cry, "The Bridegroom cometh."

With love and fellowship to all who love the Lord, a brother poor and needy,

S. B. LUCKETT.

CRAWFORDSVILLE, Indiana.

THE EVERLASTING TASK FOR ARMINIANS.

By Elder William Gadsby, late of Manchester, England. Many thousands of these pamphlets have been scattered throughout England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to such a degree as to induce us to present to the public this edition which we will send (postage paid by us) to any post-office address in the United States or Canada at 5 cents per copy. Address,

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SYLVESTER HASSELL.

WILLIAMSTON, N. C.

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ELDER S. HASSELL.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83. MIDDLETOWN, N. Y., JANUARY 15, 1915. NO. 2.

CORRESPONDENCE.

SOUTHAMPTON, Pa., Jan. 4, 1915.

DEAR BRETHREN EDITORS:—I send you two letters from Elder W. J. May, one dated May 1st, 1911, the other May 19th, 1912. I think when I received them I intended to send them to you, but have neglected it. I submit them to you for publication in the SIGNS if you think best.

Your brother in hope,

SILAS H. DURAND.

JOHN VIII. 10, 11.

“WOMAN, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.”

ELDER S. H. DURAND—DEAR BROTHER IN CHRIST JESUS:—One who has labored in word and doctrine, lo, these many years, to the comfort and encouragement of the household of faith. It has been on my mind occasionally almost twelve months to write you on the above portion of Scripture, but have labored and wearied a great deal of the time to pass it off, but it still lingers in my mind, and I have decided this morning to try to relieve my mind, in some degree at

least, by writing you. I shall not presume to comment at large on this wonderful text, but to briefly state some of the leading features as they have, and do, occur to my mind, together with the immediate cause, so far as I know, of my writing you, and yet it will make this letter very lengthy, and I am afraid wearisome. A little over twelve months ago I used this Scripture as a text, and preached from it as best I could, and I realized a good degree of liberty, as I thought, and so far as I could see or learn from the brethren they all seemed to accept the views set forth, and enjoyed the preaching. This was at my home church. But some months after this, at another church, I was speaking something in regard to the justly condemned state of the Lord's chosen people, and their wonderful deliverance through Christ, and mentioned some of the principal points in this same Scripture as I had used them, or spoke of them, when at my home church, and one brother preacher seemed to be greatly offended, and, so far as I could see, but few, if any, accepted or believed the views that I presented on the subject, or enjoyed the preaching. Therefore I have been much troubled about it more or less

ever since, and have wanted to write you, and see if you think my views are wrong. I have been careful ever since not to mention any views touching it, for I have had some fears at times that perhaps my views were not right, although they remain with me to-day the very same. Now before I had ever realized any light on this text, or was concerned particularly about it any way, I heard two of our good preachers preach from the stand that this woman was as clear of the charge as clear could be; they both said that the Jews told a lie of her. One of them said she was as clear and clean as a piece of white paper. But while I could in no wise understand it in the light in which they presented it, yet I was not much concerned about it, and was not at all interested in it, and it was perhaps two years or more after I heard this view of the two brethren that I was visiting one of the churches which I have not the care of, and had preached on Saturday, with some other brethren, and on Sunday morning just before I arose from bed this Scripture rushed into my mind very unexpectedly, with the principal views that I will try to express, which are the same that I set forth, both when they were accepted and when they were rejected. This was the first time my mind had ever been interested about this Scripture, although I never mentioned anything about it for six months or more.

Brother Durand, I have about decided that I shall never meet you again in this world, and I have all confidence in your faithfulness toward me, therefore I write the more freely. I will now briefly state the leading features of this text as they came to my mind that Sunday morning, and as near as I can how I presented them in the stand, and if you are blest to receive and read them, and think over

them, I hope you will write me at your earliest convenience, as you cannot fail to see that I have had a long and wearisome time over the matter, for I do not want to burden any one, and I never have talked to any one on the subject, not even in private conversation, since I saw the brother was offended. There is no doubt in my mind but this was a literal transaction, but does have a wonderful spiritual significance, and that this woman was as guilty as guilty could be. If I could be convinced that this woman was not guilty of the charge brought against her, and according to the law deserved death, but that the Jews had just falsely accused her, I should at once be bound to believe that the church or the chosen people of God were not guilty of the transgression, or by nature children of wrath even as others. (Eph. ii. 3.) But the Scripture says, they "brought unto him [Jesus] a woman taken in adultery, in the very act." The motive the scribes and Pharisees had in bringing the woman to Jesus with this charge against her was that they might get an accusation against Jesus, not to falsely accuse her, but they were seeking the advantage of Jesus, thinking to get an accusation against him touching the law. There is not the slightest intimation given in the narrative that the justly condemned criminal made any defence, or denied the charge, or resisted in any way whatever, for why worth the while? knowing within herself that she was verily guilty, and justly accused, standing before a just Judge, and the penalty death, even stoned to death, and a sufficiency of witnesses present to criminate her. Hence, the poor justly condemned criminal could expect nothing but death, but "When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman,

where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." The accusers all "went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst," in the midst of joy which is unspeakable and full of glory, which was communicated to her very heart and soul by the precious words of Jesus: "Neither do I condemn thee: go, and sin no more." At times it has seemed as clear to me as the sun at noonday that this in its spiritual significance represents the church of God, or, in other words, all the election of grace under the just condemnation of sin and death, and is manifested so vividly in our experience when we are arraigned before the high and holy Tribunal in our awful and justly condemned state of sin and death. Well do I remember one Wednesday evening, nearly fifty years ago, after I had been sorely troubled for two years or over about my lost and ruined state, sometimes realizing a morsel of hope, and then again sinking in despair almost. It fell on a day, one Wednesday, that darkness covered the face of the deep of my inmost soul, and all was without form and void, to be brought in the presence of the awful Judge of the quick and the dead, to hear the dreadful sentence, "Depart from me," &c. But at the moment, when I expected nothing but death, was life and peace; when, if I am not deceived, I realized the life-giving words, Son, thy sins, which are many, are all forgiven thee. I knew they were many indeed, but until that evening I never knew that they were forgiven in Christ, and that he bore them in his own body on the tree.

The expressions, "eldest" and "last,"

are both in the superlative degree; nothing can be older than the eldest nor later than the last. Hence nothing can arise to separate the Lord's chosen and redeemed people from the love of God which is in Christ Jesus, and when God reveals his Son in the heart of a poor, justly condemned criminal, who is arraigned at the awful tribunal of the Judge of all the earth, whose eyes are too pure to behold iniquity, and who cannot look upon sin, all the accusers and every accusation are gone out, and nothing but joy, peace and everlasting consolation and good hope through grace appear, as when Joseph made himself known to his brethren, who stood trembling, no doubt, with a deep, heartfelt sense of their guilt, which they had been caused to humbly confess. Joseph cried, "Cause every man to go out from me." Hence everything else vanishes away before the Sun of Righteousness when he arises with healing in his wings; and not only so, dear Elder Durand, but it seems plain to me that here in the time state of the church, in an organized sense, the visible body of Christ, that the accusers have been going out from us from the days of Abel, leaving the church of God standing alone with Jesus. "Upon thy right hand did stand the queen in gold of Ophir."—Psalms xlv. 9. And when the Lord our God shall have served his righteous self according to the eternal purpose which he purposed in Christ Jesus before the world began, and magnified his grace in the salvation of all the elect vessels of mercy, which comprise the complete body of Christ, the church, this elect lady, together with her Head and Husband, will enjoy heaven, with all that heaven is or means. Everything else will be gone forever and forever.

W. J. MAY.

PINSONFORK, Ky., May 1, 1911.

PINSONFORK, Ky., May 19, 1912.

ELDER S. H. DURAND—HIGHLY ESTEEMED ELDER IN ISRAEL:—I am at home, and have been wanting to write you for two or three weeks, but have not decided to do so until now. I have suffered untold misery of feeling and burden of heart in regard to writing to you and others, and also writing for publication, and have been made to wonder how it was that I ever was drawn into that channel. But being wearied with the impression of writing you a few lines in regard to your views which I read in a recent number of the SIGNS, concerning the argument of those three miserable comforters that Job had to contend with, I was wonderfully pleased and built up in my feelings in reading your article in that number of the SIGNS, as is the case with me generally in all your writings which I have read. But there is something a little peculiar about this, which I thought I would mention, and that is, on the same day the SIGNS came to hand, or the day before, I do not remember which just now, my mind was exercised on this Scripture, and those three friends of Job, and what they and their arguments represent to us experimentally, and some things occurred to my mind about them which I never had thought of before, and they seem so plain and impressive that I am so far bound to receive and hold them as being correct, and it is wonderfully consoling to me, and I was glad when I read your views on the subject. Now the way this wonderful revelation came to my mind was, and is, that these three contenders with the Lord's servant Job represent to us the carnal reasoning and argument of our depraved or human nature against our hope in Christ. It is so plain to me in my experience and daily exercises of mind that I can but believe

it. These suggestions come to me almost daily: that it is impossible for any one who is born of the Spirit of God to be as sinful as I am, and as Eliphaz said to Job, "Behold, thou hast instructed many, and thou hast strengthened the weak hands, * * * and thou hast strengthened the feeble knees. But now is it come upon thee," &c. This stiff and heated argument between the old and the new man sometimes almost drives me to despair. It comes forcibly to me this way: Surely you are, and have been all the while, a poor deceived man, for if you were a subject of grace, and the Lord had called you to proclaim his wonderful name, you would be more meek, more humble, more upright and more spiritually minded; but you know such an one as you are is not called of God to preach the gospel, but now it is come upon you. You have deceived some of the Lord's people; some of them have confidence in you, and have enjoyed your preaching, and have entrusted the care of the churches to you. But now where did you ever know any to perish unless they were guilty? you are surely wrong. I have thought that by the number three, all using the same line of argument, we might understand that the same suggestions are hurled against God's people in the three dispensations, or throughout all time; that our experience is the same like experience of the Lord's people in every age of the world; that no temptation has taken us but such as is common to men, that is, to men of God.

Now, brother Durand, I cannot ask you to waste your precious time in writing me, but I would love to know what you think of these things.

Yours in trials sore,

W. J. MAY.

OUR GOD IS SUPREME.

WHILE a greater war is being fought than was ever recorded in history, and no doubt more wanton butchery of human beings than ever existed at one time since men learned to write history of the doings of nations, I am led to think more seriously than ever of the great Sovereign of the skies, seas and all deep places. I ask myself, Is God, the Father of the Lord Jesus, at the helm? If he is there, and, as it were, directing every bomb-shell, is it by his permissive decree or otherwise? As men view the power behind men and nations in their wicked acts, they call the power the permission of God. Even taking this view of God's power, shall we say that God has a permissive will as well as a will of decree? In the light of Scripture how dare we say that God has two wills? It seems that some men attempt to make apology for the Lord in allowing the wicked to act out the villainy that exists in their hearts. God is of one mind, and none can turn him; he is the same yesterday, to-day and forever. Why will men persist in saying that God has two wills? It is certainly inconsistent with Scripture teaching for men to view the supreme Ruler through darkness. If we believe that he declared the end from the beginning, and that he declared from ancient times the things not yet done, saying that his counsel shall stand, and that he will do all his pleasure, why will we say that war, one of the great scourges of the human race, is only by God's permission, as though the time of its occurrence and its appointment were not before known by him? How can any great event like war, or any small event like the killing of a gnat, escape the power or the decree of the supreme Ruler of all worlds? If there be the slightest possibility of one

solitary event which fills the measure of all things being overlooked or neglected by Jehovah, then he would cease to possess eternal wisdom. That the true God, the Father of the Lord Jesus Christ, possesses eternal wisdom, we must admit, or be unbelievers in the Son of God. If some brethren use the word "absolute" in connection with God's predestination to make their views more emphatic, positive and far-reaching, must we tell those brethren that their choice of the word "absolute" is offensive, and that it leads brethren to charge God with folly? In giving our views of Scripture we ought to be free to make choice of such words that best convey our thoughts. Solomon, to whom God gave wisdom lavishly, studied out words that would best express that wisdom. In our efforts to simplify the teaching of the Scriptures it is presumable that we must use modern words to best express our thoughts about certain passages of Scripture, or certain points of doctrine established by the reading of many portions of the word of inspiration. With or without the use of the word "absolute" we do not change the very simple language of the wise man in Proverbs xvi. 4: "The Lord hath made all things for himself: yea, even the wicked for the day of evil." This is not an interrogation, as though the wise man was in doubt, but is a positive declaration. Criticise this saying as we may, we cannot destroy its meaning. Point out the main thing expressed in it and we magnify the great power of God. The force of this verse seems to be the last part of it, for after saying that the Lord hath made all things for himself, the colon preceding the last clause of the sentence seems to point out the important knowledge which to men is hard to be understood: "Yea, even the wicked

for the day of evil." To the minds of men that are supposed to be trained to all acts of kindness, and possessing a forgiving spirit towards their enemies, the literal meaning of this Scripture is obnoxious. On the ground of human reason they cannot receive the word of inspiration that God hath made the wicked for the day of evil. To-day, this year, the lesson stands before all civilized nations of the earth. Is not this the day of evil? When human blood flows as streams in the wilderness, is not that day the day of evil? That men infused with the spirit of Satan work out the purpose of God, cannot be overthrown by any arguments that can be produced, for the wrath of man shall praise God, the remainder of wrath he will restrain. Just so much wrath shall be produced by the power of men as is needed, and no more. Man's wrath is limited. We may question God's right in controlling men as we do about many other things, but it is plainly evident that what God does is right, because God does it. No sovereign unlike Jehovah can ever satisfy a poor, helpless sinner; his helplessness appeals to the mercy of a God who does as he pleases, and who is fully able to do as he pleases. He knows the destiny of all men, so that no decree shall ever fail. All the ways that men take have bulwarks of hedges on either side, and none can pass over the bounds which Jehovah has set. To many people a God of so much power is a tyrant, and bitter hatred swells their hearts against a God of all power. He is offensive to their tastes, through their fear in trusting a God of power; they cannot be reconciled with the hope of mercy through a God of all power. Those opposers of truth would much rather claim that man has more power than God in the saving of sinners.

This is evidenced wherever antichrist is set up. A stereotyped saying has gone the rounds for years to my certain knowledge: "The Lord will save you now if you will just let him." Their view of God is that man has power over God to let him do certain things. How horrible the thought to every quickened sinner!

I inclose a money order to pay on my subscription to the SIGNS. I desire that the circulation of the SIGNS might be extended among the old order of Baptists, but it does not seem that there is any prospect of getting permanent readers in this part of the State. I have hundreds, maybe thousands, of old copies of the SIGNS; most of them are well preserved, and I have been thinking about disposing of a great many of them, so that they will be useful, instructive and comforting to many of the Lord's people who are isolated from places where the name of the Savior of sinners is preached. These saints of God whose minds are "cast down" no doubt are the same as those the prophet spoke about in Zeph. iii. 12: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." To get some of these old copies into the hands of these dear saints it will require but a small amount in postage, and perhaps introduce the SIGNS into neighborhoods where it is known only through hearsay, and that kind of a report is often misrepresentative. I now have in my mind a precious sister who cordially indorses the strong and comforting doctrine advocated through the SIGNS, but who never read the paper, and maybe never has seen a copy. My mind was called to something like this last October while attending an association of Old School Predestinarian Baptists in eastern Texas. At the close of the first day's meeting

Elder V. R. Harris, of Fordyce, Ark., called the attention of the congregation to the fact that he had in his hands ready for free distribution a number of old copies of the SIGNS, at the same time stating that he thought it to be the oldest and best paper found among Primitive Baptists, and urging all the brethren who were able, to be subscribers. He also consistently stated that where he had stowed away many copies the mice were destroying them, and it occurred to him that he would take them to associations and meetings and distribute them among brethren who are not subscribers. As the old copies are always "new," because they set forth the truth as it is in Jesus, they supply the tables of the saints in the wilderness with feasts of fat things, the best wine, for it is wine on the lees, and that well refined. Old wine comes off the "lees," or settlings, which is the very best wine, such as Jesus made at the feast. Modern reformers lately said: Shame, that Jesus would make the vile stuff at the feast in Cana!

In hope of immortality,

J. F. BEEMAN.

TIAWAH, Okla.

WHEELING, W. Va.

DEAR BRETHREN EDITORS:—I am sending sister McKinney's letter, although it was not intended for publication. I read it several times, and it has proved so comforting and interesting each time that I feel it will be of interest to others, yet I leave it to you to decide. I also am sending a letter from brother C. S. Fetter, of Philadelphia, Pa. I feel that we are blessed with competent judges in the editors and publishers of our dear good SIGNS.

Your unworthy sister in hope,

FLORENCE PULTZ.

OTTAWA, Kansas, Sept. 11, 1911.

MY PRECIOUS SISTER:—You are so continually in my mind that I am going to begin a letter to you, although my work is urgent, but perhaps I can write at intervals as time will permit. I have had a desire to write to you for some time, but when I would think of making the attempt I would feel so completely shut up that it always ended in my turning to the Bible or SIGNS for comfort. I wish I could tell you how my heart has been filled with love and praise to God for the past ten days for his goodness and mercy. In reading your letter in the last SIGNS, every word seemed to be entering my heart, and when I came to what you said of me, though unworthy, I did feel very glad, and while thinking about it these words came as expressive of my feelings: I am poor and needy, yet the Lord thinketh upon me. How truly you spoke when you said I read every word in the SIGNS. Yes, and sometimes again and again. It has been a great comfort to me in my loneliness, and it has been God's way of bringing me to meet with his people in this part of the country. I wrote you about my visit to brother and sister Pittman in May. How I do love them, I hope mostly for the Lord's sake. Brother Pittman is one of the most humble ministers I ever met, and firm in the doctrine that is so dear to my heart, that God has all power in heaven and in earth. I have come to the place that I must be still and know that he is God. His will controls mine. I must wait upon him, and O it is so good to look to him I want no other refuge; I want no other Savior. May he ever be to me the chiefest among ten thousand and the One altogether lovely. I hope I love him and his people. One week ago last Thursday afternoon I got up out of bed, got ready, and Friday

morning, with my two little girls, started to an association at Iola, sixty miles away. For two weeks I had been in deep trouble; I can only compare it to a battle between a fervent desire to meet with God's people for the purpose (I fondly hope) of worshiping him and duty at home. Twice I was taken down sick, and my husband was not well, the children delicate, and not being used to exposure, I was fearful of the consequence for them. The thought would come, God is able to take care of them. Elder Ker's words were often in my mind: If we forsake the assembling of ourselves together, we commit a wilful sin. Then the thought would come: Does He require this at your hands? probably followed by, If you do not forsake all and follow me you are not worthy of me. Everything worked against me, then I would say, This is evidence enough, why cannot I give it up? At once the convincing argument would come: If you only go when all things are made easy and sure you have made no sacrifice; any one could do the same. I was in deep waters. I cannot tell you all in a letter. I begged God fervently for some little assurance, but I had to go without it. When I bade my husband good-bye at the depot something seemed to say, This is the last time you will ever see him, yet I went on; I could not turn back. Standing in the crowded car I was reminded of my dream the night before, and I trembled for fear of a wreck, then in my distress I cried unto the Lord, and he heard me. Now I can say, Surely my help is in the Lord, who made heaven and earth. He hath done great things for me, whereof I am glad. He cared for me tenderly, and brought us home safely. I truly felt it was good to be there. Had it not been for sister Pittman, who watched over me

as a tender mother does a thoughtless child, I would have forgotten to partake of natural food. Several times I thought of sister Georgie England's letter published in the SIGNS, and I was afraid I was not behaving myself becomingly. My heart was too full, I could not keep still, I wanted to tell of this wonderful God who works and none can hinder. There came asking for membership in the little church two by letter and one by experience. The meeting was held in a little grove just outside Elder Pittman's yard. We were all together all the time at his home, and had preaching day and night. I think there were nine ministers present. When I got off the train in Ottawa my husband was there to meet me, and he handed me your card. I was so sorry you had been sick while attending the association, but I feel sure God was in it, and in some way it was for your good and his glory. I was comforted with the assurance that you still loved me. How I would hate to have to give you up. Some time back, when I was so low down I felt that I could not live any longer, I was sure to get a long letter from you or brother Scates, then I would feel to thank God and take courage. I do not dare to ask why God has done these things, but I want to rejoice that he has done what seemed good in his sight. The second day after my return home my little girl was taken sick and it was necessary to call a physician, and as he was preparing the medicine, he said, Give the medicine and trust in the Lord. I said, That is what I believe. He said, You must be a Christian Scientist. I said, No. Then you must believe in predestination. I said, I most assuredly do. He said that if he believed God had predestinated some to be saved and some to be lost, without giving them a chance, and he

was one of the lost, he boasted of what he would say to Him. I asked him if he were not afraid to say such things. He said, No. He said if he knew he was lost he would begin at once and have the biggest time while he lived here. I told him he would not if he felt like I did. How plainly I saw then that if I knew I was lost what agony I would be in. It is hope that keeps me alive. Does not that prove what the Lord says: They have no fear of God in their hearts? There are some among us who cannot accept this doctrine in its fullness. The next day after my return home I could not work, so took up my Bible and opened at Isaiah, and as I read on through the book I could but wonder how one could read from that prophet alone and not be established in God's firm decrees. It seems to me the apostle Paul settled that when he besought the Lord thrice that the thorn in the flesh might be removed, but it was not God's will. The answer was, My grace is sufficient for thee. The Son of God said to those who were about to kill him, Think ye not that I could call upon my Father, and he would send me ten legions of angels? but how then would the Scripture be fulfilled? Was not that predestination? It seems so to me. I find that in all things I am blind, ignorant and helpless; my hope is alone in the Lord, that he will lead me in the way I should go; he must undertake for me; I have neither the wisdom nor power to do anything without him. About three years ago, when in such deep distress about Ruth, all efforts to help her proved futile. I left nothing undone that I could do. I watched her constantly, and wept and prayed that some of the physicians might do her good. One morning as I went about with a heavy heart, after a severe spell, she was just able to sit up, these words came with

such power that I have ever since felt that I heard them: After you have done all you can, and fail, how you will love that One who does this for you. He has shown me so many times and in so many ways that not one thing, but all things, are in his hands, that I fear to hide it; I must confess it. There was a promise I hoped to me all those years that she would live. Fear would say, He will not do it, then instantly the promise would be renewed with much power: Yes, but he will. Then for awhile I would not doubt. It is now more than a year since she had one of those spells, and I feel to say that the Lord has done it. Her sickness, too, I believe was fixed by the eternal God, and could not be changed.

I will be very glad to hear from you soon if you feel that you can write to me.

With much love,

ANNA MCKINNEY.

PHILADELPHIA, Pa.

MRS. FLORENCE PULTZ—HIGHLY ESTEEMED FRIEND:—I am not privileged to call you sister (as I feel inclined to do), as I am not a member of the visible church here below, but I have a deep interest in its welfare, and hope that I am one of God's chosen vessels of mercy. While I was surprised to receive a letter from you, I nevertheless rejoiced in its reception. I did not feel as if there was anything in my letter that was interesting to any one, and it was with much reluctance that I sent it after I had written it, and I was more surprised when I received your letter to think that a person so much my superior in spiritual things should find a single crumb of comfort in it, and if you, or any one else, did find anything that corresponded to your own experience, I claim no credit or glory, as I wrote as it was given to me, I hope, by the heav-

only Spirit. I am at present writing just as my mind is led, and I see already I am writing quite differently than I expected to when I began, but I will continue to follow the lead of my mind. I am inclined to believe that it is possible to deceive the very elect, God's chosen people, as I suppose I have deceived you, but I hope you will pardon the innocent deception however, as it was unintentional. You mistook me for a female member of the church of the Primitive Baptists, but I suppose that is of minor consequence, so long as we both advocate the same great principle of truth. I stated in the beginning I hoped I was one of God's chosen vessels of mercy, but whether I am one or not there is one thing I do know, that is, I love the brethren (if you will allow me to use the expression), and to mingle with them, and be in their company, and hear them praise God from whom all blessings flow. I am writing to an entire stranger, and it may appear to be presumptuous in me, but I have taken the privilege, as you asked me to do so if I felt inclined. After receiving your letter I did have an inclination to write, as I thought you were deceived in me, and I fear yet you will still be deceived in me, even after receiving this letter, as I feel if you could see me as I see myself you could not have written such a letter to me as you did, nor could you have fellowship for me. While I say you are an entire stranger, you do not appear such to me, as I have seen your name in the SIGNS very frequently, and have read your letters with much interest. Only March 1st last your precious letter appeared, in which you refer to being upon the Rock of salvation. It is certainly a safe place to be. That word has been upon my mind much of late. I will not attempt to tell you

how many times it occurs in the Bible; I can mention only a few. Jonah says, "Salvation is of the Lord." This we can testify to by our own experience, as did Jonah. Again, David says, "Salvation belongeth unto the Lord." Can we deny it? I know your answer before you tell me. Again let us hear David: "My soul shall be joyful in the Lord: it shall rejoice in his salvation." Have you not passed through the same experience, my dear friend? Have you not been made to rejoice in days past? I say "made" with emphasis, not of your own free will, but by the will of your heavenly Father; you had no control over it. David says in another place, "Vain is the help of man," also, "Put not your trust in princes, nor in the son of man, in whom there is no help." David again, in extolling his Lord and Master, says, "It is he that giveth salvation unto kings." Again he says, "He will beautify the meek with salvation." Has it not come to you in this way? I have no doubt that it has. Now let us go to Isaiah, and hear what he has to say: "Therefore with joy shall ye draw water out of the wells of salvation." I have no doubt you have done likewise. In another place he says, "We will be glad and rejoice in his salvation." I believe you know what this means, you have learned it through pleasant experiences. He further says, "Salvation will God appoint for walls and bulwarks." He has a wise purpose in this, as well as in all other of his decrees. He also says, "Israel shall be saved in the Lord with an everlasting salvation." Mark you, he says "shall;" that is a very strong word. He does not say "may," it cannot be made any stronger. Again he says, "All the ends of the earth shall see the salvation of our God." Here is another of his "shalls," the Bible is full of them. Here

is another of Isaiah's beautiful expressions: "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation," &c. I imagine I hear you say that is sweet language, and that he has clothed you thus. It is a garment to be proud of, it cannot be surpassed in splendor.

Now I will call you to follow me over to Jeremiah; in Lamentations we find this language, "It is good that a man should both hope and quietly wait for the salvation of the Lord." Right here I would like to ask, Do we always quietly wait for the salvation of the Lord? Do we not very often get very impatient and try to hasten it, when we know we can do nothing in the matter? But that is our disposition; it is mine, at least. I am never satisfied long at a time. I am of a fretful disposition, always wanting things different from what they are. O what a blessed thing a contented mind is.

But I feel like going back to David again, where he says, "Lead me in thy truth, and teach me: for thou art the God of my salvation." In another place he says, "He only is my rock and my salvation: he is my defence." Job says, "He also shall be my salvation."

I will now go over to the New Testament, for a few quotations. Luke says, "And all flesh shall see the salvation of God." He also says, "For mine eyes have seen thy salvation." In the Acts we find these words recorded, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

I know you can say amen to that.

I fear I will weary you with such a long letter, but I have a little leisure time and thought I could spend some of

it in answering your letter. I have not told you anything about myself, as I feel to be of so little consequence that it appears to be too insignificant for me to say much about myself. I have been married, but lost my wife Dec. 8th, 1911. We had nine children, eight of whom are living; all are married except two. I do not wish to boast, but will say that I do not think any man could have eight more kind and lovely children, not a jar is heard among them. It has been our custom for the last fifteen years for all the children and grandchildren to come home on Thanksgiving day, and none will let anything but sickness hinder them from coming, and it is one happy gathering. We now number forty all told, (one great-grandchild.) I feel thankful that I am blessed with such a happy family. My mother was a member of the church, but my father was not, but was as strong an advocate of their principles as any of the members; my dear wife was also a member. I have one son and a son-in-law who are members. The entire family have a very great respect for our religion, and some of them, although not members, do not like to hear the doctrine advocated by the Primitive or Old School Baptists opposed; they love and believe that kind of doctrine. Do I not have just cause to be thankful? I know I am not as thankful as I should be for the many rich blessings that are continually bestowed upon me. I am a very ungrateful being; I do not get my just dues, or I would be banished from off God's footstool.

I must close. I hope you will pardon my intrusion.

Your unworthy friend,

C. S. FETTER.

FORT SCOTT, Kansas, Dec. 22, 1914.

DEAR BROTHER KER:—As it is about time to send in my renewal subscription to the SIGNS, so inclosed you will find post-office order for two dollars for the year 1915. The paper is the same good old SIGNS it has ever been since I became interested in it. The publishers are certainly to be complimented for the mechanical correctness of it; an error of a single letter is seldom seen, which cannot be said of some other publications, but that which is of much greater importance is the truth which it contains.

I am taking the liberty of sending you for publication some extracts of letters I have received from sister Pittman. I feel sure her change of feelings in regard to what is the truth is the same every heir of promise has experienced, and will be a comfort to others. She is the wife of our beloved brother, Elder T. R. Pittman, of Havana, Kansas. I feel sure she will excuse the liberty I have taken, for she at one time sent one of my poor letters to them away back in Pennsylvania to read. They are dear, good brethren, "whom to know is to love."

Brother Ker, I feel that you are fortunate in having the assistance of brother Lefferts. He is making a good start and with that "ever present help" will be a blessing to all lovers of truth.

Yours in hope and fellowship,

M. B. WEEDON.

HAVANA, Kansas.

DEAR BROTHER WEEDON:—Mr. Pittman has been writing to you several evenings, and now he asks me to write a few lines. In this we are much alike, slow to commence a letter, and when we get started find no stopping-place. We were glad to receive your letter, are always glad to hear from you. We were very

sorry to hear of Mrs. Nelson's accident. When you first wrote us about it I thought I would write to her, but many hindrances came in the way and I did not get it done. I am very glad she is improving, and hope she will be all right soon; give her and her family our love and best wishes.

I received a letter from sister McKinney a few weeks ago, and she inclosed a letter from sister Andress, written soon after she returned from the Turkey Creek Association, telling a great deal about it.

You say you hope we are not sick, because you have not heard from us for so long. We are quite well. The dear Lord has indeed blessed us with the best of health. I often feel to say, Surely his goodness and mercy have followed me all the days of my life, of which I feel very unworthy. O, how glad I am that salvation is of the Lord, if it were not I would have no hope. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." I hope that I prefer Zion above my chief joy. Although I feel so very poor and helpless, and sometimes fear I am destitute of gratitude, usually I live in such an easy, contented manner that sometimes it frightens me; yet the sweetness of that happy hour when Jesus said, Thy sins are all forgiven, has never left me, but once (for a day or two), and that was a few months after I rejoiced in the Savior's love, and O how miserable I was then; I cried, My God, my God, why hast thou forsaken me? In reading an article in the precious SIGNS this love and joy and mercy were again restored to my broken heart. I learned the lesson, "Be still, and know that I am God," and I trust that he will never leave nor forsake me. Ever since that time I have found much pleasure in reading the SIGNS. Mr. Pittman was

taking it when we were married, but there was nothing in it then to interest me; I cared nothing about it; every paper was, to me, just like the one before, and was really tiresome. I never read it, but he sometimes read it to me. Thank God, when the mystery was revealed to me I could write the same things, and I have no desire now to write or speak anything else. How well I remember the first Baptist sermon I ever heard with the hearing ear and understanding heart; the sweet peace and contentment I then enjoyed when they took me into their fellowship is fresh in my mind. How sweet it was, and is, to be, "no more a stranger or a guest, but like a child at home." I loved them very dearly and still love them. This is Christmas eve; most of the villagers are out having a gay time at "the church," around the Christmas tree. Of course we do not believe in it. I used to take part in all those things, such as Christmas and Easter exercises, festivals, Sunday Schools, sang in their choirs, &c., and thought it was right (I was not then a member), but the dear Lord opened my blind eyes, and step by step taught me that it was all wrong, and took away all my desire to enter into it. "By grace are ye saved."

Write to us again.

Unworthily, your sister in hope,
MARY PITTMAN.

HERNDON, Va., Nov., 1914.

DEAR BRETHREN:—In sending my remittance this time I feel a desire to pen you a few lines, merely to mention a few thoughts I have in regard to the dear old family paper, the SIGNS OF THE TIMES. One thought is, and a wonder, too, to me, that some of your subscribers are behind in paying their subscriptions to the paper. If I could meet face to face with every

dear brother and sister who is behind in their payment I would just like to say this to them, not in a hurtful spirit, but in a brotherly way of kindness, Jesus has said, "If ye love me, keep my commandments;" therefore I would say to the dear brethren who love our dear old family paper, Let us keep the commandment of this love we have for it, and pay up in full, for we shall never get another medium like it if we let it go down. But God works, and no man can hinder, and we have every reason to believe that he will still continue the work of having the paper published for the great comfort and edification of his dear people who are scattered all over our land. My heart went out to that dear aged brother, S. S. Miller, whose letter appeared in the November 15th number of the SIGNS, telling of his long time in the desert and the broad road of sin he traveled for sixty long years. I said my heart went out to him, and so it did, and I felt at the time of reading his letter that I would like to write to him and tell him his letter touched a tender cord in my heart, but I could not and did not write to him, knowing my weakness in letter-writing. Still in reading brother Miller's letter I had a subject come up before me of the bride spoken of in the Song of songs, which I have no doubt were brother Miller's feelings while traveling in the desert land: "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?" No doubt brother Miller did cry out in the same language in substance as that quoted above while traveling in the desert and in a barren land, for I do believe it is the cry of every subject of God's grace, and the satisfaction of this cry is to be di-

rected to the Shepherd's tent, which is the church, where we find rest from our long journey and are fed beside the Shepherd's tent, the church, and rest at high noon in the shade of the tent, which is called the Shepherd's tent, the great Shepherd of the sheep and lambs of his green pastures. Yes, one said of old, "He maketh me to lie down in green pastures." I well remember when but a mere boy working in my grandfather's fields I would often long for noon to come, so I could have one hour's rest, which he gave to all who worked for him in the hot summer weather. We were all fed before we rested, and O the rest, how it did revive us; and in like manner it is so with the poor footsore traveler when he is directed and goes to the Shepherd's tent for rest, and he does find rest, for Jesus says, Ye shall find rest, for my yoke is easy and my burden is light. But our great Husband, the Shepherd of his sheep, must first direct the way to the Shepherd's tent. He says to his bride, "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." I have no doubt but what brother Miller can say now that he has found both food and rest since coming to the tent, the church of the true and living God, the Savior of sinners of Adam's fallen race. The subject I have hinted at is too high, I cannot attain unto it, but it is rich to meditate upon when we are enabled to view it from a spiritual standpoint.

I must now close, wishing the SIGNS much success, and much love to every one who writes for the dear old paper, and also to the publishers and editors.

Your brother in a faint hope,

JOHN F. OLIVER.

COVINGTON, Ga., Dec. 8, 1914.

DEAR BRETHREN EDITORS:—As I am inclosing you a remittance for the renewal of my subscription for the SIGNS, I feel inclined to try to write you a few lines, which are entirely at your disposal; not that I feel capable of edifying or instructing any one in matters pertaining to God and his kingdom, but often after reading the editorials, letters and communications from the different ones scattered far and wide over the country, and frequently strangers in the flesh, I am led to believe that these scattered ones are, in one sense at least, no longer strangers and foreigners, but fellow-citizens with the saints and of the household of God. So, brother Ker, when I heard of the death of your dear companion, and also the death of dear brother Chick, I felt that I could fully appreciate your heartbroken and lonely condition, for I, too, had but recently been called upon to pass through the severest trial of my life. One year ago last August we lost our only son, a young man twenty-five years of age, the joy and sunshine of our home; always kind, unselfish and affectionate, he had many friends and no enemies. He died after a short illness, after undergoing an operation at a sanitarium in Atlanta, Ga. I have lost father, mother, brothers, sisters and two children in infancy. All of these were hard to bear, but these bereavements came along with the passing of years, and I was younger then, and looked forward with some hope to the future. But how different now, the future, so far as this life is concerned, looks dark and dreary to me. I find I am looking backward, living in the past, as it were, and yet I know that God in his infinite wisdom is working all things after the counsel of his own will, but the trouble is, his purposes and will do not

always conform to the wishes of our finite ignorance, nor harmonize with our self-conceited will. Nevertheless God's predestinated purposes prevail, and our little plans and preconceived opinions vanish as the morning vapor before the rising sun. I do not know what God's purpose and will concerning me may be, but I know I am a poor, weak, ignorant and helpless sinner, and if ever saved it will be a sinner saved by grace. I find in the Scriptures many sweet and precious promises to the children of God, but the trouble is, do they apply to me? Am I a beneficiary in this rich provision of grace? If so, it is by his righteousness, and if I ever stand justified it is in the righteousness of Christ. This is my only hope, and the only source of consolation. You remember when Lazarus was dead, and many of the Jews came to Martha and Mary to comfort them concerning their brother (and no doubt they did the best they knew how), yet with all of their condolence and sympathy it failed to bring peace and reconciliation to the broken hearts of Martha and Mary, but when Jesus came he spoke peace to their troubled souls. So it is with us, until Jesus comes there is no peace or comfort. Notwithstanding we may have the kind sympathy of our friends and all the help that this world can give, yet it is Christ alone can give peace and reconciliation to his holy will, and turn our sorrow into joy.

Now, dear brethren, in conclusion I wish to say that in all the trials, sorrows, disappointments and afflictions I have been called to undergo I feel that God is working them all as he sees best, and humbly hope and trust that they are all in mercy sent. Yes, I firmly believe that he works all things after the counsel of his own will in the army of heaven and

among the inhabitants of earth, whether it be the downfall of a nation or the falling of a sparrow; whether it be sickness or health, poverty or plenty, joy or sorrow, life or death, they must and do work together for the good of his children and for his declarative glory and everlasting praise.

May God in his mercy sustain brother Lefferts and yourself, and enable you to rightly wield the sword of the Lord and of Gideon.

Your unworthy brother,

EDWARD HEARD.

WINNSBORO, Texas, Dec. 17, 1914.

DEAR BRETHREN EDITORS:—I am enclosing you a letter received some time ago from sister Joie E. Woods, which you may use in the SIGNS if you think it suitable. I have her consent to send it, and I think it has the right ring. It was comforting and encouraging to me, and I feel that it will be to others.

Yours in bonds,

H. B. JONES.

GRACETON, Texas, Sept., 1914.

ELDER H. B. JONES:—I feel that it is a great mercy indeed if I really have a right to address you at all, and especially as a brother. Husband and the children and I were talking of the church this evening after supper, and were talking of the heathen, and the missionary business, and so my mind was led again to the time when I hope and believe that Jesus appeared to my waiting soul as the One altogether lovely and as the only Savior of sinners. What a comfort it would be to be able to express the glory of that hour, and some degree of its glory shone in my heart as I lay on my bed. I love to remember how light, free and pure I felt, all sins taken away. I felt

as pure and fair as though they had never been. O, dear brother, I am so happy to feel that this same almighty One is able to keep me to the end. There, so many years ago, when a child, he revealed to me that he knew and loved me before I was born; that he kept the law for me, died for me, paid all my debt, bore all my sins and put them away forever, so that I was safe, away back before I was born, but only revealed it to me then. Dear brother, at that time I did not know there was a people preaching such a Savior. I wanted to tell every one of the glorious salvation that was completed for us, so sure and eternal. I know you love to tell it sometimes, and if it can comfort you to know that your sermon on Sunday at Fellowship helped such as I to "be still" and wait patiently for Him, I am glad to tell you that it seemed to strengthen my feeble knees. I had been feeling very lame and halt, even doubting what was truth. Some say they never doubt what is truth, only doubt their part in it, but I confess that I am tempted at times to doubt the truth, and God himself. O what a wicked, weak worm I am to even limit the only wise God, who, I hope, has ever upheld me, guided my feet, led me about and instructed me. For sometimes I ask myself, If God did not give me that knowledge (a thing I had not heard of), what did cause me to think and feel the same things you talk about? And when I did finally meet with the dear Old Baptists there was another joy I never could tell. How beautiful they looked, and how I loved them, so unlike all others; my people, their God my God. O happy day, O holy ground, a heavenly place in Christ. Here I heard Elder George Tusing, of Columbus, Ohio, (he is now dead) preach from this Scripture: "By two immutable

things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered," and now maketh intercession for us according to the will of God. What a glorious truth to preach, and how blessed are the hungry ones who know the joyful sound; they shall walk, O Lord, in the light of thy countenance. They go from strength to strength, they mount up with wings as eagles, and like I hope I have been of late, "They reel to and fro, and stagger like a drunken man, and are at their wit's end." But in his own time he brings them into their desired haven. Then he commands us to return unto our rest, and if it is not ours how could we enter into it? Thanks be to God, there remaineth a rest to the people of God, and we must be weary before we can enjoy it. Surely he leads in wisdom's way.

"Thy ways, O Lord, with wise design,
Are framed upon thy throne above,
And every dark and bending line
Meets in the center of thy love.

My favored soul shall meekly learn
To lay her reason at thy throne;
Too weak thy secrets to discern,
I'll trust thee for my guide alone."

Your sister, I hope,

JOIE E. WOODS.

FAIRMONT, W. Va., Dec. 15, 1914.

DEAR EDITORS:—I will write to let you know that I want to renew my subscription, and I thought I would write a few lines for the paper, but what shall I write about? I have thought upon the portion of Scripture found in Ephesians ii. 10: "For we are his workmanship, created in Christ Jesus unto good works,

which God hath before ordained that we should walk in them." Now let me call attention to this fact, that the apostle Paul was writing to the saints at Ephesus and to the faithful in Christ, not to the ungodly, and he says to them in his writing, "For we are his workmanship [not our own], created in Christ Jesus." What, is this the way we get into Christ? Yes, this is the way, Paul says, and I believe it is so, and Paul believed it and testified to it also. Well, then we cannot by doing good get in Christ Jesus, O no. We did not get into this world by doing good, much less into Christ. Good work comes in after being created in Christ. When we were born into this world we were natural, carnal. "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies."—Psalms lviii. 3. There is none good, no, not one; there is none righteous, none that seeketh God, no, not one. Then we are carnally minded, and are corrupt from the crown of our head to the soles of our feet, no goodness or soundness in us. Then how can we do good, when it is not in man that walketh to direct his steps? It was necessary to be created in Christ Jesus unto good works. Good works are in Christ, not in the creature, no, not at all, because there is none good, no, not one. Now, after we are made new creatures, born again, created in Christ, quickened, made alive, Christ in us the hope of glory, then we are in a condition to walk in good works. Well, why are we now in such condition? Because we are led by the Spirit of Christ, and that will produce good fruits, which we did not labor for. But we were before ordained to walk in them, which God before ordained that we should walk in them. This word "we" means God's saints, the faithful in Christ Jesus, as

Paul says in the first verse of this epistle to the Ephesians. So this is not for alien sinners outside of Christ, for all goodness and all righteousness are of him; every good and perfect gift is from above, comes from God, so, as Paul says again, boasting is excluded, and he also said, By the grace of God I am what I am. Why, Paul, do you believe that way and say so now? It is because I was taught it. Well, how were you taught it? It was by the revelation of Jesus Christ; he called me when I was carnally minded, when I was in an unrighteous state, when I was not seeking after God, and quickened me, gave me life that is not natural, but eternal, and now his love constraineth me to serve him, to walk in good works, because he chose me unto this; as Christ says, I will shew him how great things he must suffer for my name's sake; he shall be a witness for me, he must be led by the Spirit. He was not before arrested by grace turned to serve God, so we hear him saying to the saints, and to the faithful in Christ, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." As Christ said to his disciples, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." So this agrees with Paul in the text: "Which God before ordained that we should walk in them."

Much more could be written, but I will close, hoping this is written in love for God's children and love for God.

JAMES W. LINN.

JUSTUS, Pa.

DEAR BRETHREN:—The inclosed letter from sister Carrie Eaton, of Waverly, N. Y., was read at our covenant meeting last month, and the brethren requested that it be sent to the SIGNS for publication, if you think it would be of interest.

Your brother in hope,

G. W. GOODRICH.

WAVERLY, N. Y., Oct. 3, 1914.

TO THE CHURCH AT JUSTUS, PA.—
DEAR KINDRED IN CHRIST:—If one so sinful and unworthy as I can claim such a blessed relationship. Although strangers in the flesh, I love you all dearly for the truth's sake, as well as for the love and forbearance you have shown me through all the years of seeming indifference since I first had a home with you. But, dear brethren, if you only knew what a comfort it has been to poor unworthy me all these years to know that I had a home with the people of God, you would freely overlook that seeming coldness and indifference. I have thought of you all as a church many times, and would have been glad of the blessed privilege of meeting with you, and seeing your dear faces, but the dear Lord has willed it otherwise. The Lord is good, and much better to me than all my fears. His promises are yea and amen to them that believe. Cowper says that God is love, and changes not, nor knows the shadow of turning. Doubts and fears will creep in to mar our peace. How oft the words of the poets come to our minds: "Tis a point I long to know," &c. And, "How sweet the name of Jesus sounds in a believer's ear." I well remember that in my earliest childhood I loved that blessed name, and wished that I could have been one of those little ones whom he laid his dear hand on to bless

them. How my heart went out in love and pity when I read of his sufferings, not knowing then that I would be called in after years to walk in his footsteps, and I find it is poor stumbling at the best. He says, I am the way, the truth and the life. Dear kindred, are we not all trying to walk in that way? Our dearly beloved Elder Vail was with us last month. We look forward to his coming with comfort, as he always comes laden with sweet messages of love from the Lord's storehouse.

Will you please read or sing hymn number 1052? which has been of great comfort to me.

May the Lord shower his richest blessings on you all, is the wish of your unworthy sister, saved by grace if saved at all,

CARRIE EATON.

RANDOLPH, Mo., Dec. 13, 1914.

DEAR BRETHREN:—

"A few more days on earth to spend,
And all my toils and cares shall end."

Yes, according to nature it can be only a short time until I must go the way of all the earth, as in two months I will be in my eighty-seventh year. I have been taking the SIGNS for over fifty years, and am not willing to give it up as long as I can see to read, and it continues to contend for the faith once delivered unto the saints, therefore I send you a money order to renew for another year, although I may not live until this reaches you, for we are all passing away like a short winter day. I am here surrounded by all kinds of doctrine that men and devils can get up, but none of these things turn me to the right nor the left; I want a "thus saith the Lord" to walk by. I do not know of any other in Clay County who takes the SIGNS. It is too hard; too much truth; too many "hard sayings" in it. Few can stand them, but they are

what I love, and I am willing to live and die contending for the truth.

Finally, brethren, live in peace, and may the God of all peace be with you. Endure hardness as good soldiers.

A lone traveler,

RICHARD WALLER.

MANASSAS, Va., Dec. 5, 1914.

DEAR BROTHER LEFFERTS:—On reading your editorial in the SIGNS of December 1st, I was so stirred in my mind with the sweet thought of my love and fellowship for you that I felt at once I must write a line to express that fellowship. To me that article was as "silver threads among the gold." It seemed I could see that line of David running through our first parents in the garden of Eden, on through Moses at the burning bush, and when he was standing before Pharaoh, Egypt's king, on through the twelve tribes, through David himself, through all the prophets, through all the first dispensation, down to the fulfillment of the Scriptures. All of it if written out would take volumes, and then the half would remain untold. I can but thank God with heart and soul that he has given his poor and despised people such an editor of our family paper, as it is called by that very small remnant in these United States now remaining within the bounds of this vast continent, extending from ocean to ocean, and from Gulf to Dominion line. [Here the letter breaks off. It was not signed, but sister Badger sent it to me, as it was written for me.—L.]

J. N. BADGER.

[THE foregoing is a copy of a letter written me by Elder Badger, not long before he was paralyzed. Coming as it does from almost the borders of the eternal world, I can but appreciate it, and think perhaps some of our readers would enjoy reading it.—L.]

(See obituary on page 59.)

HARRISONVILLE, Pa., Dec. 1, 1914.

DEAR BRETHREN:—The time has arrived to renew my subscription to the SIGNS, so inclosed you will find money for same, as I do not feel like doing without it in my declining years, for I get out to preach or hear preaching but very little any more. I think both the correspondence and editorials have been very rich, contending for Bible truth. There is surely no change with God, who declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure; so we worship a God who knows no change, for he says, I am God, I change not, therefore ye sons of Jacob are not consumed. Again he says, According as he hath chosen his people in Christ before the foundation of the world, that they should be holy and without blame before him in love. Again, Whom he did foreknow, them did he predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren; and whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified; so the whole work of salvation is in his hand, from beginning to end. All this idea of a conditional salvation, based on the do and live system, is contrary to Bible doctrine; but we are told that evil men and seducers shall wax worse and worse to the end of time, deceiving and being deceived, and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. But our God reigns and does all his will in heaven and in earth.

Do not publish this at the expense of better reading.

Yours to serve,

AHIMAAZ MELLOTT.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1915.

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.***CHARITY.**

IN the SIGNS for December 15th we tried to present some thoughts on the nature and function of the various gifts placed in the church by the wise Master-builder for the comfort and edification of the body of Christ. No presentation of that subject would be complete without saying something of Charity. Paul in the close of the twelfth chapter of first Corinthians, after having enumerated the various gifts, says, "Yet shew I unto you a more excellent way." He then continues in the thirteenth chapter to expound the best of all gifts, charity. Charity is the life, beauty and effectiveness of all ministry in the church of God. Without it one is as "sounding brass or a tinkling cymbal." The word in the original Greek which is translated charity in the thirteenth chapter of first Corinthians is the same word which is translated "love" in Galatians v. 22: "The fruit of the Spirit is love, joy, peace," and is translated "love" instead of "charity" in other places in the New Testament. Therefore we conclude that love and charity are one and the same thing. King James the First, of England, in 1604, acting on a motion made by John Reynolds, a Puritan, in Hampton Court Conference, and

adopted by that body, appointed fifty-four scholars and clergymen to assemble and translate the Scriptures into the English tongue. Forty-seven of those appointed served in making this new translation, which was completed in 1611, and henceforth known as the "Authorized Version." This version still remains the most popular with English speaking people, while very persistent efforts are being made to supersede it with a much more recent "Revised Version." It is true that the Scriptures, both of the Old and New Testaments, were written by inspiration of God, and contained no errors as originally given to holy men of old, but in making the various translations that have been made since the Scriptures were thus given by inspiration of God, such translations were made by fallible men, for whom inspiration was not claimed. We would not dare say that the forty-seven men who assembled in King James' time to translate the Scriptures into English were inspired men. On the other hand, it is to be supposed that they made mistakes, though it was not their intention to do so, as they labored diligently to have everything as correct as possible. Why these forty-seven men saw fit to translate the Greek word *agapen* as charity in some places and as love in others, we do not know, but as both charity and love are one and the same word in the original tongue, it is not worth while for us to try to discriminate between them, and try to make charity mean something that love does not. To our mind, it would not a whit change the meaning of the thirteenth chapter of first Corinthians if the word "love" were read in every place where "charity" is used. Nor must we confuse charity as scripturally used with charity as it is used in a common sense by the

world at large to-day. People nowadays speak of charity as something external, visible, tangible, while in the Scriptures it is an inward grace-born virtue of the heart. The outward act of benevolence in giving to alleviate the hard lot of the less fortunate of mankind is usually regarded as charity, but not so in the Scriptures. According to Paul, a man might bestow all his goods to feed the poor, and be by the world therefore called a charitable man, yet charity be wholly lacking in the act and in the sight of God. God looks upon the heart, and his judgment is according to what omniscience sees therein, while man hesitates not to call a man a christian if his outward life is all right. Just so the outer surface is clean, it matters not if the interior is full of dead men's bones, so says men's judgment. If the heart be pure, it matters not if the outside be in rags, so says God's judgment. Since it is the judgment of God that concerns his people, we can afford to pass the other by with scant notice. The way in which society is constructed makes poverty necessary. "The poor ye have always with you." It has been said that man's inhumanity to man makes countless thousands mourn. In the struggle for existence the fittest survives, the weak go to the wall. As long as man's nature continues to be so supremely selfish as it has ever since man was made, some are bound to accumulate more than their share of ease and riches, while paupers and beggars will continue to be a by-product of so-called civilization. It frequently occurs that those who have achieved success in life by gouging out the existence of their fellow-men, seek a truce with their conscience by handing out a dole to the poor, and expect therefore to be called charitable benefactors of the race. The truth is

they are but giving back to those they have robbed a mere pittance of the living taken from them. Why call this charity? If a man robs me of a hundred dollars, and then puts a ten-dollar bill on the collection plate next Sunday, does that atone for his treatment of me? Not until he comes to me and makes restitution of all he has deprived me can he make it right. So the increase of two cents a gallon on oil all over the country cannot be squared by the donation of a pipe organ to some big city church later on. The endowment of a public library by a steel magnate cannot amend for the hundreds of arms and legs and eyes and lives lost in laying the foundation for that magnate's wealth. Why call all such things charity? They are all a hideous travesty of the truth. They are all but crumbs flung to the masses by the princes to keep the crowd from pressing too hard upon their masters. Jesus laid the axe to the root of the tree that time that a rich young ruler came who had great possessions, yet who professed to have kept the law. Jesus told him, "One thing thou lackest." That one thing was love, or charity. All obedience is but disobedience without love. "Love is the fulfilling of the law." Had the young ruler really loved his neighbor as himself, could he have had great possessions? Had such love really actuated him, he could have had not a moment's rest so long as he possessed one farthing more than his neighbor. The fact that he had great possessions showed his obedience to the law to have been but formal, literal. It bespoke an entire absence of the knowledge of the spirituality of the law. Self-love, not love for the neighbor, was his guiding star. If the real charity of Christ was in a millionaire's heart to-day, and ruling him to the exclusion of all

else, he would be a poor man to-morrow, for he could not rest in peace until he had descended to the level of the poorest and the weakest. To prove this we have but to point you to Jesus. He was in the form of God, and thought it not robbery to be equal with God, yet he made himself of no reputation, took upon him the form of a servant, was made in the likeness of men. Being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Here is charity in all its length and breadth and height. God, though the earth is his and the fullness thereof, became a man of sorrows and acquainted with grief, and had not where to lay his head. Did not he descend to the level of the poorest and the weakest of all his people? Yes, he went even lower than they, he was numbered with the transgressors, and made his grave with the wicked in his death. Is not this charity in all its glory? The source of all our charity is Christ. There can be no charity in the hearts of men only as it is engendered there by the Holy Spirit. Jesus laid down his life for his people. This laying down his life applies not only to his final death upon the cross, but all the way along through his life. He was continually laying down his life for their sake. The grace of God in the hearts of his people constrains them to serve one another, to lay down their lives for one another. Paul laid down his life for the church. He counted all the former things as dung and dross for the excellency of the knowledge of Christ. He was crucified to the world and the world was crucified to him. He died daily. Here was a continual laying down of his life. Peter was told that when he should become old another would take him and bind him and carry him whither he would not. He,

too, laid down his life for his brethren. Jesus calls his servants from the daily walks of life to his service, and no matter how bright the prospects before them they do his bidding and lay down their lives for the brethren. To spend and be spent in the Master's service, without thought of reward or recompence, is the acme of true charity. We asked one who professes to be a preacher the other day, how long he thought the ministers of various creeds would keep on preaching if their salaries should be taken from them. He replied, "Not long, and I, for one, if I cannot make a living preaching, will leave it and go into something else." Surely not much laying down one's life for the brethren here, not much real charity, yet this same man is strenuous in sending sums to foreign missions; being charitable to the heathen, he calls it. Paul lays great stress on the importance of charity. No gift for the comfort and edification of the people of God is valuable without it. Though one speak with the tongues of men and of angels, and have not charity, it is an empty sound. It lacks force and directness. One might have the gift of prophecy, and understand all mysteries and all knowledge, might even have the faith to remove mountains, still if charity be lacking he is nothing. One might give his substance to the poor, and his body to be burned, but without charity it profits nothing. Paul lists sixteen characteristics of charity or love: long-suffering, kindness, lack of envy, not boasting, not puffed up, decency, unselfishness, patience, right thinking, abhorring iniquity, rejoicing in truth, "beareth all things, believeth all things, hopeth all things, endureth all things," and never fails, and at the close of this thirteenth chapter of first Corinthians, concludes by saying, "Now abideth faith, hope, charity,

these three; but the greatest of these is charity." Why is charity the greatest of the three? Is it because it lives longer than either faith or hope? That may be part of charity's greatness, but it is not all of it. Faith and hope end with this time state, but charity (love) continues on through all eternity. At the close of the believer's mortal life faith is lost in sight, and hope is swallowed up in fruition, but charity never fails. The greatness of charity consists not alone in that it is longer lived than either faith or hope, but also in that it is the very energy, the very life-blood of both faith and hope. Faith without love, hope without love, are dead things. Love is the vitality of all the gifts and graces of the Spirit. Love is the cement that compacts faith and hope. It is the knitting that binds all believers' hearts together. We once heard a man say that he believed the doctrine that the Old School Baptists preached, and hoped in the mercy of God. This same man lived not far from an Old Baptist Church where there was regular preaching, and very seldom went to hear it. What was the matter with him? He lacked charity. His faith and hope may have been of the right sort, but charity, or love, being absent, he was of no value to the church, he profited nothing. Had charity been his it would have immediately energized his faith and hope and his steps would have immediately turned Zionward. He could not have helped it, he would have shown his faith by his works. Love is the fount of all good works. We might say that a man with faith and hope present and charity absent is like an electric light with the current turned off. The wire is there and the lamp is there, but no light is radiated. Just the moment the key is turned, however, the whole room is lighted

from that same wire and lamp, owing to the energy transmitted through it. So one might have the proper faith and the good hope through grace, yet both lie dormant in inactivity until electrified by that love that passes knowledge, that current of eternal vitality which streams from the Head of life through all the members of the body at some stage in the existence of each of them. Herein, then, it seems to us the preeminence of charity lies: in that it gives faith and hope their meaning and substance, transforming them from inactive principles into flaming guiding stars of a spirit-filled life. Charity submerges the interest of the individual in the benefit of the whole, it compels the esteeming of others better than ourselves. It will not compromise with error, for it rejoices not in iniquity; it will not make a brother an offender for a word, for it thinketh no evil. Charity makes one strong to bear the infirmities of the weak. It receives into its fellowship him that is weak in the faith, but not to doubtful disputations. If smitten on one cheek, charity turns the other also. When reviled, it reviles not again, returns not railing for railing, but contrariwise blessing. It glories in infirmity, that the power of Christ may rest upon one. It suffers long, and even then does not get out of patience or become angry, but is kind. What a lofty ideal is before that believer who truly desires to be charitable. It is a goal worth striving for, but only grace can strengthen for the race. May the Lord accomplish in us all this charity that is so excellent, that our gifts may be enlivened by it, that the fragrance thereof may delight the worshippers in his holy city.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

JOHN XV. 6.

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

To the appeal for our views on this text, made by sister Force in our last number, we promised to respond in the present issue. The instructions of our divine Lord and Master, his admonitions and words of encouragement to his disciples, are frequently expressed in figures and parables, selected and employed by his infinite wisdom, and most graciously adapted to our finite minds and very limited capacities, yet although the most familiar things in nature are used to illustrate spiritual things, unto none but the saints is it given to know the things of the kingdom of Christ, and to all others all the instructions of our Lord are but parables, or dark and mysterious sayings, which they can by no means comprehend. Hence will-worshippers and Arminians generally profess to find in the beautiful figure of the vine and its branches only an implied threat of damnation to the children of God, to be used as a scourge to lash them to vigilance from fear of falling from grace and sinking down to the perdition of the ungodly. But the child of God, taught by the Spirit to understand the true design of this cluster of figures, is thoroughly convinced that so far from sustaining the doctrine of free-will, human power or creature merit, its application tears them all up, root and branch, and that the idol of human agency in procuring the salvation which is in Christ Jesus must fall before it as Dagon fell before the ark of God. In the connection of our text Jesus says, "I am the true vine, and my Father is the husbandman," &c. The eternal deity of Christ,

his independent, self-existent Godhead, abstractly considered, is incomparable. Unto whom shall we liken him? We are forbidden to make any image, picture or comparison, but Christ in his mediatorial glory is the brightness of the Father's glory, and the express image of his person, and is therefore the image of the invisible God, or Godhead. God is therefore never visible to men in the flesh, only as he is revealed in the person of his Son. In the Son of God dwelleth all the fullness of the Godhead bodily, or embodied, and in that embodiment he is revealed to the faith of the children of God. "God, who commanded the light to shine out of darkness, hath shined in our [the saints] hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." They, therefore, and they alone who have seen the Son, have seen the Father also, for he is in the Father and the Father is in him; he and his Father are one. So also as the one Mediator between God and men he is one with the church, and every one who has seen his church has seen Christ, for his church is one with him, even as he is one with the Father. "Except a man be born again, he cannot see the kingdom of God." That kingdom which is invisible to all who are not born again is the body of Christ, and the fullness of Christ, and in his church dwells all the fullness of Christ bodily, or embodied, even as the fullness of the Godhead is embodied in him. Now the vine and the branches are in our figure Christ and his members, and his Father is the husbandman, having the full charge, care and culture of it, and he says, "Sing ye unto her, A vineyard of red wine. I the Lord do keep it: I will water it every moment: lest any hurt it, I will keep it night and day."—Isaiah xxvii. 2, 3. It is very evident then

that the vine in our figure signifies Christ in his Mediatorial identity with his church. The same figure is applied by the Holy Ghost both to Christ and his church. David, Solomon, Isaiah and others, speaking by the Holy Ghost, call the church a vine, having tender grapes, &c. But the church cannot be found out of Christ, nor, we bless God, can Christ be found out of the church, which is his body, the fullness of him that filleth all in all. Then when Christ says, I am the true vine, we understand that he is the true vine, including all his branches. The same as expressed in a figure of similar import used by Paul: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." So also is the true Vine. National Israel was the typical vine which God brought out of Egypt, but Christ is the true, antitypical vine, and his members are the branches of Christ, and are so identified as to bear his name.

Now, having thus far dwelt upon the figure of the vine and branches, and its application, we will pass on to notice that its introduction by our Lord in this fifteenth chapter of John was for a practical application, principally to impress the more forcibly his admonitions on those members of himself whom he recognizes as the branches of the Vine. Having promised that the vine is Christ in his mystical body, the church, and the branches of the vine are the members of Christ, being members of his body, members of his church and members one of another, he says to his members, the branches, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." For a branch to abide in the vine it must be identified

with it, as a part of it, deriving all its vitality and vigor from the parent vine. The figure is full of instruction. We all know that a branch cut off or separated from the vine must wither and cease to bear fruit. What is it then to abide in Christ and bear fruit? and what is it for a branch to abide not in the vine, be cut off, wither, be gathered of men and cast into the fire and be burned? To abide in Christ implies a restriction to certain limits, which are not to be transcended, all beyond which is forbidden ground. As he is the vine, our vitality and fruitfulness depend upon our abiding in him. To all the members of his body, the church, her exact boundaries are immutably staked out. Not one of her stakes shall ever be removed, not one of her cords shall ever be broken; they mark and define the curtains of our habitation in Christ, beyond which they may not go; they measure to us the fullness of the measure of the stature of Christ. To exceed these stakes which God has set is to depart from Christ as our abiding-place. These stakes, cords or measurements are designed to signify the laws, ordinances, doctrine, examples, precepts, admonitions and instructions which are found in the New Testament of our Lord and Savior Jesus Christ. Hence in the connection Jesus explains to his disciples what it is to abide in him, thus: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." This and other explanatory expressions of our Lord in the same chapter very clearly show in what sense he speaks of his members abiding in him as the true vine. We cannot be thrown out of or cut off from our election in him, which was before the foundation of the world, for that would be to overthrow the sover-

eign, immutable and eternal choice, purpose and predestination of God, for "whom he did foreknow, he also did predestinate to be conformed to the image of his Son." A failure of this would disarrange and indeed destroy the divine government, but a separation from his mystical body, the church, or vine, may be effected by disobedience to his commands, departure from his doctrine, or by a rejection of his words, or by disorderly deportment. To keep, or abide, in his commandments is to abide in his love. So abiding we shall observe all things whatsoever he hath commanded us. Without his instruction or authority we will turn neither to the right hand nor to the left. To abide in him, in his word, his house, his church, his laws and ordinances, mean that we remain permanently in them, not as visitors or occasional guests, but permanently settled and established in them. Ruth was admonished to abide in the field of Boaz, close by the reapers, which signified that she was to glean in no other field. It is said of antichrist that "her feet abide not in her house."—Prov. vii. 11. But the abiding branch or member will say, "Our feet shall stand within thy gates, O Jerusalem."—Psalms cxxii. 2. They "that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."—Psalms xci. 1. To go beyond the word of the Lord, to do what he has not commanded, or to leave undone what he has commanded, is to depart from him. To embrace doctrine which he has not taught, or to repudiate doctrine which he has taught in his word, is a departure from him in the sense of our figure. If we abide in him, that is, in his word, in his love, in his doctrine, then he also abideth in us; that is, his word abides permanently in us, his love abides in our hearts, as

the life and sap of the vine abides in and invigorates the branches; so when his members go not out of his word, but keep within the precincts which environ his kingdom, then he, in his word, laws, love, life and healthful presence, by all the fruits of his Holy Spirit, dwells in us, as the sap of the vine flows to all the branches, fructifying and invigorating them. As Christ and his word, his Spirit, his truth and grace, are inseparable, if they abide in us it is because he abides in us, but if they abide not in us, then neither does he, in this sense, abide in us. The branch, whether we apply the term to a single christian or to a branch of the kingdom of Christ (for it can apply to none other), that abides in Christ, and Christ in him, or her, the same bringeth forth much fruit. "Herein," says Christ, "is my Father glorified, that ye bear much fruit; so shall ye be my disciples." The fruits of this abiding union with Christ, the true vine, are the legitimate fruits of the vine, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, &c., against which there is no law; and these are the true clusters of the true vine, very unlike the vine of Sodom and of the fields of Gomorrah, whose grapes are gall and whose clusters are bitter, the wine of which is the poison of dragons and the cruel venom of asps, (Deut. xxxii. 32, 33,) as we have painfully witnessed during the last four or five years. But these fruits of the true vine, borne by the branches which abide in Christ, are fruits which are unto holiness, whereby the Father, the Husbandman of the vine, is declaratively glorified. The love abounding in all the abiding branches is the love of God, shed abroad in them through Christ the vine. Their faith is the faith of the Son of God, who hath loved them

and given himself for them; their peace is from God the Father, through our Lord Jesus Christ; their joy is in the Holy Ghost. So their gentleness, goodness, meekness and all their fruits are of God, for "Their righteousness is of me saith the Lord." None of these grapes can be gathered from thorns or thistles, nor can the christian bear them, only so far as he abides in the vine. The people of Israel, married to Moses, brought forth fruit gendering to bondage, but being now dead to the law by the body of Christ, the true vine, they are lawfully married to him that is risen from the dead, that they may bring forth fruits unto God.

(To be continued.)

CIRCULAR LETTERS.

(Written by L. C. Deshong.)

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

DEAR BRETHREN:—It has pleased Almighty God, who rules and superrules, and works all things after the counsel of his own will, to spare us to meet in another association in peace and love. We have much to be thankful for, and for which to praise our God, who is the giver of every good and perfect gift. The churches report peace and love, with some ingathering of members and addition to our association.

In conclusion, may Almighty God be with us all to guide and to keep in the way of truth, that all that we do may be done in honor to his name, is our prayer for Christ's sake. Amen.

C. K. HAINES, Moderator.

J. H. MILES, Clerk.

MARRIAGES.

By Elder A. B. Francis, Sept. 22nd, 1914, at the residence of Mr. James M. Holloway, Delmar, Md., William H. Aydelotte and Annie M. Matthews, both of Delmar.

By the same, Dec. 23rd, 1914, near Delmar, Del., John T. Layfield and Mary E. Hearn.

OBITUARY NOTICES.

Elder Joseph N. Badger died Dec. 23rd, 1914, at his home in Manassas, Prince William Co., Va., after an illness of two weeks following a stroke of paralysis. He had been in very frail health for a number of years. He was born in Anson, Maine, March 21st, 1838. His parents were Elder John A. and Rebecca Badger. He was married to Helen M. Hinkley, at Brunswick, Maine, April 13th, 1861. She died March 27th, 1882, leaving four children, three sons and one daughter. One son, Harry H., has since died, Aug. 25th, 1913. The other children: Herbert J., of New Jersey, Gilbert J., of Rome, Ga., and Miss Helen R. Badger, of Philadelphia, survive their father. Elder Badger was married to Margaret C. Hunton, May 7th, 1884, who, with the three children mentioned above, and one sister, Mrs. Sarah Curtis, of Brunswick, Maine, are left to mourn their loss. Elder Badger was baptized at Jay, Maine, in October, 1864, and was ordained to the gospel ministry in August, 1869, at Warwick, N. Y., where he served the church as pastor for eight years before moving to Virginia in the spring of 1876. The Elders sitting in council at the time of his ordination were Gilbert Beebe, Philander Hartwell, Wilson Housel, W. J. Purington and John A. Badger, his father. For thirty-eight years he had lived in Virginia, serving churches in Loudoun, Prince William and Fauquier counties, in the bounds of the Virginia Corresponding Meeting. At the time of his death he was pastor of three churches: Ebenezer, Mt. Zion and Bethlehem, but owing to his failing health for the past three years had been unable to fill his appointments; nevertheless his churches steadily refused to consider calling another pastor so long as he lived, even though he could not actively serve them. They were devoted to him and he to them. From the local paper printed in Manassas we cull the following: "The death of Mr. Badger removes from this community a citizen widely known in both this county and Loudoun. Elder Badger was a man faithful to his religious principles, of sound judgment in all affairs, and one of highest reputation in this section of the state." In addition to serving the churches named above, he was for some years pastor of the Salem Church, in Philadelphia, until the ordination of Elder B. F. Coulter placed him in care of that church and so relieved Elder Badger of that charge. Elder Badger was re-

garded by all his brethren of the eastern United States a sound and able minister of the gospel of Christ. He emphasized in his ministry the doctrines of free and sovereign grace, the mercy of God to his people lost in sin, and the full and complete atonement made by the Lord Jesus Christ for all the sins of his people in his death and resurrection. He fully believed and preached the doctrines of eternal vital unity and absolute predestination of all things. His gift was deeply experimental, and few of his brethren in the ministry could get down into and put into words those travails of soul that usually defy utterance and explanation as could he. His like will never be seen on earth again, for while we hope his churches will not be left destitute, but that a pastor of God's own choosing will be raised up in due time to labor among them, it will not be Elder Badger. No gift or member in the church can fill another's place; each stands in his own place and accomplishes his own work appointed him from above. Brother Badger's work is done; no one but himself could have done it; it needs no one to round it out or finish it. Now the churches that he served are waiting and watching for the coming of the next in order to begin, carry on and finish the work allotted him of the Lord, in their midst. May they be given patience to be still and know that the Lord is God.

The funeral services were conducted by the writer, assisted by Elder C. W. Vaughn, in the Mt. Zion meetinghouse near Aldie, Va. Interment in the burial-ground adjacent. Text used at these last services was 2 Timothy iv. 7.

May the Lord comfort the widow, our sister Badger, the bereft children and the churches who have sustained the loss of their pastor. May they all be given grace to bow in submission to his holy will and look unto him for the supplying of all their needs.

L.

Isabel Miller Hogeland, wife of Frank Hogeland, Jr., departed this life at her home in Southampton, Pa., Nov. 13th, 1914. Her death was sudden and very unexpected, as she was in her usual health and had not complained of any trouble. When found in her room she had probably been dead a half hour. The doctor, who was there very soon, pronounced it heart failure. She was born August 9th, 1876, in Locktown, N. J., where her father and mother, John and Anna Risler, are still living. She was their only child. She was married June 16th, 1896. She leaves four children: Frances, Newlin, Isabel and Elizabeth. What an unspeakably sad and sorrowful loss to them, and to their dear father. She was baptized in the fellowship of the Kingwood Church, at Locktown, N. J., in September, 1895, by Elder Balas Bundy, and her name has continued with that church, but their home has been for several years with Mr. Hogeland's father, brother Elias Hogeland, of South-

ampton. She was a faithful and devoted member of the church, and held in the highest and most affectionate esteem by the church and all her wide circle of relatives and friends. No words of mine could tell how great the loss and how deep the sorrow caused by this sad bereavement, and especially to the immediate family and household, and to the many widely scattered relatives. The deepest sympathy is felt for all. We miss our dear sister from day to day, for it was good to meet her with her pleasant face and cheerful manner. May the Lord have in especial remembrance all of the dear mourning ones who are most deeply afflicted and made to feel most especially lonely by this sad dispensation of his providence, and may he give each of them such comfort as he only can give.

At the funeral on Tuesday there was an unusually large concourse of people, who manifested that they were all mourners and true sympathizers. By request of our bereaved friend I read for a text Deut. xxxii. 1-3, and tried to "publish the name of the Lord," preaching the gospel of his grace. Elder J. M. Fenton spoke in prayer and made some comforting remarks. Elder A. B. Francis, an uncle of the deceased sister, was present, but took no part in the exercises.

SILAS H. DURAND.

Elder Griffith Miles Fetter was born near Southampton, Pa., Dec. 4th, 1849, died at Raton, N. M., Sept. 27th, 1914. In young manhood brother Fetter experienced a hope in Christ, and was baptized in the fellowship of the Old School Baptist Church at Southampton, by Elder Wm. J. Purington. Soon after this he was liberated to exercise his gift in the gospel ministry among the eastern churches. May 31st, 1890, he was married to Elizabeth B. Garrison, of Hopewell, N. J., who lived only a brief time after marriage and preceded our dear brother to the great beyond. Failing health compelled his removal to the west some thirty-five years ago, and he finally located at Raton, N. M., which had been his home nearly all of the time until his death. About August, 1895, at the home of J. B. Dawson, near the present town of Dawson, N. M., a Primitive Baptist Church called Shiloh was constituted, brother Fetter becoming one of its charter members. At the same time a presbytery was formed and brother Fetter was set apart to the full work of the gospel ministry, and was immediately called to the pastoral care of that church, and continued to serve in that capacity until removal and death among its membership compelled its dissolution one year ago last August. Elder Fetter then brought his letter and was received in the fellowship of the Primitive Baptist Church called Bethel, at Lamar, Colo. Our dear brother has entered into the reward of bliss God hath prepared for all who love him. Our hearts ache and bleed, but still we rejoice when we reflect that he has entered into rest.

DEAR BRETHREN:—By request I send you for publication in the SIGNS this notice of the death of our dear brother, Elder G. M. Fetter, prepared by his niece, sister Marguerite Fetter. I will add that brother Fetter was very highly esteemed and dearly loved by the brethren of the church at Southampton, in whose fellowship he was baptized, and by all who knew him. He was an able minister of the new testament, very clear and discriminating in doctrine, and forcible in presenting the experience of grace. I was acquainted with him for more than fifty years, and cannot speak too highly of his character as a man and of the merit of his work in the ministry. On the occasion of his last visit to us, about three years ago, his preaching appeared to me to be with unusual power. For a number of years he was a teacher in the Hopewell Female Seminary in Hopewell, N. J. He is survived by his brother, John Fetter, who, with his wife and two children, Marguerite and Harry, lives at Southampton. This loss of one so dear to them is a great affliction.

SILAS H. DURAND.

William H. Nosler was born in Greencastle, Ind., Jan. 14th, 1840, departed this life at Coquille, Coos Co., Oregon, Dec. 3rd, 1914, aged 74 years, 10 months and 19 days. When a boy he moved with his parents to Des Moines, Iowa. May 9th, 1864, he was married to Esther Rittgers. To that union were born ten children. He served in the Union Army throughout the war. With his wife and two elder children he moved to Coos County, Oregon, in 1871. The mother died Nov. 15th, 1887, and he was married to Amanda Simmons August 2nd, 1894. To that union one son, William H. Jr., was born. His widow, six sons and four daughters and a host of relatives, brethren and friends mourn his absence. The county paper has this to say of him: "We have to record the death of a man who had so much to do with the christening and building of this city (Coquille) that he certainly deserves to be called its godfather, if not its father, Hon. Wm. H. Nosler. He had been about as usual until a week before his death, when he staggered and fell on the street and gradually succumbed. Beside being a useful citizen at home he served his county in the State Legislature in 1899 and 1900."

I have been requested by his widow and daughter to prepare a sketch for his church paper. They remarked that he was a loving and worthy father and husband, always patient, and the same can be heartily said of him as a brother and neighbor. After seeking the true church many years he and his wife were baptized by Elder C. F. Morningstar in the fellowship of the Coast Fork Church, at Drain, Oregon, the second Sunday in October, 1908, and in May, 1909, he was licensed by that church to preach wherever the Lord opened a door for him. At that time and for some time afterward they lived in Eugene,

Oregon, but failing health took him back to his children in Coos County. He ever warmly cherished and diligently sought for the doctrine of Christ and his apostles, and that subject mostly occupied his conversation and writing.

Being away from Baptist people the funeral services were conducted by J. E. Walbeck, of the Methodists. The text was very befitting: "Blessed are the dead which die in the Lord." May all the bereaved mourn not as those without hope, for our vile body shall be changed and fashioned like Jesus' glorious body.

G. O. WALKER.

Mrs. Adaline Florance died at the home of her son, Mr. A. R. Florance, near Alexander, Va., Oct. 30th, 1914, of the infirmities incident to old age. She was born in Fauquier County, Va., in August, 1828, making her age 86 years and about 2 months. Her maiden name was Florance, and in the year 1855 she was married to Robert H. Florance, who died in the year 1876. There were three children born of that union, two of whom are yet living. I have not been able to get the date of her baptism, or by whom, but I know that she had been a very true and faithful member of the Upper Broad Run Church, in Fauquier County, Va., for something like forty years. I had known sister Florance from my early childhood, her mother and mine being members of the same church and very intimate friends before I was born. She was a noble specimen of true womanhood, possessing in an eminent degree those qualities which make up the dutiful daughter, the faithful wife, the devoted mother and firm friend, and as a member of the church she shone forth with that brightness that reflected the image of Him who refines his people as gold is refined; and truly she was tried as gold and came forth as the pure gold that is fully tried by fire. "The memory of the just is blessed."

May the Lord comfort the two surviving sons and the one remaining brother, and may the vacant place in the church be filled by others as true and faithful as was our dear departed sister.

A. B. FRANCIS.

James Allison Fields, son of John and Mary Fields, was born near Jamestown, Greene Co., Ohio, May 14th, 1832, and departed this life Dec. 30th, 1914, aged 82 years, 7 months and 16 days. He was the seventh of a family of eight children, two of whom are living: John, of Jamestown, and Mrs. Sallie Wilson, of Sabina, Ohio. Jan. 4th, 1855, he was united in marriage with Polly Lawrence, who died in September, 1893. To that union were born six children, two of whom died in infancy, and Mrs. Henry Sprowle died Jan. 30th, 1908. Those living are Mrs. Harvey King, with whom he had made his home for the past few years, William, of Port William, and Milo, of near Wilmington. In 1895 he united with

the Old School Baptist Church of Waynesville, Ohio, and lived a consistent christian life to the time of his death. In October, 1895, he was united in marriage to Mrs. Mary Neff, who survives him, and who was a comfort to him in his declining years. Beside the wife and three children he is survived by eight grandchildren, five great-grandchildren and a host of friends, who are left to mourn the loss of a faithful husband, a devoted father and a kind neighbor. Mr. Fields was of a quiet disposition, genial and kind to all, always making new friends. He had been suffering from muscular rheumatism and neuralgia for about two weeks. All was done that loving hands could do to relieve his suffering and restore him to health, but God in his infinite wisdom saw fit to take him home. We bow in silent submission to the will of him who doeth all things well.

The widow and children express their heartfelt thanks to the neighbors and friends for their kindness during the sickness and after the death of their beloved husband and father.

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THE POOR OF THE FLOCK.**

Eliza Hutchens, Nehr., \$1.00; Lavina Morgau, Mo., \$1.00; C. Stevens, Ark., \$1.00; E. H. Fulkerson, Mo., \$2.00; Mrs. John Pettit, N. Y., \$3.00; Mrs. W. B. Sproul, N. Y., \$2.00; Mrs. W. H. Stout, N. J., \$1.00; Simeon Hiltabrand, Ill., \$2.40; C. H. Vandyke, Ill., \$2.00; J. C. Clark, Maine, \$1.00; E. H. Drake, N. J., \$50; J. D. Lake, W. Va., \$1.00; Joseph F. Hall, Maine, \$3.00.

CHANGE OF ADDRESS.

ELDER J. A. Campbell has changed his address from Chillicothe, Texas, to Knox City, Texas.

M E E T I N G S .

THE next quarterly meeting of the Covenanted Baptist Church of Canada will be held at Duart, on the third Sunday, and Saturday before, in January, having been changed from the first Sunday in February to the above named date.

J. B. SLAUSON.

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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2:00 P. M.

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JOSHUA T. ROWE, Pastor.

Liberty Old School or Primitive Baptist Church, of Los Angeles, Cal., meets every first and third Sunday in each month, at 11 o'clock a. m., at 42nd and Moneta Ave., and fourth Sunday at 11 o'clock, at brother and sister J. B. Dawson's, 644 Ashland Ave., Ocean Park, Cal.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83. MIDDLETOWN, N. Y., FEBRUARY 1, 1915. NO. 3.

CORRESPONDENCE.

ROMANS VIII. 1.

“THERE is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”

DEAR EDITORS:—Having to send in my remittance for 1915, I will send you this article, giving some of my thoughts on the above Scripture. I have learned recently that I am not in accord with the views of some of my brethren, and as I know I am so liable to be wrong, I am quite willing that all my brethren know my views on any portion of God’s word, and if mistaken in them, for them to show me the right way.

I will ask the question, Why is there no condemnation to them which are in Christ Jesus? Is it because they walk not after the flesh? or is it because the law of the Spirit of life in Christ Jesus has made them free from the law of sin and death? The apostle begins this chapter with the words, “There is, therefore,” which would seem to mean some reason. Now what is that reason? If the freedom from condemnation is because of the walk, it would be “the reward,” while condemnation would in this sense rest on all the disobedient. I

do not believe the freedom from condemnation is the result of obedience, but rather as explained by Paul in the second verse: “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” Here, to my mind, the apostle gives the cause: “hath made me free,” and the walk after the Spirit is the result, and I believe this freedom is common to all who are born of the Spirit, and not just to the faithful ones, for those born of the Spirit are dead to sin, and cannot live (walk) therein. “For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” The same language is used here as in the first verse: “Who walk not after the flesh, but after the Spirit.” But does all that Christ did, as here said by the apostle, depend upon those who walk? “God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us,” provided we walk after the Spirit; that certainly is the way

provided. The freedom from condemnation depends on our walk, but the truth, to my mind, is, the walk is the result of being in Christ Jesus, the law of the Spirit of life in him making his people free from the law of sin and death, so that the walk really depends upon this freedom, and is the result of it, as the apostle shows: "For they that are after the flesh do mind the things of the flesh." Can they who are after the flesh do otherwise than mind the things of the flesh? They have no other life than the life of the flesh, which is a carnal, sinful life, so they do mind the things of the flesh, and Paul says, "They that are in the flesh cannot please God." On the other hand, Paul says, "For they that are after the Spirit do mind the things of the Spirit," and of such he says, "But ye are not in the flesh, but in the Spirit [so they walk, live, after the Spirit], if so be that the Spirit of God dwell in you." Certainly none will deny that all who are "born of God" have his Spirit dwelling in them, and if so, as many as are led by the Spirit of God they are the sons of God, and the leading by God's Spirit is manifested only in those who walk after the Spirit, so we call a led character a blessed character. We would not say even he was led in order to be blessed, we would rather say he was blessed, therefore led. So they that walk after the Spirit do so because they are "blessed characters," and have been delivered from the curse of the law, so manifest by their walk that they have been "called to be saints." So I say again, Would God send his Son in the likeness of sinful flesh and condemn sin in the flesh, that the righteousness of the law might be fulfilled in his people, and then leave it to their will or choice? No, it seems to me he did this for them because it could not be done in

any other way. Suppose we say that the freedom from condemnation depended on the walk of God's people, how would it have been with Paul? He says, "For the good that I would, I do not: but the evil which I would not, that I do." "I find then a law, that, when I would do good, evil is present with me." I believe even Paul could not claim freedom from condemnation on the ground of what he did, and so would we not all utterly fail if our works or walk would be the ground of our hope for deliverance? Are we not made to often say with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" It is such a burden, it is such a load, we feel we are not able to walk, much less run, in the way of holiness. The new covenant blessings are not on a yea and nay foundation. "I will be to them a God, and they shall be to me a people," and all the blessings of this new covenant are treasured up for this people that God hath "formed for himself." As the apostle says, "Who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world." Nor do I believe a single blessing treasured up for them in Christ Jesus shall fail to be received, because these blessings are not offered on conditions. No, these spiritual blessings are said to be in Christ Jesus, and certainly he fulfilled all the requirements of divine justice in the behalf of his people, so that the apostle says, "He that spared not his own Son, but delivered him up for us all [all the election of grace], how shall he not with him also freely give us all things?" Blessed truth: how shall he not with him freely give us all things? Not a thing given separate from Christ, and not a blessing offered on conditions;

every blessing received comes through Christ. If he is worthy, so are his people, for they are made accepted in him. He is their righteousness, sanctification and redemption. How shall he not with him also freely give us all things? There can be no failure then, for Christ is not a failure. "Who shall lay any thing to the charge of God's elect? It is God that justifieth." Would there not be much ground for laying charges to God's elect if their blessings were measured out to them according to their own works? Would not the "accuser of the brethren" point the finger at every child of God and say he failed here and he failed there? and does not our own conscience tell us we are by nature a failure? But as "the election of God" stand in Christ, their Head and Surety, there is no failure, as Paul says, Ye are complete in him, who is Head over all things to the church, which is his body, and every blessing that comes to them is "for Christ's sake," supplying all their need according to his riches in glory by Christ Jesus. They need wisdom, they need righteousness, they need sanctification, they need redemption, but Christ is all to them and for them; he is made so by God the Father. Now hear what Paul says: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us." Now I will quote the text: "There is, therefore, now no condemnation to them which are in Christ Jesus, [provided] who walk not after the flesh, but after the Spirit." What a damper that proviso would be to our hope! It is

like meeting a poor cast down sinner mourning over his sins, and saying to him, Be of good courage; heaven is yours, provided you are not a sinner. But rather I would say to those "who walk not after the flesh, but after the Spirit," This is a statement of your condition in Christ, that you are in Christ, and have been made free from the law of sin and death. As I would say to the poor sinner who is mourning over his sins, Be of good cheer, for "Blessed are they that mourn: for they shall be comforted." For the one does not walk in order to be free, nor does the other mourn in order to be blessed, but in each case the blessing has gone before the walk, and the mourning is but the fruit. Paul tells us, "The law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Now if the law covenant made nothing perfect, then why should we take the promises of that law covenant and try to apply them to the subjects of the new covenant? That is doing what the Savior said we should not do: putting new wine into old bottles, or a piece of new cloth upon an old garment. The promises of that old covenant were all conditional, and God said they broke that covenant, and all who are Bible readers know God's wrath was continually poured out on those under that covenant. But in the new covenant there is not an "if," but, I will be to them a God, and they shall be to me a people. Their sins and their iniquities will I remember no more. If God will not remember sin against his people, it is because he has remembered every one of them and laid them on his darling Son, and made his soul an offering for them, and now think you he would withhold one spiritual blessing from one of his loved children for a sin he had laid

on and punished his beloved Son for?

O never, no, never. So let us sing:

"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?"

Dear brother Ker, I have so little confidence in myself, and my ability to do anything good, that I do not want a system of salvation that depends on me in the least. I certainly do believe in good works, but all good and acceptable works performed by God's people are because he gives strength and the will to do. The salvation that is all by grace, both for time and eternity, suits a poor old helpless sinner like me. I am so weak and helpless that I have to say with David, Draw me, and I will run after thee; hold thou me up, and I shall stand. To Him that loved us and washed us from our sins in his own blood, be glory now and for evermore. Amen.

In gospel bonds,

G. E. MAYFIELD.

ELGIN, Oregon, Jan. 1, 1915.

PORTLAND, Ind., 1914.

DEAR EDITORS:—Sister Wellman, of Rodney, Ontario, requested that I write upon Matthew xxi. 42, which reads as follows: "Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?"

The circumstances under which these words were spoken seem to give us some idea of their meaning. The Savior spoke a parable to the Jews, or legal builders, and said: "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into

a far country; and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But, last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir: come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him." After the Savior had thus said this figure, or parable, unto these legal builders, or Jews, he further asked them: "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" And these legal builders, or Jews, said unto him, "He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen, which shall render him the fruits in their seasons." Then it was he declared unto them the text. Sister Wellman desires my views upon the stone the builders rejected, which is become the head of the corner. This parable, if I have any understanding, was spoken against the Jews, the legal builders of the first covenant, as were many of the other parables spoken by him who was to take away the first that he might establish the second. The Savior asked them: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner." This Scripture the Savior alluded to is in Psalms cxviii. 22, and Isaiah xxviii. 16. Isaiah said, "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:

and he that believeth shall not make haste." Thus Zion was to be the recipient of this wonderful stone, and the Savior in asking them if they had ever read this Scripture also said unto them, "The kingdom of God [heaven] shall be taken from you, and given to a nation bringing forth the fruits thereof." "And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them." Hence the vineyard in this parable was the covenant and promises God made with Abraham and his seed and the law of Moses. The householder that planted this vineyard was God, and this vineyard was the vine he took out of Egypt and planted in a goodly land. This goodly land seems to be the land of Canaan. The servants sent when the time of the fruit drew near were the prophets whom Israel killed, and stoned, and beat; and when the time came he sent unto them his only Son, saying they would reverence him when they perceived he was the heir, and if they slew him they could seize upon his inheritance. This was when Christ came in the flesh and spake this parable unto them, and they knew from the parable, or figure, that he had spoken of them, for they had done all these things except kill the Son, and he had told them they would do that. In answer to his question as to what the lord of the vineyard would do unto those husbandmen, they pronounced their punishment, saying unto him, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." This was just what Christ meant when he said unto them, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The Savior in this parable was telling them

figuratively how God had made a covenant with them and called it his vineyard, or rather he called the legal church or kingdom his vineyard. He had let it out to them, and commanded them to worship him, and have no other god, and when he sent his servants, the prophets, unto them, crying unto them to keep the ordinances Moses gave them, and continually warned them against their evil ways, then they filled the figure in the parable, and beat some, and killed some, and stoned some. This was the same people that the Savior meant: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that 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." And he said unto them, "Your house is left unto you desolate." The time of these expressions, and the occasion of them, was when Christ came to take away the first kingdom and establish the second (gospel kingdom), and these judgments that these Pharisees said would befall those wicked husbandmen were now to be fulfilled, and those Jews themselves were to suffer the very things they had spoken. They had simply passed judgment on themselves, and the Savior said to them, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof," meaning that God would forsake the Jewish temple, people and country; and miserably destroy those wicked husbandmen that he had given the legal vineyard to. This destruction of those wicked husbandmen had reference to that great destruction of Jerusalem by the Romans in the year A. D. 70, when six hundred thousand Jews perished, and others were scattered among the many nations, and have never had a

kingdom of their own, and if I understand it they never will. The stone the builders rejected was Christ. The Jews thought by rejecting him, crucifying him, the inheritance would be theirs; but when he arose from the dead, having gotten the victory over death and the grave, he became the head of the corner, the chief corner stone, in whom all the building fitly framed together groweth into an holy temple in the Lord, the old legal city, Jerusalem, being destroyed, not one stone left upon another. The temple being destroyed, it was necessary that the spiritual temple and city be built, and it should be built upon a tried stone, a sure foundation stone, upon the foundation of the apostles and prophets, Jesus himself being the chief corner stone. During all those fifteen hundred years or more the legal kingdom was standing it was a constant type, or figure, of the spiritual or gospel kingdom, and the time had now come for the taking away of the first that the second be established, for it was prophesied by Daniel that in the days of these (Cæsar's) kings the God of heaven should set up a kingdom which should never be destroyed, and this is what the Savior meant in these figures or parables. The time was now ripe for the dissolution of the first; all the stones must be thrown down, the husbandmen destroyed, and this Stone that the builders rejected (Christ) become the chief corner stone of the new, or gospel temple. He was not only the foundation stone, but also the capstone of the building. This building is the same that the apostle Paul spoke about in Ephesians, when he said Christ "led captivity captive, and gave gifts unto men." "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work

of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." "From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Christ is made head over all things to the church, which is his body, the fullness of him that filleth all in all. This stone which the builders rejected is become the headstone, the Head over all things to the church. The kingdom of God was taken from those legal builders and given to the gospel builders. The legal builders rejected Christ, and he became the Head of the gospel church. Paul said, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Hence the body of Christ, the church of Christ, is the building of which he is made the headstone of the corner. Christ is the head of the church. The church is builded together for an habitation of God through the Spirit; they are God's building; they are God's husbandry; they as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable unto Jesus Christ our Lord. Hence the great meaning of our text is the whole story of the Jews rejecting Christ, and of God rejecting the people of the legal Jerusalem, and the legal temple, and the erection of the gospel temple, and spirit-

ual Jerusalem, Christ as the headstone or King of this spiritual kingdom. The forerunner, John, said unto those wicked husbandmen, Think not to say within yourselves, We have Abraham to our father, for God is able of these stones to raise up seed unto Abraham. For the Father seeketh such to worship him as worship him in spirit and in truth. This particular time when Christ spoke of the things in our text, was the time that the kingdom of heaven was to be like ten virgins that took their lamps and went forth to meet the bridegroom. Five were wise and five were foolish. The five foolish virgins seemed to be the legal virgins, and the five wise virgins seemed the gospel virgins. The lamps of the foolish that went out seemed to be the lamp of Moses, as Israel was at that time given a spirit of slumber, eyes that they should not see, and ears that they should not hear, and hearts that they should not understand, so that when in that awful night of legal darkness the Bridegroom came, all these virgins arose and trimmed their lamps; the legal lamps went out, but the gospel lights burned bright, and those whose lamps had oil (grace) went in to the marriage supper of the Lamb, and the door was shut. It has seemed to me the door was never shut, only unto all legalism. When once the Master of the house is risen and hath shut the door, and they begin to knock, then he will say, I never knew you. This was said to the Pharisees. The elect were first called out from among the Pharisees by the preaching of Christ and the apostles, and the rest were blinded, the lamps went out and the door shut, and the declaration, saying, Depart, I never knew you.

Thus I have set forth what I have understood to be the meaning of the text. Another thing the Savior said in this

connection I wish to notice is, "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." It has seemed to me that those who fall on this stone are those who fall upon Christ. When a poor, trembling, doubting saint, who has found there is nothing good about him, has tried with all his powers to do good and keep the commandments of God, and found by sad experience that when he would do good, evil is present with him, and he hears it declared, There is none that doeth good, and all his former righteousness turned to filthy rags, and he seems to lose, as it were, his first religion, and every prop he had trusted in for salvation proved false, then there is a great fall, and he is made to cry, Lord, save, I perish; then it is he is made to see and realize the Lord's arms are underneath, and he has fallen upon Christ, and in this fall he is all broken to pieces; the fallow ground of the heart is deeply broken up. A broken heart and a contrite spirit are the Lord's offering, and when we are made to realize that Christ is all our righteousness and all our salvation and all our redemption, and has taken us up out of the horrible pit and placed our feet upon a rock, and we learn Christ is that rock, a tried stone, a sure foundation stone, and that upon this rock the church was built, and hence to fall on this stone is to have all we had formerly trusted in broken up. As the eagle stirreth up her nest and fluttereth over her young, even so the Lord led Jacob. The eagle in teaching her young to fly begins to pull the nest from under them to let them fall, and darts under them and takes them on her wings. That is the way the Lord led Jacob; and when our old nest of carnal security is pulled from under us, and every prop and stick we have

been trusting in fails, and we have nothing of our own to hold to, then it is we get a great fall; and when we land upon that rock, Christ Jesus, and realize what awful sinners we are, and what wonderful things our Rock has done for us, then it is we are all broken to pieces. It has seemed that it is the poor, afflicted people of God who fall upon this stone and are broken, and remain broken, so far as anything good in themselves is concerned. But on whomsoever this stone shall fall upon it will grind them to powder. Here is another side, another condition. Jesus spake this to those Pharisees whom he said should be miserably destroyed and their vineyard given to others. This was spoken to those unto whom he said, The kingdom of God shall be taken from you and given to another nation bringing the fruits thereof. This was spoken to those to whom he said, Your house is left unto you desolate. This was spoken to those he said should be cast out into outer darkness; those Christ referred to when he approached toward Jerusalem, and when he beheld the city he wept over it and said, If thou hadst known, in this thy day, the things that belong to thy peace, but now they are hid from thee, for the days shall come upon thee that an enemy shall cast a trench about thee and keep thee in on every side, and lay thee even with the ground, and thy children within thee, because thou knowest not the time of thy visitation. This, I understand, had reference to the Roman army casting a trench around Jerusalem and keeping in the Jews on every side, and laid the city even with the ground, with all their children within. This is what I think the Savior meant when he said, On whomsoever this stone shall fall it will grind them to powder. This cer-

tainly was fulfilled in the destruction of Jerusalem with the Jews.

I trust sister Wellman will glean something from what I have written, as well as all who may read this, provided it is the true rendering of the text.

N. PETERS.

NEW YORK, N. Y., Jan. 4, 1915.

DEAR BROTHER LEFFERTS:—With the letter I wrote you this morning I am inclosing three letters received from members I baptized just one year ago. You will note that I have cut out as much personal reference to myself as is possible, and wish I could have left it all out without hurting the expressed spirit of the writers. If you think they are good copy for the SIGNS you may publish them. I have not obtained the consent of the writers to have them published, but as they never criticise or resent anything I do I am not fearful of hurting them.

Brother George Ruston, whom you will remember having met here, was licensed yesterday by the Ebenezer Church to preach, wherever a door is open, the unsearchable riches of Christ. His gift is a blessing to us, and we are confident the Lord has ordained him with the tongue of the learned to speak a word in season to them that are weary. His wife (Esther) whom you have also met, is of no less comfort and profit to us. There is a possibility that they may soon have to reside in Zanesville, Ohio. I am not acquainted with our order of Baptists in that locality. If you know of any churches or brethren in that vicinity, let me know. Sister Grimes was baptized last January, and is, as her letter plainly indicates, earnestly contending for the faith once delivered unto the saints.

Remember me in love to all who know

me, or rather, to all of your people whom I have met, for they are all lovable.

Your brother in hope of life in Jesus,
JOHN McCONNELL.

NEW YORK, N. Y., Nov. 9, 1914.

DEAR BROTHER McCONNELL:—I can heartily reciprocate your expressions of love and fellowship, and if George were here I know he would join me. How often we talk over the blessings we enjoy from our contact with all you dear ones in the church. We can but feel that the lines are indeed fallen to us in pleasant places. How little I thought when I left England with, I must admit, a sad heart at leaving so many dear ones behind, that the future held so many mercies for me. "Behind a frowning providence, He hides a smiling face." I feel I would like you to know what a comfort your preaching is to me. I always shrink from speaking, but George says I do wrong in not telling you, as he says it is the only encouragement you can have. A number of Sundays ago I went to meeting in a wretched state of mind, everything seemed wrong, and I just hated myself for having such evil feelings, and yet was quite unable to change anything. I felt so hard and cold, I wondered how I could get into such a state if indeed I were a child of God. The second hymn seemed to suit me all through, and when we got to the last verse it seemed the very expression of my heart, and I felt broken right down, all my hard feelings seemed melted away, and in their place a great feeling of thankfulness to God for his mercy, and a sense of my utter unworthiness of such goodness to one so prone to wander as I am. The verse which touched me so much was,

"For sure of all the plants that share
The notice of my Father's eye,
None proves less grateful to his care,
Nor yields him meaner fruit than I."

I felt that was just my condition, and yet I have a sweet hope which abides with me that he will not cast me off. When you started speaking after the hymn, it was as though you were the bearer of a message just for me. It seemed to make me feel more and more how unfit I was to be one with you, and yet such happiness came with it to feel that I knew and could enter into the things of which you were speaking. You often speak of God's people being given the oil of joy for mourning, and the garment of praise for the spirit of heaviness, and it seemed to find an echo in my heart. I do hope I know something of what that means. What a mercy to be taught the language of Canaan. The fellowship of God's people seems worth more than life itself. At last church meeting it was good to listen to different ones, to know they suffer in the same way, and are perplexed and tried by the many things they have to meet with, and yet all feeling their only hope is in that Savior who died to save just such poor sinners as we feel ourselves to be. George read aloud Elder Lefferts' article from the last SIGNS, and it seemed wonderfully good to both of us. What an inexplicable drawing there is towards one who ministers of the things of God. It binds so closely, this wonderful tie of the love of God. Elder Ker's articles often seem so good to me; I have been quite stirred by many of them. There is no doubt in one's mind of a man being sent from God when he really ministers to one's case, except that at times I have such hateful thoughts as to wonder if we are all wrong together. The heart is indeed deceitful and desperately wicked. I have to realize that more and more; but God is faithful, who will not suffer us to be tempted above that we are able, but will with the temptation also make a way

to escape, that we may be able to bear it. It is useless for me to try to express my feelings in regard to the church. Ruth's words, "Entreat me not to leave thee," &c., come from my very heart.

Forgive me if I have done wrong in writing such a rambling letter to you, my pen has run away with me. I doubt much if I ought to send it, but will let it go. I have written very hurriedly.

Best love from your unworthy sister in hope,

ESTHER RUSTON.

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

DEAR ELDER McCONNELL:—I have thought of you very much this evening, and although I am a poor writer I do not feel like going to bed before I write a little to you. Many times your preaching has been comforting to me, and I just feel to-night that none have more cause to thank God for it than I, for many times I have been at the ends of the earth, having no way to turn, and you have been led just my way, making me to feel one with his people, extolling him for his love for placing me (so unworthy) among them, and at such times how dear they all have been to me. This is not my experience only, but that of many others, who can say with me that the things you are led to speak about come to pass in our experience, causing us to give glory to God and have peace toward all men. You were feeling very low in mind, as well as weak in body to-day, and I do desire to be guided aright so that I may write to your comfort. My desire is continually for your good, that God will comfort you with the same things wherewith we are comforted by your preaching. "God moves in a mysterious way, his wonders to perform," and he has always reserved the right to

train his own prophets, and many of them confessed his ways mysterious. Ezekiel had to eat the roll, a roll of lamentations and woe, and when the Spirit lifted him up he said, "I went in bitterness." How merciful it is of God to lead his servants in such a way that they can comfort others who get in very low places; and we may be sure he never causes one to sink too low for his mighty power to raise him up, and when he does lift him up he can praise Him for it. We can all say, "My Jesus has done all things well."

I hope you will soon feel better, and that sister McConnell will be with us again next Sunday. Now, with much love, I remain your unworthy brother,
GEORGE RUSTON.

WHITE PLAINS, N. Y., Dec. 30, 1914.

DEAR KINDRED IN CHRIST:—I trust, if not deceived, that I have a desire to write you, as I will not be blessed with the privilege of meeting with you next Sunday, Jan. 3rd. I want to try in my weak and ignorant way to speak of the many joys and sorrows I have experienced since being received in the sweet fellowship of the church. It is a sweet memory. I will never be able to tell the joy that filled my poor heart on that happy afternoon, one year ago next Sunday, Jan. 3rd. I have wanted to express it many times, but find it impossible, but my heart has been comforted from time to time while sitting under the sound of our dear pastor's preaching, and hearing him tell the great mysteries which none but the helpless can understand. Again, I have been greatly comforted in hearing the dear brethren and sisters tell of their changes. Sometimes it seems too wonderful for me to be blessed with the hope of being called one with that happy people. At times I feel beyond question that their

joy is mine, and their sorrow I share, but when new trials come I am in darkness for awhile, but after the storm is passed there is thanksgiving in my heart for the trial which seemed so hard to bear. I know I have no confidence in the flesh, and there is always a longing with me to live righteously in this world of sin and woe, but the more I desire to live godly the more wicked and unholy I feel, and wonder if there is any one like me. Dear ones, it is truly my feeling that you could easily do without me as a member, but I cannot live without you all. I need your words of comfort; nowhere could I find what my poor thirsty soul craves but with the Old School Baptists, to whom Jesus is all and in all. I am sure the Lord will ever continue to bless and sustain all his poor helpless children, and all their strength will be from above.

I beg an interest in your prayers, that I may be kept humble while here on earth I stay. I wish I could tell you all about the changes I have passed through for almost a year. In your fellowship, which is my delight, I have read and reread this hymn. It seems to express my feelings better than I can :

" People of the living God,
I have sought the world around,
Paths of sin and sorrow trod,
Peace and comfort nowhere found.

Now to you my spirit turns,
Turns a fugitive unblest;
Brethren, where your altar burns,
O receive me into rest.

Lonely I no longer roam
Like the cloud, the wind, the wave,
Where you dwell shall be my home,
Where you die shall be my grave.

Mine the God whom you adore,
Your Redeemer shall be mine;
Earth can fill my soul no more,
Every idol I resign."

With love to you all, I will close. May the Lord bless our dear pastor to proclaim his Redeemer for the comfort of you dear ones.

In bonds of love,
MELISSA GRIMES.

COLMAR, Ky.

DEAR EDITORS:—I have had a mind for two years to write a letter for our family paper, the SIGNS OF THE TIMES, and have written two or three, but when I read them they were so imperfect I consigned them to the waste-basket for fear they would crowd out better material, but now while you are short of copy it may be that you can use some poor material. If I could write like some of the brethren, it seems as if I might write oftener than they do, but the Lord alone knows, but sometimes it seems as if some of the good brethren know things that must come to pass. This fact has been brought to my mind by the departure of our beloved Elder F. A. Chick, and the selection of Elder Lefferts to fill the place. It was a foregone conclusion in the minds of many, weeks before the selection was made, that Elder Lefferts was the man that would be selected. Soon after the departure of the beloved editor I made the statement that Elder Lefferts would be selected to fill the vacancy. I am not sorry that the selection was made, but in fact I can join thousands of voices over our land in saying that God's will was done, and we are glad, for we believe he is one of the few of Israel who has been faithful over a few things, and has been made ruler over many things, and entered into the joy of his Lord. He has seen the passing away of the world (the legal world) which is the first heaven, and the ushering in of the next world, which is the second heaven, wherein dwelleth righteousness. In the Bible we have two worlds, ages or dispensations spoken of: the legal dispensation, or Israel after the flesh, and the grace dispensation of Israel after the Spirit. We also have two tabernacles: one made with hands, and one made

without hands. We also have two heavens elucidated: the first and the second. The Lord Jesus Christ was manifested in the first of these, and on this plain of existence he fought his battles, obediently entered death and hell, arose a conquering King over the flesh of Israel and all it contains, and with all the glory of his Father he entered the second plain of existence, which he prepared by his obedience, suffering, death and resurrection, for the dwelling-place of all that the Father hath given him. This dwelling-place, or kingdom, is here in time. It is Mount Zion, the city of the living God, the heavenly Jerusalem, the general assembly and church of the firstborn, and the kingdom which was prepared from the foundation of the world, which the Son of man in his glory says, Come, ye blessed of my Father, and inherit, because ye have done so and so. This kingdom, or second heaven, is fully described in the Bible, but the heaven of heavens is not described. Jesus Christ was born into the first, or legal, heaven, where the Israel of God existed. The natural man could not exist on this plain without first undergoing a change, and this change made him an Israelite under the law; so then, the first birth of Jesus Christ does not represent the natural birth of the human family. Therefore Jesus Christ never lived on the plain of existence of the natural world of mankind. He never addressed himself to that class of people, because he was on a higher plain of existence. The Primitive Baptists are the only people who follow the example given by Jesus Christ, in refusing to preach Christ to the natural man. It is impossible for the minister of God to reach the natural man with the gospel. Jesus Christ did not go to him, and where Christ did not go his disciples cannot.

Man must be brought out of nature's quarry by the working of the Spirit of God before he can be reached by the gospel. The Bible properly belongs to the Israel of God. It is addressed to them, and to no one else. Its exhortations, admonitions, commandments and statutes are to them. I hear some say, Where does the Gentile get in? He gets in by a change of heart wrought by the Spirit of God, which makes him an Israelite under law to Christ. All Israel are law subjects by the first birth (this is not the natural birth). Christ's first birth made him a law subject, and before he could enter his kingdom and rest from sin he had to be born again, this time from the dead. The only way that Israel can pass from the first, or legal heaven, from the first tabernacle, from striving against sin, to the kingdom of God, or second heaven, to the second tabernacle, or the one made without hands, and to the place of rest, is to crucify the flesh with the affections and lusts. The apostle Paul in his letter to the Galatian brethren said this: "They that are Christ's have crucified the flesh with the affections and lusts." He also said, That as many as have been baptized into Christ have put on Christ. Also the Spirit, through the apostle John, to the churches of Asia said, "He that overcometh shall not be hurt of the second death." "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Then the whole duty of the Israel of God is to seek the kingdom of God and his righteousness, as Christ hath commanded us. Christ said to Nicodemus, an Israelite, Except a man be born again he cannot see the kingdom of God. Except a man be born of water and of the Spirit he can-

not enter the kingdom of God. Nicodemus is an example of all Israelites, he is not an example of a Gentile or a natural man. So it was Nicodemus' duty to seek the kingdom of God and his righteousness. We need more men in the field to-day exhorting Israel to their duty. Christ was obedient and spent his life in teaching and warning the Israel of God of the great danger of disobedience and rebellion. He is the chief foundation stone. The apostles, the pillars, came along in the same line of obedience, crucifying the flesh with the affections and lusts, and spent their lives in teaching and trying to save Israel. Well, then is it not our duty to build upon this foundation with the same kind of material? Have we been doing it? If every issue of the SIGNS could be filled like the Aug. 15th issue, especially the article written by brother Joseph Ford, and the two editorials written by editors Lefferts and Ker, surely a great many of Israel would hear the command, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. I do not think I ever read an article that gave me more joy than the one written by brother Ford. My heart beat with joy to know that the Lord had a true minister on the western plains contending for the truth, one who was not afraid to exhort the brethren to their duty. We would be glad had he a mind to write oftener than he does. Brother Ford believes in a time salvation and a time damnation, but he believes there is no salvation aside from the merit of the Lord Jesus Christ. To these things we say, Amen. There is no worth or merit in man to redeem himself from a single transgression. This being true, how can any one believe in conditional salvation? We believe with the apostle, that if we live after the flesh we shall die,

but if we through the Spirit do mortify the deeds of the body we shall live. The Israel of God is judged in time. Every man shall receive according to the deeds done in the body. The apostle said, "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Died without mercy! Note the expression. And yet they were Israelites. An Israelite need not think that he can go on in disobedience and escape the judgments of God. The national Israelites did not escape, for after God had redeemed them from Egypt, and saved them from the hand of them that hated them, and enabled them to drink water from the rock, and oil from the flinty rock, and fed them with manna from on high, yet they put not their trust in him, and rebelled against him, and for this disobedience God destroyed them in the wilderness. So in like manner a great number of Israelites to-day are destroyed in the wilderness of their flesh. None but Israel is judged by the law of Israel. We know that if it were God's plan or purpose he could reserve the whole of Israel from worshipping Baal as well as a remnant, but that is not his predestined plan. He has purposed within himself to suffer the majority of Israel to walk in their own ways, and at the same time reserved or given to his Son the right to judge them according to deeds done in the body, that he might show to them the depravity of man and the justice and holiness of God, and to manifest unto his remnant the exceeding greatness of his mercy. This remnant is the very elect, the bride,

the Lamb's wife, that follows the Lamb whithersoever he goeth.

Yours in hope of the salvation of all Israel,

L. D. HOSKINS.

MELBOURNE, Ont., Nov. 25, 1914.

DEAR BROTHER FENTON:—You have been in my mind a great deal since the Lobo meeting. My husband and I regretted very much that we could not be there, but are glad to know that it was a good meeting. We have seen some who were there, and they said that your preaching was with power and with comfort. I am glad, dear brother, that you were given liberty to proclaim the everlasting gospel, and trust it was sweet to your own soul. My mind often goes back to the last time you were here in Ekfrid; your visit was precious to me. I was favored with a hearing ear and an understanding heart (if not deceived) to understand something of the precious truths you were enabled to unfold. Your text was, The heavens declare his righteousness, and all the people see his glory. I did feel to an extent to see the glory of those wonderful heavens, and if indeed I did, what an unspeakable blessing to poor, unworthy, sinful me. I always tremble and fear to claim to be a recipient of the blessings bestowed upon the elect of God. I never address one of the dear saints as brother or sister but the question arises, Have you the right to claim that blessed relationship? And the question seems unanswerable; but I surely have a love for them I have not for the world, and I do love the dear Redeemer—love to hear his name exalted above every other name. Yes, far, far above every other, and I cannot help hoping it is of the Lord. O, dear brother, I do sometimes feel to say, "O for a thousand

tongues to sing the dear Redeemer's praise." I have been wonderfully favored under the preaching of the gospel for some time. I think I never shall forget the sweet times I had a year ago. First, your sermon, then a little later on Elder Coulter came, then Elder Slauson, then Elder Sawin and then Elder Vail. Each one came laden with good things, O so good, and such a lovely variety, and I was favored to feast, to wonder and admire. Elder Vail seemed to be full to overflowing, the words seemed to pour from his lips as he spoke of the wonders of God's grace and of the wonderful love of the dear Redeemer. It seemed to me he could hardly contain himself until he started to preach, and I listened enraptured. It seemed as though I must cry out in praise to God, and the words of the psalmist came to my mind: "O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation." When I got home I took the Bible and found it, and the whole of the Psalm seemed most beautiful to me. Ah, dear brother, is it not all wonderful, the love of the dear Savior to poor, sinful creatures? I have been favored to meditate on the character he bears. O how much he is to us. He is the way, the truth and the life, our shield, our hiding-place, our meat and our drink, our life, our salvation, our all, a friend that sticketh closer than a brother. How glad I am it says "closer," for brothers and sisters may fail, something may arise to turn away their love from us, for they are but human, but our Jesus is also the mighty God, he knows not only our thoughts, but our intents. I well remember the first time I met Elder Ker, when you and he came to Elder Durand's, and were conversing on Saturday evening. He spoke of that, quoting

that Scripture, and O how good and comforting it was to me. It was indeed a pleasant evening. There is nothing in the world to compare with the sweet feeling we sometimes experience from these visits, "with sweetest emotions our souls do overflow." How good it is to know that He knows our intents, our inmost desires. There was a time when the thought that the great God knew my thoughts, and that his eye was always on me, was a source of terror, but now I am glad that he knows all about me, and I do not need to tell him anything. Yes, he knows that I desire to live as becomes one of his dear children, and he knows how I grieve because I do not, and how sick I often feel of self and sin. Dear brother, we sometimes feel a little lonely now that we do not see the faces or hear the voices of the dear ministers who used to visit us, but we are very glad to have our regular meetings, and we do feel to thank God for sending dear Elder Slau-son to us. He comes to us every month, and always seems to have something new. Not that he tells us anything we did not know, but as Elder Lefferts says, "things we did not know we knew." I feel that the Lord is blessing his ministry to us, and my prayer is that He will be with him to uphold him in all his trials, and knit us together in love and sweet fellowship. We sometimes do not see any of our faith to talk with for some time, but the dear old SIGNS comes to us regularly, and it is truly welcome. How good our God is to us. When one editor is taken away he gives us another to fill the place. When dear Elder Chick passed away my thoughts turned to Elder Lefferts, but I had no idea whether he would be the one or not. My husband and I enjoy his editorials very much. The last one we thought especially good,

and we have felt to read it again and again, and to say, "Praise God from whom all blessings flow;" and then there are so many sweet letters from the dear household of faith my heart's affections go out to them, and they all come from different parts of the country speaking the language of Zion, and singing the same sweet song. If I could write as they do, I would like to tell them how I feel, but if I could perhaps I should become proud. The Lord knows what is best for each one of us.

Well, this letter is growing lengthy, so I will close. I felt a desire to write you, and trust it is not all of the flesh. Four years ago I was in Brantford, and had not heard preaching for a time, when Elder Coulter came there and preached, and while listening to him I seemed to be lifted above the earth and earthly things, and such love flowed out to him, and after he had gone I still felt a great love for him, and I began to wonder if it was of the flesh, when these words came with sweet comfort and power: He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. Dear brother Fenton, I do feel that it is because I know that you always love to converse on the precious things of the kingdom of our God that I felt a desire to tell to you a little in my poor way. I hope this finds you all well.

With much love to yourself and sister Fenton, in which my husband joins, your sister, I trust, in a precious hope,

BERTHA ARDIES.

WAVERLY, Pa., Dec. 31, 1914.

DEAR BRETHREN EDITORS:—Sister Sarah Johnson handed the inclosed letter to me to send to the SIGNS, and if you see fit you may publish it; it is real christian experience I think.

I just desire to write a few lines; do as you see fit with them. I am still trying to serve eight churches as pastor, and attend five others as supply. They are poorly served, but I am glad to say that there is no trouble or confusion over any point of Bible doctrine, or anything else to my knowledge, among them. I invite any of the ministering brethren to come and see for themselves, and preach for them. You would be cared for grandly. There were but few additions the past year. The churches I am serving as pastor are in no association, but the five that I am supplying all are. I am well acquainted with the churches of the Delaware River, Warwick and Roxbury associations, and those who serve them as pastors, and I have no knowledge of any trouble over any point of doctrine between these churches and their pastors, but am sorry to hear of trouble in some other associations over the subject of the resurrection, which is a profound mystery, but believed by all of the manifest subjects of God's salvation, also trouble over some minor points. Elder Ker expressed my mind clearly concerning those who differ on those certain subjects, in the SIGNS of January 1st, 1915: harsh and offensive criticism should be avoided by all God-fearing, loving people. Nothing is gained by calling names, and it is a very poor way of letting brotherly love continue.

I am glad we have two able and gifted brethren as editors to conduct that department of the SIGNS OF THE TIMES. They are able and gifted with the pen, as well as in the pulpit, and are sound and clear in doctrine, the churches they serve being their judges. No other tribunal can judge God's ministers, and before their judgment they stand or fall. I am much pleased with the many sweet and

comforting communications of the dear ones published in the SIGNS; in this way they are speaking often one with another, and in this way comforting one another with the comfort wherewith they themselves are comforted of the Lord. Brethren, keep on writing. If I had the gift in writing that you have, you would hear from me often, but I have no gift in that line, and I know it, and my knowing it has been a great blessing to the readers of the SIGNS. Methinks I hear some one saying, What are you doing now? I am stopping. Farewell to you all. God bless, comfort, sustain and support you all by his rich, sovereign, abounding grace, is my prayer for all the election of grace. Amen.

I am, as ever,

D. M. VAIL.

MR. MYERS:—You have manifested a desire on several occasions to know something of my views and feelings on religious matters, and you gave me an invitation to attend the next church meeting. I feel that it would be doing injustice to one of those who above all others I love if I did not give you some satisfaction by way of reply. I have had many reflections on experimental religion for the last fifteen years, during which time I have had seasons of joy and sorrow. When I was quite young I thought on religion and made many resolves to work my way to heaven, which I thought I could do any time I set myself about it, but all my efforts ended in failure. I heard people talk about religious experience, but I knew not what it meant, and I fully believed that if I was saved it must be by my own works, yet I thought I would be on the watch, and if I experienced anything of a religious nature I would understand it from

the start. But in the midst of these vain reflections as I grew older I began to view the subject in a different light, and found I was not capable of performing the deeds I depended so much upon. My inmost thoughts were sinful, and everything in and about me rested entirely on a sinful foundation. I began also to have an attachment for those I thought sorrowful like myself. I went on in this way for some time, when I began to think whether it might not be possible that my feelings were something like those of a christian; I had heard them speak of having doubts, but their doubts I thought were not real, while mine were real ones. I knew that I loved christians, but I feared it was not the right kind of love. I thought I was not troubled as deeply about my sinful nature as I ought to be, and wished for more trouble. If there is anything of a christian experience about this, it came to me in a way I had not known, and these feelings of mine were such as I had never had the least idea of before, and I thought I was on the watch, as I said before, that I might know if I experienced anything of religion, yet I had no idea of this being anything of the kind at first, nor can I say yet that it was. One thing in particular I was troubled about: I feared that I had learned these things from my parents and other Old School Baptists I had been brought up among. Thus I went on, sometimes doubting and other times believing, until I was at the association at Harbourton. There had been preaching through the day, and the question was raised toward night whether it would be best to have any more preaching that day, when some one said there might be three-quarters of an hour yet employed in preaching, when Elder J. F. Johnson arose and commenced

speaking from the text, I will write my law in their hearts, and I will be to them a God and they shall be to me a people, &c. Everything he said seemed to clear the difficulties out of my way, until at last he came to the very point I was troubled the most about. He said they would fear they had learned these things of their parents, &c. This I supposed no one but myself had ever been troubled about, and to hear it from a preacher of the gospel, with other things that I was concerned about, one after another, giving evidences of being born again, I felt for the time being that there was no longer room for me to doubt. I felt as though I could rise up before the congregation and declare that I knew these things were so. It seemed to me that Elder Johnson knew all my feelings, and was talking directly to me, and I loved him greatly, because I thought he understood my feelings better than any one else, and with him I loved every one that I thought had a love for such things, and I felt then, as I have at times since, to say with the poet:

"My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

Then again I became swallowed up in the vanities of the world, and became cold and indifferent, and feared that I had never known any change, and that all was a delusion in my case. I think I love the Old Baptists much, but whether it is ever my destiny and privilege to become a member of the church I cannot tell. I can say truly, I do not wish to unite with any others; they are the people I love, and my wish is to keep within their bounds, and it may perhaps be better for me, at least for the present, to stay outside than to unite with them, even if they were disposed to receive me,

for there are so many departing from the truth in these times, ministers and others, I, too, might make a false profession, and thus become a stumbling-block and a reproach to the cause, and this I desire never to do. This I wish to leave with Him who knows best, hoping and believing I shall be led aright.

“Lord, decide the doubtful case,
Thou who art thy people’s sun,
Shine upon this work of grace,
If indeed it is begun.”

From your sincere friend,

STACY RISLER.

[THE foregoing letter was written by Stacy Risler to Cornelius Myers about ten years ago.—ED.]

FORDYCE, Ark., Dec. 29, 1914.

BRETHREN EDITORS:—I am inclosing you a short letter just received from Elder F. P. Chandler, of Paris, Tenn. I have Elder Chandler’s consent to have it published in our dear, good paper, and am submitting same to your judgment. To me this letter is so expressive of Bible truth, and so concurrent with what I have tried to express to the dear brother, that it has been to me a source of spiritual stimulation, and, seeing it as I do, I feel that others will be blessed to see and rejoice in the truth as set forth by brother Chandler. The doctrine as taught by our Lord and Savior Jesus Christ, reflects to his great name’s honor and glory, and this is what is contained in this short letter. In Him all the fullness dwells. All spiritual blessings must and do come according to His abundant mercy, and we confidentially believe that all who have been made to feel sin abounding in them, and also the justice of the condemnation of God’s righteous law, freely admit that they were justly condemned, and that they could not offer any protest against

it, and therefore are bound to confess that in all that has ever been done for them goodness and mercy have abounded. They, like Peter, break forth in praises to His great name, that it is according to God’s divine power that he hath given unto us all things that pertain unto life and godliness. Yes, life and godliness come as a free and unmerited gift, and that from a divine source, therefore we are bound to give thanks unto God always for you, brethren, who from the beginning chose you unto salvation, through sanctification of the Spirit and belief of the truth. Yes, we were chosen unto it, and when we were chosen we had privileges given us, and all of these mighty and wonderful works of God’s mighty power in us absolutely brought us to the belief of the truth.

Submitting these matters for your consideration and better judgment, I am, yours, trusting in mercy alone for life beyond this sin-cursed world,

V. R. HARRIS.

PARIS, Tenn., Dec. 20, 1914.

DEAR BROTHER HARRIS:—Your welcome letter came duly to hand, which I enjoyed reading very much, because it expresses the truth taught in the Scriptures, and taught under the ministration of the Holy Ghost in the daily experience of all who have learned that justification of sinners is only through the righteousness of our Lord Jesus Christ. Your remark that “strictly speaking there is but one preacher, and that is Christ Jesus the Lord, and without him there is no preaching that will honor him,” is a blessed truth; it is not the gospel of Christ without him, and this truth makes it a blessing to his people, and it is not a blessing to them without it. His promise is, “Lo, I am with you alway, even unto the end of

the world," and this distinguishes it from those who preach themselves their own wisdom, righteousness and strength. They who preach the gospel of Christ must preach in his name, and all salvation and blessing in his name, both for time and eternity. All spiritual blessings were given us in Christ before the world began, and given according to the good pleasure of his will. We love to hear those preach or write who are filled with the fullness of Christ, and such by grace have been emptied of all that is of self, of all earthly good, and room made for Jesus to reign in the heart, for where he reigns he puts down all enemies under his feet, self is abased and God glorified. No self-exalted man ever gives glory to the God of heaven. When so favored, how sweet it is to think on the good things which God hath prepared for them that love him, yet wonder of wonders, that my thoughts are so often gone astray, and, like one alone I seem to be, O is there any one like me? O those terrible doubts and fears and tremblings! I have labored hard for over thirty years to overcome sin, and to be a better man, but I am a sinner still; I am no better than in former years. So each victory over temptation and sin is because he succors me, if not the most deceived creature on earth. Jesus, and him crucified, is all my hope for myself, for the church, which he hath purchased with his own blood. His promises to his people are the sure mercies of David. Mercy they need, for mercy they cry. The Lord hears their cry and answers from heaven, and their every need supplies. He knows all their needs, and he raises up the prayer in their hearts to cry for the very things he himself has promised to give. So it is to him that they pray with groans that cannot be uttered, and according to his will

he with Him also freely gives us all things. Amen.

I am well acquainted with Elders Hatcher and Boaz; both of them are held in high esteem by Old School Baptists here. They have suffered many things for the truth's sake. I am glad you hope to come to see us next fall. We are a few poor folks, but love the visits of all who believe the doctrine you do. I trust we are one people. I have not met your sister at Selmer. I passed that place on train once, but did not stop off, but I would be glad to see her. I do not think that there are many Old Baptists in that part of the country.

I hope you will write again soon.

Yours in hope,

F. P. CHANDLER.

VEGA, N. Y., Jan. 4, 1915.

DEAR EDITORS:—Inclosed you will find a letter written by Elder J. B. Slau-son to the First Church of Roxbury, which, if you see fit, we would like to have published in the SIGNS.

V. BALLARD, Church Clerk.

ST. THOMAS, Ont., Sept. 1, 1914.

TO THE FIRST CHURCH OF ROXBURY—
DEAR KINDRED IN CHRIST:—While it has been the providence of God to remove me from among you to another field of labor, I am often with you in mind and spirit. I have often asked the question why I should have been separated from you, but we know that our ways are not the Lord's ways. Man may devise his way, but his steps are ordered of the Lord. Could I have had my own way I would have been with you still, but I was made willing in the day of his power to lay down my labors among you, yet it was very painful indeed. But the Lord's will be done. You, as a church, as well as I,

have learned in this experience of separation that the Lord will provide, and that we cannot look to man, for how weak is the arm of flesh. Except the Lord build the house, the laborers labor in vain, and except the Lord keep the city, the watchman waketh but in vain; and also, the Lord has fulfilled his promises to you, that he would never leave nor forsake his people; each and every need he will supply. We may want many things, but we may not need them. Could we always be given wisdom from the Lord to ask for just such things as we need, we many times would shrink from asking for anything, for often it is needful that we have darkness of mind and anguish of soul, that we be driven to the Lord in prayer. I have often felt the words of the poet coming into my very soul:

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

Then, again, can we be so highly favored with such an heavenly privilege without passing through some trials and temptations? Certainly not, for trials make the promise sweet. If we suffer with him, we shall also reign with him, and without suffering in our soul we cannot rejoice in him who is able to, and does, allay our sufferings. He, the blessed Potentate of the Father, can only quench the fiery darts of the enemy, and bid our sorrow cease. O what a blessed and faithful Sovereign we have, who is not forgetful of his people, and who has never withheld any of his mercies from them. But how forgetful we are of him who died that we might live, and who lives and intercedes for us. My heart rejoices to see your labors as a church in keeping up your meetings, and showing your faith by your works, that where two or three are gathered together in his name, there

he is in the midst, and where the Spirit of the Lord is, there is liberty. I trust you have been blessed in your meetings by the presence of the Spirit of the Lord, enabling you to speak to each other in comforting words of the things of the kingdom, which are very precious to your souls, and also in talking of your various trials through this wilderness of ours, but being led by the Captain of our salvation safely over all the dangerous places, to a safe and abiding haven, where the weary traveler may lie in safety and rest his weary soul upon the protecting arm of Jehovah. This, no doubt, you have found to be very sweet and comforting from time to time as you by the kind blessing of Providence have been able to meet, and while we are thus separated we will pray for each other, and trust in the Lord, desiring to bow in humble submission to the will of the King of Zion, who holds the stars in his right hand and appoints to each of us our field of labor. Truly the Lord in building his church has never asked counsel of man, but selects his own material for his own glorious house, and places each stone therein according to his infinite wisdom, and each stone is fitted by the perfect work of the Holy Spirit for the place the Lord has designed it. As I reflect upon the past, it brings to my mind many seasons of the sweetest joy, as we met together to sing and pray. Truly I can say, How lovely are the courts of Zion. O how good and how pleasant for brethren to dwell together in unity.

"When each can feel a brother's sigh,
And with him bear a part,
When sorrow flows from eye to eye,
And joy from heart to heart."

If such seasons of joy are but a foretaste of the stream, what must the fountain be? My earnest prayer for you is, that you may still dwell together in that sweet

peace which has been ours to enjoy all the years of my labors among you. Many of you have been brought into the fold under my ministry, and you are still in my heart as my children in the Lord, and as a father loveth the children of his own bosom, so I have you in my heart, and feel to make mention of you in my prayers, that the dear Lord will bless you and guide you in the paths of peace for his name's sake. I trust that you as a church will put forth your united strength in keeping up the meetings and the association for which your forefathers labored so earnestly, and I will give you such assistance as it is possible for me to give. Now unto him that washed us in his own blood and made us kings and priests unto God, be power, praise, majesty and dominion, both now and forever.

J. B. SLAUSON.

HAMPSTEAD, Md., Dec., 1914.

DEAR ELDER KER:—As our dear brother Chick is no more with us I feel that it is my duty to write you and thank editors, correspondents, contributors (who aid in sending the family paper to the poor of the flock), publishers, and all who have contributed to my comfort and pleasure in this way. Gladly would I be the donor instead of the recipient, but I know it is not only right to say, Thy will be done, but to feel it within, and if a branch am just in the right place, and hope through his mercies I am growing in grace and knowledge of our Lord and Savior Jesus Christ. In sorrow for our dear departed ones I forgot for a time my own anxieties, and have again been given a more trustful spirit. I have not the gift to express my feelings, but do so much enjoy reading my sentiments expressed as they are in sister Durand's letter of June 26th; it is just what I de-

sire to say. As sister Wright says, Elder Chick through all his sorrow never forgot to write me words of comfort. After he placed me in the liquid grave, he wrote me, Write me all your joys and sorrows, and if I cannot help you I can point you to Jesus; and as you know such was his life. Dear sister Rowe, whom I had learned to love, passed over so quickly. I feel that you and my esteemed pastor can truly sympathize with each other. But what a blessed thought: We sorrow not as those who have no hope. Since I came home in November sisters Kelly have been here once; Emma seems much the same, but mother has not recovered her strength; the brother is as usual. You published that your contributions have lessened, and if you feel the burden is too heavy just drop my name. I appreciate the past, and again thank you all. God grant that we may all be sustained in every trying hour. Through the kindness of sisters Kelly I had a pleasant visit with them the first of June, and also the pleasure of meeting with the church.

Yours in sympathy and gratitude,
GEORGIA D. ENGLAND.

EXTRA COPIES OF THE SIGNS OF THE TIMES.

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EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1915.

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.***GALATIANS IV. 27.**

"For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband."

At the request of sister James we shall now attempt to present some thoughts upon the above text, and hope that she as well as others may be given a lead of mind, at least, concerning the wonders of God contained in such deep and important sayings of his written word. The apostles were constantly referring to and quoting from the prophets, thus showing their connection with gospel things and assuring the brethren that God moved them, holy men, to write for the comfort, hope and faith of the spiritual or church of the firstborn. Paul said, That which was written aforetime was written for our learning, that through patience and comfort of the Scriptures we might have hope. Peter said, "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." These two quotations are sufficient to establish the fact that the prophecies have direct connection with

gospel truth, and that the children of God, angels, desire to know and understand them. The New Testament would be without meaning were it not for the Old, and the Old Testament would have no force except fulfilled in the New. Therefore it is necessary for ministers to study to show themselves approved unto God, workmen who need not be ashamed, rightly dividing the word of truth. The law is not gospel, nor is the gospel law, but both are absolutely necessary in preaching the truth as it is in Jesus, that the entire word of God be presented. "By the law is the knowledge of sin." By the gospel, the power of God, is the justification of the sinner.

The apostle in this fourth chapter of Galatians is writing gospel truth by contrast, and says, "It is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman as by promise. Which things are an allegory: for these are the two covenants; the one from the Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, which answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." The bondmaid, the mother of Ishmael, was a figure of the old covenant, showing that all of that covenant were in bondage, not only to sin, but to the law, bound by its fetters with no way of escape in and of themselves. It is an understood fact that a bondwoman cannot bring forth free children. Her own bondage establishes the bondage of all her children. It is seldom mentioned, but that this figure exist Abraham had to have a son by the bondmaid, and that the gospel or freedom be

preached by figure it was also necessary that he have a son by Sarah the freewoman. Though Ishmael was as much Abraham's son as was Isaac, he could not, because the son of a bondwoman, be heir of Abraham's possessions. Therefore Sarah said, Send the bondmaid out with her son, for her son shall not be heir with my son. This was then, even in that age of the world, the declaration of the new covenant, or freewoman, to the old covenant, or bondwoman, with her children. These two women and their children could not live in the same house; separation was necessary then in figure, and the same wide separation exists today; the great gulf fixed between those of legal worship and gospel subjects who are in Abraham's bosom, the children of promise. In Paul's day old Jerusalem was in bondage with her children, and many more were the children of that desolate woman than those of the freewoman, or gospel church, called "new Jerusalem," "the mother of us all." All false worshipers are the children of bondage; their eyes are closed, that they see not the kingdom of God; their ears are deaf, that they hear not God's word; their hearts are hardened, that they seek not the righteousness of God; being ignorant thereof they go about establishing their own righteousness. The children of God, born in Zion of his Spirit, are very few indeed when compared with those of desolation, blindness, bondage and ignorance, yet while the world stands there will be a few here and there scattered over all the earth who know God as their Father, Christ Jesus as their Redeemer and trust in his name. At the time of the flood Noah and his family, "eight souls," represented the election of grace. Afterward Abraham, Isaac and Jacob were the chosen and called of God; to

them he showed mercy and made promise. Then Moses, Aaron and Joshua, as lawgiver, priest and guide, were the chosen of God. After them came judges, kings and prophets, who filled their respective places as representatives of the faithful, or men of faith, of God. After these came John the Baptist, the forerunner of Christ, alone with the secret of the Lord, preaching repentance and forgiveness of sins. Few, very few, compared with the masses of Israel, were made manifest as the election of grace. Then Jesus came and called the twelve apostles as his ministers and servants of all the hosts of the Israelites. To them gave he commandment to preach the kingdom of God, to heal the sick and cast out devils. In that upper room with them he instituted the ordinance of the Lord's supper. At one time when he preached the doctrine of discriminating grace five thousand children of the bondwoman were offended and turned from him, but there were twelve men, children of the freewoman, who said, Thou art the Christ, the Son of God, and hath the words of eternal life. Well indeed did Paul say, Many more children hath the bondwoman than the freewoman. Yes, even unto this day such is the case, and will doubtless continue until time is no more. What a blessed thing it is to hope and at times to be assured that we are the children of the freewoman, the church of God, the children of promise, as was Isaac, and are heirs of God and joint-heirs with Jesus Christ! 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.

LITTLENES IN CHRIST.

IF I have anything to boast of it is littleness in Christ. Will you some time write on the above?

IVORY H. FORD.

BERWICK, Maine, Dec. 28, 1914.

We are not sure that we exactly understand what our brother means by "littleness in Christ," nor do we know along just what line he wishes us to write, but will offer some thoughts on what we think he means, and leave them for the consideration of our readers. Looking at the matter from one standpoint, there is no such thing as "littleness in Christ." Christ as the anointed of God, is full of all that is vast and infinite, eternal and lofty. Christ abounds in love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. None of these are little things, but on the contrary are so great and high that with all our striving our nature can never attain to them. There is nothing little about the doctrine and truth of Christ. It is so deeply spiritual that mortal minds can never grasp it. Still further, the people that are in Christ are not little, they are kings and priests unto God, sons and heirs of God, and joint-heirs with Jesus Christ, and yet Paul does speak in 1 Cor. iii. 1, of "babes in Christ." Thus there is another side to this matter which does present a "littleness in Christ." All those who are in Christ Jesus and who have his Spirit in them, do feel to be little, very little in Christ; the revelation of the glory of God in the face of Jesus Christ brings to light their utter unworthiness to any benefit in his mercy. The operation of the Spirit within reveals all manner of sin and uncleanness in their flesh and carnal nature, causing them to hate their own life, and to hunger and thirst after righteousness. So those who are in Christ never see any littleness in him, but always in themselves. They

feel to be nothing, less than nothing and vanity; he appears to them to be all in all. A wonderful sufficiency they see to be in him; a woeful lack of merit in themselves. Nothing scant about the spiritual blessings stored up for them in him, but an awful poverty and leanness blasts the whole of their own desert flesh. So while there is nothing little in Christ himself, but all is gloriously eternal and infinite, his Spirit in the subjects of his grace causes them to see nothing but littleness, emptiness and vanity in themselves. The more the grace of God is active in one, the more insignificant will he feel himself to be in the eyes of God and before his brethren. Humility unfeigned is a fruit of the Spirit, and what is more abhorrent to the spiritual mind than a humility that is put on, being feigned, not real? A "voluntary humility" which is produced according to the will of the creature is to be abhorred the same as any other fruit of the flesh. Grace works so that its subjects are made humble in spite of their own resistance and stubbornness. It bends their stiff necks to take the yoke of meekness and lowliness in spite of themselves. The deeper one is led in the things of the Spirit, the less he thinks he knows and the worse he feels himself to be. There is a sense in which knowledge increases sorrow, for the more we know of heavenly things the more contemptible we appear to ourselves. Paul was an apostle, and the ability given him in matters of doctrine and order was wonderful, but he himself said, "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." Again, "Unto me, who am less than the least of all saints, is this grace given, that I should preach

among the Gentiles the unsearchable riches of Christ." So we see that there is indeed a keen sense of littleness experienced by those who are in Christ Jesus. The appearing of Jesus always brings with it a sense of our unworthiness. When Isaiah saw the Lord high and lifted up, and his train filling the temple, he said, "Woe is me! I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Job had heard of the Lord with the hearing of the ear, but when he saw him for himself and not for another, he said, "I abhor myself, and repent in dust and ashes." The increase of spiritual knowledge is the decrease of human excellency. "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." But self is such a subtle and cunning foe of our spiritual peace and welfare that it will intrude upon us unawares at the most unexpected times and in the most unexpected places. For instance, one may even get puffed up over his littleness, may even get proud that he is little; littleness then ceases to be a virtue. A conscious humility is almost as bad as a voluntary one. Our brother Ford says in his request to us that he "boasts" of his "littleness in Christ." We do not know the nature of his boasting, but hope the good Lord will preserve us all, together with our brother, from boasting in anything save the cross of Christ Jesus our Lord. Even one's littleness is not a safe thing to glory in. "Let him that thinketh he standeth take heed lest he fall." "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know."

L.

TEMPERANCE.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—Proverbs xvi. 32.

Biblical temperance is self-control. Self cannot control self; flesh cannot deny flesh. Two things are essential to the following of Jesus: denial of self, and taking up the cross. How are these accomplished? By the activity of the will to follow him. What will? Not the will of the natural man, certainly, for that will never wills to do anything that is becoming in the sight of God. Only by that will of which Paul says, "It is God which worketh in you both to will and to do of his good pleasure," can one have any desire or inclination to follow Jesus. The activity of that will in the people of God brings about self-denial and cross-bearing. The mastery of self is temperance, in the scriptural sense. One slow to anger is better than the mighty. Who is slow to anger? God is. He is "slow to anger, and plenteous in mercy." Better is he, therefore, than the mighty, than all the world is accustomed to speak or think of as mighty or great. How much better? No tongue can tell. The beauty of God so far transcends all that men call fine and great, it is indescribable. He that rules his own spirit is better than he that taketh a city. Napoleon took cities, but could not hold himself in check; he was ruled by his own vices though an expert in war. We simply use him as an example. Restraining one's self in one direction in order to gratify one's desire in another is not temperance. Restraining one's sensualities in order to be of fine tissue mentally, the world calls fine, but it is not temperance. One's mind is as carnal as one's senses. The whole man is corrupt, there is no soundness in him at all. Temperance means the control of self at all

points, the entire keeping of the body under. Lord, who is sufficient for this? Nowhere is temperance fully exemplified but in the Lord Jesus Christ; he never lost control of self, never got angry, never was ruled by impotent rage. Even when he made a scourge of small cords, and drove the moneychangers from the temple, it is not written of him that he was angry; he was blinded by passion at no time. Though tempted in all points like as his people are, yet he was without sin; he could know, and did know, what it means for us to be angry, was tempted in this point as in all others, but sinned not in it. When smitten on one cheek he turned the other; being reviled, he reviled not again. He called not down the vengeance of heaven upon those who so cruelly treated him, but said, "Father, forgive them; for they know not what they do." Here in the fullness of Christ Jesus is the very acme, the perfection, of self-control. The Christ of God embodied temperance among the infinity of his virtues. He is better than he that taketh a city. The world lauds its conquerors, but he who sought to gain the mastery over self was crowned with thorns. So it will ever be. The world's applause will never ring in the ears of those who fight the fight that is good, upon the battleground of the Spirit against the flesh, but they shall all be brought off more than conquerors through him that hath loved them and given himself for them. The victory of God is theirs.

"Tis his love his people raises
Over self to reign as kings."

This kingship of self-control, the majesty of temperance, is by the grace of God through Jesus Christ our Lord. Only through grace can there be accomplished in us that ruling of one's own spirit, the

perfection of which is seen in Jesus. Paul kept his body in subjection, but confessed, "By the grace of God I am what I am," and he had that fear that after he had preached to others, he himself might be a castaway; not cast away from God, but away from the love and fellowship of the brethren. Who of the Lord's people does not have the same fear, conscious that only by grace can one live to the glory of God and the furtherance of the cause of truth? So, as we said at the beginning, self cannot control self, flesh cannot deny flesh. The preeminence of grace is the secret of self-control. L.

BEING HAPPY.

"HAPPY is that people, whose God is the Lord."
—Psalms cxliv. 15. "Behold, we count them happy which endure."—James v. 11.

With the much-mouthed greeting, "Happy New Year," ringing in our ears, we wonder what it all means. What is happiness, anyway? Most people mean simply that they hope we will have a good time all the year, one continual round of jollity and easy-going, with the least resistance and difficulty possible. Would that be happiness? True happiness is in being, not in feeling. To feel good, jolly, merry and buoyant is not to be happy in the real sense. Such happiness is but froth, or foam, with nothing solid, real or substantial about it. True happiness is a principle of being, not a feeling of ecstasy. Often we hear people say that if they but had this or that they would be happy; and when they get the object they want they are no nearer being happy than they were while in pursuit of that object. The truth is that happiness springs from within, not from without; it is not what a man has around him outside himself that brings happiness, but what a man

has within himself. "Happy is that people, whose God is the Lord." He who has Christ within him the hope of glory, is truly happy. We do not mean that he will feel ecstatic; he may feel cast down and alone. We are not thinking of feelings in this matter of happiness, but of principles. The people whose God is the Lord, have the only true and living God as their object of adoration, are ruled and swayed by his dominion. Can there be a happier, a more blessed condition conceivable, let the frames and feelings be what they may? The word "happy" in the Scriptures means blessed. Jesus was a happy man, but there is no record that he ever laughed, or even felt like it; he rejoiced in spirit once, but rejoicing in spirit and laughing are two entirely different things; he was a man of sorrows and acquainted with grief, but he was blessed. "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." That man was Jesus. That people chosen out from among all nations by God, and who have God for their Lord, can never be moved from the solid base, the rock of ages, upon which they are founded. The banner over them is infinite love, their life is hid with Christ in God. Happy is the people that is in such a case, no matter how they feel. Their feelings have nothing to do with the blessedness of their estate, though their comfort may in a measure arise from sometimes feeling the everlasting arms underneath. But even then it is not a fleshly exaltation that does any good, but an apprehension by faith of the rock beneath them. "We count them happy which endure." What do they endure? Afflictions, crosses, losses, the contradictions of sinners

against themselves, the line of confusion, stones of emptiness, being persecuted for righteousness' sake. Are people thus tried, happy? Indeed, they are the happiest, the most blessed of all people on this earth, for in all those hard things which they endure is the life of their spirit; by those things they live. Those who have the abundant life are truly happy; the life that is so abundant that death and hell cannot quench it. This abundant life is eternal in Christ Jesus, given the elect in him before the world began. This it is that quickens their mortal bodies and makes them debtors, not to the flesh to live after the flesh, but causes them to mortify the deeds of the body, thus living after the Spirit. So, "we count them happy which endure." The endurance of hardness as good soldiers of Jesus Christ makes full proof of their discipleship. These things make evident their sonship, for whom the Lord loves he chastens, and scourges every son that he receives. Certainly anything that gives us an assurance of our acceptance in the Beloved must be counted as blessed, as happy. L.

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

Mrs. T. V. Richardson, Md., \$8.00; L. O. Garrott, Ky., \$2.00; Mrs. B. R. Cannon, Ill., \$1.00; S. W. Shipway, N. Y., \$2.00; J. L. Thompson, Del., \$2.00; Mrs. J. H. Dickson, N. Y., \$1.00.

MARRIAGES.

By Elder A. B. Francis, Dec. 30th, 1914, at the residence of the bride, near Salisbury, Md., Horace E. Mitchell and Edna M. Reddish, both of Wicomico Co., Md.

By the same, Jan. 6th, 1915, at the residence of Mr. Ananias Hastings, near Gumboro, Del., John S. Benson and Mrs. Augusta C. Hearn, both of Sussex Co., Del.

OBITUARY NOTICES.

W. F. Steelman was born in Kern Co., Ill., and moved to Missouri at the age of seventeen years. He was united in marriage to Olive Maxwell Dec. 24th, 1895. To that union were born two daughters, both of whom are married, and two sons, who are living with their mother. The two daughters live near their mother, which is indeed a comfort at this time. Brother Steelman's health being very poorly in Missouri, a few years ago he came to California, and after staying long enough to know that his health would be very much better he returned to Missouri and brought his family to Rialto, Cal., where they now reside. Nov. 9th, 1914, while at his daily task (teaming), he was stricken, and about noon was found unconscious. Medical aid was summoned, but nothing could be done, the time had come when he must go hence, and early in the afternoon his spirit took its flight to the keeping of God who gave it. Brother Steelman became a member of the Primitive Baptist Church Nov. 20th, 1913. With letters of dismission from Little Northfork Church of Missouri brother and sister Steelman offered their membership to the Little Flock Church, at Riverside, Cal., March 16th, 1913, and were received in full fellowship, where they continued to hold their membership until his death, and where she is still a member. He was always in attendance when his health permitted him to be there, and was held in the highest esteem by all the brethren; and not only the brethren, but the vast concourse of friends and neighbors testified that all who knew him loved him. May the mercy of God rest upon his widow and fatherless children, is the prayer of one altogether unfit to speak of such things.

The services were conducted by other than his chosen brethren, but an invitation was extended to the writer to say a few words, it being the desire of the sister that one of the brethren whom he loved so well should say a few words. In much weakness I spoke a few words, after which the brethren sang a hymn as a tribute to his memory. His body was laid to rest in the Rialto cemetery, where many brethren, friends and neighbors were gathered, telling better than words in what esteem he was held by those who knew him.

OLIVER P. SPEIRS.

SINCE it has pleased God in his infinite wisdom to call from our midst our dearly beloved brother, W. F. Steelman, leaving to mourn his departure our dear sister, Olive Steelman, and their family of sorrowing ones; and since it has been our custom in times past when death has called at our door to record some token of remembrance of the dead, and sympathy for those left to mourn, it is so ordered that the Little Flock Predestinarian Baptist Church,

of southern California, extend to these bereaved ones our sincere sympathy in this their sad hour, and express a desire that God, who is full of mercy and who is too good to be unkind, may bountifully bless them and comfort them with the sweet promises that are so sure and steadfast; the promises that he and he alone can give, and when spoken are never revoked. Yes, may he bless them with the faith that brings grace unto salvation.

It is further ordered that a copy of these articles be recorded in the church book, as a token of the love and esteem in which we deem him worthy. Also that a copy be presented to the sorrowing family, and also copies be sent to our papers for publication.

Done by order of the church, in session this 15th day of November, 1914.

W. D. BAILL, Moderator.

OLIVER P. SPEIRS, Church Clerk.

L. V. Yates, wife of Elder B. H. Yates, died at her home near Pomona, Ripley Co., Mo., Jan. 12th, 1915, where she had lived for the past seventeen years. She leaves to mourn their loss a husband and four children: Albert J., of Poplar Bluff, Mo., Fannie Hall, of Pomona, Mo., Mollie Gibson, of Neeloyville, Mo., and Azlee Vandove, of Pomona, Mo., with whom she lived until her death; also Oscar Sweezy, an adopted son, of Pomona, Mo. She also leaves thirteen grandchildren, three great-grandchildren and a host of loving friends. She was born March 29th, 1840, in the state of Virginia, and came to Dickson County, Tenn., when a small child. Her maiden name was Pistol. She knew nothing much of her relatives. She was married to B. H. Yates Oct. 2nd, 1860, and died Jan. 12th, 1915, making her stay on earth 74 years, 9 months and 13 days. Death was due to a broken hip, caused from a fall Jan. 5th, 1915, from which she suffered intense pain, which she bore with patience. She was conscious until the last moment, and seemed glad to go. She professed a hope in Christ in the year 1858, in which she remained steadfast until God in his infinite wisdom saw fit to remove her from us. We mourn in the flesh, but rejoice in spirit, for we know it is God's will being done. She joined Brush Creek Church, in Graves Co., Ky., in 1881, and removed her membership to New Hope Church, in Ripley Co., Mo., in the year 1898, of which she remained a member until death. She was a loving wife and mother, kind and loving at all times, and always ready to help and comfort those she found in distress. She never missed a meeting when opportunity afforded as long as she lived, and enjoyed the fellowship of the brethren and sisters. She was dearly loved by all who knew her. We mourn for her, but rejoice that God has left with us a dear, kind and loving father, who is seventy-two years old, and we know God will

soon call him to join our dear mother, where there is no more pain. She was laid to rest Jan. 13th, in the New Hope Cemetery, to await the glorious resurrection morn, when God shall call all his children home, where we hope and trust, if it be God's will, we can all unite with the family of God in the kingdom prepared from the foundation of the world for those who love him.

Her son,

ALBERT J. YATES.

Helen B. Blackwell, beloved wife of brother David L. Blackwell, of Hopewell, N. J., departed this life on Thursday, Jan. 14th, 1915, aged 81 years. She was born April 7th, 1834, and was baptized about fifty-one years ago. She sang in the choir of the Hopewell Church (sometimes leading it) for many years. Her faithful christian life was a great comfort to her husband, and their home was a place of peace where God was glorified. Six children were born unto them, two have passed away. The four now living are: Mrs. Annie D. Moore, William D. Blackwell, Mrs. Francina B. Hill and Mrs. Sarah S. Boyce; also seven grandchildren and one great-grandchild survive. Three weeks ago sister Blackwell fell and fractured her hip. She did not show signs of severe suffering, but quietly and peacefully passed away.

By request of her husband, the writer spoke from Psalms lxxiii. 24, 25, after which she was laid away in the Hopewell cemetery. May the Lord comfort the bereaved family.

B. F. COULTER.

BROTHER Y. J. Killebrew, the subject of this notice, was born in Tennessee Sept. 5th, 1820, and died Dec. 20th, 1914, making his age 94 years, 3 months and 15 days. He was married to Paulina Ridgeway in early life, and to them were born eleven children, five boys and six girls; three of the boys and one girl died when small, the others are grown and married. He professed a good hope in Jesus and was baptized in the fellowship of old Walnut Fork Church of the Primitive Baptist faith and order on the fourth Sunday in September, 1844, by Elder Reuben Ross, and lived an orderly member until death. I first met him in 1859, at the old Buffalo Association, when I was only ten years old, and was intimately acquainted with him since 1866, and he had been a member of Little Hope Church, of which I am the unworthy pastor, for about fifteen years. He had been deaf for twenty-five years or more, and could not see to read for about the same length of time, but he never forgot the Scriptures, and could quote chapter after chapter almost verbatim, and not only the letter, but the spiritual import of them. While his mind grew weak in natural things in his old age, his spiritual faculties seemed strong. He had almost lost his natural mind, but still quoted Scripture. He died near McLoud, Okla. His daughter, Mrs. Almedia

Cochran, and her son Baxter, brought him back to Boone County and buried him beside his dear companion, who preceded him to the grave some sixteen years. I went to his daughter's, Mrs. Emma Carter, and tried to preach a funeral discourse, after which his remains were laid beside his wife's, there to remain until the resurrection morning, when they, together with all the blood-washed throng, will come forth with the likeness of their Redeemer, to sing praises to him forever and ever. May the good Lord administer comfort to his children, grandchildren and many friends, together with the church where his membership was, is the prayer of the unworthy writer.

WM. J. CASEY.

Rebecca Ann James was born in Hamilton County, Tenn., Jan. 12th, 1845, and departed this life Oct. 6th, 1914, aged 69 years, 8 months and 25 days. She had suffered more or less many years with a lingering disease of the kidneys, and her sufferings became more intense during her last days on earth. She moved with her parents to Arkansas when quite young. Her maiden name was Smith. She was married to the writer Jan. 2nd, 1870. To this union were born four children, three sons and one daughter. Two sons, with their afflicted father, two daughters-in-law and six grandchildren are left to mourn their loss. She was received in the fellowship of the Little Hope Church of Old School or Primitive Baptists, in Boone County, Ark., September, 1899, and was baptized by her pastor, Elder Wm. J. Casey. She was a faithful and consistent member as long as she was with us, a kind and devoted wife and mother, and greatly enjoyed the visits of the brethren and sisters. She delighted in reading the SIGNS OF THE TIMES, and was a close reader of her favorite paper many years.

Her funeral was conducted by Deacon Jesse N. Casey, who spoke words of comfort to a large concourse of relatives and friends, after which she was lowered in the grave. The Lord giveth and the Lord taketh away; blessed be the name of the Lord.

WM. H. JAMES.

As brother James has sent the obituary of his dear wife to me to examine and add to if I desire, I will say she related one of the best experiences I ever heard when she joined the church, and was one of the best scriptorians I ever knew for a woman, and had been led into deep divine revelation, and was a strong believer in the doctrine of predestination as advocated in the SIGNS OF THE TIMES. Her seat in the church was never vacant when she was able to attend, and she was ever ready to visit the sick and minister to their wants. She is greatly missed in the church, but our loss is her eternal gain.

Her pastor,

WM. J. CASEY.

E. G. Tinsley, of Odell, Texas, was born October 1st, 1860, died at his home in Wilbarger County, Texas, near Odell, Dec. 28th, 1914. He was a member of Bethel Predestinarian Primitive Baptist Church for some eight years, having joined that church, with his wife, by letter. He is survived by his wife and eight children. Sixteen years ago he presented himself to Lindale Church, in east Texas, and was received and baptized. The writer of this notice had known brother Tinsley for some ten years, and can say that he was a plain, unassuming man, never having much to say to any one, but seemed to have a good understanding of the doctrine of God our Savior and of church discipline. He stood firm against all the late innovations, and of some in Texas who have declared nonfellowship for the doctrine of God's predestination and sovereign control of all things. He and sister Tinsley have always stood with the predestinarian side. He was regular in attendance to his meetings, and was ever willing to help bear the burdens that were necessary to keep up the church meetings. Three weeks before his death he fell off his wagon and received a hurt from which he never fully recovered. He expressed himself as willing to go. He was conscious until near the last.

Funeral services were conducted by the writer at his residence, and burial was in Odell cemetery.

J. H. FISHER.

MEETINGS.

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JOSHUA T. ROWE, Pastor.

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

Liberty Old School or Primitive Baptist Church, of Los Angeles, Cal., meets every first and third Sunday in each month, at 11 o'clock a. m., at 42nd and Moneta Ave., and fourth Sunday at 11 o'clock, at brother and sister J. B. Dawson's, 644 Ashland Ave., Ocean Park, Cal.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83. MIDDLETOWN, N. Y., FEBRUARY 15, 1915. NO. 4.

CORRESPONDENCE.

“THE SWEETNESS OF A MAN'S FRIEND.”

“OINTMENT and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel.”—Prov. xxvii. 9.

“Ointment and perfume rejoice the heart.” Yes, and in the sacred typical sense read Exod. xxx. 22–38. There we have an oil of holy ointment, an ointment compounded after the art of the apothecary. This was for the anointing of Aaron, the tabernacle and its furnishings. “And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices, with frankincense: of each shall there be of like weight: and thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: and thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord. Whosoever shall make like unto that, to smell thereto,

shall even be cut off from his people.” This is all sacredly peculiar to Christ and the church. It rejoiceth the heart to behold Christ Jesus our High Priest, who appears in the presence of God for us. Upon his head the precious ointment was poured, flowing down to the skirts of his garments; he is consecrated for evermore. His vestments shed odors around. In all his acts he wrought in behalf of his body, the church, in his sacrifice, the shedding of his blood for the remission of our sins, in his victory over the grave, and in his ascension to glory entering within the vail, and there making intercession for us, what a sacred fragrance there is in it all to the believer; so reviving to our spirits. “Because of the savor of thy good ointments, thy name [O Christ] is as ointment poured forth, therefore do the virgins love thee.” Our Lord Jesus Christ was consecrated, on Jesus was poured the oil of holy ointment. “The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord.” He was anointed with the oil of gladness above his fellows. (Psalms xlv. 7.) And not only in his

priesthood is Christ Jesus unto us an offering and a sacrifice, an odor so fragrant, but in his characters of Prophet and of King and Husband of his people all his garments smell of myrrh and aloes and cassia out of the ivory palaces whereby he and all his retinue are made glad. His graces, his acts, his sufferings, his exploits, in all his relations unto his people, declare him to be the Anointed, the Lord's Christ, and our beloved Savior sheds forth upon his companions his graces, puts his Spirit within them, gives them the oil of joy for mourning, and the garment of praise for the spirit of heaviness. So the ointment and the perfume of Christ rejoice our hearts, our heads lack no ointment. Jesus is our repository of all blessedness, our box of precious ointment of spikenard, very costly, of infinite value to poor, lost sinners, and his fragrance fills all the house of God.

"Ointment and perfume rejoice the heart." Truly this is so in us when the Spirit of truth takes of the things of Christ and shows them unto us. The savor of his good ointments is so well known by poor, sin-sick souls. Our sins have wounded us, they are offensive and corrupt, Satan has wounded us with fiery darts, the holy law of God which we have broken has smitten us, and beneath our wounds we feel oppressed, discouraged, ready to perish, and in our wretchedness we feel the whole head is sick and the whole heart faint. But when Jesus comes, when he is revealed, when Christ crucified is evidently set forth, and our hearts go forth to him, then his power to save we prove. He binds up with his good ointments our dreadful wounds, and the sweet-smelling savor of his sacrifice, of his precious, atoning blood, cheers the poor sinner's drooping, fainting heart.

He comes into the humble and contrite heart, and with his precious ointments revives the spirit of the humble and revives the heart of his contrite ones. The good ointments of the cross of Christ, compounded by the divine art of our spiritual Apothecary, compounded in the obedience, sufferings and blood of the crucified Lamb of God, cleanse and heal all our dreadful wounds. This is the balm of the sin-wounded conscience, the solace of the contrite heart. With his stripes we are healed. Christ's ointments and perfume rejoice the heart. Love, mercy and grace are compounded in his "good ointments," (Solomon's Song i. 3,) and forgiveness and salvation and sweet friendship with God are the healing balm to our broken hearts. "A broken and a contrite heart thou wilt not despise." How sacredly wonderful it is that a poor, vile transgressor should be thus dealt with by the Almighty, the high and holy One that inhabiteth eternity. This is grace indeed, the grace that comes unto us by Jesus Christ, a man's Friend. Once this Friend was quite unknown, we were not born into the world his friends. Ah no, we entered this world alienated, by nature strangers, and were enemies to God. We were far apart, far off from God, and though some vague ideas may have occasionally been ours concerning the Savior, he was undesired, we had no felt need of him, therefore we had no relish for the friendship of Christ. The friendship of the world was sought, enjoyed, and sufficed us. But Christ Jesus made us his friends by his transforming power, by such unparalleled acts of friendship, by such comforting revelations of himself. By such tender, melting, soothing words in his gospel to our hearts Christ apprehended us. "I am apprehended of Christ Jesus."—Phil. iii.

12. He took hold of us, and moved our hearts, put our hearts all in a glow of desire for himself, that we might know him, and call him, my Savior, my Beloved, my Friend; the Friend of a sorrowful, helpless, unworthy sinner. Did not our hearts burn within us when Jesus, a man's friend, first talked with us in his gospel by the way? He told us of his wonderful, glorious deeds of love, of his sufferings and agonies, the ignominy, the curse he endured to save us from our sins; to redeem us from the wrath to come, the curse of the law, from death, hell and the grave. When Jesus is so revealed in us our indifference is at an end. Just a glimpse, just one tone of his voice, just a word of the glad tidings of the glorious gospel of the blessed God to our circumcised ears, just for a moment shewing himself through the lattice, and in our souls ever after there will be springing up yearnings for Jesus, a man's friend. Some who may read what I pen concerning Christ, a man's friend, have known him but a little while, and to you he is precious. Others have known him many years, and our hearts say, He sticketh closer than a brother. So many have been the tokens of his friendship our lives have been times without number sweetened by our sweet Friend. How shall we begin to tell how his friendship and hearty counsel have rejoiced our hearts? Heady, highminded, the self-sufficient religionists may inwardly sneer at the intimate relations of Christ and the church, and such sacred language as that in Solomon's Song is utterly meaningless to them. Though with their lips they profess to honor him, saying, Lord, Lord, yet Christ never revealed himself to them, and their hearts are far from him. They profess that they know Jesus, but in works they deny him. They

are of the world, love the world, and the things of the world, and the world loves them. Their companions are the ungodly. Who are your intimate companions? With feigned faith they profess Christ as their Savior, but you never can learn what have been, and what are still their dealings with him; how that they know him, or rather are known of him. They are never sin-sick, ready to perish, never broken and contrite in heart, they never shed a tear at his dear feet over their iniquities. They never hungered and thirsted after righteousness. They never fled to the crucified Savior for refuge. The cry never came from their hearts,

"Foul, I to the fountain fly,
Wash me, Savior, or I die."

They are without God, and without Christ in the world. But through the covenant kindness of Jehovah the members of Christ's body are verily intimate with him. From him all the body by joints and bands, having nourishment ministered, and knit together increaseth with the increase of God. Christ nourishes and cherishes the church, he sups with them, and they with him. There are peculiarly blessed moments when he brings them into his banqueting-house, his banner over them is love, his left hand is under their head, and his right hand doth embrace them, and thus in all holy intimacy the Savior and the believing sinner eat at the same table, and while the King sitteth at his table, my spikenard, saith the church, sendeth forth the smell thereof. This is an odor such as the world has never smelled, but it is, as the offering and sacrifice of Christ, of a sweetsmelling savor unto the God of our salvation. The blessedness of Christ's friendship surpasses all things, and is the one sweetening thing in the house of our

pilgrimage. It is not always so with me. Sometimes Jesus is as a stranger in the land, or as a wayfaring man, and I have little or no intercourse with him. He hideth himself, I am turned aside, the cloud has come betwixt us, I am veiled aside from his presence, and I am then a wretched wanderer, a sinful worm, desolate, ah, perhaps worse, I am as a vile, hardened criminal, cast off, a vagabond in the earth. At other times, though the cares, temptations and conflicts are unabated, there are sweet moments of his manifest friendship to a poor sinner. Yes, sometimes for days and weeks together, especially so if my soul's straits are exhausting, and burdens many casting me down, then much I pray to God, much I pour out my soul to Jesus, much I commune with him, and his nearness and hearty counsel, his words of eternal life, support me, and declare how truly sweet is the sweetness of Jesus, a man's friend. A few days ago I wandered vexed, wearied, unhappy (I cannot tell you the causes of all this), Jesus met me, he came into my thoughts, and it was unto my spirit as though he said, Why look ye so sadly to-day? O, it was not many moments before my heart was saying, I am vile, so foolish and ignorant, I am weak. The Lord knows I am a wretched sinner, and these cares and vexations are too much for me. I am so lacking in the graces of the Spirit it is no wonder I am cast down, and I am worried, unbelieving and desolate. Jesus came into my thoughts, yes, but it was to make me ashamed, it was humbling. I felt unworthy for him to be in my thoughts. I felt, I am so mean, it is unbecoming of such a wretched worm to entertain a thought concerning Jesus, a man's friend. I feel rebuked, for my conscience tells me I have not sought him;

my prayers, if they can be called prayers, have been unbelieving prayers, distrustful, without faith, cold, formal, heartless; how ashamed I feel. I have gone astray, I have forgotten his love, his endearments to me, a sinner, in times past, I have forgotten that he is my sanctuary, my resting-places have been in him, where in times past I have been privileged to unbosom my temptations and tell him all my woes, and he never cast me out, but supported me, showed me mercy, and held me up to endure the tribulations of my pilgrimage. His rebukes enter into and wound the soul. Blessed wounds! Faithful are the wounds of Jesus our friend. They make the heart humble, troubled, tender. I have said, Let him come and have mercy upon a base fool. How wrong, how stupid, have been my surmisings. What a fool I am to be listening to my own unbelieving imaginations, or to the insinuating deceits of the devil. Ah, though I am sinful, tossed and plagued with thoughts, and tried under the burdens of daily providences, yet surely Christ, who is without variableness or shadow of turning, is mine, my God, my Father, my Friend, my Savior, my All. Hold me, O beloved Friend, with thy right hand, and guide me with thy counsel. Unless held up by thy counsel, unless thy heavenly teaching is constantly mine, how soon I go astray, I stumble, the enemy impedes my way and I wander bereft of gospel mercies; but one gentle pressure of the hand, one kind rebuke or one kind, assuring word from the mouth of the dear Savior and all is again well.

Ah, me, I'm ne'er so well
 As when I on my best Beloved lean,
 And then I'm never ill.
 Crosses and trials all are right,
 And pain is sweet, and troubles light,
 When Christ my soul doth fill.

The Lord spake unto Moses face to face, as a man speaketh unto his friend. (Exod. xxxiii. 11.) And Abraham was called the friend of God. (Isaiah xli. 8.) And Christ saith, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends: for all things that I have heard of my Father I have made known unto you."—John xv. 15. The only begotten Son, who is in the bosom of the Father, declares him unto his friends. Christ saith unto the Father, "Now they have known that all things whatsoever thou hast given me are of thee: for I have given unto them the words which thou gavest me; and they have received them." Therefore that hearty counsel of our Lord Jesus Christ, that comes from the very heart of God, and that so heartens the hearts of his friends, is as ointment and perfume rejoicing the heart. The mouth of our Beloved is most sweet, his lips like lilies, dropping sweetsmelling myrrh. No lips can speak like thine, O friend of sinners, thou hast the words of eternal life. How often Jesus speaks of the Father, of his good pleasure, his will, his love, his commandments, all in relation unto poor, perishing sinners. He saith, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Then if we are Christ's we shall ultimately inherit all this glory and blessedness. O to hear that voice of thine saying, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Christ Jesus, a man's friend, has the tongue of the learned; he is the fullness of the hidden wisdom which God ordained before the world unto our glory, and he knows how to speak a word in season to them that are weary. (Isaiah l. 4.) Listen to the hearty counsel, the

sweetness of a man's Friend: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The queen of Sheba came from the uttermost parts of the earth to hear the wisdom of Solomon. She communed with him of all that was in her heart, and Solomon told her all her questions; there was not anything hid from the king which he told her not. But in Christ, our Beloved and Friend, we have one infinitely greater than Solomon. Have you communed with Jesus, poor sinner, of all that is in thine heart? It was Christ, a man's friend, that Job yearned after when he exclaimed, "O that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me. Will he plead against me with his great power? No; but he would put strength in me. There the righteous might dispute with him; so should I be delivered for ever from my judge." Multitudes of sinners called unto the sacred friendship of Jesus, the incarnate Son of God, have found it so. Do you know this Friend? Though you know all others, if you are a stranger to Jesus thou art wretched, thou art friendless indeed, for all other friends and their friendships are less than nothing, and vanity, when weighed in the balances with Christ, a man's friend. They vanish, they die, their friendship comes to an end. They are all powerless to afford us help and consolation in things pertaining to God and to eternity. They have in these matters no true and

heartly counsel to put heart in us. Christ is the Wonderful Counselor. (Isaiah ix. 6.) Yes, empty all earth's friendships and sweetness into one cup, and then one drop from the Fountain of the water of life is more precious, and far sweeter than all. Who can estimate how favored is that sinner who has Jesus for his friend? He loveth at all times, and sticketh closer than a brother. The psalmist, speaking of earthly friends, says, They stood aloof from my sore, no man would know me. But Christ is the unfailing Friend, the same yesterday, to-day and forever, and he is infinitely wise and almighty. O we shall be more than conquerors through him that loved us. What though our foes be many and mighty, our Redeemer is strong, and he will thoroughly plead our cause. (Jer. l. 34.) Our almighty One is more than a match for them all. They are confounded, they are crushed, their fury is quenched, they fade away when Jesus, our friend, the Lamb of God, appears for our relief and salvation; his atoning sacrifice and justifying righteousness are our salvation. But, O the amiability and sweetness of Christ, our friend, are most sacredly known when we poor sinners are in intimacy with him in Gethsemane, and on Calvary's cross, for he laid down his life for us. This is to know him in his humiliation, all for the sake of his friends; and then also how sweet, how joyous, it is to sit with him in the heavens, to see Jesus, our friend, crowned with glory and honor, and we are in his hand a diadem of beauty. If you, a poor, vile sinner, are led by the Holy Spirit to Gethsemane's garden, and to Calvary's mount, and there muse upon and hold communion with Jesus, thy soul shall know something of the unspeakable sweetness of the sinner's Friend, and

surely thy heart will be so drawn out to him, so knit to him in faith and hope and love, you will say, This is my Beloved, and this is my Friend, dear unto me as my own soul. (Deut. xiii. 6.) "The soul of Jonathan was knit with the soul of David; and Jonathan loved him as his own soul."—1 Sam. xviii. 1. O beloved Redeemer, as I muse upon thee in thy humiliation, my heart is stirred with love, with grief, and I rejoice also, with trembling. O sweetest Friend, that fairest face of thine, so marred with woes and griefs, that I might be made the perfection of beauty, not having spot, or wrinkle, or any such thing, but holy, without blame before thee in love. The shame and spitting are thine, the kisses of thy mouth are mine. Agony, bloody sweat and travail of soul were thine, the birth into thy kingdom and glory mine. The curse was thine, the blessing mine. The cup of wrath was thine, the cup of blessing mine. The wormwood and the gall were thine, gospel honey and sweetness mine. Thou wast bruised and wounded, that healing and immortal health should be mine. Thou gavest thy back to the smiters, but mercy so sweet is mine. Death for our sakes was thine, eternal life is mine. On thy dear head they thrust a crown of thorns, I shall be crowned with a crown of life and glory that fadeth not away. Christ died to redeem us; what could he do more? Greater love hath no man than this, that a man lay down his life for his friends. O inestimable, unexampled love! While we were yet enemies Christ died for us. Believers in Christ have found how essential in their lives is Jesus Christ, their friend. When God's providences have been trying, when the storms and conflicts have assailed, yes, in our backslidings, when we have appeared to be the

very prey of our inward depravities, and all was wretchedness, his friendship was unabated, he did not turn away from us. Faithful were the wounds of our Friend, and we were humbled (many times it has been so) and confessed to our sweet Friend, I know that in faithfulness thou hast afflicted me; and his counsel, the doctrine of his lips, has ever been our consolation, strength and salvation. Our friendship to him? Ah! it has been poor, wavering, not worth mentioning, and yet, though weak is the effort of my heart, and my warmest thought toward him cold, I think and speak thus of him:

"With him sweet converse I maintain,
Great as he is I dare be free;
Tell him all my grief and pain,
And he reveals his love to me.

Some cordial from his word he brings,
Whene'er my feeble spirit faints;
At once my soul revives and sings,
And yields no more to sad complaints.

I pity all that worldlings talk
Of pleasures that will quickly end,
Be this my choice, O Lord, to walk
With thee, my guide, my guard, my friend."

As we draw near our journey's end, and our souls are near in departing, what then? He will be our guide even unto death, and death shall not separate us from the love of God which is in Christ Jesus our Lord, and in heaven we shall dwell forever with our fairest, dearest, sweetest Friend. We shall be like him, for we shall see him as he is.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

BREWERS, Ky., Jan. 11, 1915.

DEAR BRETHREN EDITORS:—I inclose two letters which I have read and reread with much interest, so I pass them on to you for publication in the SIGNS, if you think worthy of space in its columns; if not, all is well.

Your brother in hope,

J. C. CHESTER.

DECEMBER 7, 1914.

MY VERY DEAR BROTHER:—After so long a time I will try to write you a few lines as I promised when last we met. I have been sorely tried, both in body and mind, since I saw you. I am yet very feeble, but feeling some better. I felt I wanted to talk to you awhile on spiritual things; not that I feel able to edify or comfort, but to relieve my mind of many thoughts I have meditated on since talking with you and brother Jenkins at your place. The text was quoted, I think here, that "The secret of the Lord is with them that fear him; and he will shew them his covenant." A secret is something we understand not to be communicated to another, but the secret of the Lord is not like any other secret that may be told, but against the charge or command of a second person. This secret of the Lord, I do not think anywhere in the Scriptures we are commanded not to tell. I understand this secret of the Lord is something received by a child of God that cannot be told, which includes all the way the Lord has led him. Dear brother, can you tell all this way? He has led you in a way you did not know, can you tell all the ups and downs of this way? the hopes and fears, doubts and conflicts, temptations, unbelief and temptation coming in from every source, until you find yourself almost gone, yet a spark of hope still glitters in the distance, and you are made to cry out, Though I fall, I shall rise again; and his words, I will never leave nor forsake thee, may come with power to your poor soul.

Dear brother, I have just tried to hint at some of the evidences of this secret, and it is with them that fear him. This is not slavish fear, as of a tyrant, but the fear of One whom you love and whom you desire to obey, insomuch

you will not receive a frown of disapproval, and here is our great conflict: we cannot do the things we would, and the things we would not, those we do, and "O wretched man that I am! who shall deliver me from the body of this death?" I thank God through Jesus Christ our Lord. (Rom. vii. 24.) This is our only escape, but is sure if applied to us, but, my brother, the great trouble with me is, "Do I love the Lord or no, am I his, or am I not?" And, "Lord, it is my chief complaint that my love is weak and faint." And now, "He will shew them his covenant." Jer. xxxi. 33: "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them." Also, Heb. viii. 10, and he will shew them his covenant. In Psalms xxv. 14, again is he the secret of the Lord. No one understands this covenant but those who have this secret. This experimental secret shows them that this secret is not taught or imparted by man, but by the direct and immediate influence of the Holy Spirit. Those who are going about claiming to help the Lord have not been shown his covenant; if they had they would not arrogate to themselves such a high and exalted position, for they shall not teach every man his neighbor, saying, Know the Lord, for they shall all know him, from the least to the greatest of them.

Dear brother, there is more in this than I could ever be able to tell. I have just written along as my mind led me, not knowing whether it will interest you or

not. I hope I have not erred from the truth.

We are still looking for that visit, and hope you may be able to make it. My wife joins me in love to you both. Write me something to cheer me up in my feeble and afflicted condition.

Your brother in hope,

R. J. HILL.

MAYFIELD, Ky., Dec. 9, 1914.

DEAR BROTHER CHESTER:—Your good letter of a few days ago received. I have for a long time argued that the virtue of an act did not consist in the amount of what was done, but in the design of the doer. Hence the poor widow's mite counted largely because of the motive that prompted her. In like manner with regard to acts of obedience or service rendered, if the motive which prompts us is of a selfish character, it is not only a sin, but also without faith; and we learn from the apostle that whatsoever is not of faith is sin. Therefore all conditionalism of every grade is falsehood, and prompted by Satan, or delusion. Any one doing things that he may in turn receive blessings for is endeavoring to serve self, and not rendering any service to God. All such are not bringing forth fruit unto Christ. Now except the Husband of the bride works in us by his Spirit, we shall not bring forth any fruit to his honor. See what he said to those on the left hand, when they said, We have eaten and drunk in thy name, and in thy name done many wonderful works. Then said he, Depart from me, ye workers of iniquity, for I never knew you. Now when Adam knew his wife she conceived and brought forth a son; so when Christ, the husband in the Holy Spirit, knows his bride, or church, or any one of them, they bring forth fruit to

his honor. So we get the meaning of the term, "I never knew you." Now for a bride to claim to bear fruit without the aid of the bridegroom is to admit that she is guilty of adultery; therefore he said to those on the left, Depart, ye workers of iniquity. Christ had not worked in them "to will and to do," hence they were seeking selfish ends. Now see how ugly conditional time salvation looks when viewed from a Bible standpoint. It has nothing but selfish ends in view, for if no hope of reward, no service would be rendered. In proof of the fact that whatever is acceptable is of God, Jesus said, Without me ye can do nothing. What a close line must be drawn to discern between the two principles; though the outward works may be the same, yet the motives may differ as widely as the poles.

As I am shut in to-day, and cannot go to Kansas on account of the weather, I thought to drop you a few lines, and have written as it occurred to my mind. I know it is a close thing for me to decide what motive moves me in many of my attempts; sometimes I fear it is of a selfish character, or even from force of habit, but I am convinced of one thing, and that is, we never move, except as moved upon, but the thing that I cannot decide is, what is the moving power?

I submit the above for your consideration.

Our love and fellowship to you and yours and to the dear children of God everywhere.

Your poor, unworthy brother,

J. M. PERKINS.

OAK LANE, PHILADELPHIA, Pa., Dec. 13, 1914.

DEAR BROTHER LEFFERTS:—For a long time (think I can safely say all of three years), I have been in such a state of judging sermons, remarks or writings

until I have grown fairly desperate; would lose a whole sermon because of a few words; would lose a lot of pleasure on account of some one's remarks or doings. Thus have these years gone by with me in a sad, distressed state, hungering for enjoyment. I have earnestly desired I might be given strength to stop being critical, in a measure at least, and once more it has pleased the Father of all mercies to let me enjoy the good things, and to overlook, in a measure, the things that have been so very annoying to me. None but those who have passed through such an experience can know the suffering, hungering and lamenting that accompanies such a condition of mind: to sit under the sound of preaching and not have a thing come to you, but continually judging it, which is, I am sure, of the flesh, for I cannot see anything spiritual about it. Of late I have been made to think of the great difference between the judgment of the Lord and the judgment of man. The Lord told Samuel: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." I have tried to keep this in mind, for it is so true. Let one do something of which another does not approve, and how it will seem to settle the feelings of the one against the other. But the Lord looketh on the heart, has mercy and love for them, and strengthens them on their way. Like Matthew, Mark, Luke and John: all telling about one thing, yet each having his different manner of telling it. So, in this day, we should have charity, and not find fault so much. If it is not given to all to see things just alike, if they have the spirit of the matter in their hearts, should we not feel to be charitable towards them, desiring the Lord to show them aright, not judge them ourselves,

and go speak to others about them, thus harming the trust others may have in them? I do sincerely desire for myself that I can be this way, trusting in the Father of all mercies for it all. I want to say that I enjoyed your editorial on "Remember thy Creator." It has given me enjoyment. I never thought of its meaning in the way you wrote of it, but there has been a great comfort to me in it. I have looked back to the days of my youth, and have received comfort. It seemed that I had all faith and trust then, no doubts or fears, knew nothing of the great monster unbelief, but alas, how far I have strayed from that time, so that the calling attention to it, as your editorial did, made me remember so many things. Then comes the promise: "I will never leave thee nor forsake thee," telling us that as our day so shall our strength be, and we have known it to be so, for we would not have had strength to carry us through trials but from him. This indifference, or sort of coldness, troubles me much. I have felt it, and have seen it in others, and how I do wish it removed, and in God's own time it will be. It does seem to be destroying fellowship, brotherly love, causing contentions, and making a very little thing an excuse for not assembling with the brethren. It is certainly sad, and it does seem that such things ought not thus to be. O that these fleshly passions and lusts would not have such dominion. They do destroy good friendship, warring against the soul, cause darkness of mind, and this unruly member (the tongue) to do so much evil, such backbitings and slanderings. It seems these things are common, but how destroying to brotherly love, and how far it leads one from the true fold, and how hard to come back and gather up the broken ends, thus making

a knot. While there have been cases where a knot has tied two more closely together than they were before, yet more often it causes a division. If the Father ties the knot it will run smoothly, but if man ties it he fully shows his lack of skill in the spiritual sense. All knots tied by nature are apt to come undone; if tied by grace, they stay tied. Many sad things we have to look at day by day, yet the saddest part is for us if we fall ourselves. We are prone to the things of the flesh, to selfishness, esteeming ourselves and our feelings above the brethren and their feelings. The word says, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." We should be slow to speak, slow to wrath, for the wrath of man worketh not the righteousness of God. Another great evil I feel to speak of with the other things I have mentioned, is this respect of persons. I have seen it to my sorrow, and at times among those one would think would show better examples. If one has the grace of God in his heart, and has professed it, is that one to be shunned and another held up who may not walk as orderly? Does not in such cases, the natural passions overrule the spiritual relation? These things ought not to be so, but they are, and I expect they will be. I can speak for myself, that I do not follow the rules of brotherly love closely enough, do not walk closely in the footsteps of Christ. If we all could follow the wise counsel in the Scriptures, how much less of strife, of contentions and of envyings there would be, and a closer walk with God instead.

"O for a heart to praise my God,
A heart from sin set free,
A heart that's sprinkled with the blood
So freely shed for me.

O for an humble, contrite heart,
Believing, true and clean,

Which neither life nor death can part
From Him that dwells within."

I had no intention of writing lengthily, so please pardon it, and have charity. I have had these things pent up so long, have just let them out. May God bless you in all your sojourn, is my sincere wish.

With much love,

MARY HILL TERRY.

LUKE XVII. 17.

"WERE there not ten cleansed? but where are the nine?"

DEAR EDITORS:—I have been requested again and again to write through the SIGNS on the above passage of Scripture, but a deep, heartfelt sense of my weakness and incapability to write on this mysterious subject has been the cause of my not writing sooner. The request having been made twelve months ago, perhaps, and repeated at different times, I have concluded at last to suggest a few thoughts, and hope they may be blest of the Lord, to some degree at least, to the comfort of the special querist of Batavia, Ohio, and also others, as the Lord may direct.

This is a very comprehensive question, and also very significant, and seems to me is developing much in these last days. The Scripture relative to these ten men is clear and to the point, that all were alike afflicted with that dreadful disease, leprosy (sin), and all far off alike, all in the same condition, and they all cried alike to Jesus for mercy, and he told them all to do the one and the selfsame thing: "Go shew yourselves unto the priest. And it came to pass, that, as they went, they were [all alike] cleansed," but only one of them turned back and glorified God with a loud voice. It is a settled point as to the one who returned and

glorified God. To my mind, at least, he represents the remnant of Israel, God's chosen and redeemed people. "For though thy people Israel be as the sands of the sea, yet a remnant of them shall return." A remnant is a very small number of the sum total, one out of ten in this instance, or one-tenth; but I would not be understood to mean that it is just one out of ten, or just one-tenth of all the election of grace, or of all the redeemed family of our God, as we count numbers, that return and come to Zion, and glorify God here on earth in the gospel kingdom, but merely a remnant of them, the very elect, this special remnant. (Isaiah x. 22.) Isaiah speaks of the return of this same remnant as a tenth, saying, "But yet in it shall be a tenth, and it [the tenth] shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them when they cast their leaves, so the holy seed [Christ] shall be the substance thereof."—Isaiah vi. 13. So it seems clear from the text, and also from the general tenor of the Scriptures, that but a very small remnant of the entire election of grace ever returns to the gospel church and glorifies God, doctrinally and practically, by showing forth his praises, and it seems to me that this remnant is the identical people whom God formed for himself, to show forth his praise, and that they do show forth every tribute of praise that he requires of them, and that he prepared them for, and without this purposed and divine preparation none can show forth his praise, and with it none can fail; but all Israel shall be saved in the Lord, but none can be saved out of the Lord.

"But where are the nine?" It has seemed to me that they are yet going on to the priests and offering the gift that Moses (the law) commanded, for a testi-

mony unto them (Matt. viii. 4; Lnke v. 14,) for they were all cleansed while on their way, before they came to the priests, and this one turned back, and fell down on his face at the feet of Jesus, giving glory, honor and thanks unto his blessed name; but the inference is that the nine went on to worship according to the law of carnal commandments, the prototype of a numerous host of God's chosen and redeemed people. I mean by this that redemption that delivered all the elect family out of the hands, or power of the law and divine justice, yet not redeemed from the traditions of the fathers, or from their own works, for all who have ceased from their own works have entered into this glorious and remaining gospel rest, and this very small remnant who alone have entered into this rest are in that strait and narrow way which leads to life, or rest, for in this gospel rest is life and peace. This is simply living after the Spirit; but all those who have not ceased from their own works have not entered into this rest; in fact, they have no rest day or night, therefore have no remaining rest, but are traveling the broad road that leads to destruction in this life. This is simply living after the flesh. Israel are scattered sheep, they have "wandered through all the mountains, and upon every high hill [worldly institutions]: yea, my flock was scattered upon all the face of the earth," but yet they were sheep all the same, poor wandering ones. Yet notwithstanding all the wanderings and ramblings of the Lord's chosen and redeemed people, it has pleased God, for his own name's promise, to reserve the small remnant, whom the one man, the tenth character mentioned in the text at the head of this article, represents to my mind. We say it pleased God to keep this afflicted and poor remnant from bowing the knee

to the image of Baal. Were they not kept back by the purpose and love of God from bowing the knee to this gigantic image, they would all bow, as do all those whom the nine represent. Again, where are the nine? We say, in the language of the prophet, they are scattered sheep, or scattered people, even in every mountain and every hill, where they have wandered in this dark day of delusion. I would not be understood to mean that all of this remnant have a name and place in the visibility of the gospel church, but doubtless many have ceased from their own works who have no membership in the church here on earth.

I must close, although the one-tenth has not been hinted at in this short article, but I hope it will be some comfort to my dear friend and brother.

Dear editors, if you decide to publish this, please correct mistakes, and make better connections where necessary.

As ever, your weak brother,

W. J. MAY.

PINSONFORK, Ky., Jan. 14, 1915.

HERNDON, Va., Dec. 15, 1914.

ELDER H. H. LEFFERTS—MY DEAR PASTOR:—It has been impressed on my mind for more than a week to write some of the Lord's dealings with my soul. I believe he had a purpose in leading me around before showing me the right way. I suffered for two months, or more, praying with all the earnestness of my being, but instead of my prayers relieving me I grew worse. It seemed the distance grew greater between God and my soul, yet I prayed; so distressed was I that I could hardly do my work; it just seemed that my heart would break, but alone in tears one day (I shall never forget it), when I was feeding my turkeys, Jesus came, and strange as it may seem to others, all that

feeling of distress was taken away. That was the first time I ever knew real joy. It seemed everything was singing and clapping its hands with joy; I was made to feel it was the presence of the Lord Jesus. O how happy I was then, though not fully realizing the truth as I trust I do now. It was then I was made to know I could not be saved by my good works, because there was no goodness in me, for the good I would do, I did not. I believe the Lord did not intend for me to hear a satisfying sermon preached until I heard you in February last winter. That one sermon did me more good than all the preaching I had ever heard before. When they gathered at the water the day that sister C. was baptized, I said to a friend, I never could be an Old Baptist, because I never could go into the water like that; but before she came out, I never can forget the feeling that came over me. I just felt that I would like to go in and be baptized. I had such a choking at my heart I felt it would burst. Elder Fenton, who was at that meeting, came and asked me if I were a member of the church. I said no, and he quoted some Scripture to me, but the words are gone. Such distress my mind and soul had to travel in until last June, when it pleased the good Lord to reveal himself to me. I know if I am saved it will be by grace, and grace alone. I cannot have one good thought except when the Lord is present with me and when my mind is made to meditate upon his goodness toward a poor sinner like me. At times I feel very unworthy of being in the church with his people, but if I did not have a home with them I know I would be one of the most miserable creatures here below. I feel to know it is a heaven below when we are permitted to meet together. One thing I know: I love the

Old Baptists better than any other people, because they preach salvation by grace and not of works. I am glad when the Lord draws my mind from self and makes me to meditate on heavenly things. I cannot write or express my mind as I wish. Whenever I am alone I am continually talking to the church, or writing to the SIGNS in my mind, and have a great desire to talk, but when I am with the brethren my mind is all confusion, I am dumb, and afraid of my own voice. If I do say anything I feel it is foolishly said, but I do love to hear them talk on heavenly things.

I will close, as I am afraid this will weary your mind to read. Do as you please with it, and it will be all right with me, but please cast over it the mantle of charity.

From a sister, I hope,

(MRS.) LOTTIE A. DAVIS.

PLYMOUTH, ILL., Nov. 13, 1914.

DEAR BRETHREN EDITORS:—In much weakness, and with a trembling hand, I will now attempt to write a few lines for our much beloved paper, the SIGNS OF THE TIMES, and send in our remittance for another year, which will be due in a few days, and we do not want to miss a number and I want to read it as long as I can see to read. My eyes are failing very fast, and my general health all run down, and I feel that the time of my departure is near at hand. The chastening rod has been laid heavily upon me in the last two or three years, but I do not wish to murmur or complain, believing that our light affliction here worketh for us a far more exceeding and eternal weight of glory. I am much of the time in darkness that can almost be felt, and then again I am lifted up far above it all, as I was at our last meeting, the first Sunday

in November, after one of Elder L. E. Frazee's (our pastor) good sermons, and the door was opened for membership, and two willing subjects came forward asking a home with us, and were gladly received for baptism, then I felt to sing with one of the poets, "Praise God, from whom all blessings flow," and yet I wonder sometimes if I am mistaken in it all. But my mind goes back to that bright and golden morning when I arose, as I hope, a newborn babe in Christ, and saw him sitting by my bed after I had offered up my feeble petition to him to let me see him that awful dark night, if that was what was the matter, as some had told me it was, for I did not know, and I wanted to know so badly, and when I saw him I said, Is this Christ? and he smiled, but did not say anything that I heard. But O the brightness that shone around made me feel like praising him; all else seemed to be praising his holy name, and I felt that I would never see any more trouble, and that I could go to the church and tell those good people what my Lord had done for poor, unworthy me, but before meeting time came the heavy billows were rolling over me again and I could not go. I went on that way for five years, hoping and trusting that I could see my way clear, but I seemed to grow worse all the time. Then I thought, I can but perish if I go, I am resolved to try, as the poet says, and the following August I went, and was gladly received, and baptized in the fellowship of the dear old Providence Church, and have never regretted the step I took.

Dear brethren, I am inclosing a good letter from our highly esteemed brother, C. M. Weaver, and also a few verses that he composed, which we wish to see printed in our dear family paper, the SIGNS. While I do not feel deserving of

the praise he has given me, yet it encourages me to go on. My eyesight is failing, and I do not expect to write many more letters for publication, and this may be the last I shall write.

I hope you will excuse the length of this letter, and correct all mistakes if you print it, begging you to be the judges. We like to read your editorials, and hope God will be with you in publishing the dear old SIGNS OF THE TIMES, which I have read from my youth, and still want to read.

From your unworthy sister,
 BELLE FRAZEE.

COMMERCE, Mo.

DEAR SISTER FRAZEE:—I am inclosing you a poem I composed, and which was inspired by the closing lines of your letter to me, viz., "May the God of all grace be with you, and lead you in the strait and narrow way." I sing those verses to the tune of "There is a period known to God." I sang them in one of our churches recently, and explained how I came to compose them. Also on Sunday I tried to preach from the text, "Lead me and guide me," which also was impressed upon my mind by the words in your letter. While I was telling my audience of your good letter, and how it had inspired me to compose those verses, and also to use the above text, tears filled the eyes of many, and they seemed to rejoice while I was trying to preach of how our Shepherd leads his flock, and takes care of them. I felt his holy presence with me, and I could but believe that he had blessed your words to the comfort of myself and those who heard the word and received it gladly. May God bless you, my dear old sister.

Yours in hope,
 C. M. WEAVER.

“HE LEADETH ME.”

He leaeth me, my Shepherd kind,
Where pastures green my soul doth find,
And when the nights grow dark and cold,
He gives me shelter in his fold.

He leaeth me in paths of peace,
And makes my bitter crying cease;
Though wolves may howl and storms may blow,
Where'er he leads I safely go.

He leaeth me when troubles roll
Like billows o'er my burdened soul,
And tunes my heart his praise to sing,
He is my Shepherd, Priest and King.

Kind Shepherd, lead me every day,
And keep me in the narrow way;
O let me hear thy gentle voice
That makes thy trembling sheep rejoice.

Lead gently on while life shall last,
And when death's cold and chilly blast
Shall silence all my grief and pain,
Lead me to rise and live again.

And when, dear Savior, thou shalt come
To take thy ransomed people home,
O let me enter with the blest
Into thy everlasting rest.

C. M. WEAVER.

CHARLESTON, W. Va., Dec. 11, 1914.

DEAR EDITORS:—I inclose a letter from Elder P. W. Sawin which I received a few days ago, and I think it will be welcomed by you for publication. I had craved to meet him and hear him preach, and I was blessed with that privilege last September, at the Mates Creek Association, Pike Co., Ky. He is meek and humble, yet bold in defence of the glorious gospel of the Son of God. I had learned to love him, with all the rest who write for the SIGNS, for the steadfastness in the apostolic doctrine.

While we miss dear Elder Chick, we feel the Lord has given us a noble brother to stand with you, dear Elder Ker, in the great work of editing the dear old SIGNS OF THE TIMES.

Yours in fellowship,

J. W. McCLANAHAN.

SHELBYVILLE, Ky., Dec. 7, 1914.

DEAR BROTHER McCLANAHAN:—I now take my pen to try and answer your kind letter of October last. I have often had it in mind to write you, even before it was our precious privilege to meet at Mates Creek Association, but the lack of some spiritual gift to impart as often prevented, and even at this time I am prompted more from a sense of duty than the ability to do. It was a sweet privilege indeed to meet you face to face, with the many precious brethren and friends in the churches, and at the association. It was indeed comforting, encouraging and strengthening, as confirming our faith, to find such a body of real, genuine Predestinarian Baptists rooted and grounded in the truth, with not a dissenting voice or word. Everywhere there seemed to be life spiritually, in the several churches and places I visited in the two weeks previous to the association, and especially was it so at the church at Williamson, West Va. My visit as a whole was pleasant, but it seemed to me that in my feeble effort to declare the glorious gospel of the blessed Son of God there was such a visible coming short that it sometimes seems to me it would have been better for me to have remained at home; but the manifest love and forbearance of the brethren kept me on the way until I filled all my appointments as best I could. Since my return I have been much cast down, in darkness and gloom, and in thinking over my visit in east Kentucky and West Virginia it seems to me it was an imposition upon the good brethren; a deception; that I was not what I appeared to be to them. This has troubled me at times, yet at times I have been dead to all sensibility. I think sometimes, my dear brother, that I am the

strangest creature on earth, there is none like me, and sometimes I am glad it is so; then again I am glad to find the companionship of some dear, tried soul cast down in the deep mire, where there is no standing. In the SIGNS of December 1st, sister Effie Edwards found me; also Elder Chick's letter found a sweet response, as did sister Wright's, and Elder Coulter's letters written so long ago. Something more than a year ago my mind was led to the eleventh chapter of Isaiah, or that part referred to in the letter. I was glad to know he presented the same view. I had heard another view of it. The wild beasts of my own depraved nature are the worst and most to be dreaded that I know of or fear. How strange is the life of a christian. How different from that which we thought when our pilgrimage began. I vainly thought I would get stronger and less dependent, better acquainted with myself, and know my needs; but the past few weeks have proven more clearly that I am absolutely nothing, and know nothing; do not know how to pray or what to pray for. Yes, I did know I was a poor, needy creature, lacking everything, and was fretful, murmuring and complaining, rebellious, faithless and unbelieving. If I could have found a fleshly arm, or a carnal security, evidently I would have turned to it; but no, there was none; every refuge was a refuge of lies. Now can you conceive in your mind such a state of desperation? I thought of Paul's voyage at sea, where there were neither sun, moon nor stars, and was comforted. I was encouraged and made hopeful, for Paul was a true servant of the Most High, and if it were needful for him, was it not also for me? Our blessed Master was put to death in the flesh, so must we be crucified with him, dying daily,

so, being enabled to see the hand of God in it all, I was enabled to approach the mercy-seat and find grace to help in time of need; and since I have felt a calm waiting upon Him who doeth all things well. How good that the dear Lord has left a record of the trials and conflicts of the patriarchs and servants of old, written for our learning, that we through patience and comfort of the Scriptures might have hope; Paul's as well as that of Jonah, that away down the line of time, a poor heart like mine would be comforted by their sufferings and afflictions. Is it presuming too much to hope that some dear one may be comforted in the trial of our faith? A few days ago I read as a text Matt. viii. 11, and felt some comfort and liberty of soul in talking of the wonderful faith of those faithful, old, tried servants. I did feel I was with them in that wonderful God-given faith, and their God was my God. How good it is to be lifted above time, self and sense and see a little of the beauties in the gospel heavens. To see the divine perfection of the holy God working all the intricate things after the counsel of his own will, working together for good, as Paul says, to them that love God and are called. But the momentous question is, Do I really and truly love God? If not deceived, I do desire to love, honor and obey Him, who, as I hope, loved me and gave himself for me.

My precious brother, I have rambled on and on, and have not written at all as I had thought to do, and it seems to me that little can be of interest to you, who have been blest with a mind to comprehend and declare so much greater things. I want to say again, I am, I hope, thankful to the Lord that I was favored to meet you and hear you proclaim the wonderful works of our God, that found a

sweet response in my poor heart. I think we have one Lord, one faith, one baptism. I hope you will pardon this poor, long drawn-out letter. It is written in the spirit of love, if not in the spirit of wisdom. Should I be spared, and the Lord will, I would be glad to visit your association next year. I did think for a time I never would go out from home again as a preacher, but I now feel that I am a stranger and sojourner with thee.

With abiding love and fellowship for you in Christ,

P. W. SAWIN.

PHILADELPHIA, Pa., Dec. 30, 1914.

DEAR EDITORS:—Inclosed please find a letter which I received from sister Sarah F. Reed, and which she desires published in the SIGNS.

Your brother in hope,

J. C. MELLOTT.

HOPEWELL, N. J., Dec. 7, 1914.

DEAR BROTHER MELLOTT:—I would like to tell you how much I enjoyed your sermon yesterday, but it seemed so wonderful to me that I cannot tell it. I feel so glad to be given, as I hope, an understanding of the truth when I hear it preached, and am one who cannot get along without preaching. I was brought up to go to meeting, and I listened intently, for I wanted to hear all, and could tell much of what I heard. I was a very busy little body, and would do much to worry my dear mother. I would make vows at night that I would be good the next day, but the next night would come and I would go to bed thinking that there must be something in me which I could not control. Then it appeared to me that there was One looking at me from above, seeing all I did, and I was getting worse all the time. I learned to read

when about five years old, and a little later could read in the Testament. I would hide this away and read where no one could see me. I had a great desire to have an education, but as I was not strong my father thought it best not to send me away to school. I would cry about this when I was in bed, but I did not want mother to see me, so I covered up my head. One night as I lay crying a voice said to me, Do not cry any more, I will give you knowledge more than all earthly knowledge, and stand by you to the end. I did not cry about this again. I uncovered my head and looked around, but could see no one. I felt that it was the Lord's voice, but the tempter told me that there was nothing in it, and that I was only deceiving myself. I grew up trying to cast it off, for I thought I was such a great sinner that the Lord would never take any notice of me. I was begging all the time for the Lord to begin a work of grace in my heart. I was so troubled that I could neither sleep nor eat, but kept on begging. Elder Robert C. Leachman, who was a great preacher to me, was preaching from the words, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him," when I first felt a little hope that the Lord had begun the work of grace in my heart. I was about seventeen years old when I heard this sermon, and from that time on I felt drawn to the church. When about nineteen years old I went before the church, for I could not stay away longer, and was received. I was baptized the fourth Sunday in May, 1860, by Elder P. Hartwell, and that was the happiest day I had ever known. I have never been sorry from that day to this,

but I do feel very unworthy, but am indeed glad that I am one with them. One year ago last November I was staying with dear friends for the winter, and was taken very sick, and kept getting worse all the time. The morning of the third day I said to the dear one who was caring for me, O I am so cold. She put some warm thing by me and went to get some more. While she was gone I felt I was sinking down, and I still felt very cold. I thought, This is not going to sleep, it may be the sleep of death. I cried, O Lord, have mercy; thy will be done; when I went into a state of semi-consciousness. The first I remember I came to a beautiful way, and I thought, Have I ever been in this way before? I felt very weak and was only a little child. The path was so narrow and straight that I thought, How can I walk it? I went on, and it was dark, but I looked and there were some bright spots along the way. All the time I was afraid I would step out of the path, for it was very narrow. As I walked I began to go down. I came to a rock and sat down. I saw a large place and there were gates all around it. I thought, Have I come to the end of everything? I cried, Lord, help. Then I seemed to be gone. The first that I remember was being held up high by strong arms, and being told to look. I saw a large lake of fire in great commotion. Then I had a great desire to see the one who was holding me up, but a voice said, No man shall see my face and live. Then I was taken up higher and stood on my feet. I said, Where have I been? The same voice said, You have seen the gates of hell, but not for you. There is a place prepared for you, but not just now. I came to consciousness, and it seemed wonderful

to me, and still is, for the feeling of wonder never left me.

After hearing you preach Sunday I felt a strong desire to write this to you. I have felt that I would like to send this experience to the SIGNS, but want you to use your judgment in regard to doing so. If you think best not to, all will be right with me.

Your sister, in bonds of christian love and fellowship,

SARAH F. REED.

NASHVILLE, Tenn., June 27, 1914.

DEAR BROTHER KER:—I was thinking of you last night while in bed, and writing to you in my mind upon the goodness of God and of his tender mercies toward us poor mortals, and feel at times without hope and without God in this world of misery, and no one to care for us, but feel to thank God, who hath given us the mind to be thankful for his wonderful blessings, even down to old age. I have passed through such bereavements as you have, but the dear Lord heals my earthly sorrows by giving me a kind companion to comfort me in my afflictions, and I hope I feel thankful to God for his protection I have been blessed with in this, our natural life, and also in praising and glorifying his matchless name, as I trust he has given me of his spiritual life, which was a wonderful change wrought in me, if not deceived, and trust that I have been fed of the crumbs that fell from the Master's table, which strengthen the inner man. God has chosen his servants and qualified them to stand firm upon the Rock, Jesus Christ being the chief cornerstone, and to preach his everlasting gospel to poor sinners, and they that hear shall live. No one can hear until they are quickened into life, only by God's Spirit dwelling in them. Such ones are

God's chosen ones in Christ before the foundation of the world. God has sent his servants out to preach to the lost sheep of the house of Israel, which are scattered all over the world. We feel to rejoice that it pleased God to send one of his servants to preach his gospel; though a stranger in the flesh, I trust not in the Spirit. He was well received, and we all bade him Godspeed. His name is J. W. Linn, of Fairmont, W. Va. He is young in the cause, but a firm believer in God's absolute purpose in all things. He appears to feel insufficient for the work the Lord has called him to, but feels that God is his sufficiency in all things, and not man. Job's miserable comforters taught good works, which were not able to save them. The Pharisees taught such religion as is now in the world, and is nothing but chaff sown to the wind, and returneth not again.

Dear brother Ker, I have, through the help of God, tried to give you the true conception of his will, and trust he has given me that blissful hope through grace, and trust at the consummation of all things that we all shall meet in heaven. If this article is acceptable to your mind I would be glad to have it published in the SIGNS OF THE TIMES, and when it is well with you remember a poor sinner, saved by grace if saved at all.

Your brother in hope of immortality,
O. B. HICKERSON.

(See obituary on page 125.)

HAVILAND, Kan., Dec. 20, 1914.

DEAR EDITORS:—I take pleasure in sending you a new subscriber for the SIGNS OF THE TIMES as a New Year's greeting, for which I inclose my check. Accept my sincere thanks for sending me the SIGNS, and my very best wishes for

its success in the future, and I pray the blessing of the Lord upon you in conducting it. I feel that the SIGNS sustained a great loss in the death of Elder Chick, but that it has been repaired to it readers, in a great measure at least, by the addition of Elder Lefferts to the editorial staff. His writings are clear, sound and very gratifying to me. I have thought of writing him and expressing my appreciation of his writings, but have, through press of time, neglected to do so. I also have had some impression of mind to write an article for the SIGNS, but have not done so.

Will you please change my address from Wellsford, Kansas, to Haviland Kansas, R. 2?

Yours in humble hope,

J. R. HARDY.

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.

TO OUR SUBSCRIBERS.

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

LOST IN THE MAIL.

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

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1915.

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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BREAD, LEAVENED OR UNLEAVENED?

HAVING been asked by several lately to give our view with reference to which kind of bread should be used at the Lord's supper, we feel willing to suggest a few thoughts for the consideration of our brethren generally. First, we want to state that it is not our intention to antagonize the views of any who may see the matter in a different light, but merely respond to the wishes of those who have asked us to write upon the subject. No one can be more willing that every man be fully persuaded in his own mind regarding such things than we are. All men since the apostles are fallible, and not one has ever lived since their day who has made no mistakes in interpreting the Scriptures; hence the church is not justified in thinking the view of any man infallibly correct. "To the law and to the testimony" we all must go for infallible truth. Good brethren have been separated and churches rent asunder because all could not agree upon some statement or other made by some preacher when perhaps the Scriptures would not have substantiated the statement at all. Human nature is very proud, and dislikes very much to lay down, as wrong, any idea held and advanced. A hard

matter to say, I am wrong, you are right. Truth and error entered the world at about the same time; error, however preceded truth a little when Cain offered unto God of the fruits of the ground. Error has been error ever since, and can never be truth. Truth has ever been truth, and can never be error. We fully believe that most men, especially Old Baptists, are sincere in their convictions, and do not mean to suggest error even in writing or preaching, though we all often do it. Therefore this or that should never be accepted because some man said so, but the people of God should in this age, as in the days of Paul, search the Scriptures to know if this or that presented is truth.

Now with reference to the bread that should be used, some brethren are fully convinced that unleavened is the kind, and give their reasons why. Others are just as fully convinced that leavened bread is the kind, or answers the purpose as well. So far as we are personally concerned, in our view it makes no difference, but we think whatever kind is used should be whole until broken by the one administering the supper. He took the bread and blessed it and broke it; why should not this part of the pattern be observed? The idea that because Jesus used unleavened bread the church should use the same now is based upon legal principles, even though dear brethren do not so see it. It is true that unleavened bread was used at the passover supper in Egypt, and that the Israelites were commanded to use that kind of bread throughout their generations at that supper, but we should not forget that that was law, and because it was law that such should be done, Jesus, who came to fulfill the law in every jot and tittle, used unleavened bread at the passover supper which

he ate with his disciples. Surely he would have been a transgressor of the law rather than its fulfiller had he used any other kind. But inasmuch as he obeyed that point of the law, fulfilling it for his people, the church is under no more obligation to use unleavened bread because the law said so, and because such was the case under the law, than it is to observe any other point of the law. If one point or commandment must be kept, then we are bound to keep the whole law, and if this be done Christ shall profit us nothing. The idea of substitution along this line is, we think, wrong, and shall give our reasons for thinking so. Some dear brethren who believe that unleavened bread should be used, say that if the kind of bread can be changed from that originally used by the Savior, then we could as well substitute sprinkling for immersion. Baptism was not a commandment of the law, and sprinkling as practiced now was never heard of during that dispensation, nor did Jesus or the apostles ever give commandment to sprinkle any one, either child or adult. The law and the prophets were until John the Baptist, hence John was sent of God to preach and to baptize by immersion in the river Jordan. His preaching and baptism were the beginning of a new order of things not known in the law. Therefore the baptism of John being of God, Jesus being immersed by him and giving his apostles commandment to baptize in the name of the Father and the Son and the Holy Ghost, settles forever that immersion is the proper and only mode of baptism, hence there can be no substitution for it. But inasmuch as the law said use unleavened bread, and that Jesus fulfilled that commandment, the church is not obligated to use that kind of bread any more than it is obligated to observe the passover feast as the Jews

did in remembrance of their deliverance from Egypt. Jesus is our Passover, Pascal Lamb; it is his flesh we eat and his blood we drink, because we have life in us. The bread and the wine show forth his death until he comes to receive his ransomed children home. They, in partaking of them, keep the church in remembrance of his sufferings and death, and preach to the faith of the church not only his unending love and everlasting faithfulness, but that without the shedding of blood there could be no remission of sins. It has seemed to us for a long time that in eating of the bread and in drinking of the wine we should lose sight of literal things and by faith behold the Bread of life which came down from heaven, broken for sin, and the blood of the Lamb of God, which took away the sin of the world, made peace between God and sinners, bringing them that were afar off nigh unto God, yea, so nigh that now as priests unto God they can seek him and find him, because he is near, and call upon him in the day of trouble, and he hears them because he is their Father. Again, in partaking of the Lord's supper the church is always reminded of its deliverance from the house of bondage, from sin and from death, through the breaking of the body of Jesus Christ. He said, This is my body which is broken for you; and of the wine he said, This is the new testament in my blood, which is shed for the remission of sins. As oft as ye do it, do it in remembrance of me.

We have now given our view upon the subject, and hope that all who may read our suggestions will consider them well. Try them by the Scriptures before accepting them as correct, and be it remembered that what we have said is with the kindest feeling and in full fellowship for those who do not agree with us on the subject.

REVELATION IV.

DEAR BROTHER:—My mind has been much exercised on the fourth chapter of Revelation, especially the four and twenty elders and the four beasts; who and what are they, and why are they called beasts? They seem to be praising God. If you feel like it, I would like you to write on that subject.

LUCINDA BREWSTER.

ONEONTA, N. Y.

"After this I looked." The chapter previous to this closes with the message to Laodicea, in which is found the declaration: "Behold, I stand at the door, and knock." Thus, at the beginning of this fourth chapter, John says, "After this I looked, and behold, a door was opened in heaven." This "door" is the "new and living way" into the holiest by the blood of Jesus, "which he hath consecrated for us, through the vail, that is to say, his flesh." This "door" presents the redeeming work of Jesus in leading his people out from the legal fold into the true fold, out from under the law into the gospel. Jesus was "lifted up" to do this work, and having done so, lifts up all his people unto himself. Thus, after the opening of the door, a "trumpet" is heard calling, "Come up hither." This call evidently presents connection with 1 Thess. iv. 14-17: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. * * * The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." In the verses just quoted are presented the door (Jesus died and rose again), the trumpet, calling to "Come up hither," and "immediately I was in the spirit." Somehow we feel there is an amazing and wonderful con-

nection between this experience of John's and the Scripture quoted above from 1 Thess. iv. It is difficult to find words to convey the sense of it all, but perhaps our readers can grasp something of it without more detail on our part. After being lifted up at the command of the trumpet, which followed the opening of the door, the apostle John proceeds to tell what he saw in that higher world of the Spirit. "A throne was set in heaven." This is the seat of kingly power and authority, of sovereign dominion and administration. "At that time they shall call Jerusalem the throne of the Lord." "Yet have I set my king upon my holy hill of Zion." Jerusalem and Zion are figurative expressions, meaning the church. The church is the throne which John saw "set in heaven." He also saw One who sat on the throne. Looking back to the twenty-first verse of the third chapter of Revelation, we see, "To him that overcometh will I grant to sit with me in my throne." None can occupy the throne, the ruling seat in the church, in conjunction with the Father but the overcoming Jesus, the one who overcame sin, death and hell, hath put all enemies under his feet, and is set down with the Father in that glory which he had with him before the earth was. He that sat in the throne was like a "jasper and sardine stone." A jasper is clear as crystal. The Godhead that occupies the throne is clear in all its attributes. Not a stain, blemish, spot, wrinkle or anything short of absolute clearness rests upon all the character of God and Christ. Not a cloud obscures their brightness. A sardine stone is red. This One in the throne is red in his vesture, cometh with dyed garments from Bozrah. He triumphed in his own blood over all his foes, ascended the throne a glorious victor after all the cruel woe of

his passion on Calvary and the cross. Round about the throne was a rainbow. After the flood in the days of Noah, God set his bow in the cloud as token of the covenant which he made with the earth. According to this covenant, God promised that the waters should no more become a flood to destroy all flesh. This rainbow which John saw encircling the church, or throne, is the covenant which God has made concerning his people, "ordered in all things and sure." In this covenant Jesus is the propitiation for all the sins of his people, and the waters of God's eternal judgments shall never be piled up as a flood to overwhelm them. The church shall never be brought into condemnation again. This encircling rainbow-covenant insures her eternal inheritance at the right hand of the Majesty on high. This rainbow was "in sight like unto an emerald." An emerald is green. Green signifies ever-living, never-perishing. This covenant is an everlasting, eternal covenant, one which will never know change, amendment or deviation. God will never repent himself concerning this covenant which he has made. "Round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." These elders are the apostles and prophets. The word "elders" is so used in Hebrews xi. 2. Of course, we know there were more apostles and prophets than twenty-four, but all the prophets that ministered under the old covenant were to the twelve tribes of Israel, and there were twelve apostles sent to the twelve tribes to preach the gospel. Looking at the number of the apostles and prophets as they represented the tribes of Israel in their ministry, it would make

twenty-four. These elders were round about the church, or throne. This does not mean that they were no part of the church, but emphasizes more particularly their office as watchmen upon the walls of Zion. They walked about Zion, went round about her, told the towers thereof, marked well her bulwarks, considered her palaces and told it to the generation following, leaving their inspired messages on record for the church of God in all ages. They were faithful watchmen, never luring the inhabitants into false ease and security, but always warning them of evil within and without, and ever adoring their God and Lord. These "elders" were clothed in white raiment. They received their "good report" by faith, and this faith was counted unto them for righteousness, even as it was counted unto Abraham, and this righteousness which is of God by faith was their clothing of white raiment. On their heads were crowns of gold. The crown of life is this crown of gold. Eternal life through Jesus Christ their Lord was their divine gift. This life is imperishable as the gold which represents it. All the prophets and all the apostles have long since ceased to live and preach in this lower world, but their ministry is not dead, it lives in the doctrine and experience of every heaven-born child. The truth is vigorous with the eternal life of God and cannot die. This truth they preached and this was their crown of gold. "Out of the throne proceeded lightnings and thunderings and voices." The coming of Jesus is like the lightning which "cometh out of the east, and shineth even unto the west." This, his coming which quickens the sinner into life, is followed by thunderings of his mighty power, by the "terrible things in righteousness" by which he answers the

prayers of his saints. The voices are heard coming up out of all the nations, kindreds, tribes and tongues of earth, among which are to be found the redeemed family of God. These things all come from the dwelling of the power and authority of God, which is the throne. Nowhere but in the church is seen the lightning of his coming, the thunderings of his mighty power, the voices which acclaim with one united heart and soul and mind the praises of their divine Sovereign. "There were seven lamps of fire burning before the throne, which are the seven Spirits of God." This does not mean that there are seven, and seven only, Spirits of God, but it means that the Spirit of God is such that it is perfectly omniscient of all that goes on anywhere at all times and in all places. There is nothing hid, or that can be hid, from the penetrating gaze of the Spirit of God. It searches heaven and earth and all deep places. The inmost and uttermost secrecies of man's corrupt nature are fully known to the Spirit. Also, the mind of God, the mysterious deeps of his profound wisdom and knowledge, are likewise known to the Spirit. Those who approach the throne are searched through and through by this Spirit, all their dross is consumed, their idols shattered, they are made to realize that "our God is a consuming fire." No merit of theirs lives. "And before the throne there was a sea of glass like unto crystal." Referring ahead to the fifteenth chapter of Revelation, we find again this sea of glass mingled with fire. In this fourth chapter nothing is said about its being mingled with fire, neither is there said anything about anybody being on this sea of glass, but in the fifteenth chapter the redeemed hosts of the Lord are seen standing on this sea of glass "having the harps of God." Thus

it would seem evident that the incidents narrated between the fourth and fifteenth chapters of this book bring to pass the mingling of fire with the sea of glass, and also its becoming the standing-ground of the redeemed of the Lord. It is not fitting in this article to presume to take up step by step the events from the fourth to the fifteenth chapter that lead up to this glorious consummation, even if we had the ability to do so, which we certainly have not. Suffice it to say that in these eleven intervening chapters there is given us in highly wrought figures the development of the beast of antichrist and the triumph of the Lord with his people "over the beast, and over his image, and over his mark, and over the number of his name." Thus, passing through and coming up out of great tribulation, the church is brought to stand upon this sea of glass. In the fourth chapter this sea of glass is shown before the throne, but is at that time unoccupied as yet. The foundation of the church was prepared before of old, from everlasting, ages before the redeemed actually came to stand upon it. Before it became their standing-ground in very fact, every principle of it had to be tested by fire, proven in the furnace of affliction. Thus, when the redeemed are seen as coming to stand upon this amazing sea, it is mingled with fire. It is not mingled with fire when John first sees it, or before the redeemed are actually brought to stand there. This is a wonderful platform, varying widely from the platforms or creeds of worldly religionists. Every plank in this platform was devised by God Almighty in himself before the world began. It is not the work of earthly counsels, synods, presbyteries or popes. This faith, or doctrine of God our Savior, was "once delivered unto the

saints," and we reap our highest joy in being enabled to contend for it unwaveringly. Paul shunned not to declare unto the churches the whole counsel of God; that is, there was no principle of it that he was ashamed of, or that he failed to preach. All points of this doctrine are found in their purity in the life and teachings of Jesus, for it is called the truth as it is in Jesus. It was preached by the apostles in all the world, beginning at Jerusalem. Some of the cardinal principles that compose this platform, or "sea of glass," are election, predestination, redemption alone by the blood of Jesus, justification alone by his resurrection from the dead, sanctification alone by the sprinkling of clean water, which is the Holy Ghost, the final preservation of the saints unto glory, and the resurrection of the dead. These are only some of the infinities of the infinite "sea of glass." There is not a single principle of the gospel but has had its martyrs, not a principle but has been tried in the fire, not a principle but has had its genuineness tested to the utmost. The "sea" thus becomes mingled with fire before it becomes the actual standing-ground of the church. Every subject of grace comes into the knowledge of all points of the doctrine only through great tribulation, only through the fellowship of Christ's sufferings, through being buried with him in baptism. We do not mean water-baptism, but the baptism with fire and with the Holy Ghost. Every principle of the doctrine of Jesus has had its battles to fight against the carnalities of the human mind, against the shafts of reason, against the stubbornness and opposition of man's fallen and depraved nature. This sea was like unto crystal; that is, it was not muddy or cloudy or obscure, but clear. As the One who sat in the throne was

clear as jasper, so the doctrine of which he is the author is clear as crystal. Men in all ages have sought to muddy the streams of divine revelation, have sought to obscure and cloud the teachings of divine inspiration. Some time ago we heard a brother say, "That sermon was good, but it was so deep I could not see through or understand it." Depth does not cloud or make obscure. We have seen clear and deep bodies of water in which we could plainly see the pebbles lying upon the bottom, though many fathoms down. If we preach so that we make the truth obscure, the trouble is with the mud, and not that it is deep. The gospel platform of the church is clear as crystal, so simple that the "babe in Christ" can understand. As we are given faith to look into this glass we are changed from glory to glory even as by the Spirit of the Lord; that is, we are translated from darkness to light, from the law to the gospel, from works to grace.

Now this brings us to the beasts. The fact that the word "beasts" is used seems to bother our sister Brewster. If we refer back to the first part of the book of Ezekiel, we find that prophet experiencing a vision very similar to this of John's. Ezekiel does not call these beings "beasts," but "living creatures." "Living creatures" is what is meant here in Revelation, though the translators use the word "beasts." John saw four living creatures. They were round about the throne and within it. They had eyes before and behind, and within their wings. It is not said that they had any eyes at the sides, therefore we affirm they did not look sideways, that is, to the right or left. Each of the living creatures had six wings. One of the creatures was like a lion, the second like a calf, or, as the

original word more clearly signifies, like an ox; the third was like a man, and the fourth like a flying eagle. These four living creatures represent the gospel ministry. After his resurrection Jesus sent his disciples forth to preach the gospel into all the world to every creature. The gospel was to be preached in all the world for a witness, beginning at Jerusalem. Thus the fact that John saw four creatures, instead of more or less, would signify the four corners of the globe, north, east, south and west, that the gospel is preached, or will be before time is done, in every nation, kindred, tribe and tongue under heaven. "There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." These four creatures were seen within and round about the throne. The gospel ministry is within the church, no matter if it is to go to the uttermost parts of the earth. It never gets outside the church, it is always to the living and not to the dead. The fact that it is round about the throne, or church, means that it, like the four and twenty elders, has a function as watchman to perform, to warn those within of the dangers without, whence they have escaped by the blood of Jesus, which is the sole center and theme of the gospel. These four creatures had eyes before and behind, and within their wings. The gospel ministry looks forward unto the full and complete consummation of all the plan and purpose of God, it looks forward unto the rest that remains for the people of God, it looks forward unto Jesus, the author and finisher of the faith. The gospel ministry looks back, or behind, to the covenant of election made by God the Father in the Son before time began, it looks back to the predestinating

purpose of God, according to which all the redeemed are to realize the adoption of children by Jesus Christ unto the Father. The gospel ministry has no side eyes, it does not turn to the right or left to make itself acceptable or palatable to the unbelieving world. As Ezekiel says of these living creatures, they went "straight forward," "they turned not when they went." The gospel ministry is nothing if not straight forward. It does not look sideways. They also had eyes within their wings. The gospel ministry is introspective, it looks within, it searches the hearts of the children of God, it tries their reins, it pricks them in their desires. The gospel minister is always looking within to know what manner of man he is, and those who hear his ministry also look within to find the spirit that beareth witness with his spirit that they are the children of God. These creatures had each six wings, so that when flying these wings hid their bodies. So the gospel ministry is hid when it is doing its ministering, and only Christ is seen. When the gospel is preached with the power and the unction of the Spirit, the preacher is lost sight of. The apostles preached not themselves, but Christ Jesus the Lord, so their wings hid them. One of these creatures was like a lion, so the gospel ministry is bold and fearless; it has dared to face death thousands of times, not fearing men, who only can slay the body, but rather God, who is able to destroy both body and soul in hell. The gospel ministry is accountable only unto God, and reckons not what man can do unto it. Another of these creatures was like a calf or ox. Ox is the word that should be used here. So the gospel ministry is patient, meek and long-suffering, like the ox. Like the ox, it is accustomed to the yoke; not the yoke of men, but bears the

yoke of Jesus, who was meek and lowly in heart. The gospel ministry is a burden-bearer like the ox. Like the ox, it is a laborer. It labors in word and in doctrine, the burden of the word is laid upon it. However, the yoke is easy and the burden is light, and the gospel ministry finds rest to their soul in bearing this yoke. The difficulty is not in preaching, but in trying to preach; not in bearing the yoke, but in trying not to bear it, in kicking against it. If we could only be submissive to this yoke when laid upon us, we would not find one-hundredth of the trouble that we do in being obstinate and wanting to have our own way. Another of these living creatures was like a man. Thus the gospel ministry is composed of men. Men of the same weaknesses as other men, and of like passions, are called to this great work. Paul realized how weak and sinful as a man he was, even though called to the ministry, and so sought to keep himself out of sight, to cover his body with his wings, when ministering to the people of God. The last living creature was like a flying eagle. The eagle is noted for its extraordinary powers of vision. So the wonderful things that the gospel ministry sees in the Scriptures surpasses the intellects of men to elucidate. The vision of the ministry, like the eagle, is clear-eyed and deep. Also naturalists tell us that an eagle flying holds its course lofty and high and towards the zenith of the heavens, or toward the sun at its highest point. So the gospel ministry soars aloft in the infinite space of God's infinite truth, and steers toward the ascendant Sun of Righteousness with unerring aim. It preaches Jesus Christ, and him crucified, the lifted up or resurrected Sun, or Son, the Son of God at his zenith, in the height of his victory over sin, death, hell

and the grave. These four living creatures which represent the gospel ministry say, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." They give all the glory and all the power and all the honor to God, and him alone, forever and ever. "They rest not day and night." They declare three holies, they sing him glorious in his Fatherhood, glorious in his Sonship, and glorious in his eternal Spirit. The same God which was before all worlds began is the same God that is now. The same God that was, and is, is the same God that is to come. The immutability of the eternal God, and all his attributes, is the fundamental essence of the gospel ministry. When those beasts give honor and glory and thanks to him that sat on the throne, the four and twenty elders are in full accord with them, and cast their crowns before the throne. Thus the prophets and the apostles and the whole gospel ministry are declaring one theme, and all are of one accord in ascribing all honor and glory to God and his Christ forever. The elders cast their crowns before the throne. These holy men of old spake not of their own wills, but as they were moved by the Holy Ghost. Their testimony was a living testimony, because it proceeded from divine inspiration. This was their crown of gold, and though they, as men, are long ago dead, their testimony still lives. This, their crown, they cast at his feet, because they very well knew and felt that it was not of themselves they did these things, but that it was all of God and his Spirit. These living creatures and these elders worship the One in the throne, because of creation. This is told us in the last verse of the fourth chapter. They worship because they are so overwhelmingly filled with the consciousness

that the Lord has created all things and has created them all for his own pleasure. In the fifth chapter, ninth verse, we see them worshipping because of redemption. In the last verse of the same chapter we find them joining in the general adoration of the Lamb as King. In the nineteenth chapter, fourth verse, we find them worshipping because of judgment. Thus to sum up the adoration of the prophets, apostles and the gospel ministry, we find it flowing out of creation, redemption, the Kingship of the Lamb and the righteous judgments of God.

L.

OBITUARY NOTICES.

Mrs. Hannah Jane Butler, of Sanford, Maine, died Dec. 31st, 1914, aged 87 years, 2 months and 12 days. Her husband died in 1893. Our dear sister united with the church at North Berwick, Maine, and was baptized by Elder William Quint Oct. 21st, 1888. She was of lowly mind, a gracious, God-fearing woman, who ever loved to listen to conversation upon the covenant transactions of God in behalf of and in his dealings with his people. Her last illness was of but few days, and most of that time she was unable to communicate with any who were around her dying bed. But with her we know that in the dissolution of the body (as with all the saints in death) she was held in the arms of the love of God which is in Christ Jesus our Lord. Precious in the sight of the Lord is the death of his saints.

At her funeral the writer preached from the words, "He hath done all things well."—Mark vii. 37. Her body was laid away in the dust of the earth in the Sanford cemetery, there to await the resurrection at the last day, when the Lord shall descend from heaven with the voice of the archangel and the trump of God, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

ALSO,

Joshua F. Staples, of North Berwick, Maine, departed this life Jan. 6th, 1915, aged 74 years, 2 months and 22 days. The deceased was married to Ann Augusta Abbott, July 1st, 1872, who survives him. In 1894 he professed his hope of eternal salva-

tion in the Lord Jesus, and was baptized by the writer August 12th. His wife, our sister Augusta, was baptized the same day. The last two years of his earthly sojourn his health perceptibly failed, especially during the last six months. He was not fit to do much work on account of the state of his heart, but he persisted in doing what he thought he could. He knew, however, that his days were few, and expressed himself to his wife as willing to go if he were only fit to die. On the day of his death he had been to the barn, and came in announcing to his wife that he had an ill turn in the barn and had fallen. His wife advised him to go and lie down on the bed; he did so, and was dead in about three minutes. He leaves his wife, one married son and a granddaughter.

At the funeral the writer preached from the words, "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."—Ecl. xii. 6, 7. The body was buried in the home family cemetery to await the hour that is coming, in which all that are in the graves shall hear the voice of the Son of God, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. (John v. 28, 29.)

ALSO,

Mrs. Ruth Chadbourn, of Springvale, Maine, died at the home of her daughter, Mrs. Mary Bartlett, Jan. 9th, 1915, aged 91 years, 9 months and 23 days. Our sister united with the church at North Berwick, and was baptized by Elder Philander Hartwell when she was about eighteen years of age. She was married Nov. 24th, 1857. Her husband died April 14th, 1888. They had two children, a son and daughter; the son died July 4th, 1889. During all her long pilgrimage our sister was steadfast in the faith, holding fast the name of Jesus Christ. Unto the end she was a true companion in the things of Christ, a mother in Israel, ever extolling the grace of the God of our salvation. One day, about ten years ago, as she was telling some things of her experience, I wrote the following from her lips, but she knew it not: "When a child I went to live in the family of Deacon Samuel Staples, and the rest of the family always called me sister. The deacon was a man of God, and prayed in the midst of his family for them all, and mentioned me as 'our adopted daughter.' One day father Staples prayed as usual, and afterward brother Josiah and I were discussing father's prayers. I asked Josiah, 'What do all his prayers amount to? what good do they do? I am sure we are not such sinners as he makes us out to be.' We both concluded his prayers were no use whatever, and we also both of us boldly proclaimed to each

other that we were as good as any of the members of the church. Many years later, when the Lord had called us by his grace, brother Josiah and I talked over these speeches of ours over father's prayers, and we then could see what foolish, ignorant, self-righteous wretches we had been. One day while standing on the hearth, with a milk pail on my arm, and just about to go out to do the milking, I felt the burden of my sins come upon me, and while I was milking I felt to be such a guilty sinner that I was praying all the time to God for mercy. I returned to the house in great distress in my soul, and was sorely burdened with my sins for many months. I feared Satan would come and take me away, for the Lord was giving me over to him. I wept day and night, and could hardly eat anything. I went to meeting, but could find no relief. There was a place where I used to go to pray. One day I went there, and while praying saw Satan. I was greatly distressed, and felt, I am his, given up by the Lord to him. Elder Hartwell would often visit our home and talk with father Staples, and I listened attentively to all they said. At length one day I talked with Elder Hartwell about my terrible condition, and he spoke very kindly to me. One Sunday in meeting the gospel came to my soul with power; all my burden was gone, my sins were all forgiven, my name was in the Lamb's book of life. But soon after this trouble came, and I was weeping in meeting and a dear sister asked me why I was weeping. I told her the troubles of my soul, and she replied, 'We have all traveled this same road.' But hope returned, and I was received by the church and baptized. Often since then I have asked myself, Am I born again? Am I his, or am I not? Then I am led to look back to the Lord's former loving-kindness, and my precious hope springs up again."

She was favored of the Lord to hold her rejoicing in Christ Jesus steadfast unto the end, often speaking of the good hope she had, and longing for the time to come when she would be with her precious Savior in glory.

At her funeral I preached from the words, "Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." Her mortal body was laid away in the Springvale Cemetery to await the resurrection of the just, when God that raised up Christ from the dead shall also quicken our mortal bodies by his Spirit that dwelleth in us.

FREDERICK W. KEENE.

Deacon Moses Mellott, of the Fairview Old School Baptist Church, Needmore, Fulton Co., Pa., died at his home near Plum Run, Pa., Dec. 24th, 1914, aged 71 years, 11 months and 7 days. He was born in Belfast township, Fulton Co., Jan. 17th, 1843, and lived all his life, with the exception of about six months, in that same county. Six months of his life

was spent in the state of West Virginia. July 9th, 1870, he was married to Sarah Catherine Clevenger, who is now left a widow to mourn her loss. To that union was born one child, which died when a little more than two years old. Brother Mellott came before the Old School Baptist Church at Needmore on Saturday before the fourth Sunday in December, 1872, related his experience of grace and was received as a candidate for baptism. He received the ordinance of baptism at the hands of his pastor, Elder Thomas Rose, and during the forty-two years of his life in the church he lived an orderly and exemplary life, marked by an humble walk and a meek and quiet spirit. He was a man of peace, never of strife, and earnestly desired the peace and prosperity of Zion. Our brother loved and rejoiced in salvation by free and unmerited grace through the blood of the Lord Jesus Christ, the Savior of sinners. His last illness was called pneumonia, and lasted but a very few days, the end coming suddenly. The widow, sister Mellott, is now left to continue the remainder of life's journey alone, so far as earthly companionship goes, but we hope she will realize the companionship of Jesus in the Spirit in such measure as will comfort and sustain her in this afflictive trial. May she be given strength to submit to the inevitable, to be reconciled to the will of God concerning her and our brother who has gone before her.

Our brother's funeral took place on Dec. 26th. Interment in the Sideling Hill Cemetery. The writer of this notice was sent for to conduct the last services, but owing to having another funeral the same day was unable to be present. L.

Oscar B. Hickerson was born in Virginia, July 13th, 1833, and departed this life Dec. 7th, 1914, at his home in Nashville, Tenn. Brother Hickerson joined the Thumb Run Church, Fauquier Co., Va., in 1860, and was baptized by Elder Clark. He moved to Tennessee in 1862, and joined the church on University St., Nashville, about twenty years ago, by letter. He was an ardent admirer of the SIGNS and the doctrine it contends for, which he thought to be the truth as set forth in the Scriptures. He had been afflicted for several years with cancer of the face, and was unable to do any physical labor, so he spent most of the time reading his Bible, and was ever ready to speak in defence of the truth. The writer of this sketch was with him during his last days on earth, and he earnestly contended for salvation by grace until the last. He was always in his place at meeting while able to attend, as was his devoted wife, who was always with him, and they were usually the first ones there. He is survived by his widow and two daughters, Mrs. D. Bush, of Nashville, Tenn., and Mrs. Fannie K. Brown, of San Antonio, Texas, and one son, J. B. L. Hickerson, of Seattle, Wash.

The funeral services were conducted by our beloved pastor, Elder J. K. Womack, assisted by Elder George M. Hite. May the Lord remember his widow and children, and may they ever trust him as their husband and father did. May the Lord remember the church of which he was a member, and while his place cannot be filled in the church, may the Lord add others to us that will be as faithful and as firm in the faith as he was. While we all shall miss him here, we believe he has entered into that rest which is reserved for them that were given to the Son in the covenant.

W. B. CHILTON.

Mrs. Sarah L. Archer entered into rest Dec. 7th, 1912, at her home, five miles east of Mt. Calm, Limestone Co., Texas. She was born May 25th, 1838, at Ft. Houston, Anderson Co., moving to Limestone County Jan. 5th, 1854, and was numbered among the early settlers of that county. Her age was 74 years and twenty-six days. She was married to John H. Archer Oct. 22nd, 1874. She was an old Primitive Baptist, and her home was a home for Old Baptists. Many will remember her kind hospitality; she always enjoyed having the brethren and sisters with her. She was a kind and faithful wife and mother, a true friend and a faithful christian. She was the mother of six children, all of whom preceded her in death. She had been in poor health for two years, although suffering from no special disease, just a decline of her vital forces.

A very impressive funeral service was held at the residence, conducted by Mr. Cardwell, of Corsicana. She was laid to rest in old Mt. Antioch Cemetery, near Mt. Calm, to await the resurrection morn.

ALSO,

John H. Archer was born in Henry County, Ga., August 2nd, 1830, died at his home, five miles east of Mt. Calm, Limestone Co., Texas, Nov. 13th, 1914, aged 84 years, 4 months and 11 days. He was one of the oldest settlers of Limestone County. Mr. Archer was married to Miss C. A. Lemons, August 30th, 1853. To that union eight children were born, four of whom preceded him to the land eternal. His first wife died Jan. 10th, 1871, and October 22nd, 1874, he was married to Mrs. Sarah A. Anglin, near Mt. Calm, where they lived happy and contented. Mr. Archer was an old Confederate soldier, and was loved by all who knew him. He was honest, kind and honorable, a true husband, a kind and loving father. He had been in declining health for two years, and was almost blind. He was a Primitive Baptist in belief, and his house was a home for Old Baptists. Many will remember his kind hospitality, having spent many happy hours with him. Just before he died he told his daughter Bettie he was very happy, and shouted praises to the Lord.

The funeral service was conducted at the grave by brother Cornelius. He was then laid to rest in the

old Mt. Calm Cemetery, by the side of the wife of his youth, there to await the resurrection morn.

(MRS.) JENNIE HUGHES.

William T. Hall was born in Accomac Co., Va., Sept. 13th, 1854, died Dec. 9th, 1914, aged 60 years, 2 months and 27 days. He was the eldest son of Thomas and Esther Hall, both of whom were natives of the same county. He professed a hope when about nineteen years of age, and joined the Methodists, but could not be satisfied to remain with them. About that time he went to live with an uncle who was an Old School Baptist, and began going to meeting with him, and heard his own experience set forth. In September, 1880, he and his father related the dealings of the Lord with them and were received, and baptized by Elder T. M. Poulson in the fellowship of the church at Messongoes, Accomac Co., Va., continuing a steadfast and faithful member until his death, always filling his seat unless providentially hindered. In the year 1887 he was married to Miss Tabitha Byrd, who survives him, with their son, Andrew Hall. He was sick but a few days, with pneumonia. The doctor thought best for him to be taken to the hospital, but he died before reaching there. His remains were taken from Salisbury, where he died, to the home of his brother, R. J. Hall, where a funeral service was held by Elder A. B. Francis, of Delmar, Del., Dec. 11th, after which they were laid in Greenwood Cemetery, near Temperanceville, Va., near his home, where rests his father, mother and other relatives who preceded him to the grave, there to await the trumpet's sound, when all that sleep in Jesus shall come forth unto everlasting life. He was one of twelve children who lived to grow up, and the first to go, thus leaving to mourn, beside his wife and son, five brothers and six sisters, all of whom live within a few miles of the old homestead.

R. J. HALL.

I will simply add to what his brother has written that I have been personally acquainted with brother "Billy" from the time of his baptism, and can say of him that in all his walk he showed that he had been with Jesus and learned of him. He was a very humble, unpretentious man, but true and faithful, and highly respected in the community where his life was spent. He will be greatly missed at Messongoes.

A. B. FRANCIS.

C. J. Johnson was born in Plymouth, Cerro Gordo Co., Iowa, Nov. 19th, 1866, died at Denver, Colo., Dec. 7th, 1914, aged 48 years and 18 days. The cause of his death was acute gastritis, he living but a few hours after he was taken sick. He had been a great sufferer with stomach trouble for several years. He was not a member of the church, but experienced a hope in Christ several years ago, and was a sound

advocate of the Old School Baptist doctrine, having great light upon the Scriptures. He was laid to rest in the Fairmont Cemetery at Denver, Colo., Dec. 10th, 1914. The Masons and Odd Fellows, of which he was a member, took charge of his funeral. We shall miss him, but our loss is his eternal gain. His troubles and sufferings and pain are ended. He was a nephew of the writer, and had made his home with us for several years. Pray for us, that God may give us grace to bear our sad affliction.

(MRS.) ALMIRA ROBERTS.

I had known brother Johnson many years, and can testify that he was firmly established in the doctrine advocated by the SIGNS. He was at my home last February, and wrote me soon afterward, and his article was published in the SIGNS, page 434, No. 14, volume 82. May the God of all grace comfort sister Roberts and all his relatives left to mourn. He was the last of his father's family.

E. A. NORTON.

Franklin G. Helvey was born in Bland County, Va., Nov. 29th, 1832, and departed this life at Princeton, Mercer Co., W. Va., Dec. 21st, 1914, aged 82 years and 22 days. He was united in marriage to Miss Nancy Bird about the year 1852. To that union were born three children, two dying in infancy and one living, Mrs. Lizzie Reid, of Princeton, W. Va., with whom he was staying when he was called to a better home. He served in the Confederate army for about four years during the civil war. His wife preceded him to the great beyond eighteen years. She joined the Primitive Baptist Church when a girl, and remained a faithful member until her death. Brother Helvey united with the church about fourteen years ago, and was baptized by Elder J. C. Hurst. He was a faithful member, always attending services when he was able to go. He was a lover of the SIGNS OF THE TIMES, and believed in the doctrine it advocates. He was loved and respected by all who knew him. He suffered for some time before he died. All was done that loving hands could do to relieve his suffering and restore him to health, but God in his infinite wisdom saw fit to call him to a home not made with hands, where we hope by the grace of God to meet our dear brother and grandfather. While we miss him, we do not mourn as those without hope. May the Lord sustain and keep us and guide our wayward steps in this world of sin and sorrow to a world without end.

The funeral services will be conducted in the spring, by Elders J. C. Hurst and G. A. Reid.

(MRS.) R. G. AKERS.

APPOINTMENTS.

NOTHING preventing, I expect to be at Kingston, N. Y., Saturday, Feb. 27th, meeting at 7:45 p. m.; Ashokan, Sunday, 28th, 11 a. m.; Union Grove, March 1st, 11 a. m.; brother Morris Faulkner's, same evening, 7:45; sister O'Connor's, Kelley Corners, Tuesday, 2nd, 7:45 p. m.; Vega, Wednesday, 3rd, 11 a. m.; Roxbury, Thursday, 4th, 11 a. m.

D. M. VAIL.

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W. T. HENDERSON, Pastor.

C. B. RICE, 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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 (ESTABLISHED 1832.)

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83. MIDDLETOWN, N. Y., MARCH 1, 1915. NO. 5.

CORRESPONDENCE.

THE LAW AND GRACE.

It has been on my mind for several months to try to show the difference in some of the details between the law of Moses and the grace of the Lord Jesus. I dare not use the expression: The law against grace, as this would signify a conflict, or a disorder in the arrangement of the mighty God of Israel. Paul would say, “What shall we say then? is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, “Thou shalt not covet.”—Romans vii. 7. He also said, “Do we then make void the law through faith? God forbid: yea, we establish the law.”—Rom. iii. 31. It was not the work of Jesus to destroy the law and the prophets, but to fulfill and establish all the dark sayings of old. That he was fully equipped to accomplish all that was prophesied of him, no believer can doubt, for if one claiming to believe in Jesus should doubt his ability to do the work which he came to do, then such one cannot be a believer in Jesus. Perhaps one cause for my mind dwelling upon this subject is the opposition that has been

exerted against taking the full scope of the language of the apostle when he says, “Ye are not under the law, but under grace.”—Rom. vi. 14. From this Scripture, and several others teaching the same lesson, Bible Baptists have emphasized the fact, as well established by Jesus, that the law of Moses is subservient to the grace of the Lord Jesus Christ. “The law was given by Moses, but grace and truth came by Jesus Christ.”—John i. 17. In this sentence it seems to believers that grace and truth are more important to them than the law of Moses. In using the Scripture: “The law having a shadow of good things to come, and not the very image of the things,”—Heb. x. 1, and, “Which are a shadow of things to come; but the body is of Christ,”—Col. ii. 17, may have more direct reference to the ceremonial law than to the law of the commandments. However, when the law is spoken of without any limitations it seems to include the very first part of it as well as the latter part. In the preaching of Jesus many references are made to the law and of the keeping of it. First of all, attention is directed to the ten commandments. In Matthew xxii. 36, it is recorded that a lawyer asked Jesus, say-

ing, "Which is the great commandment in the law?" It seems from this inquiry that the commandments of the law were widely discussed by all of the Jewish nation, and these commandments were understood to be of vital importance. Jesus' answer settles for all time and in all nations of the earth the quandary about the vital principle contained in the law of Moses. His answer is a text of perfect truth: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." In these words of Jesus it is made plain that if the two great commandments are kept, then all the law and prophets are fulfilled. The words, "all the law," would embrace the ten commandments, as well as the law contained in ordinances. That the ten commandments were only written upon tables of stone, it seems evident, and placed in the holy ark of the covenant, yet it seems certain that many copies of the ten commandments were written in books for the use of the children of Israel. Any one of these copies was called: "The book of the law."—Neh. viii. 9. The fact of reading out of the book of the law the command to keep the sabbath is proof that all of the ten commandments were written there. That it was the custom of the Jews in the days of Jesus' preaching, and that of the apostles, to read the law and the prophets in the synagogues every sabbath day, (Luke iv. 16; Acts xiii. 15, 27; xv. 21,) is well established. There is no wonder about the Jewish people looking to the law for justification, for it seemed to be the main thing in their service every sabbath day.

Opposing their creed was like touching the apple of their eye. Their wrath arose every time Jesus or the apostles spoke of more essential things than the keeping of the law as carnal commandments. I want to notice before I am done that "the law is holy, and just, and good," also that "the law is spiritual." Also that the greater part of the ten commandments are carnal commandments. Now that no man can keep all the law in and of himself, for he is blind to all spiritual knowledge, is proof that the law can never justify him. "And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts xiii. 39. "Therefore we conclude that a man is justified by faith without the deeds of the law."—Rom. iii. 28. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets."—Rom. iii. 20, 21. "Knowing that a man is not justified by the works of the law, * * * for by the works of the law shall no flesh be justified."—Gal. ii. 16. "But that no man is justified by the law in the sight of God, it is evident."—Gal. iii. 11. We see that perfect and perpetual obedience is exacted by the law. (Deut. xxvii. 26; Jer. xi. 3.) "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—James ii. 10. That life does not come through the law, or any commandment that a man can obey, is positive scriptural evidence. If otherwise, why then must Christ come into the world? "If righteousness come by the law, then Christ is dead in vain."—Gal. ii. 21. "For if there had been a law given which could have given life, verily righteousness should

have been by the law."—Gal. iii. 21. "Christ is become of no effect unto you, whosoever of you are justified by the law."—Gal. v. 4.

Now, going back to the words of Jesus in regard to the great commandment of the law, I assert that the great commandment is kept by believers in the Lord Jesus through the Spirit, for, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The second command in importance is fulfilled by spiritual men and women, just like the first: through Christ in them the hope of glory.

The law is holy. Why? Because it emanated from God, who is holy. It could not be otherwise, for it was written on tables of stone by the mighty finger of God. Paul says, "The law is holy, and the commandment holy, and just, and good."—Rom. vii. 12. And, "The law is good."—1 Tim. i. 8; Psalms xix. 8; cxix. 138. Paul also said, "The law is spiritual." Some brethren in enlarging upon these words of Paul seem to be mystified, and conclude that Paul was referring to "the law" spoken of in the eighth chapter of Romans, viz.: "The law of the Spirit of life." We know that a law that gives life must of necessity be a spiritual law, without recourse to any argument whatever. I wish to notice all the commandments of the decalogue which were written upon tables of stone as recorded in Exodus xx. First, "Thou shalt have no other gods before me." Is this a carnal commandment? I think not, for no carnal man can keep it. Jesus says it means: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." No man in himself can so love God; he must be born of the Spirit, and thus be a spiritual man before the love of God flows

through his soul. Eternal love, great love, must permeate his being before he can feel the power of the First Great Commandment; God is a Spirit, and they that worship him must worship him in spirit and in truth. I assert that the first commandment is a spiritual commandment. The second commandment, as it is recorded in Exodus xx., reads: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments." This second commandment forbids the making of any god, whether it be a graven image, or likeness of anything seen or known. If the first commandment is kept the second will not be broken. Yet it is a carnal commandment, for a carnal man can keep from setting up images and from practicing what is called idolatry. A man may be an idol-worshipper at heart, though his hands may not be guilty of forming clay, iron or wood into some tangible shape that he may fall down and worship it. Third, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." This is a carnal commandment, and relates to the speech of the tongue, and carnal men are supposed to be able to keep from swearing. This is copied into the law codes of many States to apprehend violent men, but I believe that thousands of very pious preachers transgress this command when they call themselves

and one another by God's holy name: "Reverend." We meet such men every day. Fourth, "Remember the sabbath day, to keep it holy." It further instructs how to keep the day holy. This is a carnal commandment, and it has entered into the carnal code of laws of most States and civilized nations. All the laws relating to Sunday as a sabbath day were derived from the Jewish sabbath, though it be not the identical day of the week. It did not require a man to be spiritual to keep the sabbath as it was kept by Israel. Fifth, "Honor thy father and thy mother; that thy day may be long upon the land which the Lord thy God giveth thee." This is a carnal command, and carnal men and women are supposed to be able to keep it. Sixth, "Thou shalt not kill." This is also a carnal commandment. Because of the fact that believers in the Lord Jesus are under grace does not annul the force of this command upon the lawless and disobedient. But no genuine believer in the Lord Jesus as his Savior has any desire or inclination to kill when the fruit of the Spirit is manifest, viz., love, joy, peace, &c., but he is above the dominion of the law. Seventh, "Thou shalt not commit adultery." Another carnal command. Eighth, "Thou shalt not steal." Also a carnal command. Ninth, "Thou shalt not bear false witness against thy neighbor." This does not require a man to be spiritual to be a keeper of it. Severe penalties are attached to this law for its breaking in all civilized nations. The tenth and last commandment is of great importance, though it is usually passed over as the least of any of the commandments. It reads, "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his

ass, nor any thing that is thy neighbor's." This is the law regarding covetousness, and not with respect to the actions of the hands, feet or body. It means the lust of the mind. No State or nation dare incorporate this into their code of laws. Among men it is not supposed that a law can be so framed to reach the thoughts of mortals, and punish men for evil thoughts. In this last commandment, and second in importance of the whole decalogue, God has reserved to himself the right to judge man's thoughts. Can a carnal man keep from lusting? If he can, then he is able to love his neighbor as himself, and thus fulfill all the law of Moses, for love is the fulfilling of the law. Paul said, "I had not known lust, except the law had said, 'Thou shalt not covet.'" No carnal man can keep the tenth commandment, hence it is a spiritual commandment. None but spiritual children do keep this commandment in connection with the first and great commandment, and that is all through the Lord Jesus. Every soul who falls on the Rock is broken, and he learns his weakness in even attempting to keep the first commandment, which says to him, "Love God supremely." Even the last and little command speaks in thunder tones, "Abstain from fleshly lusts." How wonderful that the first and last commands in the decalogue embrace the whole law written upon tables of stone. If these two are firmly written upon the hearts of God's people, what need for the church to put on record against her members that they take not the name of God in vain, or to keep the sabbath, or not to kill, nor to commit adultery, nor to steal, nor to bear false witness? for having the two great commandments through Jesus their Lord and High Priest, all the lesser ones stand between the first and the last. Jesus is there, viz., in the first and the

last. On these two hang all the law and the prophets. It is evident that Jesus meant the last command when he said the second, for the second in the order of writing does not mention the neighbor at all. There is a spiritual meaning to "neighbor" as it was used by Jesus in his interpretation of the last command. Ordinarily neighbor means one living close by, yet one may be close and still in the sense of neighbor, far away, as illustrated by Jesus in the parable of the good Samaritan. The Jew who fell among thieves lived nearer the priest and the Levite than he did to the Samaritan, and before his fall among thieves perhaps had a hatred for all Samaritans. The spiritual import of the question, "And who is my neighbor?" is well set forth by our Lord in his parable showing the helpless condition of the "certain man who went down from Jerusalem to Jericho." The answer to Jesus' question: "Which now of these three, thinkest thou was neighbor unto him that fell among thieves?" is doubtless correct and well approved by the Lord, viz., "He that shewed mercy on him." We all, like sheep, have gone astray, but the Lord is merciful to us, for the God of high heaven "hath laid on him the iniquity of us all." Our Neighbor is the Sure Mercies of David, the Bright and Morning Star, he is the Judge of our minds, our consciences. He magnifies the law to our minds, it is then honorable, so that we do not desire to reject him, or, as it were, "hide our faces from him," and now we love him as we love our own souls. Thus the whole law is fulfilled in us by the Spirit of his grace. The wondrous power of the Mediator along the line of mind

and conscience is set forth in Hebrews, fourth chapter, as the Word of God. 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. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." The power of the word of God thoroughly sifts our very being, getting at the very bottom of our souls, life or spirit. Who can resist such supernatural power? Not one. He has power over all flesh to give eternal life to as many creatures as the Father gave him. In his love and in his pity he redeemed them, then will he not freely forgive them all their vileness? Will he not come to them in the power of his grace, and say, Blessed art thou, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven? Having Christ as their Lord and Master they have all things, even the keys of the kingdom, judgment of what the law and the prophets teach. They are secure in this power, being protected by powerful walls and bulwarks, so that no weapon that is formed against them shall prosper, and every tongue that shall rise against them in judgment they shall condemn. They have this power by heirship, and their righteousness is of the Lord himself.

As ever, in hope of immortality,

J. F. BEEMAN.

TIAWAH, Okla., Jan. 20, 1915.

MT. VERNON, TEXAS.

DEAR EDITORS:—As I have not written any for the dear old SIGNS for so long, I will now try, although I am so unworthy for the task I fear I may write much that will be of no comfort to the household of faith.

Last night I had a dream that I will pen down. I know that the world does not believe in dreams, but we find that God's children have from time to time been warned in dreams, been made to know the truth in visions, or dreams. Jacob had a dream while on his way to Padan-aram, and was instructed by the angel that descended on the ladder that the land whereon he lay was given to him. (Gen. xxviii. 13.) Joseph dreamed a dream, and his brethren hated him for his dreams, and called him "the dreamer." God informed Abimelech in a dream that Sarah was the wife of Abraham. (Gen. xx. 3.) I could go at length of unnecessary search in the Old Testament, but a few instances in both Old and New will suffice. The Lord spoke to Moses and said, "Hear now my words: "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream."—Num. xii. 6. Also the Lord appeared unto Joseph in a dream, and said, "Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."—Matt. i. 20, 21. Also he appeared to Joseph in a dream and told him to take the young child and his mother and flee into Egypt, &c. This wonderful dream sent his Son into Egypt, in direct fulfillment of prophecy, that it might be fulfilled which was spoken by the prophet: "Out of Egypt have I called my son," &c.

Now I will relate the dream. Last night I dreamed that I was at meeting back in Kentucky, near Fulton, and old Elder R. H. Boaz was one of the preachers there, and brother Boaz asked me to preach, and that on predestination, and gave me as a text Romans viii. 29; but I told him that surely the Lord would give me a text, and about that time there was a text handed me, worded like this: "And here shall thy proud waves be stayed." I will try as near as possible to pen down the words as I dreamed them. Dear brother Boaz, you are aware of one fact, by a long chain of experience, that man is altogether vanity, and cannot command a text of Scripture at his own option, but the Lord will demand of his servants to preach the preaching that he bids. Now by reference to Job xxxviii. 11, we find that God challenged Job to answer him in regard to his decrees, and spoke to Job thus: "And brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." The raging sea has its bounds; the waves may roll high and dash its dirt and foam like clouds of the sky, but when they come to their bounds they can go no further. I have been on the banks of the bay near the Gulf of Mexico, and have seen the great waves as they would beat against the shore, yet this great body of water was held in check by a gradual incline bank that would seem impossible to check the great rolling waves, but ah, when they reached the bounds not one inch past could they go, but would break to pieces when they reached the boundary line, thus far, and no farther. So in the eternal and unalterable decree of the great God, the bounds and habitation of the people cannot exceed that of the waves of the sea,

for hitherto shalt thou go, and no further. Before the foundation of the earth was laid, before the dust of the highest hills was formed, before the mountains were brought forth, even from everlasting to everlasting, thou art God. I have purposed, and who can disannul? I am God, I change not, therefore ye sons of Jacob are not consumed. No weapon that is formed against thee shall prosper, and every tongue that shall rise up against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. (Isaiah liv. 17.) Every purpose is established by counsel, and every act of Joseph from the beautiful days of his dreaming was predestinated of God; nothing of the whole trip to Egypt from Canaan but was embraced in his everlasting purpose; the casting into prison, the dreams of the chief baker and the butler, and the forgetfulness of the butler, were no accident or happen so, (Gen. xl. 23,) but according to God's eternal decree; and O, dear brethren, who among you can take courage for one moment in the thought that God is so mutable that events must happen or come to pass before he could know them? Here is the ground of consolation and comfort which will be found in the text brother Boaz handed me. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he [Jesus] might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."—Romans viii. 29, 30. In our experience we are taught, first, our helplessness, our dependence, &c., for God knew every one before time began, for whom he did foreknow, seeing according

to his foreknowledge their predestination, their calling, their justification and glorification, hence elected them to salvation by divine grace, according to the good pleasure of his will, and that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, (Eph. i. 5,) not for some foreseen good in us, for in sin did my mother conceive me, (Psalms li. 5,) not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior, (Titus iii. 56,) but did this to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. (Eph. i. 6.) Should we attempt to procure eternal life by works of any kind, we would at once go beyond the bounds that God said, Hitherto shalt thou come, and no further, for we are bound in the original chain of darkness brought about by the disobedience of Adam. (Romans v. 12.) "For as by one man's disobedience many were made sinners, so by the obedience of one [not many] shall many be made righteous."—Romans v. 19. Yet we hear some say man could have kept the law, thus preventing the entrance of sin into the world. But listen: "Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound."—Romans v. 20.

Thus I only awoke to find I had dreamed, yet I believe the doctrinal sentiment herein expressed is the truth. I found that I was at home in Karnes Co., Texas, and not at Fulton, Ky., though I would very much rejoice to meet with Elder Boaz and the brotherhood at Boaz

chapel, and to-day (the third Sunday) would I rejoice exceedingly to meet the dear brethren and friends who meet at old south Mt. Zion, in Graves Co., Ky., where I was raised to manhood, and have heard Elders R. H. Boaz and A. J. Luther preach the unsearchable riches of Christ according to God's eternal and unchangeable decree. They have stood firm in the grand old doctrine of salvation by grace amidst all the storms and floods of ungodly men.

Brethren editors, if this meets your approval use it, and if not cast aside, and all is well.

Affectionately your brother in bonds,
J. B. BOWDEN.

HAVILAND, Kans., Jan. 16, 1915.

DEAR EDITORS:—By your permission I now beg to present a thought in the SIGNS OF THE TIMES as to who had the power to forgive sins. "But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go into thine house."—Matt. ix. 6. Now Matthew and other New Testament writers record many cases of healing, and all were strictly by the power of God through Christ; but the scribes and Pharisees called it blasphemy. "And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean." That is the way to worship God, saying, "If thou wilt, thou canst make me clean," not, If I will help. "And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." "The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. For I

am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." This man never offered to help the Lord do his work of healing, for he felt unworthy that the Lord should come into his house, much less to him for help, but he explained that he was a man under authority; that is, his government was over him, and that he had soldiers under him. This seems to be his idea of Christ, that God was over him, and that those evil spirits, or sicknesses, were under Christ's power, and if he shall say, Go, they will go, and if he say, Come, they come. What does Christ say of such faith? "Verily I say unto you, I have not found so great faith, no, not in Israel." Who are they now that claim that Christ has all power over sickness and evil spirits, and that he says, Go, and they go, and when he says, Come, they come, or that he says to a man, Do this, and he doeth it? They were few then, and they are few now. "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." So you see it is Christ himself that takes our infirmities, and who bears our sicknesses. But some will contend that he would not if we did not bring them to him. But this Book says these things happened, that it might be fulfilled which was spoken by Esaias the prophet, so it is not because we come to him, or that we bring our friends. I do not doubt but God heals many now in body and spirit as independently as while Christ was here in the

flesh. But it was very necessary to have them brought by friends at that time, and that they come to Christ in the flesh, so that all men might see the power of God in his Son, that they might know that the Son of man had power on earth to forgive sins. Those brought were not helped in their sickness by the bringing, for they were still sick, or lame, or blind, after being brought, so it was not man's power that helped in the healing, but the object was that men should see who had all the power to forgive sins. Those who brought others to Christ in the flesh could see as well as the afflicted that they needed a physician, and they were healed by Christ himself, and we hear of none of those people claiming any of the honor; hence we should not until we have power to forgive sins. We should not blaspheme, Christ is not divided. "So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters." We are not told here that these two men possessed of these devils ever asked that they be cast out, but the devils asked permission to go into the herd of swine, and Jesus said unto the devils, Go, and they went. They acknowledged his authority. He gave them his word, and they obeyed. But what effect did it have on other men? The herders fled, and the people of the city came out and besought him to depart out of their coasts. But as we follow on in the book of Matthew we find many places where the almighty power of

God was manifest in Christ, and man's help is not found. "And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord." They did not say, Yea, if we will help, or if we will accept, or if we will get faith, but they believed the Lord was able of himself. That is what we believe now. "Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened." Yes, it was according to their faith, for their faith as expressed was that Christ was able without the help of men to do this thing, so he did it with his own touch. "As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marveled, saying, It was never so seen in Israel." This dumb man was brought by others, but that was not helping Christ to heal him, but, as I said before, was done that people could see with their natural eyes that the man was dumb, and that they could hear him speak. If Christ should have healed all those people privately, or without so many knowing who was healed, and when, then the gainsayer could have disputed, but Christ would make just so many as public examples for our good, as he did the raising of Lazarus from the dead. He was glad for our sakes that he was not there when Lazarus died, that we may believe, and so am I, for his many friends could see him brought forth, and believed in Christ as the resurrection. In many things he has helped our unbelief.

E. G. WEBB.

TO SUBSCRIBERS OF THE "ADVOCATE
OF TRUTH."

I WISH to say a few words of explanation to the subscribers of the *Advocate of Truth* through the SIGNS.

While I was living at Wichita Falls, Texas, last year, my health failed, and I was forced to give up the publication of the *Advocate of Truth*, so in June I arranged with Elder A. H. Williamson, of Elba, Ala., to take charge of the *Advocate* and continue its publication. He was delayed in getting out the first issue, and as I was forced to give up the paper without an opportunity of announcing the change of management before turning it over to brother Williamson, I received numbers of inquiries about the cause of the paper not reaching the subscribers. These inquiries have continued to come, although a few issues of the paper have been sent out. Some of these inquiries I have answered, but many of them I could not reply to by letter. Doubtless some have thought me indifferent to their inquiries, and perhaps have censured me for not replying. The first issue of the paper sent out by brother Williamson contained an explanation from me, and an announcement of the change of management, but it seemed that a number failed to receive the paper. Brother Williamson having suspended the publication of the *Advocate*, I feel that I am indebted to my subscribers for what they have paid in advance, so I have made arrangements with the management of the SIGNS OF THE TIMES by which all of my paid in advance subscribers will receive as many copies of the SIGNS as are due them of the *Advocate*. I feel that this arrangement will meet the approval of the *Advocate* subscribers, as the publication of that paper has been suspended.

I know of no other paper that I would prefer to see in the homes of the *Advocate*

subscribers. The SIGNS is the oldest, most neatly printed and most ably edited periodical now published by the Old School Baptists. It has contended for the discriminating doctrine of salvation wholly by grace, and the sovereign purpose of God in all things, together with the other great principles of the faith of the church which have distinguished her from the institutions of men in the past ages since it was started more than eighty years ago. These principles have been contended for by the *Advocate* for the past thirteen years, and I believe are loved and held sacred by its readers. I trust before the time for which you are entitled to receive the SIGNS has expired you will give additional evidence of your love for these blessed principles by renewing your subscription to the SIGNS, and have it continue to come into your homes.

A number of the subscribers whose names I have turned over to the SIGNS paid their first subscriptions to the *Advocate* before the first issue was published, and have never been delinquent. I hope as many of you as become permanent subscribers to the SIGNS will be equally punctual with it, because this is what makes it possible for a periodical to continue its publication.

For the information of those who may feel concerned, I will say that during the past six months my health has improved considerably, for which I hope I am thankful to the Giver of all good. I shall write occasionally for the SIGNS, if the Lord wills.

My present address is Haviland, Kans., R. 3. A line either through the SIGNS or by private mail from any of my old subscribers will be appreciated.

Yours in humble hope,

J. R. HARDY.

BY request of brother J. R. Hardy we have taken over his list of subscribers for the *Advocate of Truth*, and will furnish them with the same number of copies of the SIGNS OF THE TIMES as they were entitled to of the *Advocate*, and hope this arrangement will prove satisfactory to brother Hardy's subscribers, and that they will be well pleased with the SIGNS and become permanent subscribers of it.

While the *Advocate* was only published once a month, and the subscription price was one dollar a year, it must be borne in mind that the SIGNS is issued twice each month, and its subscription price is two dollars a year, so of course no one could expect to receive the SIGNS for the same length of time as they would have received the *Advocate*, as they would then be getting twice as many numbers as they paid for the *Advocate*.

The arrangement we have made with brother Hardy is this: where a subscriber is paid say six months in advance for the *Advocate*, he will receive six consecutive numbers of the SIGNS, &c., which seems a very fair arrangement.

In cases where parties have been subscribers of both papers, we will extend their time on our list so that they will receive as many additional copies of the SIGNS as they were entitled to of the *Advocate*.

We much appreciate brother Hardy's words of commendation for the SIGNS, and hope our new readers may have the same opinion of the paper.

We were indeed sorry to hear of brother Hardy's poor state of health, but very glad to know he is feeling improved, and hope it may be the Lord's will to ere long restore his health again.

Brother Hardy has promised to write occasionally for the columns of the SIGNS, and we feel sure his articles will be read

with pleasure by all his old subscribers, as well as by the regular SIGNS subscribers.

When an *Advocate* subscriber has received the number of copies of the SIGNS he or she is entitled to, we will send a notice to that effect, and sincerely hope that by that time they will have become such good friends of the SIGNS they will want the paper continued to them, and will become permanent subscribers of ours. If you should feel that two dollars is more than you wish to pay at one time, just renew for six months for one dollar, and then you will receive as many papers as you would have received of the *Advocate* for the same price.

Hoping this new arrangement may prove satisfactory to all concerned, and that there may be a new and lasting friendship cemented between the *Advocate* subscribers and this paper, we remain yours to serve,

J. E. BEEBE & CO.

SOUTHAMPTON, Pa., Dec. 16, 1914.

MY DEAR SISTER:—Since your letter came the other day I have felt like writing you. I do not want to tire you, but as I have not felt disposed much toward letter writing of late I am led to hope that this desire is not altogether of the flesh. It was good to read your letter. I know you would not feel satisfied with it yourself, but there is often great comfort experienced in the fellowship of sufferings. I, too, know nothing more encouraging than to see our brethren walking worthy of their high calling. John said he knew no greater joy. The Spirit of our Master manifested in his children bears precious fruit. Still we need not expect to find occasion for glorying before the world, for those things that are well-pleasing in the sight of God are de-

spised as dishonorable and contemptible in the eyes of men. You know Jesus was designated a wine-bibber and gluttonous, a friend of publicans and sinners. We know this was spoken by his enemies, yet it was partly true. He indeed was and is a friend of publicans and sinners, he partook of wine and food in contrast to the formal fasting of the Pharisees. While he was the greatest enemy sin has ever known, his love abounded toward sinners. The despised publicans, who made their living at the expense of their own people, the Jews, traitors to their own nation through greed for Roman gold, heard him gladly. The poor and rejected outcasts of humanity found in him a haven of refuge. In the eleventh of John we read concerning Mary, (one whom the Pharisee would not have so much as touch him for fear of pollution) that Jesus loved her. To her was he first revealed after his resurrection. She was a sinner before men, yet he loved her, and in his sight, whose eyes cannot look upon iniquity, she was pure and holy. He came not to call the righteous, but sinners to repentance. It is not so much the committing of sin that is the chief trouble. Our offences from our birth might be blotted out and we would remain the same. Holiness and righteousness are terms applied to God, and so far as we fall short of his perfections we are unholy and sinful. It is the state of man that counts. His works are evidence of his state. A tree being evil is manifest by evil fruit. The fruit does not make the tree corrupt, but shows that it is corrupt. That is what causes my questioning and anxiety. Let us therefore fear, lest a promise being left us of entering into rest, any of us should seem to come short of it. That is my fear. I know God is able to do his

will, but is it his will to save me? Where are the evidences, marks of grace? Dear sister, they are not in anything I have done. My only hope is in what God has done. He has had mercy upon me, has answered my cry in times past, therefore I must trust in him. I get so disgusted with myself. I know that most worldly enjoyments have no attraction for me. There are a few that have, and I find them a constant snare. I am glad he has preserved me so far from such open sin as would give those without, cause to reproach the church, still I have to grieve over the example I am to the ones who know me best. I am afraid of my actions leading them into wrongdoing. Many times I have had to plead that my sin might be visited on myself, and not cause another to suffer. We know so little. When we do anything, no matter how high the motive, we can look into it and see evil there. God knows our poor hearts. We may feel bitterly some imperfection that is not sinful in the eyes of God, but rather a burden we must bear. Again, we may do evil, fully believing we are doing God service. But let no child of God wilfully do wrong that good may come of it. That form of "predestination" is of the devil. I would be glad to be able to speak with that heavenly unction which would find an answer in your heart, but I fear to look for anything so high and holy. I am just a common, sinful man, and I love to hear another who has found this state a burden speak of those hopes and fears which are our common heritage. What is faith? Is it confidence in the flesh? No, that cannot be. It must apply to God. Have we confidence in God? Do we believe he is merciful and gracious? Are we sure of his power and righteousness? I think you can answer, Yes.

That is true faith. Lord, I believe, help thou mine unbelief. It is not something to be performed of our own volition, we must experience it for ourselves. It is only what we have seen and handled that we can bear testimony to. I can remember those days of darkness, and the bright release through an overwhelming sense of God's love and forgiveness. I can look back to many answers to prayer, many times when the name of the Lord was precious in my heart. I feel just as sinful as ever, but I know I do not have to attain to the favor of God through my works. O what a relief it was to feel the power of God. He can not only order my actions, but my very inmost thoughts. Job expresses this very clearly. (Job ix.) Blessed are those who hunger and thirst after righteousness. Does that reach us? I hope we can truly say it does. I feel anxious that these truths may come sweetly home to you, not as words from me, but with the power of the Spirit, the Comforter of God's children. May he abide with you.

Forgive any wrong in what I have written. Truly I do not desire any glory. I can only boast in the Lord Jesus Christ, and that only at such times as I feel the power of his presence.

With christian love, I am, I hope, your brother,

GILBERT B. McCOLL.

XENIA, Ohio, Aug. 2, 1914.

ELDER H. C. KER:—Having been given several copies of the SIGNS OF THE TIMES some weeks ago, I have been much impressed to write you, if God wills, some of the things I firmly believe the Scriptures set forth, and should you see fit to publish, do so, with the understanding that the writer is willing that all the responsibility rest upon himself.

First, I am a firm believer in all the doctrinal points set forth in the SIGNS by the late Elder Gilbert Beebe, and so ably contended for by such brethren as Elders J. F. Johnson, Samuel Trott, Leachman, Wilson Thompson and John Biggs, men who never knew or heard of compromising truth with error. I now desire to set forth, not what men say they do or do not make a test in fellowship, but what God Almighty has decreed shall ever be a test in fellowship, whenever and wherever set forth in the wisdom and power of God. First, that our Lord Jesus Christ existed in his mediatorial person as the head and life of his church from the ancients of eternity, and that he is the same yesterday, to-day and forever. Second, in the scriptural doctrine of eternal and personal election, that there is an eternal, vital and indissoluble union between Christ and the church, that the church is his body, his flesh and his bones, that all their spiritual life is hid with Christ in God. Third, the total depravity of human nature, the recovery entirely of the sovereign, free and unmerited grace of God in Christ Jesus our Lord; the atonement made alone by our Lord Jesus Christ was full and complete, exclusive for the heirs of promise, that the Scriptures do show forth the predestinating power of God (absolute) in every sense of the word. This, together with one more vital point of doctrine, the new birth, showing forth that the poor, tried, afflicted child of God, born of the Spirit, must carry with it while sojourning here in its earthly house a body of sin and death. Flesh is born of the flesh, and is flesh; the one the new man created in righteousness and true holiness, the other the old man, the field which the Lord purchased with his own blood, and is the man corrupt in all of his deeds, which

seed in every particular will remain corrupt until the last vessel of mercy has finished its mortal pilgrimage here, then time will be no more; and so every vessel of mercy that ever has been, is now, or ever will be, is sealed with the Holy Spirit of promise, which seal all the powers of earth and hell can never break, but he will triumphantly bring them forth unto the day of adoption, which is the morning of the resurrection; for says Paul, For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall (not has) change our vile body, that it may be fashioned like unto his glorious body. These things, as well as others which I desire to mention, I pray God, if his will, to ever deliver me from trying to trim or strangle in order to seek love. First, that the Lord fulfilled natural feet washing, and is now spiritual. Second, that the hymning of tunes come directly from the body of Christ, from the heart and in understanding and not from a select few called a choir, who of some themselves, for fear they will cripple a note, are absent from the mind of Christ. Third, that the ministry of the Lord Jesus Christ is forbidden in any way, I care not how, to before arrange any stipulated sum for the services rendered his brethren in the church of the Lord Jesus Christ, the pillar and ground of truth. I believe God predetermined in the ancients of eternity every penny that I ever shall receive.

I feel to refrain from writing more now. I know God has firmly decreed whether you shall or shall not publish this, and I desire to pray that not my will, but his will, be done. I have often wondered if brethren have ever thought much upon the grave responsibility resting upon an editor who desires to walk

in the fear and admonition of the Lord, for with so much coming before him, surely he gets in doubt what to do and not to do, and no doubt at times all is darkness before him.

Yours in hope of a blessed immortality beyond this world of sin and strife,

W. A. FERGUSON.

PLAINFIELD, N. J.

DEAR EDITORS:—While renewing my subscription I thought I would tell you some of the Lord's dealings with me. I thought I was quite a good girl; I remembered the sabbath day, to keep it holy, and was morally good, but in later years I was convinced there was very little good in me. As years rolled along, while lying on a sick bed these words came with force to my mind: The confines of hell. I thought nothing of it, and it soon went out of my mind, only to return again, with no more thought than before, until it was repeated several times. Then I began to think that if I should die that would be my portion—the confines of hell. Then I began to make promises to the Lord that if he would restore me to health I would sin no more. My health was partially restored, but I was weak and ailing. Then it occurred to me I was going to die; that thought followed me, and I thought I had not long to live, I must soon go; but where would I go? These distressing words followed me, so I concluded to visit my home and talk with father and mother, and perhaps the thought would leave me. I learned later that my mother told other members of the family not to tell me how badly I looked, as I was worried about myself. I might have been very happy there, but the thought of dying clung to me, and I came home with the same heavy heart. Some time after

that there was an entertainment which I attended. They threw on the canvas Christ in the garden. O how that struck my heart, to see his agony, all for sinners, and I was one of them. Then I remembered how my dear father and mother used to sing so sweetly the verses composed on "Christ in the garden." I then asked father to copy them for me, which he did when in his seventy-fifth year. I have shed many tears over them. In a short time a series of meetings were started near me, which I attended, as I felt so sad at heart I thought I might find some comfort there; but however soft my heart was, it would harden in the meetings, as I did not believe in their method, but at home my heart would melt and the tears would flow. In the morning I would find my pillow wet. I told no one of my feelings, but imagined my friends shunned me, knowing how sinful I was. One night my husband asked me what my prospects would be if I should die. I told him I would go to a just God, and he would do what was right with me. One night I dreamed I was in a field, with grain high above my head. I thought I would go a distance from the fence, where no one would see me, and pray. As I knelt all I could say was, God, have mercy on me, a sinner. The thought I was going to die never left me. I had several dreams; one was that I was dead, and friends were standing around, and another that I had not long to live. All added to my misery. I could not eat or sleep, and would leave my work and read the Bible to find comfort, but I could find nothing but condemnation. One evening my burden was so great I thought I must die, when all at once it left me. What a great relief! I was so happy I thought I never would worry or have any more trouble. In the morning

as I looked out of my window all was bright, everything seemed to be praising God. I wondered what I had been doing all my life that I had not realized the goodness of God, and my past life seemed a blank. I had been blind, my eyes had been opened, and I could see the light of the world is Jesus. I was repeating hymns and singing; I could say with the poet, "Jesus all the day long was my joy and my song." Wherever I could find the name of Jesus I would take the time to read it. I came across an old SIGNS, and how eagerly it was perused. The writers told my feelings better than I could myself. My mother used to say, "I will put this package in a SIGNS, maybe some day you will read it." That some day had come, and at the first opportunity I subscribed for it, and have had it in my home forty years. I want to keep it as long as I live. I have a kind feeling for the editors and writers, although strangers. Write on, and when in prayer remember a sinner saved by grace.

(MRS.) SARAH A. CASE.

SAN MARCOS, Texas, Dec. 12, 1914.

DEAR BRETHREN:—How sweet it is to meet with the children of God! I have often thought they had a peculiar look, but they look good. We do not have regular meeting here, and O how lonely it is sometimes. We had one preacher who lived in Falls City, but I think he is gone now. I hope the good Lord will send us one once in a while at least. They have preaching here in town (San Marcos), but it is no pleasure to go and hear something that you do not believe.

If you will have patience with me I will try to tell you some of the troubles I had. When about twenty years of age I became much troubled, and did not know what was the matter. I was restless, and

many times I left the house and went to the field where my father and brother were, and sometimes I would think I was going to die. I went on in this condition for several years, and in 1901 I think I saw what a sinner I was, and so one night after I went to bed a great change came. I fell asleep and awoke, and it seemed that I was in paradise. I was awake, but still I knew nothing, but I was happy, and all at once I said, This is the same old body, but when I arose next morning everything seemed to be bright and happy. I wanted to tell my husband, but would think, O it is nothing; but it never entirely left me. I would get the SIGNS and read the experiences, and try to find one to fit my case, and would find some that were so good that I would think mine was all false. I went on for several days after the Lord appeared to me, I hope, and got way down in the valley, where all was dark and gloomy for several days, when one morning it got so dark I felt I would die, and I fell down and tried to pray. I do not know what I said, only I begged the Lord to help me, and I began to want to unite with the Old School Baptist Church. We then lived in Lockhart, Caldwell County, and had preaching at Martindale. I went on for two or three years, when we moved to Wilson County and lived there awhile. My husband and I and brother Bowden and some others came to Martindale in 1911, I believe, and on Saturday I offered myself to the church and was received. It was a wonderful thing to think of, that God would pick up such an unworthy sinner as I was, but I loved the people and wanted to live with them. I could not talk, and could not tell what little I did know. On Sunday following I was baptized by brother Bowden, and was very happy; I

felt I had done my duty. Something like two years before this I took my clothes and went with the intention of being baptized, but one of my sisters went forward and was received, and I thought she was so much better than I was that I did not go; but the right time had not come, I thought I was ready, but God was not. Many times I awoke in the night and wrote my experience; not that I had anything much to tell like some I read after, but it was that I thought perhaps some of the brethren or sisters were not satisfied, and I would write and tell what little I knew. My prayer is that all the brethren and sisters everywhere love and comfort each other and have meeting when it is possible, and not go off after the world, for it is sad to see any of the dear saints go off after worldly things.

I feel I could write much more, but will close by wishing you all a happy new year.

As ever, your sister, I hope, saved by grace if saved at all,

(MRS.) NANNIE CULPEPPER.

LONDON, Ont., Dec. 11, 1910.

MR. AND MRS. A. J. BLACK—DEAR BROTHER AND SISTER:—I write to you to tell you that although we have neither written nor gone to see you in your long sickness, suffering and pain, yet we have not forgotten you, and if we could be of any use to you we would visit you. We have very often made inquiries of many brethren, and have been informed of your state and condition, and have been made glad to learn that you are very composed and reconciled in your mind, and what a mercy it is to feel in our souls by the power of God that he doeth all things well, that he is too wise to err, too good to be unkind. When we look about us

and see and hear of the hundreds and thousands who suffer and are afflicted for years, and who, as far as we can see, are without God and without hope in the world, we feel to say in our inmost souls, Why is it thus with me? Why has He manifested his lifegiving power in me, the chief of sinners, giving me to taste, yea, drink, of that ocean of love that is in Jesus, to rejoice in his everlasting salvation, and put my trust in him for time and eternity? Have you not often felt to say with beloved Peter, To whom shall we go? thou hast the words of eternal life? What an exalted knowledge had Peter of that one whose name is Jesus, that he is the Son of the living God, that he had the words of eternal life; and such knowledge was wonderful to David and many other men of that day, and in these last days hath he spoken unto us by his Son; yes, to just such poor sinners as you and I are, giving us to know that he (God) hath appointed him (Jesus) to be heir of all things, that by him and for him he made the world, that his name is the only name under heaven given among men whereby we must be saved.

Lest my letter should weary you, I will just ask you to look back along the way that Jesus has led you and ask yourself, Has the dear Lord not been good to me? I feel that your answer will be, Yes, he has been unspeakably good to me above all my fears, and he has proven to me time and again that he is not only able to save, but that he does save and deliver and keep me every day and hour of my life. If it be his holy will, may he spare you long to your dear wife, family and brethren, but if it is God's will to take you to himself, may he (as I believe he will) give you dying grace, that you may feel that his everlasting arms are under and about you, and that your ex-

perience will be that death, which puts an end to life, shall put an end to sin, and O what a mercy that will be, to be rid of sin. Then shall you see and hear and know all that you desired to here below, and every power find sweet employ in that eternal world of joy. This is our prayer for you, dear brother and sister Black. Give our united love to sister Campbell and all inquiring friends, and if you, dear brother or sister, receive any comfort or help from this poor letter, to God alone be the praise.

My wife joins me in love to you both.
Your brother in hope,

R. CASE.

PHILADELPHIA, Pa., Jan. 15, 1915.

DEAR ELDER KER:—Kindly publish the inclosed letter, as sister Durand was a precious gift to the church, and is greatly missed by me.

J. M. FENTON.

SOUTHAMPTON, Pa., March 3, 1912.

MY DEAR BROTHER:—You were more kind and thoughtful of me than I of you, so far as actions are an indication. Perhaps being sick so long has made me slothful. I am sure I appreciated your good letter for itself, and also because it was to me. I have been very far removed from comfort during a great part of my illness, but I am glad to say I do not feel such deep distress at this time. I thought I knew that I was utterly weak and helpless, but such weakness I had never experienced before. I knew then, as perhaps I never quite realized before, that only a Savior who had all power could ever help in a case like mine. I was reading Isaiah where the Lord promises to take out of the hand of his people "the cup of trembling," and it seemed good to me. I do not think I ever really knew what fear is until this late experi-

ence. I believe the Lord will fulfill all his promises concerning his people, and at times this is altogether satisfying. But my faith is too weak to fully appropriate the preciousness of this truth and enjoy it at this time as I have in the past.

It was a great pleasure and comfort when Elder Vail told of his deliverance from his terrible trials. I am sure he is equipped now as he never has been before to speak comfortably to Jerusalem. I surely never heard him before as he preached here that night, although I have always liked him very much indeed, and esteemed him highly for his work's sake. I often find it in my heart to desire of the Lord that he may guide and direct you in your going out and coming in. You say, "Who is sufficient for these things?" and I answer, No one in all the world. The sufficiency is all of God, and the more the earthen vessel realizes this the emptier of self it is, the more it will be filled with "treasure;" and when I pray that you may realize this more and more every day, I am not asking for you ease and comfort I know. Ease and comfort are what our souls desire for self and loved ones, but faith at times enables us to ask for whatever the Lord in mercy sees best to give. This is the prayer I desire to make for myself without fear, but I falter at times, remembering the wormwood and the gall, and dreading to taste them again. My faith seems very small. I so need its increase.

I thank you for your birthday wishes, and mine to you are fully as strong and hearty. You have twenty years to walk before you are as old as I am, and every day of it if you live you will have to acknowledge the Lord's mercy. May he indeed be very near you to keep you from falling, is my prayer.

Affectionately your sister,
CLARICE E. DURAND.

NASHVILLE, Tenn., Dec. 15, 1914.

DEAR BRETHREN EDITORS:—While feeling a deep sense of unworthiness and unfitness for the task, yet I feel a desire to write some of my thoughts for our paper, the SIGNS. While I have many things to be thankful for, yet I sometimes get so low down, spiritually, that I am made to doubt whether or not the Lord has blessed me with a hope, yet I know that things are not with me like they once were, for the perishable things of this world become more abominable to me every day of my life, and I can see nothing but sin and imperfection in me, and if indeed I am numbered with God's little humble poor here on earth it is purely an act of mercy, and not for any good thing that I have done. I know that I do enjoy meeting with my brethren, and I do get so filled with spiritual food sometimes that I can hardly keep from speaking out and praising His holy name, and tears of joy will flow from my eyes, and even then I am made to doubt. My membership is with University Street Church, this place. I, together with my wife, joined here by letter, having been members of Bethlehem Church, Bedford Co., this State, and these brethren are good, sound Baptists, strong in the faith once delivered unto the saints, and the grand doctrine of God's eternal purpose and decrees, ascribing all praise and honor to his holy name for the salvation of his people. Two of our oldest members have passed on recently: sister Garritson, a strong sister in the faith, and brother O. B. Hickerson, who fed us with his good letters in the SIGNS, as well as always filling his place in the church. We will miss him much. We depended on him to start our songs, for he was a good singer and loved the old songs of Zion. He leaves his devoted wife alone, and yet she is not alone, for the Lord is

a Father to the widow. She is a devoted member of our church, and a lover of God's eternal truth. She will feel lonely without him, yet she can look forward to the time when there will be no separation, and no more tears to shed, for our Lord has done all these things for his people: shed his own precious blood, and took on himself our sins and bore them for us, and put them away, satisfying divine justice for us with his own precious life. Yes, it is through what Jesus did for us that we can hope for that inheritance in that heavenly home.

Now, brethren, what I have written is, I trust, in the spirit of humility, and while I realize the fact that there is nothing good in this flesh, the Lord can direct our thoughts above the perishable things of this vain world, and unless directed by that Spirit, what we have to say will not be of comfort to any one; so act in this matter as you feel directed, and if this is never published you will never hear a murmur from me. Farewell.

A sinner saved by grace, if at all,
W. B. CHILTON.

AVONDALE, Ala., Jan. 19, 1915.

DEAR BROTHER KER:—I have just finished reading the SIGNS for Jan. 15th, which was unusually interesting to me, and notwithstanding my sore and continued afflictions I feel that I must say a few words, if possible. I have now been confined to my room five months, from what doctors call "hardening of the arteries," and stomach and kidney troubles. I have to do my sleeping in a chair, as I cannot lie in bed, and am barely able to walk around the room a little with the aid of a stick, and what I have and am suffering is indescribable, and sometimes it seems more than I can possibly bear, but I am trying to still trust in the Lord for life and salvation. I have but little use of any part of my

left side. I want to say that my neighbors have been good to me, and several brethren and sisters have visited me, and have helped me to some extent, in a financial way, which I feel to hope I have appreciated. There are only three of us in the family now: my wife, baby girl and myself. My wife is almost broken down, having so much to do. There is much suffering and destitution in this part of the country.

I want to say that I still believe in the principles as advocated in the SIGNS OF THE TIMES, if I know what I believe; those principles are the only ones that are worth anything to me in my afflictions, doubts and fears. Elder W. J. May expressed my feelings exactly in one of his letters to Elder Durand. I feel that my whole life has been a total failure; I fear that I have been deceived in it all. I can only hope that my sins have all been washed away by the blood of Jesus, and that the grace of God has saved me.

I would be glad to have letters from any who feel like writing to me, but cannot promise to answer them. Several years ago I received letters from brethren B. F. Coulter, S. H. Durand and many others. They may have forgotten me, but I have not forgotten them. It is a comfort to me to receive letters of love and sympathy from those I love in the truth. Dear brethren, one and all, remember me in your petitions, and write me if you feel like it.

I must now close, as I am already wearied.

As ever, your brother, I hope, in Christ,
H. J. REDD.

[WE are glad to hear again from our dear brother Redd, but sorry for his affliction, and hope the brethren will write him and comfort him in his sore trials. Being members one of another, we should bear each other's burdens.—K.]

GALION, Ohio, Jan. 15, 1915.

DEAR BROTHER KER:—I will try and write you a few lines to let you know how we are all getting along. We took my wife to the hospital one week ago today, and they operated on her for gallstones and an abscess, and she is doing well, and we have hope she will be well again. We know that it all rests with the Lord. O if I could be thankful to him for all his benefits, for he surely has been merciful to this poor sinner. I have felt some of what Job did, in the past two or three weeks, when he said, The Lord giveth, and the Lord taketh away; blessed be the name of the Lord; but the trouble with me is I cannot tell whether it is of the Spirit or on account of the hardness of my heart I feel that way. I know I cannot feel as I would, neither do I the things I would, and it gives me some consolation to know that the apostle Paul felt that way sometimes, for he said, I see a law that when I would do good, evil is present with me. He had a law in his members that was continually warring against the law of his mind, and bringing him into captivity to the law of sin in his members. How often it seems I am brought into captivity to this law and can see no evidence of the other law in me; all seems vain and wild, but the apostle was so burdened on account of this law of sin that he was made to cry, "O wretched man that I am! who shall deliver me from the body of this death?" We are glad that Paul did not leave it here, but in the ninth verse he goes on: "I thank God, through Jesus Christ our Lord. So then, with the mind I myself [this same Paul] serve the law of God; but with the flesh the law of sin." So here we see the two natures in the one man, so that we cannot do the things that we would.

Well, dear brother, I did not expect to

write, only to let you know how my wife is, so will stop. If you think this fit for a place in our family paper, you may publish it, but if not, consign it to the wastebasket, and it will be all satisfactory to me.

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

BERWICK, Mo., Feb. 1, 1915.

BROTHER LEFFERTS:—I do feel to be little, very little in Christ, and I feel my utter unworthiness to any benefit in his mercy. I never see any littleness in Christ, but always in myself: "poverty and leanness blast the whole of my desert flesh," emptiness and vanity in myself. If I could see you face to face I could perhaps tell you how low I feel. It is true that I, in myself, know very little. I hope I am humble. If it is not asking too much, will you explain to the readers of the SIGNS what I mean?

Yours truly,

IVORY H. FORD.

[THE above letter to me was called forth by my editorial in the SIGNS of February 1st, on "Littleness in Christ," written by me at brother Ford's request. The brother fears his request has been misunderstood, and wishes the readers of the SIGNS to know that he did not for one moment believe that there is any littleness in Christ, so to speak, but that the littleness is the experience in themselves of those who are in Christ. This is what I thought our brother meant when I answered his request. I am sure that all our readers taught by the Spirit of the Lord, and who have the operation of that Spirit in themselves, can very well understand what brother Ford means, and have sweet fellowship for him, and all others who realize keenly their utter unworthiness to even a little of the vast infinitude in Christ Jesus.—L.]

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1915.

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

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

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All letters for this paper should be addressed, and money orders made payable, to
J. E. BEEBE & CO.,
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REVELATION XXII. 17.

"AND the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come: and whosoever will, let him take of the water of life freely."

We have heard it said by Arminians that the above is one text which Old Baptists cannot use, that it clashes with the doctrine of salvation as we see it, inasmuch as we believe salvation to be a work which God himself plans and carries on to execution and fulfillment. The Arminians teach that the sinner must himself make the first move, take the first step, if he wishes to be saved; that the Lord invites man to come to him, but it is man's own work to do the coming; that the Lord calls, but his call need not be heeded except the sinner chooses to heed it. The text quoted above from Revelation is called by the nominally religious an invitation, a gospel invitation, but Paul says the gospel is the power of God unto the believer's salvation; how then can there be invitations in the gospel? The power of God does not invite, it commands. It does not degrade itself to beg and beseech at the court of man's free-will; it speaks the instant doing and commands immediate establishment of all its purposes to do or wishes done. There is no text in all the Bible that more firmly

settles Old Baptist experience and doctrine than this in Revelation xxii. 17. If there is in all the Bible a single Scripture of which we, as a people, fear the interpretation lest it unseat our faith, then we had better give over hoping we are the church of God on earth. If we are of those who wrest the Scriptures to suit selfish ends, and to further personal advantage, we stamp ourselves as hypocrites grossly deluded. There are religious denominations who accept certain portions of the Bible and reject others: a preacher recently advised his hearers not to read Paul, as it would confuse them if they did. If the Old Baptists are compelled to exercise a censorship of the Scriptures, to prune, garble, amend and destroy them in order to secure their continuance as a religious body among men, the sooner we cease to be, the better. The entire Bible from Genesis to Revelation is one united, harmonious and consistent body of truth, with no contradiction or confusion existing between any of its parts; and, so far as we know, the Old School Baptists are the only people on earth who hold fast the Scriptures in their entirety, resting them with the Holy Ghost to interpret when and where and how he pleases.

"The Spirit and the bride say, Come." It is usually supposed that this "Come" is addressed by the Spirit and the bride to the world, inviting sinners everywhere to come to Christ. Arminians delight in picturing the church as a woman with arms outstretched welcoming the whole world to her embraces. This seems to us to present the church as a lewd woman willing, for a price, to let anybody love her. It is not presenting the church as the chaste virgin of Christ, separate from the world, a holy vessel sanctified to the use of her adored Lord and heavenly

Husband. A virtuous woman loyal to her husband is not seen making overtures to other men; the church of Jesus, secure in his love, is not seeking the embrace of the world, but the church of antichrist lures its mongrel thousands into her incestuous lap by means of social clubs, penny lunches, gymnasium classes, men's clubs, kindergartens, penny savings banks, children's story hours, sewing schools, manual training classes, &c., housed under her roof, managed by her "clergy" and laity, and financed by her people. The "come" of the Spirit and the bride, however, is not addressed to the unregenerate world, as will be evident from a reading of the context. "Behold, I come quickly," says Jesus, who sends his angel to his church to bear testimony of his appearing. The response of her heart to him is: "Come." Suppose a husband should be a long time absent from his loving and faithful wife, and suppose he should by his messenger send her word of his imminent coming, what would be her reply to him? Would it not be, "Come?" Would not every fibre of her being pulsate with joy at the announced coming of her absent lord? Thus, it is in the expression: "The Spirit and the bride say, Come;" it is not to the world she says "come," but the Spirit and the bride say, "Come" to him for whose coming she longs and hungrily waits, and who has just announced by his messenger that he is coming, and that quickly. All through the law and prophecies the Spirit said, "Come." It did not tell the world to come, but cried to heaven, "Lord Jesus, come quickly." Every commandment and every sacrifice of the law, every utterance of prophecy, and every type and figure of the old covenant, said, "Come." They all testified by and through the Spirit of his coming—

the coming of Jesus. But we need not go so far back to find this Spirit that says to Jesus, "Come," for the doctrine of the gospel church of this dispensation, every principle of it, says, "Come," all looks unto his coming "without sin, unto salvation." The ordinances, as well as the doctrine of the church say, "Come." Baptism, the Lord's supper, the laying on of hands, all look to and receive their meaning from the coming of Jesus. There could be no substance in any of these things without the appearing of Jesus; all by and through the Spirit, say, "Come." Not only the Spirit, but the bride, which is the church, says, "Come." The prayer and desire of every member of the church, of every one of the redeemed, is for Jesus to come to, and in them, for, "Thy kingdom come. Thy will be done in earth as it is in heaven." The church is not interested in seeing the world flock to her, but is vitally concerned in having Jesus come and take up his abode in her. This is her earnest prayer.

"Let him that heareth say, Come." None hear the glad tidings of Jesus' sent angel but the spiritually alive: those who have been quickened of the Holy Spirit and made alive unto God. These have the ears of the new man and hear the glad word that Jesus is coming: "The kingdom of heaven is at hand." Every one that so hears this news from a far country with his spiritual ears, cannot help but respond, Lord Jesus, come and make me to appear as them that love thee, and whom thou lovest with an everlasting love.

"Let him that is athirst, come." It is not to be overlooked that this little word, "let" is conspicuous in the first of Genesis and the last of Revelation. It is not an inviting word, but a word of com-

mand from the King of all kings and the Lord of all lords. When God said, "Let there be light," it was not an invitation to light to make itself manifest, but it was the command of omnipotence, and "there was light," without any question about it. All the power of God is housed up in that word "let," and light had to be. It could not be otherwise. God is not grown any weaker in the last of Revelation than he was in the first of Genesis, and the word "let" is as much fraught with omnipotence when he says, "Let him that is athirst, come," as when he said, "Let there be light," and the thirsty sinner has no more to do with the coming than had light to do with bringing itself into manifestation. The command is accompanied with ability to obey. The word of God is not a matter of printers' ink committed to paper, but is spirit and life, is quick (living) and powerful (full of power). Thus, when the Word is made flesh, and is addressed to the soul thirsting for righteousness, saying, Let him come, the soul can no more resist that coming than it could withstand the power of God in creation. When God says, "let," every opposition, every stumbling-block, every excuse, is taken out of the path of the thirsty, and they throng forward to the Fountain of life.

"Whosoever will, let him take the water of life freely." We have heard it said that the Bible says that whosoever will, may come. This is not so. No such language is in the Bible that we have ever been able to find. "Whosoever will." It is not every one that has this "will" to take of the water of life. The natural man, or he that is in a state of nature, dead in sin, has not this will, no appetite for God's free gift. These things of God are foolishness to the natural man, beyond his discernment. How,

then, can he have a will to possess them? The will to partake of the water of life belongs only to him that is athirst for it; and only he is thirsty who is quickened by the Spirit, thus a partaker of divine life. Natural life desires natural things to satisfy its longing, spiritual life craves eternal life to quench its thirst. Natural life and the carnal will do not, cannot, reach out for spiritual things; neither do spiritual life and the divine will reach down for carnal things. It is plain that in order to have this will to drink of the water of life, one must be born from above, of an incorruptible seed, by the Word of God. Being so born, one finds this new life accompanied with a strong will to drink of the water of life. Having such a will, there is no reason why such an one should not eat of living bread and drink of living water. God's "let" takes every obstacle to the water of life out of the path of him in whom God has wrought that will to do of his own good pleasure. As the magnet draws unto itself the steel, so the living water powerfully attracts the heaven-born will of the quickened sinner to partake of it, free by the blood of Jesus to all his people, not at all conditioned on their works, fitness or obedience.

Written at the request of our inquiring friend, Mr. Horace F. Kelly, of Hampstead, Md. L.

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EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

JOHN XV. 6.

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

(Continued from page 59.)

The very same acts performed by any others than the children of God would neither develop fruits of the true Vine nor could they glorify God. Who hath required these things at the hands of those who are not branches of the true Vine? It is not keeping the commandments of Christ for unbelievers to be baptized; for those who know not God to profess religion; for those whom he has not authorized to preach, even if they should preach the truth, nor are any of the laws of the kingdom of Christ enjoined on the ungodly. The obedience of the saints is the obedience of faith, and without faith it is impossible to please God, and all men have not faith. The son of the bondwoman was but a slave, although begotten by Abraham, nor could he ever be an heir with the son of the freewoman. Fruits produced by christians are not fruits of the Spirit, unless they are fruits of vital union with the living Vine. They are but the fruits of the flesh, if produced independently of the true Vine, and against all the fruits of the flesh there is law. The law is as weak through the flesh to produce fruits unto God as Abraham was weak through Hagar to fulfill the promise of God that Sarah should have a son. Christians sometimes make powerful efforts to do something for the Lord, but if they do what he has not commanded, their doings cannot be accepted of God, or if they do even what he has commanded, and do it from any other spirit or influence than that which comes to them through the

Vine, it is unavailing. For instance, Christ has commanded his children to pray, but how often do they ask and receive not, because they ask amiss? This they are sure to do if they breathe forth any other than the aspirations of the Spirit in their prayer; they ask only for things that they may consume them on their carnal lusts, and God, in great mercy to them, refuses to grant them their desires. But when the healing virtue of the Vine inspires them, they ask only for such things as God has in store for them. The Spirit, through the Vine, maketh intercession for them according to the will of God, and then their prayers ascend like holy incense before the Lord. To abide in Christ, the true Vine, is, then, first, to abide in his Spirit; and this requires that they be born of the Spirit, because "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The saints in abiding in that Spirit must crucify the old man with his deeds, and be governed by, and walk in the Spirit, and not fulfill the lusts of the flesh. Second, they must abide in his love, for no other than that love which God has shed abroad in them will do. To abide in his love requires that they shall put from them the affections as well as the lusts of the flesh, and if they walk in the love of God they will love God supremely, and his people, his word, his service and all that is approved of God himself and lovely in his estimation. Third, to abide in Christ as the true Vine is to abide in his word. He said, when lifting up his eyes to heaven, and addressing the Father, I have given them thy word, and they have received it, and the world has hated them, &c. "Sanctify them through thy

truth: thy word is truth." Fourth, they in abiding in his word abide in his truth, because the word is truth. All who depart from his word depart also from the truth, and abide not in the Vine. Fifth, they must abide in his law, that law which he hath written in their hearts, cheerfully obeying his precepts, and submitting to its authority in all things. Sixth, they must abide in his doctrine, as stated and expounded by the holy apostles, for the primitive disciples continued steadfast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer. They must abide in fellowship with the Vine, strictly conforming to the rule which he has given for their doctrine and practice in all things.

Now, "If any man abide not in me, he is cast forth as a branch." A nominal membership, or connection with the Vine, is not sufficient to secure a permanent abode in the church of Christ, the true Vine. In that typical vine which the Lord brought out of Egypt, and planted, and made a hedge around it, and built a wine-press for it, &c., a fleshly qualification conforming to the law of a carnal commandment, and a strict performance of the ordinances in a worldly sanctuary would secure an abode, but in the true vine the order and discipline which Christ has established will detect, not only those who are only foxes who seek to spoil the vine, but it will also exclude from fellowship and membership all such as depart from the laws and institutions of Christ, and abide not in him. Those foxes are cast forth, or "taken" as foxes that spoil the vine, but those who are cast forth as branches must mean those who have stood identified with the vine itself; and is not this clearly the case, that these branches, or churches, or members, who have had the confidence and

fellowship of the saints, when they depart from the faith, giving heed to seducing spirits, and doctrines of devils, who refuse to be governed by the laws of the kingdom, or oppose the doctrine of Christ, or walk after the flesh, and not after the Spirit, abiding not in the vine, but going astray from the footsteps of Christ's flock, are in the due order of the house of God cast forth as branches? And do they not wither? That verdure and beauty which they once exhibited consumes away like a moth, and all that seemed lovely in them fades out, and they, being no more in harmony and fellowship with the people of God, are expelled from communion and fellowship, and from membership in the organized church.

"And men gather them," &c. As men gather and burn the withered offcasts of a vine, so there are those in the world who watch for the halting of the professed followers of Christ, that they may gather them to feed the flame of their carnal passions, and, if possible, to use them as fuel to increase the fire of persecution against the church of God. The dry and withered trimmings of a vine will make a sudden blaze, a glaring light, and produce a momentary heat, but all soon dies out, leaving the withered, charred branches, blacker and more unlike the verdant parent vine than ever. So we have often seen the backsliding members of the church, when lured from the pathway of holiness, departing from the faith, giving heed to seducing spirits and doctrines of devils, when by the faithful application of the discipline of the church excluded from the fellowship of orderly christians and separated from the vine, cast forth and withered, and men do gather them, for they look for the sympathy of the world, and there are those who will join them in their bitterness

against the church of God, and for a time the lurid flame burns fiercely against the church and people of God, and like the crackling noise of burning thorns utter their malicious but incoherent maledictions against the faithful defenders of the truth of God. Those who have been cut off from the fellowship of the saints for their transgressions of the laws of Christ, have frequently, for a season, manifested more bitterness against the vine from which they have been cut off, than those have been wont to show into whose hands they have fallen, and by the accession which they make to the ever-burning fire of persecution, the furnace is, for a moment, made perhaps one seven times hotter than it is wont to be heated.

But there is another sense in which those who abide not in Christ, in the sense explained in this figure, who by departing from his instructions, his laws, institutions, doctrine, examples, and from the communion and fellowship of his saints, are gathered and cast into the fire. God's children are not allowed to go into transgression unrebuked. When cast forth and withered, as excluded branches from the parent vine, they suffer the burning fire of divine disapprobation. They are cast into a place of discomfort and unrest, where the worm dieth not, and their fire is not quenched, in which their beauty is consumed as a moth, and their comeliness becomes as ashes to them. How indescribably distressing must be the condition of a branch of the true vine, a child of God who has tasted of the heavenly gift, and of the joys of the world to come, who has enjoyed the companionship of dear loving brethren and sisters, who has shared with them all the privileges of the house of God, to be cut off from the vine, cast forth from fellowship, gathered up like a withered

branch, joined to a citizen of a foreign country, far from his father's house, in wretchedness and famine of soul, reduced to such extreme want that he fain would fill himself with that which only the swine can eat. Practical illustrations of this part of our Lord's parable are not unfrequent, when those who have enjoyed the privileges of the church of God have become disaffected, have grown cold in their appreciation of the society of the saints, cease to prefer Jerusalem above their chief joy, and allured by some sensual bait from the doctrine, practice or order of the house of God, become indifferent to the confidence and fellowship of their brethren, reject their counsel, spurn their admonitions and shun their company. In their wanderings from the footsteps of the flock they become charmed with some gilded illusion which seems to promise them present gratification, they are taken in the fowler's snare, and soon become wedded to some idol. They follow the leadings of their carnal mind, until alienated in their feelings and affections from their fellow-branches of the vine, bid defiance to the authority of Christ in his church and madly throw off all restraint, assume to be independent of the church, or vine, in which they had once seemed verdant and fruitful. The commands of Christ are disobeyed, and his authority disregarded, until the discipline of the church demands their expulsion from the vine, or church. Now withered, barren of those fruits of the Spirit in which they once seemed to abound, they are like the salt which has lost its savory qualities, becoming filthy, thenceforth good for nothing but to be cast forth, and trodden under foot of men. In this condition men gather them. Men of the world of anti-christ, who feel malicious towards the

vine, hail with fiendish gusto their apostasy from the faith and order of the gospel, and give them a warm reception. The powers of darkness exult in the momentary seeming triumph. But how soon the stolen waters grow bitter, the allurement fades, the promised gratification is not realized. The truant child begins to be in trouble, the easy down-hill road from Jerusalem to Jericho is infested with thieves, and cruel, merciless robbers are on the alert; the way of the transgressor is hard, the robbers strip him and wound him, and leave him half dead. The cup of promised pleasure is dashed. A famine has overtaken him, a storm has arisen, and his soul now vainly yearns within him for the tender sympathy of loving brethren, and, like Esau, he seeks repentance, and a restoration of birth-right blessings before despised and unappreciated.

"I die with hunger here, he cries,
I starve in foreign lands."

The society, and the element into which the prodigal has fallen is a burning furnace, and a devouring flame to every true branch of the vine when separated from the fellowship and communion of the saints of God.

We know that the heirs of immortality cannot be so separated from Christ, or from the love of God which is in Christ Jesus our Lord, as to cease to be children of God and joint-heirs with Christ; all that being secured in Christ, independently of their good or bad works. Our abiding in Christ as our Savior, our Surety, our Everlasting Father, and as our Advocate with the Father, is secured beyond the possibility of a failure. But to abide in him as the "True Vine," of which his Father is the husbandman, is to abide in him as the embodiment of the true gospel church, in his laws, ordinances, order

and communion. "He that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given."—1 John iii. 24. "If ye keep my commandments, ye shall abide in my love."—John xv. 10. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." For the child of God to abide in the flesh, is to abide in death; for "the body is dead because of sin; but the Spirit is life because of righteousness."

MIDDLETOWN, N. Y., April, 1866.

MARRIAGES.

By Elder Joshua T. Rowe, at his residence, Nov. 26th, 1914, Watson G. Nash and Miss Laura Eugenia Ensor, both of Baltimore Co., Md.

OBITUARY NOTICES.

John McLean, of Brooke, died at his home July 23rd, 1914, after a long and painful illness. He was born in Appin, Ontario, July 14th, 1857, his parents being Hector McLean and Flora McNeill. He was one of a family of ten children. His parents moved to Brooke township, Ontario, when Mr. McLean was a boy. His father died when he was only five years of age, leaving his mother with a large family to provide for. The dear Lord, who promised to be the widow's God, watched over Mrs. McLean and her family, and she was spared to see them grow up to manhood and womanhood, although the angel of death has removed from the shores of time all but one son, Alex. D., who now resides on the old homestead. In the year 1893 Mr. McLean was married to Sarah A. Black, of Rodney, Ontario. Mr. and Mrs. McLean started on life's journey full of vigor and strength on the farm on which Mr. McLean died. As they journeyed through life hand in hand the blessings of the Lord shone upon them in prospering them in temporal things, and also revealing unto them his most precious truth. Mr. McLean was a firm believer and a close adherent to the Old School Baptist Church of Canada, never attending any other meetings, as he would often say that there was no food for his soul except where Jesus was preached as the Savior of sinners. Some two years ago, on his way home from the Ekfrid meeting, he visited the cemetery where his father, mother and other of his near relatives were buried, and he was heard to say as he

stood by the graves of those he loved, "Better, far better;" and when asked if he were not happy he replied, "Yes, but they are happier than I." It was my sweet privilege to visit Mr. McLean at his bedside, and my heart was overwhelmed with joy to hear him speak of the goodness and mercy of God to him, a poor sinner. He passed peacefully away July 23rd, in his 58th year, leaving his dear and devoted wife to travel life's journey alone, there having been no children born to them. Mr. McLean leaves, beside his wife, one brother and other relatives to mourn their loss.

His funeral was held from his late residence, conducted by the writer, after which he was laid to rest in the Alvinston Cemetery. May the choicest blessings of kind heaven rest upon his dear sorrowing companion, is my earnest prayer.

ALSO,

Mrs. May Galbraith, wife of Malcolm Galbraith, of Ekfrid, Ontario, passed away at her home in Ekfrid July 13th, 1914, in the 75th year of her age, after a long and severe illness. Mrs. Galbraith was a firm believer in the doctrine of God our Savior, having experienced a hope in her blessed Savior some thirty years ago, at the time of the death of her brother, being reconciled to the ways of the Lord in removing from the family circle her brother, and also feeling the goodness and mercy of God in the forgiveness of her sins. Mrs. Galbraith never united with the church, always feeling her unworthiness, yet her walk through life spoke of the indwelling of that higher and nobler life found only in those taught of God. Her hospitable home was always open to her church friends, whom she delighted to entertain. Her lifelong residence was Ekfrid, being born in the same neighborhood in which she lived and died, and was loved and respected by her many friends.

Her funeral was held from the Old School Baptist meetinghouse in Ekfrid, conducted by the writer, and was largely attended by friends and relatives. Interment in the church cemetery. Mrs. Galbraith leaves her dear and aged companion, Malcolm Galbraith, seven sons and one daughter to mourn their loss. May the comfort that the Lord alone can give rest upon all who mourn the loss of so good and noble a woman, is my earnest prayer.

ALSO,

Daniel Duncan McAlpine died at the home of his daughter, Mrs. J. H. Sylvester, in Kalamazoo, Mich., Dec. 26th, 1914. Mr. McAlpine had been in his usual health until a few days before his death. He complained of a soreness in his side for a few days, but thinking that it was nothing serious gave it no special attention, feeling that it would soon pass away. On the night of his death he took supper with the family and retired at an early hour. Before retiring for the night he went into the bathroom to take his usual bath, and his daughter, being anx-

ious about him, called to him, asking if he needed anything, and when she received no response to her call she became alarmed, and fearing that something might have happened to her father, hastened to the bathroom and found him lying on the floor. A physician was hastily summoned, and upon his arrival found that life was extinct. His death was caused by neuralgia of the heart. Brother McAlpine moved to Michigan about thirty years ago, and for a number of years had resided in Kalamazoo. Before moving to Michigan he lived in Lobo, Ontario. He was born in Iona, Ontario, August 23rd, 1838, making his stay on earth 76 years, 4 months and 3 days. His loving companion preceded him about three years. Since the death of his wife he had lived with his daughter, at whose home his death occurred. Brother McAlpine experienced a hope in his blessed Savior nearly forty years ago, but for many years made no profession of religion. Like one of old, he kept and pondered these things in his own heart, feeling too unworthy to ask for a home among the Lord's dear people; but as time rolled on, the impression of following his blessed Lord in sweet obedience to his commandments grew upon him, until by grace he was enabled to come before the church, telling what great things he hoped the Lord had done for his soul. Brother McAlpine united with the Old School Baptist Church of Cement City, Mich., about sixteen years ago, and adorned his life with a well ordered walk and a godly conversation, walking carefully and prayerfully before the Lord and his fellow-men. It was my sweet privilege to meet brother McAlpine last summer during his visit in Canada, and found him to be a very spiritually-minded brother. The things of this world had lost their sweetness to him, and the precious things of the kingdom of our God were uppermost in his mind. During his stay here he was blessed to meet several times with us in our meetings, which he esteemed a blessed privilege. He was a man highly esteemed by all who knew him for his uprightness, integrity and purity of character. He leaves to mourn their loss one daughter, one son, two brothers and two sisters. May God comfort them.

Written by request of the children.

J. B. SLAUSON.

Edward C. Ensor was born July 28th, 1832, was married to Miss Phoebe Dance Dec. 22nd, 1864, and died Feb. 5th, 1915. His widow and five children, three daughters and two sons, survive him, and while they mourn their loss, they have every reason to feel that for him it is far better. Mr. Ensor never united with the church, but was for many years a strong believer in the doctrine of grace, as preached by the Primitive Baptists, and died in the triumph of faith. He was born and raised in Baltimore Co., Md., but several years ago moved with his family to

Frederick Co., Md., where he lived an honored citizen to the day of his death.

His funeral was attended by the writer Feb. 8th, speaking for a short time from John xiv. 1-12. May God comfort the aged widow and children in this, to them, sad providence, as no other can comfort, and may the faith which sustained their loved one be their strength and stay through life and in death. Look forward, dear friends, and trust in the sweet and sure promise of the Father of lights, that the mortal shall put on immortality. May God bless you.

ALSO,

Mrs. Ella Darby, the subject of this notice, was a granddaughter of the late Elder Samuel Trott, of Virginia. I do not know the date of her birth, marriage or baptism, but she was baptized in the fellowship of Shiloh Primitive Baptist Church, of Washington, D. C., several years ago, by the late Elder F. A. Chick, and remained a consistent and beloved member to the day of her death, May 9th, 1914. The writer attended her funeral on the 11th, speaking of the steadfast faith of our dear sister, I trust to the glory of Jesus' name, who at his second coming will call her sleeping dust to arise in his own glorified image, to live with him forever.

ALSO,

Thomas Howard Potcett, the subject of this notice, was for many years an attendant at the meetings of the Harford Church, Harford Co., Md., and although he never united with the church, he was strong in the faith and died in its full triumph, telling his daughter to send for the writer to attend his funeral, and to tell me that Jesus appeared to him twenty-five years ago and told him all was well with him, and that of late such heavenly beauties had been shown him as to assure him he would soon depart. He was in his 84th year, and was willing to go.

I attended his funeral Jan. 6th, 1915, at Harford meetinghouse, speaking of the blessed promise that the mortal must put on immortality. May the Lord bless the sorrowing ones.

ALSO,

Mrs. Jennie Hastings James was born in Sussex Co., Del., Sept. 17th, 1873, and went with her parents to Dorchester Co., Md., where she grew to womanhood and was married to John W. James Oct. 25th, 1892. To that union three children were born, two of whom survive her. The second child died in infancy. The eldest is a nurse in the hospital at Cambridge, Md., the youngest a student in the Samuel Ready School in Baltimore, Md. Her husband died several years ago, I do not know the date. Sister James was baptized by the writer in the fellowship of the Ebenezer Primitive Baptist Church of Baltimore, June 14th, 1903, and much loved by us all. Her manner of life showed that her heart was sincere. She had a good voice, and took delight in

singing the songs of Zion. She was taken with lung trouble, and after a few years of suffering, which she bore with sweet christian fortitude, spending her time (after becoming unable to do her housework) reading her Bible and the SIGNS, she passed away, Oct. 5th, 1914, expressing her willingness to depart and be with Jesus.

Her pastor being in the south attending some associations, her funeral was attended by Elder W. S. Alexander. I do not know his text. We sorrow for the loss of dear sister James, but not as those who have no hope, for believing that Jesus died and rose again, we believe that God will bring her with him. May God bless the dear daughters with all necessary blessings of earth, and with the precious faith of their dear departed mother, is the desire of her loving pastor and their friend.

JOSHUA T. ROWE.

William B. Hockenberry was born Oct. 16th, 1824, died Sept. 2nd, 1914. He was married to Catherine Chamberlain Sept. 24th, 1854, and they were blessed with five children. Mr. Hockenberry was a faithful attendant at the meetings at Locktown, N. J., and was given a good hope through grace, but never united with the church. His meeting with us signified that he had no use for the modern religionists of the world or their doctrine, so by their fruits they are known.

Funeral services were held at Locktown, N. J., conducted by the writer, before a large number who had assembled to pay their last respects. Burial in the cemetery at the same place.

ALSO,

Mrs. Henrietta Elizabeth Cook, wife of Walter K. Cook and daughter of George and Eleanor Savidge, departed this life Feb. 1st, 1915. She was born Jan. 20th, 1887. Dec. 25th, 1911, she was married to Walter K. Cook, and had a home furnished and prepared at 225 South Cecil St., West Philadelphia, Pa., with every prospect of a happy married life and all blessings pertaining thereto. On Feb. 1st the Lord blessed them with the gift of an infant daughter, crowning their union with the greatest joy of earthly possessions that can be bestowed to those joined in wedlock. The mother inquired after the child, and was told it was perfect and a little girl. Her rejoicing was for a very short period, for in about two hours the Lord had taken the mother to himself, to a home and house not made with hands, eternal in the heavens. Mrs. Cook was not a member of the church, but her faith, trust and hope were in the Lord, and she was comforted in what is declared by the Old School Baptists. She attended the association held in Philadelphia last spring, and expressed her mind as in accord with the gospel preached.

Elder B. F. Coulter held services at the home of the husband Feb. 3rd, in the evening. Services were

concluded Thursday, Feb. 4th, at Hopewell, N. J., in the Old School Baptist meetinghouse, where the writer spoke from the words, The Lord's portion is his people; Jacob is the lot of his inheritance. There were many sorrowing relatives and friends present. Surely God's ways are not our ways, nor his thoughts our thoughts. May he who is the Giver of every good and perfect gift reconcile all to his most holy will, and may they realize the depths of the words, "Be still and know that I am God."

J. M. FENTON.

Chauncey C. Dolson, a well-known resident of Warwick, N. Y., met his death Tuesday, Dec. 8th, 1914, while taking a friend to his home through the storm. Mr. Kithcart, a fellow-employee of the Horton brothers, asked Mr. Dolson to drive with him to his home on the Ridge above Dublin, so that he might bring the horse back to the village. Just before they arrived at the house Mr. Dolson was taken suddenly ill, and as soon as they arrived at the house a physician was sent for, but before his arrival Mr. Dolson was dead. The cause of death is supposed to have been apoplexy. Chauncey Commodore Dolson was a native of Warwick, where he was born July 1st, 1860, a son of the late Jessaniah and Sussanna TenEyck. All of his life had been spent in Warwick, except for a short period when he was a resident of Newark and New York city. For some time past he had been employed by the late F. M. Horton and by his estate. May 26th, 1885, Mr. Dolson was married to Virginia Walderford, a native of Baltimore, who survives him with an adopted son, Charles. Mr. Dolson is also survived by eight brothers and three sisters, as follows: Daniel, Wisner, Isaac and Mrs. Phoebe Horton, of Warwick; William, of Pleasant Valley, N. Y.; Corris, of Hopewell Junction, N. Y.; Charles, of Waverly, Pa.; George and Mrs. Mary E. Hyatt, of Bayonne, N. J.; Ira, of Newark, N. J.; Mrs. Rachel Bowen, of Beacon, N. Y. Mr. Dolson was a member of Tuxedo Tribe, No. 332, I. O. R. M., and of the Carpenters' Union of Warwick.

The funeral services were conducted by Elder H. C. Ker, Saturday afternoon at 1:30 o'clock, in the Old School Baptist meetinghouse, where Mr. Dolson attended. The interment was in Warwick Cemetery, with services by the Red Men.

Lucinda Jackson Bloomfield was born in Indiana, August 6th, 1841, and died Jan. 26th, 1915, aged 73 years, 5 months and 20 days. She came to Illinois with her parents at an early age, settling on land near North Henderson, where she grew to womanhood. April 24th, 1859, she was united in marriage to Joseph H. Bloomfield. The result of this union was eight children, four of whom preceded her in death. The living are Mrs. Alice Peterson, of Newport, Nebr., Mrs. Henrietta McBride, of Richland, Nebr., Mrs. Daisy Carter, of Cameron, and Mrs.

Lelia Eley, of Bardolph. She also leaves her aged husband, three brothers, three sisters, fifteen grandchildren, four great-grandchildren and many other relatives and friends. Mrs. Bloomfield was an energetic woman, a faithful wife, a good mother and a kind neighbor. She took great pride in her home, and was always ready and willing to extend a helping hand when needed.

Funeral services were conducted at the residence by Elder S. H. Humphrey, and attended by a large concourse of friends and neighbors. Burial was in the Baptist cemetery south of Rio.

Robert T. Hantz was born near Berlin, Germany, Dec. 20th, 1848, died Feb. 4th, 1915, aged 66 years, 1 month and 14 days. He came to America with his parents in 1851, settling in Baltimore, Md., moving to Chicago, Ill., about the time of the Civil war, and later to Milwaukee, Wis. He was united in marriage in 1874, to Miss Mary C. Lawless, in Morgan Co., Ill., coming immediately to Nodaway Co., Mo., where he had since resided, with the exception of two years spent in Kansas. He retired from active business in 1905, moving to Maryville, Mo. He united with the Old School or Predestinarian Baptist Church known as the Three Forks of Nodaway, about thirty-three years ago, living a faithful christian life. He leaves to mourn his departure a wife, four sons, William, George and Charles, of Nodaway County, James, of South Dakota, one daughter, Mrs. Lily Yates, of near Burlington Junction, Mo., one brother and three sisters, beside a host of friends.

The funeral services were conducted at the home by Elder Calvin C. Moore, of Clarkesdale, Mo. He used for a text the words, "It is finished." It was a sermon of power, and was well suited to the occasion. We deeply mourn his departure, but our loss is his eternal gain. We also sympathize with sister Hantze in her bereavement.

LEVI B. MOFFITT.

Thomas Foucht was born in Broughton Hollow, Tioga Co., Pa., April 4th, 1843, died in Hornell, N. Y., December, 1915. He was the son of Daniel and Margaret Foucht. He was married April 3rd, 1880. Both he and his wife were baptized by the writer at Cherry Flats, Pa., in July, 1887. Later on they moved their membership to the Old School Baptist Church at Cammal, Pa., of which he remained a consistent, worthy member until called to his heavenly home. A good, kind husband, father and citizen has gone, never to return. He leaves to mourn his absence dear sister Foucht, one son and two daughters, with other relatives and friends. He lived and died in the triumph of living faith in Jesus Christ his Savior. May God in and by his great mercy and grace be with and comfort the dear, sad mourning ones left behind, is the prayer of the unworthy writer.

D. M. VAIL.

APPOINTMENTS.

NOTHING preventing, I expect to be at Kingston, N. Y., Saturday, Feb. 27th, meeting at 7:45 p. m.; Ashokan, Sunday, 28th, 11 a. m.; Union Grove, March 1st, 11 a. m.; brother Morris Faulkner's, same evening, 7:45; sister O'Connor's, Kelly Corners, Tuesday, 2nd, 7:45 p. m.; Vega, Wednesday, 3rd, 11 a. m.; Roxbury, Thursday, 4th, 11 a. m.

Sunday, March 21st, Union Grove, N. Y., 11 a. m., evening at brother Faulkner's, 7:50; Monday, 22nd, Kelly Corners, N. Y., 7:30 p. m.; Tuesday, 23rd, Vega, N. Y., 11 a. m.; Wednesday, 24th, Roxbury, N. Y., 11 a. m.; Thursday, 25th, Ashokan, N. Y., 1:30 p. m.; Thursday evening, Kingston, 7:50.

D. M. VAIL.

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

Richard Waller, Mo., \$.50; H. C. Woodward, Mo., \$.20; J. C. Chester, Ky., \$.30; H. M. Johnson, N. J., \$.20; E. M. Kuehne, N. J., \$.10; Mrs. M. J. Miller, Ill., \$.20.

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JOSHUA T. ROWE, Pastor.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83. MIDDLETOWN, N. Y., MARCH 15, 1915. NO. 6.

CORRESPONDENCE.

DEUTERONOMY XXXIII. 29.

“HAPPY art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.”

I am not so presumptuous, dear editors and readers of the SIGNS OF THE TIMES, as to think I can do justice to a theme so sublime as is embraced in the text quoted at the head of this article, for it seems to me as I see it this evening, that no tongue or pen of mortal, or even of angel, could do that. But being, as I humbly hope, a partaker of the good things that the gracious God from time to time gives to his beloved little ones, as they are spread before the family, as a table richly provided with sound and delicious edibles, through the columns of the SIGNS, I feel desirous to divide with you, as best the Lord may enable me, some of the good things I am hoping our gracious heavenly Father hath given me. I say “divide,” but would gladly give them all to you, for I know that if they are given of the Lord I should even then have none the less for myself. How wonderfully blessed is Israel, that people

the Lord many times through the Bible calls “my people.” Their God who inspired this language and stands back of all the promises of holy writ is omnipotent and immutable. All the promises to them are covenant promises, and that covenant is confirmed by the oath of Jehovah, and therefore can never fail. He alone is eternal, the only Creator, the sole owner, sovereign governor of all things in the heavens, in earth and in hell. If these things are not clearly and certainly taught in the Scriptures, then is nothing clearly and certainly taught there. It is also clearly taught in the Scriptures that it was the purpose of the Father to exalt the name of his Son Jesus Christ “far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.”—Eph. i. 21. And to this end “were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the

beginning, the firstborn from the dead; that in all things he might have the pre-eminence."—Col. i. 16-18. Again, it is clearly taught that whatever is Christ's is also his people's, for they "were chosen in him before the foundation of the world," and blessed with all spiritual blessings in him according to this choice, (Eph. i. 3, 4,) and are "heirs of God and joint-heirs with Christ."—Rom. viii. 17. Now to blessed Israel it is said, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."—1 Cor. iii. 21-23. O blessed people, your enemies both within and without tell you that these things are not the truth, and it is only now and then, a little here and a little there, that you can comprehend the wonderful meaning. "And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." The glorious fact that "all things" were created and exist for Christ, your Head and Husband, and for you, his bride, in him, is as sure to dawn upon your astonished vision in your heavenly Father's own good time, as Jehovah is able to comply with his oath. O why should you doubt this?

"What more can he say than to you he hath said,
You who unto Jesus for refuge have fled?"

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. viii. 28. Your God is also omniscient and omnipresent; also, "God is love." From the ancients of eternity the remotest events of time, though transpiring in the darkest midnight hour, were as clear to his ever-present and all-seeing eye as when or after they have taken place. "Neither is there any crea-

ture that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."—Heb. iv. 13. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."—Psalms cxxxix. 7-12. The thought of eternal omnipotence, omniscience, omnipresence and immutability, is repulsive to the carnal mind, therefore men teach doctrines and practices inconsistent with those Scriptures, and thus tell you these things are not true, and if you contend for them they will call you heretics, fatalists, antinomians, ignoramuses, &c., and no wonder you will sometimes feel inclined to be ashamed of the doctrine, and feel within the workings of a spirit of compromise to which some have all along yielded. But, "And thine enemies shall be found liars unto thee." "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord." Though there be gods many and lords many, (1 Cor. viii. 5, 6,) what god is like unto thy God? or what savior like unto thy Savior? The gods of other nations are but temporary affairs; they are only what their worshipers make them, and have only what their worshipers give them, and move only as their worshipers move them. Israel's God is almighty, eternal, immutable, infinitely rich; all things are his, subject to no influence.

He "worketh all things after the counsel of his own will." The saviors of other nations, (i. e., those they claim and present as saviors) are poor makeshifts at best; they cannot save the subject without his cooperation, and though he (their savior) is willing and anxious to save, he must wait and depend upon the subject's will. Israel's Savior has all power in heaven and earth, and holds in his hand the keys of death and hell. His riches are unsearchable, his wisdom immeasurable, his love, mercy and compassion boundless. He is our heavenly Father's great treasure-house; in him are hid all the treasures of wisdom and knowledge. God the Father loved him and he dwelt in glory with the Father before the world was. He also loved his people in him; he gave them in covenant to the Son, and the Son to them, and so the bride in covenant was betrothed to the Son. "Thine they were, and thou gavest them me," says the Son. He was made "to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Because God the Father loved his Son, and his people in him, he made Jesus all these things unto them; and because Jesus loved his Father and his people, he laid aside the glory that he had with the Father for the time, so to speak, and became a suffering man under the law to do the will of his Father, that he should save his people by the sacrifice of himself, and redeem them, by answering every demand of the law for them, and so he "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Because of all this, mercy and pardon for all their sins

came to his people; yea, more: quickening life, a knowledge and abhorrence of sin, and repentance, too; for they had sinned and fallen, had strayed upon forbidden premises, and had become the lawful captives of another. Two things were necessary, in order that the term "redemption" be a consistent one, as applying to the work Jesus did for his people: first, they must have been his before they went astray; second, they must have gone astray. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved)." Yes, they had so far fallen as to be dead in sins, therefore could not even have a desire to be saved, not even knowing they were lost. But still the Lord loved them, and was rich in mercy towards them. Because he first loved them, and shed abroad his love in their hearts, they now love him. (1 John iv. 19; Rom. v. 5.) This great and wonderful and mysterious love of God in Christ Jesus for this blessed people is set forth in holy writ in such terms that we could ask no greater proof. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? * * * 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. 32–39. No matter what period of time in the world they may live, nor what their country, or nationality, or what their standing among men, socially or otherwise, or what their condition in any sense, they must be precious in the sight of the Lord. "The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psalms xxxiv. 7. He sent his angel and shut the mouths of the lions when Daniel was cast into the den of lions, and delivered him. His presence saved them when the three Hebrew children were cast into the burning, fiery furnace, and the fire did them no harm. In the dark hours of the night, when the little boat carrying the disciples was being tossed to and fro by contrary winds and rolling waves, "in the fourth watch of the night Jesus went unto them, walking on the sea." When they saw him walking on the water, they were troubled and cried out with fear. But Jesus said, "Be of good cheer; it is I; be not afraid." So they were saved. In all those dark, troublous hours of the night Jesus knew their whereabouts and danger. Though they knew it not, he was near them. When Peter was shut up in prison by Herod, on the night before Herod intended the next day to bring him forth to the people, and no doubt to death, Peter bound with two chains and sleeping between two soldiers, and the prison keepers before the door, "Behold, the angel of the Lord came upon him, and a light shined in the prison," and Peter was delivered from the prison and out of the hand of Herod, and restored to the church. In like manner Paul and Silas were shut up in prison for their testimony of Jesus. "And at midnight Paul

and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately the doors were opened, and every one's bands were loosed." And thus the Lord was with them, and saved them out of the hands of their enemies. Many other cases as prominent as those cited might be presented to show that "the Lord is not slack concerning his promises, as some men count slackness," but saves his people, and is a very present help in time of trouble. Each one of his little ones is precious in his sight. So dear are all his "little ones" to Jesus that we hear him saying, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!"—Matt. xviii. 6, 7. With such a strong and powerful, ever-mindful and ever-present protector and keeper, "Who is like unto thee, O people saved by the Lord." Thy beauty and thy safety, thy security, though perfect, is not to be seen by the eye of the carnal mind. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." Although, according to the gracious promise, (Zech. xiii. 1,) a fountain is opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness, in which these blessed people are washed and cleansed, and their filthy garments taken away,

and they are given a change of raiment, (Zech. iii. 3, 4,) so they can say, "He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness,"—Isa. lxi. 10, and the Bridegroom admiringly beholding his bride can say, "Thou art all fair, my love; there is no spot in thee."—Song of Solomon iv. 7. And, "The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework."—Psalms xlv. 13, 14, yet all this beauty, this glory, is hid from the natural vision of men; even the saints cannot behold it, and rejoice in it, though it be theirs, except as the Lord opens its beauties to the eye of faith. Then beholding "their enemies are found liars unto them, and they tread upon their high places." In the world ye shall have tribulation, but in me ye shall have peace, says Jesus. We must through much tribulation enter the kingdom of God, says Paul. But when Jesus is revealed to our faith the chiefest among ten thousand and altogether lovely, we are enabled to rejoice in tribulations; we mount above our troubles, and our enemies are found liars unto us, and we tread upon their high places. Our Jesus is present with us, and we are absent from the body (self). What though then we be poor, and afflicted, and tempted, and tried, and sick, and burdened with the reproaches of the enemy, suddenly we have become rich, or rather the fact that we are rich in Jesus is revealed to and in us. "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

In love and fellowship,

H. B. JONES.

WINNSBORO, Tex., Jan., 1915.

THINGS HID FROM THE WISE AND PRUDENT.

(Matt. xi. 25.)

HAVE "these things" been hidden from me? That is very important for me to know. I feel so greatly lacking in wisdom and prudence that I might well be compared to a babe—utterly helpless. But is this sense of helplessness which I feel true humbleness of mind on account of a felt poverty of spirit, or is it only a natural desire for worldly knowledge and wisdom? I have some hope that I am included among those of whom the dear Savior speaks when he says, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." "These things" are the things pertaining to the work of salvation in all of its parts. In Luke x. 21, it is said that Jesus "rejoiced in spirit," the only time he is said in the New Testament to have rejoiced; and this was in spirit, not in the flesh. And that which caused him to rejoice in spirit, and give thanks to the Father, was the very doctrine which the carnal mind hates: the doctrine of election. "The carnal mind is enmity against God."—Romans viii. 7. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14.

It was in the wisdom of God that the world did not know him by wisdom. (1 Cor. i. 21.) It was in the highest wisdom of the eternal God that these things were hid from the wisdom and prudence of the natural man. They cannot be studied out and learned by the application of the greatest mental powers. The natural understanding cannot receive the knowledge of them. It is only by revelation

that they can be known by any man. "God hath revealed them unto us by his Spirit." By that Spirit alone can we know the things that are freely given to us of God. (1 Cor. ii. 10-12.)

How wonderful that the dear Savior should have rejoiced especially, and that he should have thanked the Father because these things were hid from the wise and prudent and were revealed unto babes. But it is clear that this was done in infinite love to his dear people, and that there comes a time in the experience of each of them when they will know that this is also a special cause for praise and thanksgiving to God from them. If these spiritual blessings were to be received by us upon conditions to be performed by us, and to be contended for against those who are strong and wise, then what should we do when sickness and weakness and poverty of spirit come upon us, and we become as a little, helpless babe? If salvation came by the works of the law, then we must lie down and die. The weakest must go to the wall, if it were with spiritual things as it is with things of the world.

But how different is the receiving of knowledge by revelation from the receiving of it as the result of labor and searching. No man hath seen God at any time; but the Son, which is in the bosom of the Father, he hath revealed him. We do not have a work to do in order to have that revelation, but there is a preparation for it which we know nothing of until it is done. The preparation for it is the new birth, a little babe. A strong man finds himself as helpless as that babe on account of sin. In his soul he finds himself struggling, moving about, crying, trying to get up. "The preparation of the heart in man, and the answer of the tongue, is from the Lord." There is no

one that can help in this matter. The little babe cannot help itself; it does not know what to do but cry. It can get nothing to eat until the time comes that its lips touch the breasts of Zion's consolations. Then it may be long before the babe knows that this is indeed the fountain from whence its true food is to be received.

All this knowledge comes by revelation. As the child grows spiritually it finds things to wonder at from day to day. It can be told nothing of real spiritual benefit except what it has first experienced. Then the preaching and the exercise of other gifts of the dear Savior will be needed, and will be received as the Lord in his providence and grace gives them, and thus the child of God will "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

How good we at times feel it to be that the dear Lord has used the word "babes" in this sweet teaching, thus keeping the arms of his love reached out to us as to babes, all the way through our mortal pilgrimage; for no matter how deeply and widely any one may be engaged in the work attending the exercise of gifts, many are the times when he is a very little babe in his experience, and needs greatly the comfort of the Lord's precious promise: "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." It was when standing with his disciples and other men of strength and ability that Jesus expressed this prayer to the Father, and talked of them as babes. This means that he never leaves his people dependent upon themselves for any spiritual or natural blessing. They do at times feel grown up and able to take care of themselves, but he has prepared a goodly sup-

ply for them of trials, afflictions and tribulations, which he brings upon them most surely in such times of need, and so preserves them in true and heartfelt humility.

“Even so, Father: for so it seemed good in thy sight.” This is the only reason that ever can be truly given for anything which the Lord does. The only criterion by which to judge of what it was right for the Lord to do is what he has done. People have sometimes said of the doctrine of election and predestination, It cannot be true, for the Lord would not do that way. But the question for us is as to what the Lord has done, not what we think he ought to have done. It is what seemed good in his sight. What do the Scriptures say he did? That is what it was infinitely right and wise for him to do. And the only criterion by which to judge what is right for a man to do is what the Lord commanded him to do. We cannot judge of the Lord’s ways and thoughts by our own, for his ways and thoughts are higher than ours, as the heavens are higher than the earth. (Isaiah lv. 9.) “He is the Rock, his work is perfect; for all his ways are judgment.” Of anything which the Lord has done it is enough for us to say, So it seemed good in his sight. Often we have found rebellion in our poor, carnal minds, and a disposition to say, “Why doth he yet find fault? for who hath resisted his will?”—Romans ix. 19. We may reply that no one has ever successfully resisted his will; but the apostle does not argue the question with us, but rebukes the rebellious thought in our hearts, and says: “Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?”—Romans ix. 20.

There is a preparation of heart necessary for the knowledge and reception of all the truth of God, and how we rejoice at times and thank God that he, who is infinitely wise and merciful, does his will in heaven and earth and in all deep places, and that there is none to stay his hand or say unto him, What doest thou? Our salvation is in that infinite power which is in his kind and loving hands, and we cannot but rejoice and give thanks unto God when we can say, “Even so, Father: for so it seemed good in thy sight.”

“All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.” How very little I know, if anything, concerning this mysterious and wonderful relationship of Father and Son and Holy Spirit. The Father alone knows the Son, and that knowledge consists in the delivery unto the Son of all “these things” of the gospel. No gospel blessing, no gospel knowledge, comes to any of the sons of men except through the Son. The Son is the Word. Through him are communicated to the elect all the purpose of love and mercy which the Father purposed in himself before the world began. All spiritual blessings are now in the Son, in the Word, and are given unto the dear people of God by this “Word,” which was made flesh and dwelt among us.

No man knoweth the Father, but the Son, and he to whomsoever the Son will reveal him. The revelation of the Father by the Son is not a scientific or philosophical subject we are considering, which opens to us its treasures of knowledge as we study it, but it is a spiritual subject which is only known by the revelation of

the Father through the Son. We can only receive and understand it by that faith which is the substance of things hoped for, the evidence of things not seen. An apostle says, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." This is the revelation of the Father by the Son, and is an experience. This is a filial relationship felt in the soul at times. I hope I have known it, and that I have had the exercise of it in my heart. Concerning this experience I hope to write in addition to what I have written here, if the Lord will. If I write what will be of any real value to the Lord's people it will be by especial grace, through especial faith.

I want to say here that I feel glad and thankful for the literary and spiritual excellence of the SIGNS which has been maintained by you, brother Ker, and brother Lefferts. I think both the editorials and the communications have been of a valuable and superior character. This is very gratifying to me.

I hope and pray that brotherly love may be continued throughout all of our churches, and that gospel fellowship may be maintained by all of them.

Your brother in hope,

SILAS H. DURAND.

SOUTHAMPTON, Pa., Feb., 1915.

FRENCHTOWN, N. J., Feb. 15, 1915.

DEAR BROTHER KER:—For a long time I have had a desire to write to you and the dear readers of the SIGNS, but have hesitated, fearing to take up your time without profit. Only the fact that you have invited correspondence gives me courage at this time. I am not actuated by any desire to see my name in print, but I hope by a desire to offer some encouragement to those from whom I

have received comfort from time to time. It is written that "they that feared the Lord spake often one to another; and a book of remembrance was written;" so in this day a book of remembrance is written in our hearts. How often a word in season stirs up our pure minds and causes us to rejoice, and to walk together in heavenly places. After we become disheartened over our utter inability to rise above the flesh, abhorring our lives, feeling so alone in our sins, and almost doubting that we have any part in the plan of salvation, and then some dear brother or sister is given the right word, and they pass it along to us, for a time we are comforted. Such was the case when on your last visit to us you spoke of the sinners and hypocrites in Zion. That was for me. I often feel myself a hypocrite, but never before was it presented to me that such are found in Zion. Truly all things written aforetime were for our learning, but it is as necessary now as ever for the Spirit to take of the things of Jesus and shew them unto us. It seems that I cannot take any portion of the Scriptures and gain comfort by the literal reading of it; always there must be that spiritual application of it which enables me to claim it in my experience. When I first heard the "joyful sound" the most wonderful thing about it was, that the same story I had been listening to all my life with my natural ears without comprehension now was full of truth and life. Truly the flesh profiteth nothing; it is the Spirit that quickeneth. I was born blind, and entirely ignorant of my condition. When I first felt the working of that mighty power that raised Jesus from the dead, I was made to realize that my salvation rested with him alone, and to declare that whereas I once was blind then I saw,

and that it was this same Jesus that had opened my eyes and brought me forth from the condition of death. Since that time I have never ceased to rejoice that these things come by revelation. But I have to mourn continually on account of my shortcomings. It surely takes the power of God to save one like me.

Brother Ker, I have felt sorry over the feeling manifested regarding certain things, but since reading your New Year's greeting and brother Lefferts' editorial on charity, and the many excellent articles in the SIGNS, all expressing love, and pleading for forbearance and patience, I am encouraged to hope that we may all be enabled to bury our differences, and look unto Jesus, who is the author and finisher of our faith. I trust that love may remain uppermost in our hearts, and that we all may be patient and forgiving, and not heady or highminded. We may not all be able to understand the Scriptures alike, but we all do believe in Jesus, who said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." What more can we ask? If we have life, we are safe; all differences will be blotted out; everything that grieves us will be separated from us. What should cause us the most apprehension is whether we have any part in the first resurrection; whether we are able to give a reason for the hope that is within us; whether we indeed have been brought nigh by the blood of Christ. The church is our judge. If we bear witness that salvation is by grace, it must be because we have experienced that by grace we are saved. If we bear witness to the new birth, it must be that we manifest a love for the brethren. We are risen with Christ and have entered into

newness of life. The new commandment is to love one another. God will carry out all his plans. Let us love one another with pure hearts, for

"He's an heir of heaven that finds
His bosom glow with love."

Dear brother, it is very cheering to see communications coming in from lovers of the truth, expressing fellowship for you and brother Lefferts. Sister Johnson, who, as you know, lives near me, and with whom I have many pleasant seasons, joins me in well wishes for you and all the household of faith. May both you and brother Lefferts be given grace and strength unto your day.

Your sister, I hope,

(MRS.) JOS. S. GILBERT.

PROVERBS XVIII. 10.

"THE name of the Lord is a strong tower; the righteous runneth into it, and is safe."

What is in a name? The name of him who possesses it embraces all the life of a man, his character, his acts, his thoughts, his ambitions, his peculiarities and his environments; all of these specify his individuality. There are many John Smiths in the world, but each one is a John Smith in himself, and separate from all other John Smiths, in that his individual characteristics are entirely alone his peculiar and particular possession. Although man stands highest in the work of God's creation, and is "the figure of him that was to come," for he was made in the image of God and after his likeness, yet he was weak, and could not withstand the temptations that were placed before him. This was God's way, and it was pleasing in his sight. He designed and decreed that the man should enter into temptation, by and through which he should manifest his inability to stand, that by reason of his weakness sin should enter into the world, and death by sin.

The result of man's disobedience (for God commanded that he should not eat of the fruit of the tree of knowledge of good and evil, and he did eat) was that the whole world lieth in wickedness. God did not create in the man any provision by which he could extricate himself from the penalty of his death. His desires and affections were all wrapt up in the tendency of his carnal mind; his mind and his heart were only evil, and that continually. He was in the world, the world loved its own, and he loved the world; there was no desire in his heart to be saved from the evil of the world. God designed however that salvation should come through a higher and a mighty source. Those whom he elected to be saved were chosen in eternity before the creation of man, even in his only begotten and dearly beloved Son. His name (the name of Jesus) embraces all the power and might of the Godhead. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Therefore the name of the Lord is a strong tower to all who come unto God by him. The angel which came unto Joseph said, "Thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." In his incarnation he was the Son of God and the Son of man. He was born King. The prophet Isaiah, calling by prophecy to the church as he was moved by the Holy Ghost, said, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince

of Peace." Jesus himself said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." The fullness of the Godhead bodily, his wisdom, his lowliness, his suffering, his words and mighty acts while incarnate, his death and his resurrection, are all embraced in the wonderful name of Jesus. He took upon him the flesh of sinful men, yet he was without sin, that he might suffer and die, and rise from the dead for their justification.

"The name of the Lord is a strong tower." Towers in the days of old were built for strength, for refuge and for safety in times of war; stored within the stronghold were munitions of warfare for those who fought for the safety of the city. Christ, in setting forth the graces of the church said (in the Song of Solomon), "Thy neck is like the tower of David, builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men." There is no trial or conflict which the chosen of God are called to encounter but provision is made within the strength of the tower of our Lord to bring to nought every enemy of the cross of Christ. He has brought them into knowledge of his wonderful power and goodness and love, that they tremble at his word, and trust in his name; they have tasted that the Lord is gracious and of long and tender forbearance toward them. Their feet being shod with the preparation of the gospel of peace, their footsteps being directed to the holy city (their strong tower), they shall run and not be weary, and they shall walk and not faint.

"The righteous runneth into it, and is safe." Being justified by the imputed righteousness of Christ, his bride is righteous because Christ is righteous, therefore

she has holy and righteous desires. Christ abideth in her and she in him. When the cunning Satan attempts to work his seducing wiles upon her she realizes his power of darkness, and with fear and trembling she runneth into the strong tower of His love and mercy "and is safe." He holdeth out to her the golden sceptre of his power and authority over sin, and she is reminded that where sin abounds, grace doth much more abound. She realizes, too, that all power is of God. When God says, Thus far shalt thou go, the power of Satan has reached its limit. When the children are beset with enemies, and they are ready to give up, and to say with David, "I shall now perish one day by the hand of Saul," and as David ran away from his enemy, so also the righteous runneth unto Jesus (the strong tower) and is safe. How restful is the place of safety in Christ Jesus.

May we all be found running in the right direction, that we may rest from our labors as God did from his.

B. F. COULTER.

PHILADELPHIA, Pa.

JANUARY 12, 1915.

DEAR BRETHREN:—I have just finished reading the last number of the SIGNS, Jan. 1st, and have had a feast, besides being aroused to my duty of canceling my indebtedness. The first writer, Elder Keene, always satisfies me with his pen dipped in the oil of loving-kindness. I could not stop until I had reread it, to get all the marrow and fatness out. Praise is comely on the lips of this brother, for he always praises the Lord and humbles the poor creature. I am glad he wrote from that text in Jeremiah. It was a sermon for me, a poor shut-in from going to meet in the assembly of the saints in winter, when cold and stormy. I often fear

I do not have a just title to worship with God's chosen ones. Last year I was in Spokane, Wash., away from my home church, a city of 100,000 inhabitants, and I a stranger, not knowing one of my faith. I wrote to sister Sonora Hess; she and Elder Mayfield and Elder Eaton wrote to me, and directed me to a little company who knew the joyful sound, and preached salvation by grace, and were glad to welcome even this poor stranger into their fold. How sweet and heavenly is the sight when those who love the Lord, in one another's peace unite, and so fulfill his word. I was glad to find in the text, "But I will put my fear in their hearts, that they shall not depart from me." I was a very small girl when this fear of evil (sin) made me quake and tremble. Then I began to know the meaning of the twenty-third Psalm: "The Lord is my shepherd; I shall not want." I often find comfort in reading the Scripture, "Blessed are the poor in spirit: for theirs is the kingdom." "Blessed are they that mourn: for they shall be comforted." "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." All these fit my case, and I remember well the year 1857, when Jesus seemed to say to me, I came to die for sinners, and sinning was my chief complaint. That one day all my distress seemed ended. If I lived to be old as I am now, I would spend my days praising God for thinking of this poor worm. "Jesus all the day long was my joy and my song." But how am I now? As sounding brass or a tinkling cymbal. I am nothing, yet I love the people that love to talk of Jesus and his love, and still cry for mercy. I love the dear old SIGNS, and hope I will have it as long as I live, as I love it. I love that sister, Sarah E. Runkle, for stirring us up to remember

our just duty. I never met her, but have heard her father, Elder Vanmeter, preach several heartsome sermons. That article on total depravity is good. I have lived all my life among people that want every one to have a chance, and when I say I need something better than a chance, something sure, they look very sorry for such a God-forsaken worm. The text, "These are they which come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb," is a strong prop to poor needy sinners. I am glad Elder Mayfield sent that letter from the valiant soldier, Elder John Stipp. Very good. The New Year's Greeting was extra good, but sometimes it is painful to write so plainly and truthfully. They are all good in this number, but I cannot mention all the precious names. May God continue to fill the vessels from his unwasting fullness.

Your poor, old trembling sister,

LINA W. BECK.

INDEPENDENCE, Mo., Dec. 6, 1914.

DEAR EDITORS:—Fleeting time will soon number nineteen fourteen with the past, and my paid up time for this dear paper goes out with the year, but I hope not my love for the doctrine the paper advocates. If not deceived, that is dearer to me as the pleasures of this life fade or are lost altogether. This gloomy Sunday I have finished reading December 1st number of the SIGNS, and have also read part in several back numbers. As I read each writer seemed to touch a sympathetic cord in my old heart; especially was that true of the editorial "Alone." If it does not take too much of your valuable time and space, I would like to ask the dear brethren and sisters who read the SIGNS, what the paper is worth to them. Can the value be counted by dol-

lars and cents? I suppose few have the money at any time to do as they would wish. The writer is one that never had, but I feel I have more than I deserve, or make the use of that I should, but shall we not make at least a little sacrifice for others, and more so when the little is due them? I hope no one will feel this is a stone cast, for surely many other offences lay at my own door, and at all times I feel more like laying my hand on my mouth, exclaiming, Guilty, than I do like taking others by the throat. But surely if I love the blessed Master I ought to love those who proclaim his truth from the walls of Zion and from the housetop (is this pulpit and press?) that many other wanderers like ourselves may receive a strengthening crumb as they walk and are sad, for many of the weary ones feel they are left in the midst of the valley which was (and is yet) full of dry bones, and that the sheep are being scattered in this cloudy and dark day. I would gladly speak a word of encouragement to all connected with the publication of the dear SIGNS, but is it not enough to feel that God's strong arm will be their stay? I will say to editors and readers of the SIGNS, cast the mantle of charity over these few rambling thoughts. If they find the wastebasket, no one will be harmed or disappointed.

LAVINIA MORGAN.

BOWDOINHAM, Maine, Jan. 29, 1915.

DEAR BROTHER KER:—I have a letter from our pastor, Elder Z. M. Beal, which we would like to see published in the SIGNS, as his people would like to read it. I have read the SIGNS about fifty years. My father took it when I was quite young.

(MRS.) LORENZO D. MINOTT.

TOPSHAM, Maine, Jan. 19, 1915.

SISTER MINOTT:—I received your letter to-day, and was made to feel glad that you remembered us. We have not had a word from any of the members of the little company of the Bowdoinham Church before, this winter. I suppose that they are cumbered with their own cares. I do not doubt but that they think of us two old sinners, but we are getting old and feeble, yet e'en down to old age all his people shall prove, his sovereign, eternal, unchangeable love. What a wonderful love this is; who can comprehend it? It is without bottom, brim or shore, and lost in Deity. Eye hath not seen, nor ear heard the things that God hath prepared for them that love him, but he hath revealed them unto us by his Spirit, the Spirit that searches the deep things of God. Sister Minott, the natural man cannot see the deep things of God. We read that in the beginning God created the heaven and the earth, and the earth was void and without form, and darkness was upon the face of the deep (God); and God said, Let there be light, and there was light (natural light). After Adam's transgression his natural eyes were opened, and he saw that he was naked, and he was afraid, and he tried to hide himself and cover his nakedness. How ignorant he was of that eternal God whose eyes see all things, and nothing can be hid from him. This is a very little of what is seen in the generation of Adam, but there is another generation which is the generation of Jesus, and who shall declare his generation? There is none who can declare it except those to whom it is revealed. By the Spirit of God the generation of Jesus is a spiritual generation; their life, their meat and drink are all spiritual. Jesus said to his disciples, In my Father's house are many mansions; and God's little ones are the inhabitants of those man-

sions, namely, mansions of joy, of peace, of glory, of love, of salvation, of forgiveness, tenderheartedness, hope, faith, and we might go on to name those mansions, they are all in the house of God, the fullness of him that filleth all in all.

But I must stop, as I am too weak and nervous to write. I have been sick and in the house for over a month with catarhal bronchitis, nerves all in a trembling condition. I have had Dr. Palmer to see me six times, but do not feel that I am much if any better. I do not know how it will end, but God knows. Phebe is very poorly in health, but she keeps about the house most of the time. We are both poorly in health, and feel lonely at times, but it must be all right, for it is God's way, and he cannot be wrong.

A few more words. I read what you wrote about going to hear Mr.—, but I do not know as I understood what you wrote; do not know but you might have enjoyed his talk, but I know that sheep divide the hoof and chew the cud, also swine divide the hoof, but they do not chew the cud, and they like to wallow in the mire, it is their element. David has said, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters," &c., and we believe that David knew these things that the Lord, his shepherd, would do for him, and that he was able also to do for all those that trusted in him, and walked before him as David walked in the house of his Lord.

Now I must say good-by. Tell Lorenzo that he has my sincere sympathy in the death of his brother; it was God's way, who worketh all things after the counsel of his own will. Now may he who called Abraham alone and blessed him, bless you both.

Z. M. BEAL.

2 CORINTHIANS V. 1.

"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."

Paul, writing to the church of God at Corinth, was given to comfort them with the things whereof he himself was comforted of God. He called their attention to Moses and his house, also that God hath shined in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ, and we have this treasure in earthen vessels, but while the outer man perishes, the inner man is renewed day by day. We look not at the things seen, but things not seen. The rites and ceremonies of the Mosaic covenant, the tabernacle and all pertaining thereto were seen, and even gospel ordinances are seen and are temporal. Now if all these be dissolved, we have a building of God, an house not made with hands, eternal in the heavens. It is the one house eternal in the heavens. It existed in the eternal mind and purpose of God, and is made manifest to his people through Jesus Christ. Abel offered unto God in this house of faith eternal in the heavens. Abraham, Isaac and Jacob were clothed upon by this house eternal in the heavens. Abraham saw the day of the Lord and rejoiced in it. Had the apostle said eternal in the heaven, it would have meant very different, and would have agreed to our imaginations, but the plural "heavens" declares that this house is of God, was eternal in the legal, prophetic and this the last dispensation: the gospel heaven. Paul was given to take up the old dispensation and show the types and shadows of better things in the gospel, and how the coming of our Lord and Savior Jesus Christ was the fulfillment and entering into of the things that God

had prepared for them that love him. The Mosaic tabernacle was dissolved, the gospel ordinances may be dissolved, our earthly house of this tabernacle may be dissolved, but nevertheless that house not made with hands is eternal, and shall never be dissolved. In this earthly house we groan, being burdened; not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. This was the desire of the apostle, who knew the weakness of the flesh, what it was to say harsh things and to show his earthy nature. He tells us to avoid jesting and foolish talking. This is being unclothed; to not keep under the body is to be unclothed. Our desire to not be unclothed, but clothed upon with our house which is from heaven, is to desire the garments of salvation: brotherly love, charity, forbearance, forgiveness, faith, hope, much assurance in the Holy Ghost; these are in the house not made with hands. How different from a mere empty ceremony, void of life and comfort from God.

J. M. FENTON.

BENTON, Ky., Jan. 7, 1915.

DEAR BRETHREN EDITORS:—I herewith send you a letter I received some days ago from brother J. C. Chester, in answer to a letter I wrote him, giving him my views on Psalms xxv. 14, and on which he enlarged and added much more, and made it more beautiful and expressive of the true christian's experience and warfare while pilgrims here in this low ground of sin and sorrow.

Dear brother Ker, I am well pleased with your helpmate in editing the SIGNS; his writings are able and edifying, sound and instructing to one who is seeking for the truth. I do hope the brethren will hold up your hands in editing the SIGNS, and contribute to it financially, and heed

your admonition to those in arrears. May the Lord put it in their hearts to do so.

Your brother in hope,

R. J. HILL.

BREWERS, Ky., Dec. 25, 1914.

DEAR BROTHER HILL:—While our adversary, the devil, as a roaring lion walketh about, seeking whom he may devour, I was wont to steal away to some quiet retreat and reread your good letter of some days ago, and after so doing, and meditating on some of the beauties suggested therein, I felt that I should acknowledge receipt of the same. The latter clause of Matt. xi. 27, seems to link in with your suggestions on Psalms xxv. 14: "The secrets of the Lord." "And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." It may be plainly seen by reading this entire chapter that those wicked Jews and Pharisees knew nothing of the secrets of the Lord. Hear Jesus' language in verse 25: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." And why has he done all this?" "Even so, Father: for so it seemed good in thy sight." When the Lord by Jesus Christ manifests himself by his love and mercy to one of us weak worms of the dust, then it is we learn of his secrets and become a branch of the true Vine, and from that time on through all the dangers seen and unseen we wander through the wilderness, ever leaning upon the Staff of life, as did Jacob of old after he had wrestled all night with a man. The things revealed to the poor child by the Father is what makes one fear him, and creates a hungering and a

thirsting for righteousness. This the world does not know, for it is hid from the wise and prudent, and by searching it cannot be found out. In this revelation "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Then it is we learn of the Father, and begin to hunger and thirst for righteousness, such as have received the revelations of God's secrets and are created in Christ Jesus. Paul would say, We are the circumcision, which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Peter admonished such as had received the secrets of the Lord to beware lest they also, being led away with the error of the wicked, fall from their own steadfastness, and admonished them to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. "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."—Mal. iii. 16.

Lest this should weary you I will close. Remember me and mine when at the throne of grace. Write again to your weak brother in hope of a better life.

J. C. CHESTER.

CERULEAN, Kentucky.

DEAR BRETHREN:—If this meets with your approval you will please publish so that my brethren may know of our sad condition.

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow: for it is soon cut off, and we fly away." This text calls to my mind at this time that

my race is wellnigh run, as I have just entered into my seventieth year. I was born and raised in a Baptist family, my father and mother and my grandparents on both sides being Primitive Baptists. My father's house was a home for the Baptists, and when but a little boy I was made glad by their coming. Just why I do not know, but one thing I do know, I thought they were the best people on earth, but I do not know why I thought so. It was my delight to stay around and hear them talk of the goodness of the Lord, of his mercy and grace, yet I could not understand why they claimed to be so unworthy and undeserving. My father taught, or at least told me, to be truthful and moral, and to have the good will of all people. When the Civil War broke out my elder brothers went, leaving me at home with my father. It seemed that father became very fond of talking to me and telling me how to conduct myself, but he never told me how to get religion. About the close of the year 1863 I became very much concerned about my condition. I did not know why, only I thought that I was going to die, and that I would be lost if I died in the condition I was in. This troubled me very much, until the 10th of March, 1866, then I was delivered from my trouble, and made to rejoice in the Lord. I joined the Primitive Baptist Church in January, 1867, where I still have a name, though unworthy, but O how I love them. I have been trying to preach for them for thirty-five years. My efforts have been poor, yet at home and abroad wherever I have gone my preaching has been such as not to cause any strife or division among our people.

I have been kindly treated, and for this I feel very grateful. Our association stood firm in the doctrine of grace while the conditional time craze was making its inroads among other associations. But, as stated above, I know that I will soon be called away from time and time things, and if there is any future state beyond, I then in some way or some sense will know more fully of it. The greatest pleasure to me is hope; I cannot get above or below it, it is my anchor. We sometimes want something better, yet at the same time we would not exchange it for this world and all things in it. The reason given why we love God is because he first loved us. If I serve God it is because of love to him, and not fear of the devil. I feel that there is a way of escape, that way is Jesus.

But I will hasten this letter to a close. I read the SIGNS OF THE TIMES; it comes with sweet messages. We felt to mourn the loss of dear brother Chick. We, like many, thought his place could not be filled, but the dear Lord looked on us, as he did on Thomas, and made us cry, My Lord and my God, when he showed his power in the person of brother H. H. Leferts. Surely God has blessed him with divine revelation.

I will now say that my object in writing this is, first, to relieve my feelings, and, if published, to let my brethren abroad know that the hand of affliction still rests on us. My dear wife remains in a helpless condition, and has been so for twenty-one months, and nothing in sight for the better. If this is read, may we have your sympathy.

In much sorrow,

D. R. TURNER.

PSALMS XIX. I.

"THE heavens declare the glory of God: and the firmament sheweth his handywork."

There have been times in my life when my mind has been led out in natural comparison; that is, taking natural things that we see around us and proving by them that there is a God, and that God is perfect, and in perfect harmony with all things earthly and heavenly. To those only who have been led in their experience to think seriously on the subject of their salvation, and have been taught their sinfulness, will this comparison have any weight; the world will pass it by unconcerned, and perhaps call it foolishness, for men are not different to-day than they were in Christ's time, and they doubted his sayings, who spoke as never man spake. The same cause will to-day produce the same effect; God is perfect. Our minds are too small to rightly grasp the meaning of perfection; only as we are shown by revelation can we catch a glimpse of this wonderful word which belongs to God. Now I do not mean that when we gaze into the heavens we are looking at perfection, but at the work of a perfect being in spreading above us a canopy studded with jewels, the stars, sun and moon far above us for lights, signs and for seasons, entirely out of the reach of human hands; a wonderful sight our natural eyes behold. Our natural bodies are warmed by the sun; when darkness is over the earth the moon sheds a mellow light to guide the weary traveler home, and when we contemplate upon these great mysteries, for surely they are mysterious to us, we cannot tell how, but we know they exist. Like every one born of the Spirit, we cannot tell whence it cometh, nor whither it goeth; but I know that whereas I was once blind, I now see. We see it, we wonder at it.

Our astronomers tell us that in the year 1915 there will be a certain number of eclipses. The movement of these heavenly bodies is so exact that by figures they can determine when one body will reach, or pass, or throw its shadow before another to cause an eclipse. It will be visible in the northern portion of the United States at a certain hour, showing that the earth moves exactly in order to be turned the right way at the time. Is there not perfection here at work? Is the system not perfect in its way? Does it not declare the glory of God? All who have had anything to do with fast running machinery, especially wood-working machinery, know that unless your cutting heads, which run say thirty-five hundred revolutions per minute, are balanced perfectly (a natural term used to denote very good), they will not stand the strain, and will break. Now then, there is a movement of the earth, also the heavenly bodies, and it is necessary that they be balanced; if, as science tells us, the earth's surface goes at the rate of twenty-five thousand miles every twenty-four hours, there must be an unseen regulation to keep it in balance. By observation we know a common pin will change the balance of a cylinder, a man will change the balance of the earth, and people are continually running to and fro, seemingly without a mission, but in fact according to the will of the eternal God, shewing to him his handywork. There cannot be an effect without a cause. There is nothing in this great handywork of God running at random, controlled by another power, for there is but one, there is but one head to the great house, but many servants, and if we do our work willingly we are obedient servants, but if against our will we perform it, we are servants just the same,

but unwilling. In all well regulated institutions of men there is one head. Countries and kingdoms, imperfect as we are, yet we show forth the likeness in a way of the spiritual Head, and the handy-work of God never did nor never will disappoint him, for he hath measured the waters in the hollow of his hand, meted out the heavens with a span, comprehended the dust of the earth in a measure, weighed the mountains in scales and the hills in the balance. Is it not a complete work? Does it not declare his glory, and does it not shew his handy-work? We might go on and on comparing natural things in nature, and speak of the lily in the forest, the sparrow, the hairs of our heads, the crystals of the frost, the different causes, but this will suffice for the present. I have tried for eighteen years to preach this doctrine among God's people, trying to show forth his glory in all things, even the little things which the world calls foolishness, but to me it establishes me more firmly in the doctrine of God's perfection, and establishes a sure way for the salvation for God's chosen people.

GEORGE L. WEAVER.

CLEVELAND, Ohio.

NEWCASTLE, Ky., Feb. 15, 1915.

DEAR BRETHREN EDITORS:—I am writing to have my address changed, and also to send in my subscription, and I have a desire to say a few words, if the Lord will direct my pen, for without him I can do nothing. I have never written anything for publication, and I have great fear that I cannot write anything worthy of notice, or that would be of any comfort to any of God's dear children.

I have never had any dislike for Old Baptist people, but from early childhood I have loved them. This may be only

natural, as my parents were of Old Baptist belief; but even when a child I used to say, I am an Old "Hardshell," but I did not then know the first principles of that, to me, precious doctrine. It seemed to be the mind of all the friends of my youth that as soon as they grew up they must join some denomination, and they did not all wait to grow up; then they would go to the first dance, and take part in that. Such things always seemed inconsistent to me. While I had no great convictions that I was a sinner, yet I felt that I was not fit to join the church, but would wait until I became good, and that time has never come; but the time came when I felt I could stay away no longer, and yet I knew I was no more worthy than I had ever been. I would look around upon the faces of others, and think, O if I were only as good as they. When I offered myself to them I could do nothing but weep. I had no wonderful dream to tell, but only a sweet feeling of peace, and I have often wondered how they could see their way clear to receive me, and to treat me so kindly. I felt that I loved them, but how could they love me? I truly thought my troubles were all over, but O, the tormenting doubts and fears that will arise, for

"When I turn my eyes within,
All is dark and vain and wild;
Filled with unbelief and sin,
Can I deem myself a child?"

Yet I have some most precious moments, when I feel a desire to praise God with my whole heart. O the depth of his wonderful love and mercy who can understand? It is so good to know that he holds everything in His own hand, and that he rules all things after the counsel of his own will. I am glad it is not left to the creature, for then surely we all must perish. The precious promises found in his word are full of comfort, but O how I have

longed for some more perfect assurance that I have been taught by the only Teacher. Have I learned of him, or have I only learned from the preaching I have heard? for sometimes it seemed they were preaching for my especial benefit. I do so long to be able to read my title clear; but that which is seen is not hope. One thing that gives me much comfort is, we know we have passed from death unto life, because we love the brethren; and if I know myself, I do love them, I hope, for the truth's sake. I miss dear Elder Chick greatly. His writings were a great comfort to me, but I think we have a wonderful gift in Elder Lefferts. His article on "A look around" was good, and in the last number of the SIGNS the way he explained the four beasts was truly wonderful. I think if ever my heart went out in sympathy to any one, that one was Elder Ker. His was a sore trial indeed; but the same one that wounds the heart is able to heal the wounds. May his holy Spirit be with you in all your afflictions to comfort and strengthen. He has promised never to leave nor forsake, and his promises are true.

Well, if there are any of the marks of grace in this poorly written letter I cannot see them, but they are at your disposal; do what you think best, and it will be all right with me, but please do not crowd out better matter.

I would like some time to have your views on Deut. xxii. 11: "Thou shalt not wear a garment of divers sorts, as of woolen and linen together."

One more favor and I will stop; that is, an interest in your prayers when at the throne of grace, for if saved at all it is by the grace of God.

Your sister in a precious hope,

ADDIE CHANDLER.

VERNON, Texas, Jan. 24, 1915.

DEAR EDITORS:—I must confess that I have been tardy in my remittance for subscription to our old family paper, but I beg you to forgive as negligence; procrastination is the thief of time. I have thought from time to time that I would remit, but so many cares and duties rush in and take charge of my mind that I forget, not because of an intent to do so, but because of so many pressing and cumbersome things pertaining to this life, of which I have but little control. But, dear brethren editors and correspondents of the SIGNS, we receive through the columns of our dear family paper many good sermons which are feasts to us, and then, too, the many good and comforting experiences which appear from the little ones of the Lord's flock make it all the more precious and indispensable to us. Dear brethren, we feel that in the person of our old departed brother, Elder Gilbert Beebe, was manifested in a measure the wisdom and riches of God, that the Lord through him, as he did through Moses, to Israel, or to the elect of God, led, guided and directed him; and now that his work on earth has been completed, and he called home to his reward, that others have been called upon to assume this work. I have yet as an humble reader not been able to detect any change in the principles laid down in his prospectus, and may it be, if it is God's will, that the present young editor, Elder Lefferts, be guided by the same Spirit, turning neither to the right nor to the left, but preach through his editorials a full and complete gospel, salvation by grace, eternal and unconditional election of all the saints, and the resurrection of the dead, both of the just and the unjust. We feel sure that the arm of the Lord is not shortened that he cannot save, and that he worketh

all things after the counsel of his own will. Dear readers and correspondents, pray for poor me, that whither you go, there I may be also, that your God be my God, and that we may all in one ceaseless strain of heavenly music praise his holy name forever and ever.

I remain, I trust, your sister, though in unworthiness,

(MRS.) W. S. BOURLAND.

HAVANA, Kansas, Dec. 9, 1914.

DEAR EDITORS:—The remittance inclosed to renew my subscription to the SIGNS OF THE TIMES is my fifty-second annual one. From boyhood to old age the paper has promptly made its semi-monthly appearance. One peculiarity about it is, I never missed a copy in all those fifty-two years. I believe that the records of your office will show I always paid in advance. I have often regretted that that is not the case of all your subscribers. Your continuous policy of not admitting advertising confines your income necessary to bear the expense of publication exclusively upon your paid subscription list. Subscribers should personally look at it in that light, and govern themselves accordingly. The SIGNS became very near and dear to me when I was yet in my teens, when sin became exceeding sinful to me, feeling that I was without God and without hope in the world of my flesh. In 1856, when father moved with the family from the old log house into the new one, he left on the shelves of the old house several rolls of the SIGNS, and in my distress I turned to them, and became deeply interested in them, more especially in the experience and travel of the writers. Well do I remember how eagerly I read those letters. They wrote about the same trouble that then beset my varied thoughts. They

would lead me along in the same pathway, until the time of great deliverance came; that was all dark to me, and the curtain I could not lift to behold the peace of mind they described. When I was nineteen I trust the dark curtain was moved away by the merciful power of Him who said, Come unto me, all that labor and are heavy laden, and I will give you rest. Jesus reveals himself to his elect because he loves them with an everlasting love, and with loving-kindness draws them. Upon the rock of revelation Christ builds his church, and the gates of hell or confusion cannot prevail against it.

Your brother in hope,

T. R. PITTMAN.

CANADA, Ky., Feb. 2, 1912.

DEAR BROTHER KER:—I read the SIGNS last evening for Feb. 1st, and it is filled with good things from the great inexhaustible storehouse of our Father and our God, and it was indeed a feast to me. The "Fragments," by dear brother Durand are good, but the letter from John F. Oliver, on the prodigal son, and your remarks, were especially good to me at this particular time. Truly brother Oliver is a gifted man, and he was blessed to at least comfort me in this letter, and I feel sure his letter will comfort many others; if I know what is comforting, soul-cheering and edifying to God's humble poor, such a letter indeed is. My heart was softened, and tears began to break forth when I read your words, "Surely no mortal can get lower in the pit of darkness, despair, doubt, fear and temptation than we are most all the time." I was low down in darkness and despair, almost ready to give up.

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

I felt to be alone. Surely there is no one like me. Can any one feel as empty and poor as I, so sinful and unclean? It was comforting to know that I had company even in the dark and dreary valley of despair, but while reading your letter there was an awakening, there was a time of the singing of birds, and I felt to say with David, He maketh me to lie down in green pastures, He leadeth me beside the still waters, He restoreth my soul. Indeed, the most of my time I am barren, and O how I am troubled. I often in reviewing my ministerial career feel that I can see nothing but failure on my part, and even when I have the best liberty I see much that I cannot tell; words seem too weak to express the beauty I see, and then I feel that what I have said is altogether unprofitable, and to say I am weak does not describe my utter helplessness. Others who can and have by the Spirit's power preached Jesus to the poor and afflicted children of God also say they are weak, but can it be possible that others feel as I do? O is there any one like me?

Now I must close. There are many things, brother Ker, I would like to speak of to you, but cannot now, but I may some time, the Lord willing. I am such a poor writer, so illiterate, that I am ashamed to write. I would write more than I do if it were not for this feeling of ignorance and shame.

Yours in sorrow,

G. B. BIRD.

DOVER, Florida, Nov. 11, 1914.

DEAR BRETHREN:—It is in my mind this morning to write a few things concerning our Lord and Savior. Jesus said to Peter, "If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad

among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die." Now, dear brethren, we are as likely to misunderstand and to misapply Jesus' words to-day as the disciples were in that day. I have heard able ministers in preaching say that Jesus himself did not claim to be good, and quote the Scripture where the man went to Jesus and said unto him, Good Master, what good thing shall I do, that I may have eternal life? Jesus did not claim that he was not good, but he told the man that there was none good, but one, and as I understand it he was, or is that one. Jesus knew that the man did not believe him to be the Christ, the Holy One of Israel, the Savior, but he looked upon him as he did other men, he was like all men in a state of nature, wanting to know what he could or should do, and when Jesus told him what to do, he claimed to have done all these things from his youth. Poor, deceived man, there are many in his condition to-day.

My dear brethren, I will close for this time. There are other Scriptures, according to my understanding, that are misunderstood, as the one under consideration.

Your brother in Christ, as I hope,

L. C. DESHONG.

MARENGO, Ohio, January, 1915.

DEAR BRETHREN EDITORS:—It is again my duty to send my remittance, that you may continue to send our much loved paper, which most surely advocates the precious truth loved by all true lovers of the doctrine of God our Savior. I have enjoyed and been comforted in reading both the editorials and the communications from the brethren, and often feel a desire to also bear testimony to the same gracious truths, if I only possessed

the gift of expressing my thoughts. The precious doctrine of God is so deeply spiritual that my poor mortal mind cannot attain to it, yet somehow oftentimes I find myself feasting upon these things which are to me so precious, so beautiful, yet so divine, so infinite and eternal. "Blessed is the people that know the joyful sound," the gospel truth as it is in Jesus. This has been a great comfort to me at times, for if the gospel did not come to us in power, and found no lodgment within us, we would not enjoy it, nor have any assurance that we have been born again, for "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Truly indeed then we should be grateful if we possess any spiritual discernment at all; little as we feel it to be, it is God-given, and we are very highly favored of him. O may he ever give us grace to praise and glorify him forever.

With love to all the dear household of faith, I remain yours unworthily,

BELLE GORSUCH.

BALTIMORE, Md., Jan. 17, 1915.

DEAR BROTHER KER:—I have been wanting to write you since I read your New Year's Greeting, for I admire the spirit in which it was written. I also enjoyed the editorial of the late Elder Gilbert Beebe, both what he said about the resurrection and the spirit in which it was written, for the Bible teaches both the resurrection of the body and that we should be meek and lowly in spirit, and not to lord it over God's heritage. I also think the Scripture teaches God's predestination of all things just as strongly, yet I know some very dear brethren who cannot see it that way, but I dare not say

I will not fellowship them, yet I feel that both points of doctrine are plainly set forth in the word of God, and to deny either is to confuse the children of God our Savior. The apostle says that all Scripture was given by inspiration, and is profitable for instruction and reproof, that the man of God be thoroughly furnished unto all good works. Contentions do not edify the body of Christ, the church, but rather confuse and distress. Such things appear to come from the carnal mind, and the apostle says the carnal mind, or natural man, receiveth not the things of the Spirit of God; they are foolishness unto him; neither can he know them, because they are spiritually discerned. I often feel that the children of God are carnally minded, and the apostle says to be carnally minded is death. If our ministering brethren be led by their carnal mind into the path of error, and say hard things of each other, how distressing to the lambs that Jesus told his disciples to feed. May we be able to say with David, How good and pleasant it is for brethren to dwell together in unity.

Brother Ker, I have not written as I intended, but have put down the thoughts that came to me. If I send this, I hope you will throw the mantle of charity over it, for it is like the writer, very imperfect.

From one who hopes in "a better resurrection,"

L. C. GODWIN.

ARENA, N. Y.

DEAR BRETHREN:—I wish to say a few words, as I am writing to renew my subscription. Like most of our brethren and sisters who have written, I feel that we as a denomination have been greatly afflicted in the death of dear Elder Chick, of whom I feel to say, he had few equals and no superiors. He was so gifted to

explain the deep things of the Scriptures, and so kind and patient with the multitude of inquirers, it was wonderful. When his article appeared in Feb. 15th last year, the subject, "Henceforth there is laid up for me a crown of righteousness," &c., I was deeply impressed that earth could not keep him much longer; his writings seemed like an inspiration, and savored of that celestial city whose builder and maker is God. It was hard to give him up. How much grace is needed to say, "Thy will be done." Nor would we forget dear Elder Ker in his sore affliction; our hearts went out in sympathy to him, and when he wrote "Alone" we felt we understood something of his bereavement, and could only pray that the great Shepherd would be his stay and staff, and guide him all his journey through. Right here in turning over the leaves in life's album I feel it is well to say with Paul, Forgetting the things that are behind. Not forgetting our loved ones gone before, by no means, we leave them with their Lord, but forgetting the things that are behind, let us press forward toward the mark for the prize of the high calling of God in Jesus Christ. While we live, we live for the living, for whether we live or die we are the Lord's.

We are very thankful that Elder Leferts was chosen to assist on the editorial staff; we know him to be a gifted young man, and an able minister of the new testament.

With kind wishes for the welfare and prosperity of each one of you, I remain your unworthy sister,

J. H. DICKSON.

SCHOHARIE, N. Y., Jan. 1, 1915.

DEAR EDITORS:—Having just received the SIGNS for January 1st, 1915, it brought to my mind that another year had passed,

therefore I am in debt, so will send my subscription, as I feel that I cannot do without the dear old SIGNS. I have enjoyed it for over fifty years, and it grows dearer as the years go by. I feel the last one more than pays for the whole year. I feel to thank our Father for putting it in the mind of brother Mayfield to send the letter of Elder Stipp to the SIGNS that it may be read by all Old Baptists. Although my mind has never been exercised much upon the bread or the wine, I have thought much of what kind of wine ought to be used; I have felt that it ought to be made of the grapes of the vineyard, or the wild grapes, still I have never felt that I was one who ought to try to tell what wine ought to be used. I am well pleased with what Elder Stipp's letter tells us, and would be glad if he had written of the wine also, for I have often wished I could have the views of some one on the wine. I do not feel capable of telling what has been on my mind in regard to those things, but I do feel we ought to follow the example of Him who said, This do ye, as oft as ye drink it, in remembrance of me. O how wonderful to be one of the number thus addressed. Can it be that I am one? I see nothing in myself that would in any way give me a hope, still I have hope that through the blood of Christ I am one who has been washed and made white in the blood of the Lamb.

Dear brother Ker, I feel to say that I just enjoyed your New Year's Greeting, and may we all heed the admonition, not only as regards the editorials, but in all things, as children of one family.

Wishing you a happy new year, and that the Lord will be with you in your labors, I am your sister in hope,

HELEN KINNEY.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1915.

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 X. 13.**

“WHOSOEVER shall call upon the name of the Lord shall be saved.”

Paul in his letter to the church at Rome quoted the above text from the Old Testament. It is really wonderful when one is by the Spirit given to behold gospel declarations and promises in the messages of God sent by the prophets to the faithful in Israel. The writer of Hebrews says, God, who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son. While it was a most wonderful and remarkable thing that God was manifest in the flesh and spake as never man spake, yet we should never forget the truth that all the prophets said was by the Spirit of the Most High, and therefore as true and gracious as the words of the incarnate Son. It has long been a comforting thought to us that God is the same yesterday, and to-day, and forever, even though ages have changed, conditions remained not the same and worlds (peoples) have gone from the earth forever. Not only is God the same, but his eternal purpose has never changed, his word is everlasting and the salvation of his afflicted and poor people as secure and sure as the immutability of Him who promised eternal life

before the world was. Another comforting thought is expressed by the poet:

“He needs no creature, power or skill
His finished work to mend,
But works his own eternal will
As wisdom did intend.”

If the slightest thing depended upon man in his salvation, not one could be saved. In writing the above lines our mind has gone back to a sermon we heard preached years ago by Elder William Grafton, now at rest. His text was, “To God the only wise,” and after taking up the natural creation with all its glory and wonder, including the sun, moon and stars, he said: “But what is all this when compared with the plan of salvation, purposed, decreed and accomplished by our merciful Lord?” We thought at the time that we had never heard such a sermon, and it still lives in our memory as a gracious message from God the Father, and perhaps no one sermon we ever heard more confirmed our faith in the omnipotence of the Lord of lords and King of kings.

Thus far in writing we have endeavored to lead the minds of our readers into the wonders of “the name of the Lord,” which name is above every name in earth and heaven, neither is there salvation in any other. “The name of the Lord is a strong tower.” Before any man can call upon the name of the Lord he must know that name, not by sound, not in spelling, not in writing, not in reading, but in power to save to the uttermost. Such knowledge does not spring out of the ground, nor is it taught in the schools of men; it is not acquired by reading the Bible, nor strict attention to Sunday School lessons; has never been carried to heathen lands by missionaries; has never been imparted to children by their parents; has never reached the heart of one sinner through the songs of Moody and

Sankey, nor through the efforts of noted revivalists. There is but one channel through which this knowledge comes, and to establish this assertion we give here the words of the only begotten Son of God: "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." The knowledge of God comes, therefore, direct through the Son, and to preach or sing anything contrary to this is blasphemy. We have often wondered at the apparent ignorance of learned men when they assert that any mortal can become a child of God at any time according to their free will. If the relation of children comes in any other way except through birth we have never heard of it. Through the law of adoption a child can become a legal heir of another man or woman, but there is no law that can make the adopted child other than the son or daughter of his or her own parents, bone of their bones and flesh of their flesh. Jesus says this of his children, hence they are children by birth, born again, born from above, born of the Spirit. All these children are taught of the Lord, and great is their peace. They, being subjects of the new covenant, do not teach every man his neighbor, saying, Know the Lord, nor is every man their "brother." Of all the men in the world we have but one brother, naturally, because he is the only one living beside ourself born in the family. Spiritually we hope we have many brethren, because of the heavenly birth in the family of God. Paul said, If children, then heirs, heirs of God and joint-heirs with Christ. If not children, then not heirs, hence the birth of the Spirit is absolutely necessary to heirship.

Having now tried to establish the fact

that no man can call upon the name of the Lord except he knows the power of that name, we shall call attention to a few of old who called upon His name and were saved. Abel called upon the name of the Lord in offering the lamb, and in his faith was saved. Enoch by faith called upon the name of the Lord and was saved (translated), not seeing death. Noah called upon the name of the Lord and was saved in the ark. Abraham, Isaac and Jacob called upon the name of the Lord and were saved, and now sit down in the kingdom of God. Daniel when in the den of lions called upon the name of the Lord and was saved. The three Hebrew children called upon the Lord and were saved from the burning fiery furnace. Many other men of faith in ancient times might be mentioned as having called upon the name of the Lord, but those above named are sufficient to show their faith in God and their knowledge of him in his power to save.

One special thing in our text we desire to call attention to is that "whosoever" calleth upon the name of the Lord, regardless of age, station in life or nationality, shall be saved. Sometimes it is said that death-bed repentance is not the right kind—that men should begin to serve the Lord when young, so that they might be the means of bringing others to God. We have known some repentances late in life to be questioned as genuine, but we know of no repentance more genuine than that of the thief on the cross. The truth of the text is that whosoever shall call upon the name of the Lord shall be saved. It may be in childhood, middle life or old age; it may be years before death or it may be with the last breath, the result is the same, it means salvation. We think the Scriptures will bear us out in saying that to call upon

the great and mighty name of the Lord, in faith and in truth, is a complete demonstration of salvation already. No man can call upon the name of the Lord except he be first saved. Jesus himself called upon the name of the Lord, and was heard in that he feared. Time and space will not allow the mention of all the poor, miserable characters who called upon Jesus for help when he sojourned on the earth: blind men, lepers, halt, maimed, possessed of evil spirits, &c., but all who called upon him were heard and saved. The name of the Lord is the mighty God, the everlasting Father, the Prince of Peace, the Lord our righteousness, the Holy One, the Savior, the Redeemer, Priest, Husband, King and Friend. To call upon him is to know him in each of his names, and to worship him in spirit and in truth.

In conclusion, we will call attention to the fact that under the old covenant none but an Israelite, the Lord's chosen, could call upon the name of the Lord—none had access to God through the high priest except Israelites, but now the middle wall of partition which separated Jew and Gentile having been removed by our blessed Savior, and of the twain one new man made, thus making peace, any man, Jew or Gentile, who has been born of God, can call upon him and is and shall be saved. K.

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THE ABUNDANT LIFE.

"I AM come that they might have life, and that they might have it more abundantly."—John x. 10.

A world of importance is in those words: "I am." Jesus says, "Before Abraham was, I am." His name is I AM. The coming of the I AM in the flesh is the giving to the sheep life from the dead, and is the only way the sheep can ever live unto God. It is not enough to know that Jesus came in his own flesh as a man among men nearly two thousand years ago. The belief in that historical fact will not give spiritual life, but this same Jesus that once walked the shores of Galilee must come now as a present principle in the flesh of the subjects of his grace. When he thus comes by and in the Spirit to the sheep, he manifests himself to them as their life, and quickens them into spiritual life from their deadness in sins. In this way Jesus is still in the world, and will be so long as a single elect vessel of mercy remains in this time state. The Word made flesh is not a past event, but a very potent force and active principle in the life of his church to-day. The personal coming of Jesus in the Spirit to each one of his people individually is all that can give them life after that same Spirit. Natural life proceeds from a natural source: Adam the fleshly head of the human race. Spiritual life proceeds from a spiritual source: Christ the head of the election of grace. "It is the spirit that quickeneth; the flesh profiteth nothing." Human efforts, means or agencies can never give a spark of spiritual life. Could they have done so, it would not have been necessary for Jesus to have come and to have endured all that he did that he might give the sheep life. If man can do what Jesus went through so much fire and blood to do, why need there have been such hum-

bling of himself on the part of the Mighty God, the great I AM? Every time that so much as a word is breathed in praise to man for the least thing in the way of salvation, just that often is God's holy name blasphemed.

But passing on with our text, we note that Jesus says, "I am come that they." Who are the "they"? It is very hard for us to read a single verse of holy writ and not see the doctrine of election staring us in the face. This word "they" preaches election, because it refers to the sheep of which Jesus, the good Shepherd, has just been speaking in the preceding verses of this chapter. He does not say the whole world, everybody, might have life through his coming, but "they," the sheep. It is evident that the "sheep" do not include the whole race of Adam, for in the twenty-sixth verse of this same chapter Jesus says, "Ye believe not, because ye are not of my sheep." It is not our province to say who are and who are not the sheep. Man has not marked them, but God has, and that before the foundation of the world. "The Lord knoweth them that are his." But we do know that there were then, and that there are now, those who do not believe in Jesus, and the reason they do not believe in him is because they are not his sheep. Were they his sheep they would be found believing in him. Belief is a mark of election; it does not make one elect, but shows he is elect. The language of Jesus in John vi. 33, does not contradict what we here have said. "The bread of God is he which cometh down from heaven, and giveth life unto the world." The word "world" here does not mean all of Adam's race, but means that the giving of life is not confined by national boundaries, that the sheep of God are scattered everywhere, and are among the

Gentiles as well as among Israel of old. God has a people in all nations and kindreds and peoples and tongues, the church is thus world-wide. It is so, because Jesus came down from heaven, the bread of life, to give life unto the "world." "Other sheep [Gentiles] I have, which are not of this [Jewish] fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

Passing on with our subject, the coming of Jesus, we see, is not simply to give life to the sheep, but "that they might have it more abundantly." There must be a difference between "life" and "abundant life." We do not mean that there is any difference in the nature or quality of the life, but certainly a difference in the quantity or measure of that life. An abundance of anything means more and more of that same thing, not something different added to the original. When Jesus healed the blind man outside the city of Bethsaida, he touched that man's eyes twice. After the first touch the man said, "I see men as trees, walking." After the second touch he "saw every man clearly." The first touch brought vision, but not clear discrimination; the second touch brought clearness to the vision already given. The difference here was not in the quality of the vision, but in its measure, or abundance. So with life and abundant life, the difference is one of measure, or fullness. Tracing the path of the just from righteous Abel down to the apostles and the early church, we note a growth in the abundance of the spiritual life as the ages and dispensations succeed each other. As a fruit tree approaches its prime, its fruit yields more abundantly. From the biblical record given us, we see an increase in the number of the people of God

manifested from age to age. Before the flood the names of the chosen ones left on record are but few. After the flood, and until the deliverance from Egypt, there are more comparatively than before. From then until the opening of the gospel dispensation the records of the Lord's people and their doings and sayings become more and more plentiful, until, as John says in the Revelation, the number that were sealed out of the twelve tribes were a hundred and forty and four thousand. Then coming down into the gospel dispensation and taking a faith survey of the church from the apostles until now, there is manifested life in abundance, for John also says in the Revelation that the number sealed from among the Gentiles was a multitude that no man could number. So during the three years (patriarchal, legal and prophetic) preceding this gospel year the fruit of the tree of life was not manifested in such abundance as during the gospel year or dispensation. Therefore, in saying that he came to give life, and to give it abundantly, Jesus was speaking in connection with the bringing in of the Gentiles unto new covenant relationship in him. The middle wall of partition between the Jew and Gentile would be broken down, and a new man fashioned of the twain, and as he came to save his people among the Jews, and to give them life, even so would he save his "other sheep" not of the Jews, and inasmuch as they were more numerous than those of the Jewish fold, it must follow there would be life in greater abundance. All the apples off a tree together contain more life than any single apple. Even so a "multitude that no man can number" contains more life than an "hundred and forty and four thousand." But there is another aspect to this abundant life which we certainly

must not overlook. The prophets who lived before the coming of the Savior, and who looked by faith to his coming, were moved by the Holy Ghost to speak and to write as they did, but as they did so they did not understand the full import of what they spoke or wrote; they could not interpret their own records. Law and prophecy were without interpretation until Jesus came. The book of prophecy "written within and on the back side, sealed with seven seals," could not be opened by man, but the Lion of the tribe of Judah, Jesus Christ, prevailed to open the book and loose the seven seals. None of the sayings of old, therefore, were known in their full significance to the inspired men that wrote them. This interpretation was reserved unto us of the gospel dispensation, that "they without us should not be made perfect." The apostles were given to understand things kept secret from the foundation of the world and certainly hidden from their brethren the prophets. Apostolic understanding and interpretation exceed legal types and shadows and prophetic declarations, but remember the difference is not one of kind, but of measure or abundance. The prophet Joel wrote of the coming of the day of the Lord, and described that day, but he did not and could not explain what he wrote. It was reserved for Peter on the day of Pentecost to be given understanding of this matter to set it forth. Joel had the same spiritual life that was in Peter, but he did not have it in the measure that Peter had it, not as abundantly. For this reason Jesus told his disciples while with them here on earth that it was expedient for them that he go away; that unless he went away the Comforter would not come. The coming of the Comforter was essential to the abundant life of the church, it was

essential to the leading of the people of God into all truth and to bringing them into remembrance of all things that Jesus had told them. The things that Jesus taught his disciples while here on earth with them were not understood by them until after his resurrection from the dead, and the bestowing of the power from on high which took place when Pentecost had fully come. The abundant life clears the vision and grants clear discrimination. We can scarcely realize that the man Peter, who so boldly declares the truth at Pentecost in the presence of that immense congregation of Jews out of every nation under heaven, is the same man that but a few weeks before denied Jesus with oaths and bitterness when a woman asked him if he knew the Galilæan. Clothed upon with abundant life, Peter loses sight of self and self-interest and boldly and fearlessly declares the truth as it is in Jesus. When Jesus called him to feed the sheep and the lambs of his fold, Peter wondered what John was to be given to do. Perhaps Peter felt that a heavy yoke was being laid on him, and that John was to have an easy time of it. It is natural that the nature of every one called to preach should feel it a galling yoke, but as Jesus then told Peter: "When thou wast young, thou girdest thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not." So does the abundant life of the Spirit crucify this flesh of Peter's and carry him into fields where his own natural will and inclinations would never have led him, and the life must indeed be abundant to overcome all the obstinacy and rebellion of this old carnal nature. We can scarcely realize that the Paul who so ably and fearlessly defends the truth in his preaching and writing is the same man that once bitterly hated that truth and

sought to kill those who believed it. He is another shining example of what abundant life can do. Abundant life clutched John Bunyan from the gutter, a besotted wretch, and set him in the pulpit to preach Jesus Christ, and him crucified. Afterward that same abundant life illuminated the soul of Bunyan in the sombre Bedford jail, and reflected itself in the pages of Pilgrim's Progress. We might go on and multiply instances of this abundant life indefinitely, but a few more will suffice. An unbaptized believer has not the spiritual life in the same abundance that one has who is baptized. The answer of a good conscience towards God is a measure of spiritual life that one has not who is not baptized. Very often one who loves the church, and believes the doctrine of Jesus, shrinks from baptism on account of his or her unworthiness, or other stumbling-blocks that appear to them insurmountably in their pathway. It takes life to climb mountains, and the bigger the mountain the more life is needed. We have seen rocks, and huge ones, that have been rent by the roots of trees. So powerful and insistent is life that death and opposition must sooner or later give way before it. It takes a certain measure of the gift of Christ, a certain abundance of life, to enable one to put aside his unworthiness and other seeming lack of qualifications for church membership and thus submit himself to the judgment of his brethren. Also, in the church there is a great variety of ministering gifts, each possessing its own measure, and all relying for their value and effectiveness on the abundant life which accompanies the appearing of Jesus at all times. This abundant life of the Spirit lays these gifts on the altar of service, sinking personal welfare and ambition in the benefit of the body, the church.

Written at the request of Elder H. B. Jones, of Winnsboro, Texas. L.

MARRIAGES.

By Elder J. B. Slauson, Feb. 17th, 1915, at the residence of the bride's parents, Bothwell, Ontario, Canada, William Ross Walker, of Florence, Ontario, and Lucy Isabel MacLean, of Bothwell.

By Elder B. F. Coulter, at his residence, 1910 N. 22nd St., Philadelphia, Pa., Thursday, Feb. 4th, 1915, William R. Wilson, of Wilmington, Del., and Miss Helen R. Badger, of Philadelphia, Pa.

OBITUARY NOTICES.

Mrs. Frances Paddack, sister of C. A. Paddack, of Eaton, and wife of the late Harvey Paddack, died last Sunday morning in the home of her daughter, Mrs. Stanley Hart, in Jackson township, near Campbellstown, following a brief illness from a complication of diseases, aged 61 years. Besides the daughter in whose home she passed away, Mrs. Paddack leaves two daughters, Mrs. E. K. Churchill and Mrs. W. S. Gaar, of Richmond, Ind. Born in Preble County, Mrs. Paddack passed her life as a resident within its borders. Her maiden name was Paddack. Her husband, who died a number of years ago, was one among the best known farmers in the county. He at one time bore distinction of being the most extensive land owner in the county. Mrs. Paddack's death took place upon the old Paddack homestead farm, one among the finest estates in the county.

Funeral services were conducted Tuesday forenoon at 10:30 o'clock, in the home, by Elder P. W. Sawin, of Shelbyville, Ky., after which the body was buried in State Line Cemetery, southwest of Campbellstown.

To the above clipping I will add that our dear sister in the faith of the gospel was received in the fellowship of the old Mill Creek Church several years ago, and baptized by Elder H. M. Curry. She was steadfast in the doctrine of her profession—none more firm or better established. For some years she felt she was not living as near the cross as she desired; that is, she could not feel the power of the gospel or truth in Christ. In our correspondence she would speak of this, but I was informed by an old friend that during the forepart of last summer, while in the hospital, the dear Lord appeared to her most wonderfully in his beauty and glory; her heart was filled to overflowing, and during the remainder of her days she enjoyed that freedom of soul and spirit so long desired in conversing on spiritual, heavenly things. How true, In thy presence is fullness of joy. She was a beloved follower of the dear Redeemer. The church, the community and the dear family feel the loss. We wish for each member the ever-abiding presence of the Lord, with every needed grace and blessing for this life and that which is to come.

P. W. SAWIN.

Mrs. Sarah Conklin, widow of John E. Conklin, died in Warwick, N. Y., Dec. 31st, 1914, aged 86 years. Sister Conklin had been feeble for several years, and among other afflictions was nearly blind, which was a source of great grief to her, as it prevented her from her former and long enjoyment of reading the Bible, hymn-book and SIGNS; these were her delight. She was the oldest member of the Warwick Old School Baptist Church, both from a standpoint of years and membership. She continued to attend meetings even after she was too feeble to walk to the meetinghouse, being taken there in a carriage. No one could love the truth more than did she—it was her meat and drink, and while the outer man perished day by day, she never lost interest nor enjoyment in the things of Zion. It was our privilege to visit her often, and always she would ask that we read the Scriptures and speak in prayer. When the final summons came she, through faith, calmly and peacefully fell asleep in Jesus to awake with his likeness, no more frail in body, blind no longer, but to live in the glorified body like unto his own, to see him face to face. She is survived by one daughter: Mrs. Albert H. Drew, of Warwick, N. Y., two grandchildren and one great-grandson, together with one sister: Mrs. Mary Furman, of Warwick, N. Y.

The funeral service was held from the home of her daughter, Jan. 3rd, 1915, where the writer tried to preach Jesus and the resurrection to the comfort and consolation of the living. Interment was in the family plot in the Warwick Cemetery. K.

Rachel Norton Lackey, daughter of Elder A. D. and Jane Norton, was born in Crawford County, Ill., June 28th, 1844, departed this life Jan. 21st, 1915; aged 70 years, 6 months and 28 days. She was united in marriage to Adam Lackey, Sept. 5th, 1861. To that union thirteen children were born, five of whom preceded her to the other world. Those left to mourn their loss are Joseph, Carl, Ross, James, Edgar, William, Mrs. B. Smith and Mrs. Beatrice Montgomery, all of whom have families and reside in the vicinity; also one sister, Mrs. Eliza Kent, eighteen grandchildren and a host of friends in Crawford and Lawrence counties. The subject of this sketch spent her entire married life of over fifty-three years on the old homestead in Russell township. She always proved her worth in all times of need. She was charitable, never turning away the hungry and destitute nor refusing rest for the weary. She united with the Old School Baptist Church called Canaan April 11th, 1896, and was baptized by her pastor, Elder Archie Brown, and lived a faithful member until death. For more than a year she was confined to her room from the dread malady, paralysis, which finally caused her death. Mother is gone, a family is broken; no more in the family council of home will her

voice be heard, but we read that their deeds live after them, and though gone she did not live in vain, and we by remembering her wise counsel and good advice may live to be better men and women.

Funeral services were held at East Pinkstaff at 11 a. m., Jan. 24th, conducted by Elder A. F. Watkins, of Lisbon, Ind.

I will add to the above obituary, which I received by mail to send to the SIGNS for publication, that she was a first cousin of mine. The only one of her father's family left is Mrs. Eliza Kent, of Birds, Ill., on my father's side. I visited her last December. Her whole theme was spiritual things, and she requested me to sing the old-fashioned hymns. When I bade her farewell she said, "Cousin, we hope to meet in a better world than this." With many tears we parted, never to meet again in this world. She had strong, abiding faith in the doctrine of the Old School Baptists, and told me she had no fear of death, but longed to depart and be with her blessed Lord, a poor sinner saved by grace alone, no merit of her own. May the God of all grace sustain our dear brother and the children left behind, is the humble prayer of the writer. E. A. NORTON.

HAMPTON, Iowa.

NOTICE.

PROVIDENCE permitting, I expect to be with the Woburn Church, Woburn, Mass., the first Sunday in April. Services at the usual hours.

H. C. KER.

APPOINTMENTS.

Sunday, March 21st, Union Grove, N. Y., 11 a. m., evening at brother Faulkner's, 7:50; Monday, 22nd, Kelly Corners, N. Y., 7:30 p. m.; Tuesday, 23rd, Vega, N. Y., 11 a. m.; Wednesday, 24th, Roxbury, N. Y., 11 a. m.; Thursday, 25th, Ashokan, N. Y., 1:30 p. m.; Thursday evening, Kingston, 7:50.

D. M. VAIL.

MEETINGS.

Liberty Old School or Primitive Baptist Church, of Los Angeles, Cal., meets every first and third Sunday in each month, at 11 o'clock a. m., at 42nd and Moneta Ave., and fourth Sunday at 11 o'clock, at brother and sister J. B. Dawson's, 644 Ashland Ave., Ocean Park, Cal.

W. T. HENDERSON, Pastor.

C. B. RICE, Clerk.

THE Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sun-

day 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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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83. MIDDLETOWN, N. Y., APRIL 1, 1915. NO. 7.

CORRESPONDENCE.

“ADOPTION.”

(Ephesians i. 5.)

“NEAR unto him.”—Psalms cxlviii. 14. “Nigh unto them.”—Deut. iv. 7. “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!”—Romans xi. 33. This may be said of all the sacred discoveries of our God in the gospel of Christ. The disparity between Jehovah the Creator and the sinful creature man is infinite; therefore the purpose of God to have an elect company of human beings near unto him is full of unspeakable blessedness, and in fulfillment of this counsel of his will all the glories of God are declared in their immortal splendor. If we have eyes to see, then in the works of God in creation, in his providence and government of all things, many of the glories of God are to be seen. But the fullest revelation of the attributes of God is in the eternal purpose which he purposed in Christ Jesus our Lord. Such unfathomable, sacred and glorious things are declared in the Scriptures that it is with much difficulty, and only with sacred reverence,

that we must speak of them. Look at the following Scripture: “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.”—Eph. i. 3, 4. This is a wonderful and glorious subject. Before God gave them being in creation in the first man Adam, so infinite is his wisdom, in the counsel of his own will, that he comprehended in the creation of Adam all the offspring that should proceed from him to the end of time, and in everlasting love, in the infinite depths of his sovereignty, he elected his people unto himself in Christ Jesus. For in Jehovah’s decree of election he comprehended therein, in the fullness of time, the incarnation of his dear Son, and Christ Jesus, the seed of the woman taken into inseparable oneness with the Word, the eternal Son of God was thus beholden, comprehended, set up from everlasting, the Head of the elect of mankind, and they given unto him, given spiritual, eternal life in him, blessed with all spiritual blessings in heavenly places in him, are

thus associated with him; they, in the counsel of Jehovah's will, were from everlasting the people of our Lord Jesus Christ, the church of the Firstborn, whose names are written in heaven. As the Son of God took unto himself in unspeakable nearness our nature, when he took upon him the seed of Abraham and was made flesh, dwelt among us full of grace and truth, so we in Christ are near to God; nearer we cannot be. In him we are loved, (Romans viii. 38,) in him we are chosen, (Eph. i. 4,) in him blessed with all spiritual blessings in heavenly places, in him we are predestinated unto the adoption of children, and in him we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. If then we are to know that we are embraced in this people so near to and so well beloved of God, it will ever be as we are found in vital, experimental nearness to Jesus Christ. Those who are thus united with Christ are one spirit with him. "Ye are Christ's; and Christ is God's." O the blessedness! There are many aspects in which it is to be seen how near his people are to him, and how nigh he is to them. Let us then consider their adoption of children by Jesus Christ unto the Father.

Christ in his eternal Godhead is one with the Father and the Holy Ghost, and in his being the dear and only begotten Son of God he is equal with the Father. "I and my Father are one." Our Lord Jesus Christ therefore in his Godhead, in his nature, is the natural Son of God, and that holy manhood, which was conceived by the Holy Ghost, and which he took upon him into union with himself, and in which he bears the human name Jesus, is in consequence of this ineffable union

called the Son of God. (Luke i. 35.) "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." It is by Christ that we are brought unto the adoption of children unto the Father, for it is as we are joined to Christ, the Son of God, it is by what he hath done for us, and by what is wrought in his people, and in how we shall be wrought in the resurrection at the last day, that the predestination of the elect unto the adoption of children shall come unto its glorious consummation, and all the adopted ones shall know the immortal blessedness, the glorious liberty and eternal inheritance of the children of God. There is so much to be done that sinful human beings should be holy and without blame before God in love, that they should be meet for this exaltation, for such intimate blessedness. The elect of God are the offspring of the first man Adam, and in this relationship they are of the earth, earthy. Looked upon thus they bear the image of the earthy. As created in Adam the Lord pronounced him "very good." God made man upright, but he hath sought out many inventions. But the elect and the nonelect alike fell in Adam into sin. "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity."—Hosea xiv. 1. When Adam plunged into transgression he plunged all the unborn human race into the abyss of corruption; and now, behold mankind. They are in alienation, enmity against God, enemies to him by wicked works, dead to God in trespasses and sins, under the curse of the law. This abject direful estate into which the elect descended by transgression in Adam was not unforeseen by him whose understanding is infinite, (Psalms cxlvii. 5,) but God in his determinate

counsel and foreknowledge, in the everlasting covenant that was made with Christ, whose goings have been from of old, from everlasting, (Micah v. 2,) provided for their redemption from this low estate. The Lamb of God was verily foreordained before the foundation of the world. (1 Peter i. 20.) This decreed provision for their redemption was all in God's everlasting love, in his purpose and grace given us in Christ before the foundation of the world; all embraced in the hidden wisdom which God ordained before the world unto our glory. Therefore when the decreed time, the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. (Gal. iv. 4, 5.) "Christ hath redeemed us from the curse of the law, being made a curse for us." The law had its claims against us, and all those holy and just demands against the chosen of God as transgressors must be satisfied, the law magnified and made honorable before we could be released from its condemnation and curse. Christ therefore came to ransom his people, in enduring the curse; he suffered the just for the unjust, to bring us to God. He came to fulfill the law, to become the end of the law for righteousness to every one that believeth. "Forasmuch then as the children [according to their preadoption by Jesus Christ unto the Father] are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Christ gave himself for the church an offering and a sacrifice of a sweet-smelling savor. What it cost him

no tongue can tell. He came delighting to do the will of the Father; he came determined to save them from their sins. He began the glorious and mighty work traveling in the greatness of his strength, mighty to save; he turned not away back, repentance was hid from his eyes, he set his face like a flint unto the accomplishment of the redemption of his bride (such the elect are unto him), he gave his back to the smiters, his cheeks to them that plucked off the hair; he hid not his face from shame and spitting, yea, he poured out his soul unto death, he was numbered with the transgressors, he bare the sin of many and made intercession for transgressors. How willing was Jesus to die! "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."

"Mystery of redemption this—
All my sins on Christ were laid;
My offence was reckoned his;
He the great atonement made."

So wonderful, so sacred and comforting is all this to a poor, sin-distressed soul, apprehensive of the wrath to come, yet yearning for forgiveness of his sins, sighing, longing for reconciliation with God. Our Lord Jesus Christ gave himself a ransom for all, to be testified in due time, and this testimony in the heart, by the power of the Holy Ghost, is what is so desired and so essential for the comfort and hope of a vile transgressor.

This brings us to the consideration of other aspects in which the chosen are afore prepared unto the glory of their adoption by Jesus Christ unto God. "And if children, then heirs; heirs of God, and joint-heirs with Christ." As creatures the elect are of the family of Adam. Even as viewed in Adam, as he came

from the creative, forming hand of God, the disparity between the creature and the Creator was immeasurable, but when they are viewed in their sins, so vile, unholy, wicked enemies of God, O the infinite gulf between them and God! Who and what can close this dreadful abyss and bring them nigh to the Holy One that inhabiteth eternity, that they should be holy and without blame before him in love? The translation therefore of the elect from their abject estate in the first Adam unto adoption into the house of Christ, the last Adam, the Lord from heaven, is a sacred, wonderful and divine work, which I desire now to trace, as testified of in the Scriptures and known even now, in part, by those who are born of God. The apostle speaks of "giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."—Col. i. 12, 13. The subjects of this kingdom are brethren, it comprises "the whole family," and when fully manifested not the least one will be missing, for Christ shall bring all of the "many sons unto glory" in the joy of his heart, saying, "Behold I and the children which God hath given me."—Heb. ii. 10–13.

Christ is the Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. In John i. 12, 13, some of the steps are described in which the elect are brought, even while in this world, unto an earnest of the sacred blessedness of the relationship unto God of children. Here is the declaration of the word of God: "As many as received him, to them gave he power to become the sons of God, even to them that believe on

his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." They had no power, no right inherent in themselves, to constitute themselves the sons of God. They were in their being as the children of Adam utterly alien from God, strangers and foreigners altogether averse to enter, and without any power to become the household of God. They could not thrust themselves upon God and force him to adopt them; O no. So utter is the separation between them and God, their condition is such that the elect, as viewed in Adam, are by nature the children of wrath even as others, and are destitute of both will and power to become the sons of God. But we read, 'To them gave he power, the right, the unspeakable privilege. To whom gave he this power? To those who were born of God, who believe in and receive our Lord Jesus Christ. They were born of the will of God, which is the essential preparedness, capacitating them to believe in and to receive Christ. "Whosoever believeth that Jesus is the Christ, is born of God." What is it to be born of God? Jesus Christ said, "Except a man be born again, he cannot see the kingdom of God," and this being born again is described as being born of water and of the Spirit. (John iii. 3–6.) In Titus iii. 5, it is declared in other language: "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." And in Ephesians v. 25–27: "Christ also loved the church, and gave himself for it: [that is, 'Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor,'—Eph. v. 2, our propitiation, our sin-atoning sacrifice,] that he might [this

was to be the fruit of his giving himself a sacrifice for our sins. This shall I say, gave Christ, the Husband, Redeemer, the right. This was the order of the counsel of God in the everlasting covenant.] 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." Though the language of the Holy Ghost in these Scriptures is varied, it all relates to the subject of the chosen of God being born of God, and thus bringing them into the household of God. The apostle Peter speaks of the elect being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever, (1 Peter i. 23,) and also in James i. 18, it is declared that the Father of lights (with whom is no variableness, neither shadow of turning) of his will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. That statement, "Of his own will begat he us," is very satisfying, because it blessedly discovers to us the heart, the determinate counsel of God our Father. For, having of the good pleasure of his will predestined his chosen unto the adoption of children by Jesus Christ unto himself, so of his own will, not of the will of the flesh, not of the will of man, but of his own good pleasure he will bring them unto himself in sacred nearness, fitted for the unspeakable glory of the adoption. They therefore are begotten of him by the word of truth, they are born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. The vital experience of this is known only by the taught of God. "Being born of incorruptible seed." This is the life of Christ

put forth in the soul, and that life is a sacred quickening, transforming power, as the Scriptures teach, and as our own experiences verify. We are "begotten," "born," (brought forth) "translated," "transformed," "renewed." These things are not fictions, they are not philosophical speculations, but divine realities, wrought by divine power in the souls of those whom God hath predestinated unto the adoption of children. The seed or life of Christ, of which the chosen of God are begotten, is that which God promised and gave us in his Son before the world began. Our life is hid with Christ in God. If then we who in times past were dead in our sins are now quickened, partakers of this life, what is wrought to give true, manifest evidence that we are such? Am I born again? As the seed of which we are begotten is incorruptible, so what is wrought, put forth by this seed, is incorruptible, and liveth and abideth forever. In this the children of God are manifested. God in the new covenant saith, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."—Ezek. xxxvi. 26. When his Spirit is put within a poor sinner that one is then begotten, born, brought forth of God, and the effects that are wrought in us by this divine transformation declare this to be so. We are new creatures, with a new heart and a new spirit, and all things are become new; that is, all things that we now with this heart and spirit have to do with are now become new, they are now unto us vital, incorruptible. In times past in our ignorance and alienation we thought all things pertaining to God and to Christ and his kingdom to be of small account, but now they live, they are precious,

sought after, and we live unto and in them. All this is but little understood in the early experiences of quickened sinners, but God, still performing his good work in them, brings forth in them toward himself and the gospel of Christ that which shows them to be of God; the workmanship of his grace. "This people have I formed for myself; they shall shew forth my praise." The new-born soul experiences trouble; we are alarmed, for our sins become a burden, and the condemnation of the holy, almighty God in the law is as the shadow of death overwhelming us. Yes, we have fears of the wrath to come, we see no way of deliverance for a vile transgressor, and with the Deliverer Jesus Christ we are not yet intimate. (1 Thess. i. 10.) We become alive to the dreadful fact that in our whole Adamic life we are corrupt, sinful beings, and this corruption of our nature is now bitter bondage. We loathe ourselves, and in our abasement and bitterness of soul we sigh, we are contrite in heart, and sometimes with strong cries we exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" As a further token that we are begotten of God we reach forth for that which is pure and incorruptible, hungering and thirsting after righteousness, and we find our creature righteousness to be no food at all, it is not bread. Again, it is written, "Every one that loveth, is born of God, and knoweth God."—1 John iv. 7.

But before proceeding further there is a matter of sacred interest I wish to present for your contemplation. When the Scriptures speak of believers being "begotten of God," this must not be confounded with the oft repeated declaration that our Lord Jesus Christ is the only begotten Son of God. (John i. 18.) The

Son of God, who in his incarnation, in his sufferings, obedience and doctrine declares the Father is from eternity and to eternity in the bosom of the Father, in actual subsistence, the only begotten Son of God; he is the Son of the Father in truth and love, the eternal Son of God, who with the Father and the Holy Ghost, one Jehovah, inhabiteth eternity. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."—1 John v. 7. Therefore Christ speaks of the glory which he had with the Father before the world was. (John xvii. 5.) This none of the adopted children of God could do. "Before the world was." Then as yet there were none of them in actual being, they were not yet created, and Christ in this language unto his Father did not use it in relation to his holy manhood, for that only had being when conceived by the Holy Ghost and was taken into union with the Son of God in the womb of the virgin Mary. But God sent forth his Son, God gave his only begotten Son, God hath in these last days spoken unto us by his Son, (Heb. i. 2, 3,) and when he bringeth his first begotten into the world, born of the virgin, made in the likeness of men, laid a babe in the manger, he saith, Let all the angels of God worship him; and then when thus contemplated in fashion as a man, how sublime and what comfort is in the declaration of the Holy Ghost, "Unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom: thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—Heb. i. 8, 9. "Thy fellows." This is what I am endeavoring to present. Christ in his Godhead is the fel-

low of the Lord of hosts, and the man, Jesus, taken into inseparable union with the Son of God in that glorious and incomprehensible union (to finite minds such), is spoken of by Jehovah the Father as the man that is my fellow. (Zech. xiii. 7.) The holy child Jesus hath this preeminence, and we his fellows, (Psalms xlv. 7,) made such by adoption, by being joined unto him by the Spirit of Christ sent forth in our hearts, for God hath called us unto the fellowship of his Son, Jesus Christ our Lord. We are thus Jesus' companions, and truly our fellowship is with the Father, and with his Son (incarnate) Jesus Christ our Lord. In those transactions of our God, bringing us unto the adoption of children, there are a number of most sacred and gracious features, all of which are wrought of God, and bring us so near to him that we are no longer aliens, but fellow-citizens with the saints and of the household of God. "As many as are led by the Spirit of God, they are the sons of God." Some of the steps we have already traced. Now the apostle declares the experimental channel of our relationship unto God as children, saying, We are all the children of God by faith in Jesus Christ. This is a very comforting stage in the experience of the quickened sinner; for our faith is of the operation of God, giving us hope and repose as we are so taught and wrought by the Holy Spirit to trust in the dear Redeemer. Being led and taught of the Lord we were shown that we were guilty, perishing sinners, and that there was no help in ourselves. We were ready to perish, and no creature arm could save us from our sins and the wrath to come. But in due time, the Lord's own time to be gracious to us, how lifting up, how gracious, how hope began to grow as we were led to think

upon Jesus. The gospel of Christ became to us good news indeed, we were drawn to Jesus, the crucified Savior, our sin-wounded hearts yearned after him, and there were fervent entreaties in our souls that mercy, pardon and salvation might be bestowed upon us wretched, unworthy, law-condemned, self-condemned sinners. We were taught to know the Lamb of God, who put away our sins by the sacrifice of himself, and his robe of perfect obedience unto and upon us in our believing in him was felt to be our glorious dress. Thus we have hope that the blood and righteousness of Christ brings us with all acceptance before our God. In our trust and hope and love in Jesus we are brought very near to God, and we hope he is nigh to us. Our souls are sometimes saying, Surely God hath loved me, a poor, vile sinner, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life. We love God, our heavenly Father, Hallowed be thy name, and Jesus is trusted in and is dear to us, unfeignedly loved by us poor sinners, and in these realms of love hope springs up within us that we are the children of God, and in our hearts we are saying, Heavenly Father. This is according to the order of things provided in the everlasting covenant. So it is written, "And because ye are sons [by pre-adoption], God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."—Gal. v. 6, 7. Thus we cry, Abba, Father. (Romans viii. 15.) Jesus taught his disciples, saying, "When ye pray, say, Our Father which art in heaven, Hallowed be thy name," and his Spirit sent forth in our hearts enables us to draw nigh to God in this affectionate

relationship. These are precious moments, for there are times when it is not so with me. I am under such burdening unworthiness I feel to loathe myself because of inward iniquities, or I am so carnal, so hardened in heart, so barren in soul of all spiritual emotions, that it looks like hypocrisy to speak in prayer to God and call him Father. I feel to be as an outcast, outside the household of God, and that it would be a shame to intrude myself among the family of God. So at such times when I have attempted to pray in private, in my family, or in the public worship of God, I have not dared to use the words, "Our Father." Yet strange as it may appear, all the while I knew I was restraining myself, restraining my heart, for down deep in my heart I longed to cry, Father. O, my heart ached to say, Father. O, if I could only say unto God, My Father, all would be well. And when does this liberty come? It comes again and again when Jesus our Savior appears in his love and blood and tender sin-pardoning grace to my soul.

"But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the host of nations? And I said, Thou shalt call me, My Father; and shall not turn away from me."—Jer. iii. 19. There is another feature in our gospel intimacy with Christ that I wish to touch upon, for it very blessedly declares our sonship unto our Father who is in heaven. Jesus said in one of his gospel teaching parables, "The kingdom of heaven is like unto a certain king, which made a marriage for his son."—Matt. xxii. 2. In many places in the Scriptures the oneness of Christ and the church is set forth in this "great mystery" of heavenly wedlock. "I speak [saith the apostle Paul]

concerning Christ and the church."—Eph. v. 32. He writes in 2 Cor. xi. 2, "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin unto Christ." And again we read, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."—Rev. xix. 7, 8. In the covenant of eternal wedlock Christ, the Head of the church, thus in all heavenly affection speaks: "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies: I will even betroth thee unto me in faithfulness; and thou shalt know the Lord."—Hosea ii. 19, 20. When the incarnate Son of God so reveals himself to his own, showing to poor sinners how in his life and sufferings and death, resurrection and ascension to glory for their sakes he hath so loved us, we are then indeed allured to the Lamb of God, and we become joined unto him in faith and love, and to be joined to Christ is to be one Spirit with him. If any man hath not the Spirit of Christ he is none of his. If we are truly united to Jesus Christ our souls will be actuated toward the great God and our Savior in faith and hope and love, and as we increase in our knowledge of the Son of God we shall experience his divine power moving us in delighted obedience to the commandments of our heavenly Father, Hallowed be thy name. The church is lovingly subject unto Christ. (Eph. v. 24.) Our husband is our Lord, and we worship him. (Psalms xlv. 11.) Christ's delights are with his people, and he calleth them

Hephzibah. (Isaiah lxii. 4.) Our beloved Savior greatly desireth the beauty of his ransomed ones. He is the Lord our righteousness, (Jer. xxiii. 6,) and of his people, the bride of Christ, it is written, "This is the name wherewith she shall be called, The Lord our righteousness."—Jer. xxxiii. 16. (Jehovah recordeth his name in Jerusalem, his people, and they are unto him and he unto them in all the grace and glories of his name in which he declares himself unto them.) And Christ is well pleased with that excellency that is wrought, and put forth in the soul, by the Spirit's operations, that righteousness in the heart, holy aspirations, that love and faith, prayer and praise, those heavenly ornaments of a meek and quiet spirit which in his sight are of great price.

Our Lord Jesus Christ, to whom believers are espoused, is even he that is raised from the dead. (Rom. vii. 4.) He is our King as well as Husband, Redeemer upon the holy hill of Zion, and it is said unto his people concerning him, "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."—Psalms ii. 12. In this heavenly counsel we come unto the Son, (John vi. 45,) and this counsel of God is that we should, (and by the operations of God's grace we shall, we do, live) in all sweet, affectionate reconciliation unto the Father, by the Son, by whom we receive the atonement, and that we are in true allegiance to him, our Husband and King, who once was slain for us, but liveth again, and is in glory, crowned with glory and honor. (Heb. ii. 9.) "Kiss the Son." Yes, in faith and love I would kiss his pierced hands, his feet and his sacred head once wounded, crowned with thorns. Show me, O Sav-

ior, thy hands and thy feet, that I may know thee mine, crucified for my sins, and let me also in faith and love ascend and see thee enthroned upon the holy hill of Zion. "Kiss the Son." What a heavenly privilege for a sinner. His cheeks are as beds of spices, as sweet flowers, and may I, a poor, vile sinner, love thee, kiss thee, O fairest Redeemer? O "let him kiss me with the kisses of his mouth: for thy love is better than wine." Grace is poured into his lips, his lips are like lilies dropping sweet-smelling myrrh, his mouth is most sweet. O the moving of his lips would assuage all my griefs. A kind word from thee, O Savior, is all I ask. How oft after thee my heart has yearned when I have wandered alone, as one that is turned aside from the flocks of thy companions, as a wretched outcast I have been, yet I have sighed for thee, and this has been the language of my heart, "O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised. I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate."—Solomon's Song viii. 1, 2. In the union of Christ and the church our adoption is in its highest aspect revealed, for the wife of the Son is the adopted daughter of the Father. And thus the Father with all tenderness of counsel speaks to the bride of Christ, "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty; for he is thy Lord; and worship thou him."—Psalms xlv. 10, 11. In receiving the adoption of children we are redeemed and translated from the one family into another. O, in what degra-

dation and dishonor we are found in the first Adam. We are in Adam a ruined race, in our sins, and under the curse of God's law, and not all the resources of all the race of Adam are sufficient for a ransom for even one of mankind from sin and death and the damnation of hell. The translation therefore of the chosen of God from the family of the first Adam, and their adoption in the house of Jesus Christ, the last Adam, the Lord from heaven, is an act of the exceeding riches of Jehovah's grace. There is another important item pertaining to our hope that we are the children of God that we must not overlook: you will find it in Heb. xii. 5, 11: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." All these things which we have considered are aspects and developments of the counsel of God to bring to actual consummation the adoption of his chosen ones of Adam's race, and all our present experiences of being gathered unto Jesus Christ, (John xi. 52,) and our fellowship with him, are but foretastes, the earnestings of the blessedness to which we are ordained of God. The language of Christ's gospel in 1 John iii. 1-3, is very instructive and comforting: "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. And every man that hath this hope in him purifieth himself, even as he is pure." It is very manifest in many ways that we are not yet wholly conformed to the im-

age of God's dear Son. We are now in the world which was made for man, and our bodies are so constituted to live upon the things of the earth. For these mortal bodies we need meat and drink and sleep, and are only capacitated for the earth. They are natural bodies, fitted only for this natural world and natural things. But our bodies are Christ's as well as our souls. "Know ye not that your bodies are the members of Christ?"—1 Cor. vi. 15, and they are bought with the price of Jesus' precious blood, and are ordained to such a spiritual condition to be fitted for heaven, and for Christ. They are to be changed, and fashioned like unto the glorious body of Christ, according to the working whereby he is able even to subdue all things unto himself. We are sealed unto the day of redemption, until the redemption of the purchased possession, unto the praise of his glory. (Eph. i. 14; iv. 30.) We are predestinated to be glorified together with Christ, with whom we are joint-heirs, therefore the apostle saith, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Rom. viii. 18-23. Now the body is for the

Lord, and the Lord for the body. (1 Cor. vi. 13.) The body is now earthy, mortal, corruptible, natural, and it is to be destroyed, to be laid low in its dissolution, in death. But in the resurrection at the last day God shall quicken our mortal bodies by his Spirit that dwelleth in us, for "God hath both raised up the Lord [Jesus Christ], and will also raise up us by his own power." He "shall change our vile body, that it may be fashioned like unto his glorious body," a spiritual body, in glory and honor and power. Our bodies shall then have put on immortality and incorruption; we shall bear the image of Christ, the heavenly One, and thus our body and spirit, which are his, are for him, and he for us to all eternity. God hath thus predestinated us, Christ and the church, one for another, he for the church, and the church for him. I am my Beloved's and my Beloved is mine. The church is adorned for her Husband. The many sons, Christ's companions, his fellows, redeemed unto God by his blood, are glorified, conformed to his image and brought unto glory. "It is done." The adoption consummated, then shall be ours in all its fullness and immortal blessedness that kingdom prepared for us from the foundation of the world, that inheritance incorruptible and undefiled, that fadeth not away. "I will be his God, and he shall be my son."—Rev. xxi. 7.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

SENECA, Kansas, Feb. 6, 1915.

DEAR BROTHERS EDITORS:—As I am writing you on business, I thought I also would send you copy of a letter dated Nov. 23rd, 1856, written by brother P. J. Burruss, and published in the SIGNS OF THE TIMES Feb. 2nd, 1857, on the subject of brotherly love, and if it meets your ap-

proval I would like to see it republished, as it seems to me the words of Paul to his brethren: Let brotherly love continue, are as necessary now as when he wrote to his Hebrew brethren, and also it seems to me brother Burruss made as strong arguments for thus doing as any person I ever read after; not that I indorse the discrepancies that he speaks of, but that I do indorse the way he has marked out to deal with such and similar discrepancies. I feel to thus do would be apostolic in practice, if I rightly understand him, and the Scriptures also.

Yours in hope,

JOSEPH FORD.

PLATTE COUNTY, Mo., Nov. 23, 1856.

DEAR BROTHER BEEBE:—My mind has been exercised recently more than usual upon the subject of brotherly love, and I have concluded to communicate to you some of my thoughts on that subject, and if you think they will be advantageous to the Zion of God you can give them place in the SIGNS OF THE TIMES, if not, commit them to the flames, and my feelings will not be disturbed. I will base my views on that subject on the exhortation of the apostle to the Hebrew brethren, "Let brotherly love continue."—Heb. xiii. 1. We presume brotherly love did exist, or it could not have continued. The exhortation resolves itself into three parts. First, what is necessary in order to the existence of brotherly love? Second, the course to be pursued to maintain it. Third, the reasons why it should be maintained. We will attend to each of these propositions as we may have light and liberty. It is not indispensably necessary in order to the existence of brotherly love among God's people that all should be of the same natural temperament. This in the very nature

of things is impossible, for in the work of regeneration the flesh is not changed, and as men and women are born into the natural world with different natural dispositions they will follow them to the grave, but in the morning of the resurrection they will, if they are the children of God, be delivered from these bodies of sin and death through Jesus Christ our Lord, for the body is sown a natural body, but it is raised a spiritual body, &c. But it is the duty of christians to mortify the evil propensities of their natures, to put off the old man with his deeds, and to put on the new man, which after God is created in righteousness and holiness, not to let sin reign in their mortal bodies, that they should obey it in the lust thereof. The exhortation to brotherly love does not make it obligatory upon the heavenly family to love each other in the same proportion. They love most where they see the image of Christ shine the most brilliantly in deportment. As children of natural parentage should not fall out with each other on account of disparity in natural temperament, so children of heavenly parentage should not fall out with each other on that account. Joseph, observing a diversity of dispositions among his brethren, on their taking leave of him to return to their father's house, gave them this seasonable advice: See that ye fall not out by the way. Again, in order to the existence of brotherly love it is not indispensably necessary that they should all see alike in every minutia in relation to the plan of salvation. While men are of different make and complexion of mind they will view things in a different light, and to break their bones in order to inform their judgments would be as unreasonable as to set them again by an argument. Every error in the head does not destroy the being of faith in the heart.

They may be muddy in the head, but right in the heart. It is with the heart, and not with the head, that man believeth unto righteousness. I am not prepared to say how far those professing christianity may differ in the sentiment on the subject of religion and yet brotherly love exist and be continued, but I will say that when persons give satisfactory evidence that they are born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever, we should love them as christians. I will briefly note some of the discrepancies that prevail in religious sentiment among those claiming to be Old School Baptists, which I think should not disturb brotherly love. There are some brethren who believe in the doctrine of election, predestination and the eternal love of God to his people, that the number is definite, cannot be added to nor diminished, that they were chosen in Christ before the world began, that grace was given them in him before time, while there are others who believe in the doctrine of eternal union and justification, that when Christ was set up his people were set up in him, or, in other words, chosen in him, that they existed in him as a unit in eternity and in time by supernatural process of regeneration. They are made manifest as Adam's family, existed in him prior to the time that they were developed by the ordinary course of generation. I think that this difference, which some consider to be more in their form of expression than in reality, should not prevent the existence of brotherly love among brethren. There are other differences that I might name, but forbear lest I spin out this communication to too great length. I will close my remarks on this proposition by saying that when persons professing the religion of

the Lord Jesus Christ believe in the Godhead, the total depravity of the human family by nature, and that they are destitute both of will and ability to extricate themselves from the awful dilemma in which sin has placed them, either in part or in whole, that it is not by works of righteousness which they can do, but according to his mercy he saves them, by the washing of regeneration and renewing of the Holy Ghost, and they give satisfactory evidence that they have passed from death unto life, having realized the power of Christ's resurrection and the fellowship of his sufferings, being made conformable unto his death, and have been brought to see the justice of God in their condemnation, and having been enabled to rejoice in Christ as the only name given under heaven among men whereby they must be saved, putting no confidence in the flesh, and then walk correspondingly with the christian character, these persons are worthy of the love of the heavenly family, because they are begotten of God, and if we love Him that begat we love them also that are begotten of Him. These are the persons who are exhorted to love one another as brethren in the Lord by the pen of inspiration, and the exhortation is based upon the ground that they are born again, that love should not be disturbed on account of any little discrepancy that may exist on the doctrinal matters.

I come to notice the second proposition drawn from the exhortation of the apostle: the course to be pursued in order to maintain brotherly love. There are but two causes that disturb brotherly love among the children of God, and these are difference of sentiments on the subject of religion, and unchristian conduct. I will attempt briefly to show how brethren should act toward each other

under these circumstances. When brethren misrepresent each other's views on the subject of religion, and draw false conclusions from the writer's or speaker's language, which were not intended to be conveyed, and thereby endeavor to supplant a brother, which has been too apparent in the distracted borders of Zion, it is wounding to the cause of the blessed Redeemer, and these things ought not so to be. It is the duty of God's people to contend earnestly for the faith once delivered unto the saints, but not madly. They should do it in the spirit of the gospel, which is love. Brethren differing upon the subject of religion instead of adopting the course above specified, should inquire of each other in language which becomes the gospel of Christ, whether they intended to convey such an idea by such an expression, and after having understood each other correctly to labor in a christian spirit to set their erring brethren right. The apostle James says, "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." If the difference consists more in form of expression than in matter, the apostle Paul exhorts them not to strive about words to no profit, but to the subverting of the hearers. Again says the apostle, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." All christians are liable to do wrong as well as think wrong, and they all stand more in need of their heavenly Father's forgiveness than any of their offending brethren do of theirs, and his readiness to forgive them all should strongly induce them to

forgive one another, and they all hope to be forgiven of God, and their forgiving their brethren is made one of the expressed conditions of their receiving forgiveness of him. We pray for forgiveness on no other terms when we say, "Forgive us our trespasses as we forgive those that trespass against us," and our Lord explains that petition of his in this sense: "If," says he, "ye forgive not men their trespasses, neither will your Father forgive your trespasses." The Savior has given us a rule by which we should be governed in our conduct toward our offending brethren. Says he, "If thy brother shall trespass against thee, go and tell him his fault [not the world] between thee and him alone: if he shall hear thee, thou hast gained thy brother." Brotherly love is thereby maintained, whereas if the offended brother were to publish to the world the fault of his offending brother, with a view to sink him in the estimation of his brethren, as like begets its like, the same spirit in all probability would take possession of the offending, and the contrary would be the result, and the expression of the great apostle to the Gentiles be verified: "If ye bite and devour one another, take heed that ye be not consumed one of another." We are commanded to bear one another's burdens, and so fulfill the law of Christ, forbearing one another and forgiving one another. "If any man have a quarrel against any: even as Christ forgave you, so also do ye."

Lastly, I will assign some reasons why brotherly love should continue. Christ has commanded it. A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another. We may trifle with the commands of an usurper, but shall we dare trifle with the commands of our

supreme Lord and heavenly King? By this, says he, shall all know that ye are my disciples, if ye have love one for another. We know that we have passed from death unto life, because we love the brethren. The example of Christ should induce God's people to love one another. Says the apostle John, Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. Paul says, "Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." We are commanded to love even our enemies. (Matt. v. 44.) Not so as to countenance their wicked conduct, but to forgive their injuries. Christians are children of the same family, they have all one Father, they should therefore love as brethren among brethren. There is oftentimes a dissimilitude of conditions and circumstances, some weaker and some stronger, some have better capacities than others, some of better temper, others more knowledge, but that which does or should unite them all in affection, is that they all have one Father, as they are, all of them, children of their Father which is in heaven, and are taught to acknowledge and address him as such. This filial relation wherein they stand to him should remind them of the fraternal relation wherein they stand to one another, and the mutual love it requires. They are all members of the same body. "For as we have many members in our body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." Members of the same body should love each other. They are fellow-sufferers, and the voice is, Love one another. They

are heirs to the same inheritance, which is incorruptible, undefiled and fadeth not away, reserved in heaven for them. They are traveling to the same home. Heaven is the destined home of all God's dear children, and heaven knows nothing of those jarring discords and feuds that infest this vale of tears; there perfect love and friendship reign through all eternity among the glorified saints. Amen.

Yours with kind regards,

P. J. BURRUSS.

ELGIN, Ore., Feb. 8, 1915.

DEAR BROTHER KER:—I am sending you two letters. I have not asked the writers for this privilege, for I feel that the letters are my property, and I feel I would like to share them with my brethren and sisters. What a blessed thought to me, that our interest is one and the same, members one of another, and so what is of interest to one is of interest to all. Let him that hath ears to hear, hear what the Spirit saith unto the churches. If I could remove from the letters the personal reference to myself I would do so, but I will make due allowance, as the brethren do not know me.

We believe the lot fell on the right man as a co-laborer with you, in the person of brother Lefferts, and feel that our family paper is in good hands.

In gospel bonds,

G. E. MAYFIELD.

HAVILAND, Kans., Jan. 31, 1915.

DEAR BROTHER MAYFIELD:—I have just received the February 1st issue of the SIGNS, and have read and reread your communication in it on the text in Romans viii. 1, and I note that you say your views differ from those of some of your brethren in regard to the meaning of the text. I feel a desire to express to you

my hearty approval and indorsement of your exposition of the text, and although we are strangers in the flesh, and live a great distance apart, I am taking the liberty of addressing a few lines to you in regard to your article. It has seemed to me to be a safe rule in understanding and interpreting any portion of the word to see to it that our understanding of it does not conflict with any other plain statement of Scripture, and is in accord with those truths which the children of God have been made to understand and acknowledge in their daily experiences. Whatever conflicts with either of these may be assented to by the mind, but cannot find a responsive chord in the hearts of those who have been made to drink deep at the fountain of experience. Your interpretation of the apostle's language is in keeping with the doctrine of grace, and our being made complete in Christ, who is the head of the body, and the fullness of him that filleth all in all, is in hearty accord with the apostle's arguments in the preceding chapters of his letter to the church and brethren at Rome. He has laid the foundation by a multiplicity of invincible arguments in the preceding chapters for his "therefore" in the language you wrote upon. He argues their justification by grace "through the redemption that is in Christ Jesus," whom God set forth a satisfaction for their sins. It is impossible to condemn a justified character. If the redemption that is in Christ Jesus is sufficient to justify, and if God is satisfied with what he set forth for the propitiation for sins, then there can be no condemnation to such characters. In the fourth chapter the apostle argues freedom from condemnation to them who are in Christ Jesus upon the ground that their sins had been imputed to Christ, and his righteousness

had been imputed to them. By virtue of the eternal life unity or oneness existing between Christ and his people, his bride, her sins became his sins, and his righteousness became hers. Just as the obligation incurred by the wife is charged to the husband, and all that the husband possesses is hers by virtue of their union, so did Christ become responsible for the obligation of his bride, and the riches of his grace became hers. As Christ is looked to by the Father for the payment of the debt of his people, and as it is both unjust and unlawful to enforce two collections of one debt, or to condemn one for a debt that has been settled, the apostle argues that there is no condemnation to them that are in Christ Jesus. In the fifth chapter the apostle tells of the exceeding depths to which the Lord's people had fallen into sin, and the exceeding heights to which they had been raised by the righteousness which is in Christ; then in the sixth and seventh chapters traces them down into death, and that they came up with him from under the law and its curse in his resurrection, and then shows their freedom from the law and their liberty in Christ Jesus. Then looking back at all of these reasons for their perfect and complete redemption and justification, the apostle is prepared to affirm, "There is, therefore, now no condemnation to them which are in Christ Jesus," and then proceeds to sum up in the following language: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," which I understand comprehends the gist of all his previous arguments. The words, "Who walk not after the flesh, but after the Spirit," found in the first verse of this chapter, are not in the original text, but are supplied by the translators. The original text reads, "There

is, therefore, now no condemnation to them which are in Christ Jesus; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." This is exactly in harmony with my understanding of the meaning of the text, and with your analysis of it. Why should we desire to have our condemnation hinge upon our walk anyhow? If it should, we would, as you observe in your article, like Israel under the law, be under the sentence of condemnation all the time. If our condemnation depends upon our walk our justification depends upon our walk also, and instead of being justified freely through the redemption that is in Christ Jesus, the apostle should have said, Being justified conditionally upon the merit of our walk. This kind of promise, I am persuaded, would offer poor comfort to the trembling prisoners of hope who have many times tried the full strength of every form of conditionalism, and proven it a miserable failure, a curse instead of a blessing. David had tried it, for he said, "Cursed be the man that trusteth in man, and maketh flesh his arm." Jonah tried it, found himself in the belly of hell, and said, "I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord." Peter tried it, but needed converting from its delusive snares, after which Jesus told him to strengthen his brethren, and this he did when he declared, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." If teaching that there is no salvation outside of Christ strengthens the brethren, then teaching that there is a salvation depending upon our walk as christians weakens the brethren, and this may account for there being so many weakly and

sickly ones now among the people of God. It takes the abounding grace of God to save as poor and needy a sinner as I am, whether that salvation is manifested in the deliverance from the bondage of the law and its curse, or whether it is deliverance from the temptations and pitfalls of Satan, or the vain imaginations of my own proud and sinful heart. I feel to say with the poet:

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

Dear brother Mayfield, I did not intend to write so lengthily when I began, and perhaps I have written more than will be read with interest by you. I only intended to express my appreciation and indorsement of your article in the SIGNS, to let you know that there is at least one who feels to be in accord with your views on the Scripture treated.

Begging your pardon if I have intruded on your time or patience, I desire to be esteemed your brother in humble hope,
J. R. HARDY.

HAVILAND, Kans., Jan. 31, 1915.

ELDER G. E. MAYFIELD:—I feel to say dear brother in hope, and that is my excuse (if I have any) for writing you today, and when I tell you that the SIGNS OF THE TIMES has been a regular visitor at our house for several years you will not think yourself so much a stranger to us, though we have never met face to face. It would be vain and unfair to eulogize you or your efforts in the ministry and your writings in our religious papers. I surely believe those gifts are from heaven, as was John's baptism, and if I could so express it, it would be to the praise of His glorious grace. True, we have enjoyed many articles from your pen, and heard you well spoken of as a minister of Christ's gospel, but if this be true, God has given you this grace for us, and it is ours as well as yours; you are the earthen vessel which has received it,

as the waterpots received the wine at the wedding feast, and if this is the best wine, the vessel gets no honor to itself, but is there only to serve others. We are all clay in the Potter's hand, and the vessel which is marred in his hand is in a good position to be made into another vessel, as seems good to the Potter to make it, and rather than boast of your great works and help you to feel to say, We have cast out devils in thy name and in thy name done many wonderful works, I would suggest that you were of the nation dead in trespasses and in sin, having no hope and without God in the world; of those who were born blind, deaf and dumb, lame on both feet, destitute, feeling rich but had nothing, claimed that you could see, therefore your sin remained, a leper and a pharisee of the Pharisees, but now are ye clean through the word of Christ, healed, taken from the tomb, clothed upon and in your right mind. Who can claim honor for all this? He that is whole needs no physician. If you could do this you needed no cleansing fountain, no balm of Gilead. But some way I feel that you would rather join me, and all others of like precious faith, in ascribing all honor and praise to him who sits upon the throne of grace, and has compassion on whom he will have compassion, and whom he will he hardeneth. What would we poor mortals do with our thanks if there were no one worthy to receive them? But do you not know that the thanks and praises of those saved by grace must seek a most worthy Savior? Salvation by works seeks no God of mercy, no, not even of justice, for if they are justly condemned, and can get out by good works, they have beaten justice. He who seeks salvation by works, seeks to defraud rather than meet justice, for if they are lost in sin justice condemns, and they can never get out until justice is satisfied, and I feel sure no one can enter heaven while justice says, You cannot enter.

But, brother Mayfield, I did want to tell

you that you spoke my views in the last SIGNS OF THE TIMES, Feb. 1st. I also know there are different views on that passage. But if we do not receive all the grace stored in Christ for us, who will? or what good will this grace do any one for whom it is not prepared? I should as soon think heaven was prepared for some who would never enjoy it, and heaven below is Jesus to know. Heaven above is our Savior's love. But the Bible is open to all who have joy in reading it, and I have no desire to take it away from any one. "He that hath an ear, let him hear what the Spirit saith unto the churches." The thanks and prayers, as well as the shouts and songs of the sinner saved by grace, must seek a God of all power in heaven and in earth, also a God of mercy and free grace, for when man sinned he became a servant of Satan. Then the earth was cursed for man's sake, and should bring forth thorns and thistles, and be subject to floods and drouths, and we find that everything is against man, both in heaven and on earth, except the mercy of God, that was promised Eve in the coming of Christ, and that is all the hope we have yet. So if our God did not have all power and all mercy, both in heaven and earth, Satan being stronger than we, and more subtle than any beast of the field, and the whole earth cursed and set against us, we would be destroyed at once, and even in heaven we could not be safe except in God's almighty arms. I enjoy hearing the free grace gospel preached better than anything I ever heard; no other sound is so melodious to me.

I have received several good letters from Elder T. E. Atteberry. I have never met him, but he seems to have a heavy burden of afflictions, and is a good writer, one bound up in God's mercies, rich in faith, yet poor in spirit.

You may have met my brother, M. N. Webb, near Weiser, Idaho. His wife is a Baptist.

I cannot agree with Elder Ker in count-

ing that Agar has more children than Sarah. Paul says there are the two covenants, and so does brother Ker. Which one of the two is the greater covenant? The first covenant was with the circumcision in the flesh, which only meant the national Jews. The second covenant was with the circumcised in heart, all the redeemed in Christ. Therefore Sarah had good cause to rejoice. The whole world is not embraced in either covenant, yet some of all nations are in the spiritual covenant. Sarah was the desolate, the one rejected for a short season. She had given her husband to the bondwoman, so the other had the husband, and why should Sarah rejoice, if the other was to excel? It was the joy of women in those days to excel in children, and Paul tells us that Sarah is Jerusalem above, which is the mother of us all, and the other woman was Mount Sinai, and in bondage with her children. Then the question is, Which one of God's covenants covered the most children? One was with the sons of Jacob, and the other with the sons of Israel. I claim that there are many more circumcised in heart than ever were circumcised in the Jewish nation, hence Sarah represented the greater number in this allegory.

Elder Joel Hardy is now our supply minister, and we feel blessed with his services.

Excuse my lack of prudence in breaking in on you.

E. G. WEBB.

[WE are sorry brother Webb disagrees with our views presented in our article written at the request of sister James, concerning the children of the desolate woman, but as long as Paul continues to say that Agar represented the desolate woman, Jerusalem of old, in bondage with her children, and that the barren woman was represented by Sarah the free-woman, and more are the children of the desolate than those of the freewoman, who has a Husband, we shall be compelled to accept it.—K.]

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1915.

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.

“RELIGIOUS WORKS.”

THE people of my town think me a very hardened sinner (and I do not deny the charge) because I do not join some one of their many churches and take part in all their religious works. They tell me I need Jesus in my home on my children's account, if not for my own, and it is all left with me, and that the children of unregenerate parents do not stand as much in God's favor as those of christian parents. If you ever have the time and inclination, I would like to have your views of the subject through the SIGNS. It would be very much appreciated by yours unworthily,

IGNORAMUS.

DARDANELLE, Arkansas.

Scanning the above inquiry, we are reminded of what Paul wrote to the Philippians: “And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.” The fact that the Lord's people are not afraid of their enemies, and cannot be scared or browbeaten into making a profession they do not feel or for which they have no sympathy, causes the worldly religionists to regard the true follower of Christ as a “very hardened sinner.” This is their judgment of such an one as does not go hand in hand with them in “some one of their many churches and take part in all their religious works.” This lack of agreement on the part of any one with the various forms of religion extant in the world is an evidence to them of perdition,

or that that one is irrevocably lost from God. But to the one who thus differs from all about him, such inability to coincide with every wind of doctrine is an evidence of stability in that one and only salvation which is of God through Christ. It is the nature of most of us to want to be well thought of, to have numerous friends and to mingle socially with those about us who are temperamentally congenial. One does not care to be regarded as eccentric or queer. There is nothing in being queer simply for queer's sake, but if oddity springs from being on the side of a principle infinitely above the comprehension of human minds, then it is worth while to be odd, and the Lord's people must to the end of time remain distinct from the world, and to the world they will always appear from a religious standpoint as being very queer and hardened sinners. It goes very much against the grain to have to live in a community where one is a social outcast because of one's religious views, but it would be infinitely worse for a child of God to endeavor to fall in with, and bid Godspeed, to something he knows is a lie. In that case one's conscience would not fail to lash him with stripes that would be torment indeed. The Bible shows from beginning to end that the people of God have ever been more or less unpopular to those about them. The great head of the church himself, Jesus, was a very unpopular man to the generation of his day. The world of that day had its own ideas as to what was right and wrong, and woe to the man or woman who dared think or act for themselves in nonconformity to the ideas of those around them. This Jesus was impelled to do because he is truth itself, and all else is a lie. A few believed his doctrine then, and as far as the manifest church is concerned, a few

believe it now. Just as the world hated him, so he has assured his people the world will hate them. He is not of the world, therefore they are not of the world, and the world loves only that which is its own. Our inquiring friend is right in not joining any one of the "many churches" about her, and in not engaging in their "religious works," so long as she does not believe the doctrines they preach, and does not accord with the things practiced by them. Time was when the various denominations of the world were themselves sticklers for this or that doctrine, this or that practice, but nowadays we hear of union meetings, at which they seem to sink all denominational differences, and tell people to join any church just so it is some church. Much talk is heard about all the different denominations coming together and uniting to make one huge body. Should such a state of affairs ever arise, the Old School Baptists can then expect trouble certainly. The quarrels between the various creeds and organizations of the world have prevented any one body from gaining the ascendancy and imposing its dogmas on the rest, therefore this contention among men has enabled the church of God to dwell quietly and peaceably, worshipping God under her own vine and fig tree. This is one of the ways in which the Lord causes even the wrath of man to praise him. We are old-fashioned enough to believe that woman's place, especially a mother's place, is in her home caring for her children. This done faithfully and conscientiously will consume all her time and attention, and she will have no time to march the streets for suffrage, to preside at clubs or pink teas, to struggle for prizes at card parties, or to run weekly and almost nightly to Epworth leagues, Christian (?) Endeavors, church fairs, fes-

tivals, suppers, W. C. T. U's, and what not. It is deplorable in this day and time to see how many women feel that the walls of home are too confining, the duties of home too slavish. The unrest that seems to fill the mothers of to-day, the ambition for larger scope, the desire for publicity and a false sort of independence, are all signs of degeneracy and do not augur well for the next generation. That much of this dissatisfaction on the part of women with their homes finds vent in running to various affairs of the different so-called churches does not make it any the less deplorable. Doing such things in the name of religion, makes a mockery of religion, and the act itself a thousandfold more awful. Any mother that does as these Dardanelle people want our friend to do, would have to neglect her home and children to a greater or less extent; and we do not have to go away to Arkansas to find many who are doing this very thing while their children either run the streets or inflict themselves on the neighbors. A mother serves best in the place for which God has designed her: the queen of the family circle. Any stepping aside from her lawful place detracts from her dignity, and inflicts untold sorrow and failure upon all who look for her motherly ministrations. All God's people are his servants, but all these servants of his do not serve in the same place. For instance, all are not called to preach, or all are not to be deacons. Thus, the godly mother that conscientiously devotes her time and attention to the loving care of her household is as well serving the Lord in her sphere as the preacher in his sphere. Our friend is told that she needs Jesus in her home on her children's account, and that it is all left with her; that is, it is left with her as to whether Jesus comes

into her home or not. Who is the judge of what we need? Do we ourselves know what we need? If not, does any man outside ourselves know what we need? Paul says, "My God shall supply all your need, according to his riches in glory by Christ Jesus." This supply God prepared before the foundation of the world, when he chose his people in Christ, predestinated them unto the adoption of children by Jesus Christ unto himself according to the good pleasure of his will, blessed them there with all spiritual blessings in heavenly places in Christ. The blessings were all prepared before time began to meet all the needs God's people would ever be subject to, therefore if there is a home in Dardanelle, or elsewhere, that now needs Jesus, that need was known of God before time began, and the blessing prepared for it to be manifested in due time. None of us know what we need only as the Spirit of God searches our hearts and discovers that need to us, then out of that felt need we cry for satisfaction, only to find that our prayers were answered before we uttered them; all answered before time began. If Jesus is needed in any place, he knows it now, and knew it long ago, and all the power or resistance of men can never keep him from supplying that need. The ignorance of the mother to the fact that some one or all of her children need Jesus, will certainly not keep him from entering that home and sealing unto redemption the heir of glory there found. We know of several instances where subjects of grace have been brought to light in families where the parents were ignorant of the Spirit's work in the heart of their child. Had they been aware of it they could not have helped it along nor hindered it. When one of a family is thus taken: "Behold, he taketh away,

who can hinder him? who will say unto him, What doest thou?" And again, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Now, if mercy be the fruit of God's will, as the inspired record says it is, it certainly cannot be dependent upon a mother's will, nor upon any one else's will. Thus it is not left with any mother as to whether or not Jesus enters that home. Lastly, it is asserted to our friend that "the children of unregenerate parents do not stand as much in God's favor as those of christian parents." Will some one please tell us who were the parents of the thief on the cross, and what did they have to do with Jesus telling him, "This day shalt thou be with me in paradise"? We never heard of this man's parents, nor anything that they ever did to gain him the favor of Jesus. Also, who were the parents of Mary Magdalene? How did they help her to gain the forgiveness of sins at Jesus' hands? Also, who were the parents of Saul of Tarsus? They certainly were not christians from any biblical record we have ever seen. Strange it is, if parents have so much influence in gaining God's favor for their children, that the Bible should be full of so many instances where the parents are not mentioned, or if they are, are not manifested as subjects of grace in many cases. The relations of father, mother and child are fleshly and blood relationships. It is declared that "flesh and blood cannot inherit the kingdom of God." No one can inherit the kingdom of God on the basis of earthly or flesh and blood kinships. The Jews thought they were the children of Abraham in God's sight, because they were the fleshly descendants of Abraham, but John the Baptist told them, "God is able of these stones to raise up children unto Abraham." Af-

terwards the Jews were cut off, and the kingdom given to the Gentiles. If it were true that children of christian parents are more in God's favor than those of unregenerate parents, then it would follow that the Jews, who were the literal posterity of Abraham, would have been preferred to the Gentiles in the sight of God; but the reverse of this is the truth, so it would appear that flesh and blood, or parentage, have nothing to do with these solemn matters. God is no respecter of persons, so he does not look to see who our parents are when he chooses to save us. He does not need any blue book to inform him of the decency of our parentage, for often has he saved the bastard and the outcast and passed by the aristocrat and well bred. How much soever we love our children and earnestly desire their spiritual welfare, we cannot so much as raise our little finger to bring their salvation about. If saved they are to be, then saved they were in Christ from before the world began. It is forbidden in the new covenant to teach every man his neighbor to know the Lord, and what God forbids cannot be done. We might insist on our children reading the Bible, we could not thereby impart to them the way of salvation, that must come by divine revelation of the Holy Ghost in their own souls, utterly and entirely independent of any effort on the part of men. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Finally, let us impress it on the minds of our readers that, "All that will live godly in Christ Jesus shall suffer persecution." The church is never entirely free from persecution, though in different ages the persecution takes a different form. True, our enemies do not nowadays burn us at the stake, stretch us on the rack, nor

throw us to the lions, neither can they lock us in prison, break up our church meetings, nor impose forcibly their creeds on us, but there are so many sly and subtle ways in which they let their opposition be felt, that life sometimes becomes well-nigh intolerable owing to the social ostracism that is put in force against the unpopular belief in salvation by grace and grace alone. If we will not attend their churches, help them to maintain their Sunday Schools, contribute to their missions, we are made to feel that we are socially not acceptable in the community, and are accorded the plane of low grade citizenship. Many a slur and gibe and jest is given for our benefit, and nicknames based on one's peculiar religious views gain currency from mouth to mouth. Perhaps a person of not too fine sensibilities would not mind these things, but to most of us, we think, they are hard to bear. However, when we can be exercised by a living faith to realize that what we suffer is only a part of what the Savior suffered it somewhat lightens our load, and we are made to remember, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." It makes us ashamed of ourselves when we try to avoid enduring hardness as good soldiers of Jesus Christ. May he give us grace to quit ourselves like men and be strong. We hope our friend away out in Arkansas will continue to turn a deaf ear to the pleas and wiles of anti-christian wails and lures, unless her mind should be so changed that she should find herself agreeing with and believing in what they practice and teach. We feel to hope that it is the work of grace in her heart that has opened her understanding to discern their falsehoods, and may the help of the Lord against the mighty enable her to stand firm against all opposition to the truth of God as it is in Christ Jesus.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

THE CHERUBIM AND THE MERCY-SEAT.

MR. BEEBE:—Please give your views of the cherubim and the mercy-seat, as set forth in Exodus xxv. What do they represent or teach? Your compliance with this request will oblige

HANNAH MILLER.

PENN YAN, N. Y., Dec. 28, 1865.

That the tabernacle, the ark, and all thereunto pertaining, were designed to typify the spiritual things of the kingdom of our Lord Jesus Christ, as they are more clearly elucidated in the gospel of the Son of God, we presume will not be controverted or doubted by those who know and love the truth. But it is not always our privilege to comprehend their exact signification and application to the things which they are designed to represent. The cherubim and the mercy-seat were very essential parts of or accompaniments to the ark of the testimony which is described in this chapter; the ark would be incomplete without them. There is a divine beauty in the subject far beyond what we can express. The inspired apostle speaks of the figures of the old dispensation as patterns of the things in heaven; that is, as patterns of the things which are found in the spiritual Jerusalem, the gospel church. Something must therefore be found in the gospel church answering to the figurative import of every Old Testament figure. The tabernacle, which God commanded Moses to make, was a portable building, or tent, designed to contain the ark and the holy or consecrated furniture which he commanded to be placed within its curtains. A most solemn charge was given to Moses, to "Look that thou make them after their pattern, which was shewed thee in the mount." It was designed for a sanctuary in which God would com-

mune with Israel through their high priest. We will not now stop to comment upon the tabernacle, but devote this article more particularly to the inquiries made concerning the cherubim and the mercy-seat. The subject of inquiry is thus stated in the chapter referred to: "And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end; even of the mercy seat shall ye make the cherubim on the two ends thereof. And the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubim be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there will I meet with thee, and I will commune with thee from above the mercy seat, from between the cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."—Exodus xxv. 17–22.

In following the order of our subject, the mercy-seat should first be considered, and then the cherubim which surmount the mercy-seat.

First. The mercy-seat. How significant and imposing the name! There were no provisions of mercy found in the law of commandments. Justice with an even hand brandished a flaming sword, and he that despised Moses' law died without mercy. But in the new covenant mercy has prepared her seat. I will be merciful

to their unrighteousness, and their sins and their iniquities will I remember no more. (Heb. viii. 12.) In the economy of grace, mercy and truth are met together, righteousness and peace have kissed each other. (Psalms lxxxv. 10.) This seat and centre of the mercy of God is the only place where righteousness and peace can embrace each other and establish everlasting peace in righteousness, or without infringing the stern demands of divine justice. It could not be done on any other seat or basis than that of the atonement made for the transgressions of the people of God by our Lord Jesus Christ. For him and all his members, in view of his perfect work, God has said, Mercy shall be built up forever. "My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven."—Psalms lxxxix. 28, 29. That the mercy-seat in our text is designed to represent the atonement, seems clear to us from the following considerations, viz.: The ark of the testimony which it was to cover, and in which the testimony was held, with the rod of the priesthood, the golden pot of manna, &c., is evidently applied to the gospel church. (Heb. ix.) This ark, though made of wood, which was chosen and ordained of God for the purpose, was overlaid within and without with pure gold, and thereby rendered imperishable and beautiful, and in no other place is the testimony of God's truth preserved inviolate; nowhere else can the delicious gospel manna on which God's spiritual Israel are fed be found but in the gospel church, and it is only there the fruitful rod of the priesthood is kept. The ark was definite in its exact measurement: two cubits and a half long and one cubit and a half broad. The mercy-seat

in measurement exactly corresponding, shows the atonement for the church ample, but without superfluence. The mercy-seat as exactly covered the ark as does the atonement of Christ cover the church.

The mercy-seat was required to be made of pure gold. Gold is emblematic of righteousness, and the atonement to answer the design contemplated required to be immaculately pure and in all respects perfect. The atonements under the ceremonial law, by the blood of bulls, goats and other victims, could make nothing perfect. The church is redeemed, not with corruptible things, but with the precious blood of Christ, as of a lamb without blemish and without spot. (1 Peter i. 18.) Could the divine law have found the smallest particle of alloy, dross or defection in Christ, or in his propitiatory work, then would his work have failed to secure the salvation of his people. But as the pure gold will pass the fiery ordeal of the crucible without loss, so the glorious High Priest of our profession was able to endure the scrutiny of the omniscient eye, was justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world and received up into glory.

The atonement answers to the figurative import of the mercy-seat, as showing the "new and living way" of our access unto God, which is consecrated for us through the vail, which is his flesh. Christ took on him the seed of Abraham, and the God of glory laid on him the iniquity of us all—of all the seed of Abraham, for if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Here upon the basis of his perfect atonement the seat of reconciliation, acceptance and communion is established through our High Priest. "And thou shalt put the mercy seat above upon

the ark." The atonement of Christ cannot fail of being applied to the church of Christ. It is the covering for the church, when God communes with her through her most holy Mediator, the Shepherd and Bishop of our souls. It is above the church, and what they never could have attained in any other way, but it is a perfect covering and a safe protection. "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." It is by the atonement that the saints are dead unto the old Sinai covenant, and married to Him that is risen from the dead. Hence through, or by virtue of the atonement, they are brought under law to Christ, instead of Moses, and on this mercy-seat communion with God is secured through our Lord Jesus Christ, and by his Spirit his law is written in our hearts and recorded in our minds.

It is the pure gold of the atonement that overlays the ark, or church, within and without. Her internal joy, peace, love, fellowship, devotion and worship are by an application of Christ and his atonement to his church and people. On no other basis could we approach unto God. His terror would make us afraid, and his frowning justice would stop our mouths, but for the atonement which completely shields and covers us, but in this atonement we come boldly to the throne to ask for mercy, and find grace to help us in every time of need. But our limits admonish us that we must pass to the other general division of our subject.

Second. The two cherubim. The name cherubim is the plural of cherub. When

but one it is called cherub, and if two or more they are called cherubim, which signifies an angel, or angels, but all angels are not designated cherub or cherubim. The word "angel" has a variety of applications in the Scriptures. Sometimes it is applied to God's messengers who are sent to preach his gospel, sometimes to the spirit of a man, and sometimes to the spiritual life of christians which always behold the face of God; sometimes it is used to signify those heavenly intelligences in glory, such as bore the message of the incarnation to the shepherds in Jewry, and several other applications are found in the Scriptures. But cherubim and seraphim express to us those mediums through which the presence of God, in some of his perfections, is set forth, as the angel of his presence which saved his people in all their afflictions. The two cherubim which stand upon the mercy-seat we have thought were intended to represent to us the two testaments. Their position, the old and new testaments, or covenants, and all revelation of God to men, are based upon the great purpose of salvation by grace which centres in the atonement, as the cherubim of our text are in the mercy-seat. So stand the two testaments. The first testament takes its position as early as the application of the atoning blood and justifying righteousness was made effectual in the salvation of Abel and Enoch, and its wings are extended forward, signifying in all the prophets, and typifying in all the ritual of the law, the coming of the Messiah, his sufferings and the glory that should follow. As early as the time when man was driven out of paradise, the cherubim and the flaming sword were placed to keep the way of the tree of life, and prevent Arminians from helping themselves to the fruits of that tree.

The word of God communicated through the law, like a flaming sword, turned every way, intercepting all human agencies in their futile efforts to procure life and immortality independently of that atonement or mercy-seat which their wings covered. There they are still found meeting the workmongrel tribes of the earth at every point with the declaration, Without the shedding of blood there is no remission of sins, no mercy-seat, no atonement, no salvation in any other name or way.

The angel of the divine presence was in his holy law, but so far as his church was concerned it stood as a cherub on the end of the mercy-seat, testifying of Christ, and by all its types, shadows and predictions testifying that he should come as it was written of him in the volume of the book, to do the will of God. The wings of this cherub were lifted over the mercy-seat, or atonement, and from the one end of the mercy-seat extending to its centre, even as the law and the prophets were until John; but they could extend no further, for here at the centre were they to meet the wings of the other cherub. Their faces were made to look one to another, the law demanding, the gospel cancelling all its demands, the one predicting, the other responding; so they faced each other, and saw eye to eye in the day of atonement, when God brought again Zion. The law and the gospel face each other and meet harmoniously in the priesthood which intervenes. Their faces, while they were looking to each other, were at the same time both looking to the redemption which is by the atonement. All that the law demanded concerning the church it looked to Christ in the gospel to perform, while the gospel cherub from the other extremity of the church, or mercy-seat, looked into the face of the

old testament for the pattern of the things in heaven, so that all that was written in the law and in the prophets and in the psalms concerning Christ should be fulfilled. All the jots and tittles of the one were promptly met and paid by the other. The new testament with wings uplifted from the centre of the mercy-seat, to its termination, in the full, complete and everlasting salvation of the church of God, meets the wings of the other cherub, at the centre of the mercy-seat. The law and the prophets were until John, since that period the gospel is preached. Thus both cherubim met and centered in Christ, our High Priest, whose advent was between them, yet covered by their wings. Between these two cherubim the God of glory sent his Son into the world. The Word was made flesh, and came, as in the volume of the book it was written of him, to occupy this gracious mercy-seat. After the order of Melchisedec, as priest unto the Most High God and King of righteousness, he put his priestly garments on. Between the two dispensations his priestly offering was made, when he offered himself without spot unto God. True to his word, the eternal Godhead bowed his heavens and came down, and at the centre of the mercy-seat met the great High Priest of his spiritual Israel between the cherubim, and was manifest in the flesh. God was in Christ, reconciling the world unto himself, Christ was in the Father, and the Father was in Christ. Heaven and earth were brought together. Justice from the utmost throne of heaven was there, and smiling mercy was prepared to greet, embrace and kiss that Justice whose stern demands were inexorable, but at the mercy-seat completely liquidated; and at the mercy-seat Justice as fully demands the salvation of all for

whom this mercy-seat is a covering, as it demands the execution of the sentence of the law on all whose sins are not covered, and whose transgressions are not removed. Here at the mercy-seat, where righteousness and peace have kissed each other, God has established his dwelling, and the inspired psalmist prays in the spirit: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock: thou that dwellest between the cherubims, shine forth. Before Ephraim, and Benjamin, and Manasseh, stir up thy strength, and come and save us. Turn us again, O God, and cause thy face to shine; and we shall be saved."—Psalms lxxx. 1-3. Again the holy psalmist testifieth of the power and majesty of God, and of his infinite condescension. "He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies."—Psalms xviii. 9-11. Observe his wonderful advent to our world. Upon the old testament cherub was he borne; his descent from heaven was predicted by all the prophets, and witnessed by the law. On the wings of the wind (an emblem of his Spirit which was in his word) he did fly, riding on the heavens in our help, and in his excellency on the sky. Yet in the darkness of the legal dispensation he fixed his secret place, and around about him his pavilion were dark waters and thick darkness. But at the brightness that was before him, beaming with inexpressible radiance in the face of Jesus Christ, the dark, dreary, portending darkness of Sinai passed, amidst the tempest of hailstones and coals of fire which spent their utmost fury upon his dear

Son. Then were the channels of water seen, and the foundations of the world were discovered; at the rebuke of the Lord, at the blast of the breath of his nostrils, "He sent from above, he took me, he drew me out of many waters."

In conclusion, for we must close this article, if we are right in regard to the figurative import of the ark, the mercy-seat and the cherubim, may the sound of their wings be heard by all the people of God, as in Ezekiel's vision, (Ezek. x. 5,) even to the outer court of his holy temple, as the voice of the almighty God when he speaketh. If we are right, in our application of the cherubim's wings, they mean the testimony of the Scriptures, in which the voice of the almighty God is uttered. May it be ours to hearken to the things which are spoken in the Scriptures, and sheltered under these wings of the cherubim, having a "Thus saith the Lord" for our protection, we may sit securely and hurl defiance to all the enemies of God and truth.

MIDDLETOWN, N. Y., May 15, 1866.

EXTRA COPIES OF THE SIGNS OF THE TIMES.

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

NOTICE.

PROVIDENCE permitting, I expect to be with the Woburn Church, Woburn, Mass., the first Sunday in April. Services at the usual hours.

H. C. KER.

CHANGE OF ADDRESS.

B. S. PATE has changed his address from Dayton, Wash., to Fairview, Oregon.

OBITUARY NOTICES.

Mrs. Hepsy A. Groves, widow of Deacon W. W. Groves, of Ingleside, Steuben Co., N. Y., died March 4th, 1915. They were married July 27th, 1852. Her maiden name was Riker. Six children, three girls and three boys, all married, are left to mourn the loss of a good, faithful mother. I believe there are four grandchildren. She was baptized, I think, by Elder A. St. John about thirty-eight years ago, I have not the dates. She united with the Old School Baptist Church at Ingleside, N. Y., when the place was called Rikers Hollow. She was sound in the faith of God's elect, which embraces every principle of Bible doctrine, a loving and faithful sister in Christ. She is now in the full enjoyment of that which she hoped for. She was living alone at the time of her death, near one of her sons, Harry Groves. She seemed as well as usual that night; a neighbor who called, left her apparently all right about 11 o'clock. The next morning she was found on the floor cold and lifeless. The writer spoke to a large congregation, after which the remains were taken to the cemetery near by. May God comfort all of the dear, sad mourning ones for Jesus' sake.

D. M. VAIL.

SISTER Ella Skinner departed this life at her late home, Twenty-ninth and Franklin Sts., N. E., Washington, D. C., March 9th, 1915. She was a member of the Frying Pan Old School Baptist Church, Fairfax Co., Va., having been baptized there about the year 1896, by the late Elder E. V. White. She lived a consistent member of that church, faithful to its doctrine and practice to the time of her death, but for the last few years had not been able to attend her meetings, owing to affliction in her home and to her own bad health, which finally culminated in dropsy, causing her death. Sister Skinner was a daughter of the late George W. Williams and Mary Ellen Devaull, and was born in Loudoun Co., Va., March 27th, 1850. She is survived by one sister, Mrs. Hattie L. Poole, of Herndon, Va., and by three brothers: George A. Williams, of Herndon, Va., Armstead Williams, of Washington, D. C., and a third brother who now lives in Alberta Province, Canada. Feb. 13th, 1866, she was married to James P. Skinner, also of Loudoun Co., Va. Mr. Skinner survives our sister, and while not a member of the visible church, is a firm believer in the doctrine of salvation by grace and the absolute sovereignty of Jehovah. He is almost totally blind now, so that we feel especially solicitous for his comfort and support through the grace of Jesus, that he may be enabled to bear his manifold afflictions. Two children, one son and one daughter, Roland and Carrie, blessed the marriage of sister Skinner, and both of these survive their mother. May the Lord be with the children as well

as with the father in the great loss they have sustained, and though they mourn, may it be for themselves, and not for her. She longed to die and to be released from her suffering and diseased body, that she might rest with Christ. Her earnest prayer for release was granted her in God's own good time, and she fell quietly asleep, so that none could scarcely say when the breath left her.

It was the request of sister Skinner in her last moments that her pastor, the writer of this notice, be sent for to conduct her funeral, and it was the pleasure of her family to see to it that her requests were in every way fulfilled to the letter. The funeral services were held from her late home, using the words: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Interment took place in Congressional Cemetery. Into the hands of a just and holy God we commit the mourning ones, with full assurance that the Judge of all the earth will do right. L.

Mrs. Thomas G. Harris was born in Marshall Co., Ill., March 29th, 1841, and died on Monday, Jan. 18th, 1915, in the 74th year of her age. Her maiden name was Lucinda B. Douglas. When a small child she moved with her parents to Iowa, where they lived a few years, returning to Illinois after the death of her father. Here she grew to womanhood, and on Sept. 9th, 1858, she was united in marriage to Thomas G. Harris, to whom she was a loving and faithful companion for fifty-six years. When the Civil war broke out the husband offered his services for his country, enlisting in the 77th Illinois Volunteers, and serving to the end of the war. In October, 1884, Mr. and Mrs. Harris went west, and were among the very first of Dawes County pioneers to brave the dangers and undergo the hardships of frontier life. Two children were born to them, both of whom were at the bedside of the mother when she passed away; they are Mrs. Clara J. McDerby, of Crawford, and Mrs. Eleanor Getchell, of Cambria, Wyo. She also leaves besides the husband, six grandchildren and ten great-grandchildren. On Sept. 9th, 1908, while living at Fort Robinson, Mr. and Mrs. Harris celebrated their golden wedding anniversary. A large number of friends, who had known and prized them for years, gathered together to show their esteem and to congratulate them on their long and useful wedded life. Mrs. Harris was a loving mother and a faithful and devoted wife. In her early life she professed hope in God, and ever sought to exemplify in her daily life her faith and trust in him. In later years she united with the Baptist Church at Battle Creek, Nebr. It may be truthfully said of her, "The memory of the just is blessed."

I had known sister Harris for nearly forty years, and can truthfully say that to know her was to love her, and while I feel to sympathize with our dear brother, I cannot mourn for her, knowing that she is much better off than we who are left. She has only gone on a little before. One thing is sure, she is taken from the evil to come, and I would say to the dear sorrowing ones, Mourn not for her, but lift up your bowed down heads, for your redemption is nigh. Only a few more trials, a few more beating storms, and our frail barks will break, and we, too, will be released from sin and be wafted home to God to see our adorable Redeemer and be like him, world without end.

PHEBE WAGGONER.

Pearl Skinner, daughter of brother and sister L. E. Skinner, died on the morning of July 6th, aged 12 years, 11 months and 20 days. She suffered for twenty days with that dread disease, typhoid fever, but bore her suffering without a murmur. The great God, who rules among the inhabitants of men and doeth all things after the counsel of his own will, saw fit to take from us this precious one for some purpose unknown to us. Just a few seconds before she breathed her last a bright, sweet smile came over her face. She will be greatly missed at home, at school, and by her associates, but we feel to thank the great God, who doeth all things well, that we have the sweet assurance that our loss is her eternal gain. Sunday before she died was our regular fourth Sunday meeting, and this precious one, very weak and feeble, begged her father to go on to his meeting and discharge his duty as a faithful minister of God. It has been my sweet privilege for a number of years to visit the home of the deceased, and always found her to be an obedient and affectionate child. She leaves her father, mother, one sister and six brothers to mourn their loss.

Funeral services were conducted at the home of her parents by Elder I. D. Moody, and her body laid to rest in the Cement Cemetery to await the resurrection morn.

NANNIE LANDERS.

Dora Louise Adams, daughter of James and Bessie Adams, was born July 12th, 1911, and departed this life Sept. 6th, 1914, making a short stay upon earth. While we feel deeply grieved to give up this sweet little treasure, yet it is the Master's will, and we should be willing to submit, believing as we do that our loss is her eternal gain, for God doeth all things best. This little child was a remarkable child for her age, very bright intellectually. Death separates us here, but we shall be united in one body where there is no more parting, pain or death, but where all is peace and love, and will all join in the sweet song of redeeming grace. To the bereaved I will say, Grieve not as those who have no hope, for we shall all who are in Christ meet again.

Her mortal remains were interred in Friendship Cemetery on Monday, Sept. 7th, after an effort to offer some words of comfort to the bereaved in the presence of a large and sorrowing company of relatives and friends from Matt. xviii. 2, 3.

J. H. RICKS.

Elizabeth Hines was born in Attala Co., Miss., June 7th, 1837, and departed this life May 27th, 1914. She joined the Primitive Baptists at old Lebanon Church on Saturday before the first Sunday in August, 1876, and lived a faithful member until death. She was deprived of church privileges for about four years on account of ill health, but her seat was never vacant unless providentially hindered. The writer knew her for thirty-four years, and to me she was a dear mother indeed, as well as to all her children. She was always ready to visit and care for the sick. As a neighbor, none could excel her. In short, to know her was to love her. She leaves five children, twenty-three grandchildren and twenty-eight great-grandchildren to mourn their loss. Her husband and six children preceded her to the grave. She was the faithful wife of S. A. Hines, who departed this life July 5th, 1912. She lived in her old home over fifty years, but lived with her children the last three years. All was done that could be for her, but death claimed her. We feel that she is at rest with her Savior. Her sufferings were great, but she bore them with great fortitude. The writer visited her last winter, and she seemed to enjoy my coming very much, but I felt it was the last look on her dear face. Weep not, children, for your mother, for your loss is her gain.

(MRS.) M. F. HINES.

Rachel Vanclave Dunham Williams, daughter of James and Catharine Dunham, was born Nov. 23rd, 1825, near Lebanon, Ohio, and fell asleep in the early morning of March 2nd, 1915, on the anniversary of her wedding day, aged 89 years, 3 months and 6 days. She was united in marriage to Lewis D. Williams March 2nd, 1847. Eight children were the issue of that union, three of whom, together with her husband, preceded her to the eternal world. She had often spoken in later years of meeting and talking with father in dreams, but she would say, "He always slips away from me; I suppose it is because my time is not yet come." She was a dear and precious mother, a true and faithful friend, as many besides her immediate family can testify. Her hands were ever stretched forth to the poor and needy. She united with the Bethany Church at an early age, but for many years she had been a firm believer in the Primitive Baptist faith—salvation by grace, and grace alone, yet she never became identified with the church, but attended their meetings whenever and wherever she could, until deafness prevented her from hearing the preached gospel. Since then she

received great comfort in reading her SIGNS OF THE TIMES. Her eyes were opened to a clear vision of the "highway cast up," where the redeemed of the Lord walk, and her faith was strong in Christ her Redeemer, who alone is able to keep his redeemed in that true and living way. She leaves her two daughters (whose home was with her) lonely indeed. We will all miss her love and companionship, but God, who is able to comfort those who mourn, has taken her home. May he help us all to say, Thy will be done.

Her funeral was held at her home in Lebanon March 5th. The services were conducted by Elder W. I. Carnell, of the West Baptist Church of Lebanon. She was buried beside our father and her two little sons in the family plot in Lebanon Cemetery, there to await the glorious resurrection to life and immortality.

Her daughter,

EVA MORRIS.

Phoebe J. Bromo was born Dec. 15th, 1831, near Monticello, N. Y., died Feb. 15th, 1915. She was a daughter of Miner and Mary Comstock Benedict. Was married to Philip C. Bromo in 1850. To them were born five children, of whom two survive, a son and a daughter. She united with the Old School Baptists in her early twenties. She never seemed to doubt their being the true church, but very often doubted that she was one, yet her faith in God remained firm to the end. The doctrine of foreordination and predestination was a source of constant comfort to her. She enjoyed reading the SIGNS many years, as it was nearly all the preaching she had, being somewhat isolated from her kindred in Christ. I think one of her strongest evidences that she had passed from death unto life was that she loved the brethren. Amid the many trials and bereavements which she was called to pass through she was often blessed with the sweet spirit of submission. Having had her for a constant companion nearly all my life, I cannot express what a loss I feel her death to be to me. She was one of the kindest, self-sacrificing of mothers, and I rejoice in the hope that my loss is her eternal gain. God in infinite wisdom gave me a wonderful mother, and has seen fit to take her to himself, and I greatly desire that he will enable me to say, "Thy will be done."

The funeral was held at her late home in Ellenville, N. Y., Elder H. C. Ker officiating, using as a text James iv. 14, speaking words of encouragement and comfort.

HER DAUGHTER.

Sarah A. Weller Spires, daughter of Thomas J. and Eliza A. Weller, was born Dec. 26th, 1837, in Macoupin Co., Ill., and departed this life Feb. 4th, 1915, at her home in Waverly, Ill., aged 77 years, 1 month and 9 days. June 9th, 1859, she was united

in marriage to John R. Spires, of Morgan Co., Ill., and to that union were born four children, one son and three daughters, the son, Thomas J., having preceded her in death. She leaves to mourn their loss her husband and three daughters, namely, Mrs. C. W. Taylor and Mrs. Wm. Walls, of Waverly, and Mrs. C. A. Sinclair, of Litchfield, also nine grandchildren and two great-grandchildren, two brothers and two sisters, besides a host of other relatives and friends. April 30th, 1870, she united with the Primitive Baptist Church at the head of Apple Creek, and lived a consistent member until the time of her death. Mr. and Mrs. Spires began housekeeping west of Franklin, living there until the spring of 1867, then moved to their farm in the southwest corner of Sangamon County until the fall of 1907, then moved to Waverly.

Funeral services were conducted at the Primitive Baptist Church in Waverly Sunday, Feb. 7th, at 1 o'clock p. m., by Elder G. W. Murray, of Winchester, in the presence of a large company gathered to sympathize with the bereaved family. The text used on the sad occasion was Philipians i. 21: "For me to live is Christ, and to die is gain." Interment was made in East Cemetery.

In her death the church has lost a true and devoted member, the husband a faithful companion, the children a loving and indulgent mother, and the friends a true neighbor; but may we look through our tears and see the justice of God in taking her from us to dwell with him forever and forever.

Mrs. Mary E. Murphy, daughter of William H. and Lydia Crawford, died at Wilmington, Del., Feb. 11th, 1915, aged 78 years. She lived most of her time in Newark, Del., but also resided in Wilmington. At both these places she attended the Old School Baptist meetings. She never made a public profession, but was a firm believer in the doctrine of God our Savior. Funeral services were held at London Tract, conducted by the writer. Interment in the adjoining cemetery. May the comfort which the Lord alone can give rest upon all who are left to mourn her departure, is my earnest prayer.

J. C. MELLOTT.

MEETINGS.

THE First Hopewell Old School Baptist Church, of Hopewell, Mercer Co., N. J., will hold a two days meeting on Friday and Saturday, April 23rd and 24th, 1915, in celebration of the two hundredth anniversary of the organization of the church. All lovers of the truth, and especially the ministering brethren of our faith and order, are invited to be with us at that time.

Done by order of the church.

D. M. VOORHEES, Clerk.

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 (ESTABLISHED 1832.)

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83.

MIDDLETOWN, N. Y., APRIL 15, 1915.

NO. 8.

CORRESPONDENCE.

THE LABORING AND HEAVY LADEN.

“COME unto me, all ye that labor and are heaven laden, and I will give you rest.”—Matt. xi. 28.

The work on hand must be done; much depends upon its accomplishment. I fully realize the importance of it, but I also am sure of my ability to do and complete the work by the given time, therefore I am not troubled or burdened by it, but am rather animated and pleased as I enter upon the labor, enjoying the work itself, and enjoying the confident assurance of its fulfillment when required. I am laboring, but am not heavy laden. To those who are well, and strong, and energetic, work is pleasant. It is good to have both the mind and body actively engaged, and a man of this character will of choice work hard, and to the limit of his strength, even though it is not required that he should do so. And though he may find it necessary to urge himself forward, he is not heavy laden. He is able to use his utmost strength, and to do all that is required each day, and so to keep even with the work as it is called for, and is still not heavy laden.

But should this man lose the use of

some member of his body, leaving him able to do only half a day's work in a day, while a full day's work is still absolutely necessary and required, he will soon find himself crushed down under a burden of unfinished work. Struggle as he will, and as he must, the burden still increases, until he is rendered utterly helpless.

In the religious world all men seem to be engaged in the service of some god, with the feeling that they must do something to please him in order that they may be happy after death. It seems to be the common sentiment of natural men that they must do some work in order to obtain salvation. If grace is thought necessary to that work, the thought of the natural mind is that grace is to show us what to do and how to do it. But something must be done by the man in order to his salvation; that is the universal belief of all men. It seems also to be unquestioned that the man is able to do that something, whatever it may be. And when one has done that work, and has thus obtained that salvation in his own estimation, he is very likely to be so well assured of his ability that he believes he can be the means of saving

others. In the Lord's own good time he will teach his own dear people the truth concerning their salvation, and it will be in such a way that they can say of the dear Savior, He teacheth as never man taught. It is written in the Psalms, "Blessed is the man whom thou choosest, and causest to approach unto thee."—Psalms lxxv. 4. This is where the Lord begins in the salvation of his people. He chooses them, but this choice was before the foundation of the world, and all spiritual blessings were given them in Christ according to that eternal choice. Now he calls them, and causes them to approach unto him. (Eph. i. 4.)

It is this choice, and the manner of it, and the experience of it, and all the incidents attending it, that I love to dwell upon. It is so wonderful, so deep, so great, and yet so simple, and so like the crying and the laughing and the prattle of a little babe. Until there is a new, spiritual birth there are no such experiences and exercises of mind, for there is no life until then. Until there is divine life there is no hungering and thirsting after righteousness. Until then there is no preparation in their hearts for the sweet call of the dear Savior, who says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." These chosen ones are the babes unto whom the Lord reveals these things of the gospel, and unto whom the Son reveals the Father. When one is quickened by divine life then he begins to work in earnest, in order to gain salvation. Soon he finds himself failing here and there in his work. He cannot find anything perfect in whatever he does. His best works do not satisfy his conscience, they get poorer and more faulty every day. His prayers do not suit him, they seem only a chattering noise. This

poor soul seems to himself to be getting farther away from the Lord every day. Instead of that, however, he is getting farther away from himself, farther from any hope in himself, and nearer to the Lord. This is the way that the Lord causes his chosen to approach unto him. They work until they are at the end of the earth before they see the salvation of God. (Isaiah lii. 10.)

Now they labor and are heavy laden. Not one thing have they been able to do to lighten the burden of their sins, or to discover any way in which they can be saved from them. And now Jesus calls them, and in that call describes them: "laboring and heavy laden." They cannot stop working any more than a man in the waves can stop struggling. They hear no voice with the natural ear, they see no man, but in the dear Savior's own good time they are at rest. They may see their sins yet, but the power has gone from them. They are at peace, yet cannot tell why. They cannot understand it, for the peace of God "passeth all understanding." The light of the sun gets to us before we can see the sun. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." It may be some time before we know that Jesus has given us that sweet command, that holy call; long before we know that he has called us to himself. We do not know it because some man or angel has told us. We know it because we have felt the power of that rest, the power of that sweet, spiritual voice. He himself has told us the holy secret, and we have felt the power of that wonderful voice in our souls, saying, "It is I." And when another in preaching or speaking proclaims the name and power of Jesus we

understand and know that this is Jesus, because we have felt his power. The preacher tells us our own experience; he is our witness.

Jesus did not say, If you will come unto me I will give you rest. He who commanded the light to shine out of darkness does not use that form of speech; he does not invite; he speaks and it is done, he commands and it stands fast. We were very tired, worn out with labor, when he called us. We did not, perhaps, at the time think it was Jesus, but the communication was with power. There was no resisting power in our hearts to stand against the power of Jesus' words, "Come unto me." Before we knew he had called, we were there, at his feet, in the bosom of his love, in the palace of the great King. All the infinite blessings of the Father were ours, though we knew it not, when the Son thus revealed the Father unto us, and the Holy Spirit took of the things of Jesus and showed them unto us.

O how much was shown to us in that wonderful time! How could a babe understand such great and marvelous things? Some of us have been hearing most wonderful things out of that first revelation of Jesus ever since that time. It is the power of that life, which is in the babe as well as in the greatest prophet.

No, not an invitation. That would not be consistent with the infinite character and holy prerogatives of Jesus, our Savior and King. In our experience we do not find anything which the dear Savior says to us that we feel we are to take into our minds, and look over, as an invitation, and decide whether we will accept it or not. These wonderful things are taught us in our souls; through them we grow up into Jesus. The mystery is, "Christ in you, the hope of glory." That

mystery was hid from past ages, as it is now revealed unto his people. They grow from within, like the palm tree.

And still our thoughts go on, over and over again, and always finding something new. Jesus has told of the revelation of these precious things to babes, while they are hid from worldly wisdom, and no reason for it except that it seemed good in the sight of the Father, and of the revelation of the Father by the Son to whomsoever he will. And now we have been considering the most wonderful way in which this revelation is made. For this is that sweet and holy revelation of the Father, when the dear Savior said, "Come unto me," to all that were laboring and heavy laden. We took no journey, we did not start out east or west, we did not reach upward toward heaven or go searching into the depths, as we had done many times before, but right by us, in our hearts, there was the dear Savior, and the Father was there. We felt his presence, yet not in the natural way of thinking. His love was in our souls. The power of the Father was there, and yet we were not afraid, but could throw ourselves at his feet and leave our all with him. How little we knew then, and yet as we look over the sacred ground after more than fifty years, how much we knew. How soon the Bible began to talk to us.

We can understand in a measure the spiritual meaning and power of the things we felt at that time, and how it was that we came to Jesus from the ends of the earth. The words, though familiar to me, appeared wonderfully new: "Blessed are they which do hunger and thirst after righteousness." The thought in my mind was, Perhaps I am one of those for whom Jesus died. It had the force of certainty, and was as though the sun rose at mid-

night, and for the first time in my life I could feel and know true gladness. More than fifty years have passed since then, but I feel something of that power and gladness in those wonderful words to-day, though greatly tempered by the sorrows and tribulations I have come through.

Now as I look back I can at times see evidences that Jesus at that time said to my soul, "Come unto me," "and I will give you rest," so that I felt the power of them, though they were not in my mind just at that time. I had labored up to the last moment, trying to find out what I could do to obtain salvation, and had given up the hope that I could do anything. Then, unexpectedly, I was at rest and full of gladness, with the words I have mentioned on my mind, and their power in my heart. It was some days before the words of my text, "Come unto me," &c., were given to me, but when they were brought to my mind, and were with me nearly all of one night, I felt that I knew them. The sunshine must be upon us before we can know there is a sun. In his light only can we see light. So by the words of the dear Savior, the Sun of Righteousness, alone can we know him, and be assured that he has risen upon us. Who would take a candle, or any earthly light, by which to see the sun and show him to others? We delight in the sweet words of the psalmist: "For with thee is the fountain of life: in thy light shall we see light."—Psalms xxxvi. 9.

What different kinds of burdens we have borne in our journey so far; what various kinds of trouble and affliction we have been brought through. How many times we have said, This sorrow is too heavy to be borne, I must certainly fail. But whenever any of the Lord's dear

children have come to the end of the earth, laboring and heavy laden, they shall each and all of them find the Lord's promise equal to the occasion, and will never fail them. He said, "Come unto me, all ye that labor and are heavy laden." He said it once for all, and it will not fail to reach every one of them just at the right time. He did not say you that are "weary." Better than that. A weary man may lie down and rest. But these are all laboring, hard at work; no time to rest even for a moment; always laboring, and still heavy laden; burdened in body and mind and heart, and borne down with grief and sorrow and tribulation. To these afflicted ones, to all of them, without one exception, the dear Savior says, "Come." He who said, "Let there be light," says, "Come." He who commanded the light to shine out of darkness has shined in the heart of every laboring and heavy laden one, saying, "Come." He in whose hand is the king's heart, to turn whithersoever he will, as the rivers of water, has said, and still always says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

SILAS H. DURAND.

SOUTHAMPTON, Pa., March, 1915.

PORTLAND, Indiana.

DEAR BRETHREN:—I have a letter from an aged and afflicted brother, in which he has requested that I write such thoughts as I have upon the sixteenth chapter of Genesis. I do not know what is in the mind of the brother, only from the wording of his letter and some expressions I do not understand. Well do I know that I cannot write upon this chapter in an instructive way, except as the Lord may enable, as there are many things to consider in the fifteenth, sixteenth, seven-

teenth and eighteenth chapters of Genesis; they contain many things pertaining to the Abrahamic covenant, or rather the covenant God made with Abraham, and we will have to give the New Testament explanation of this Abrahamic covenant if we rightly divide the word of truth.

In the fifteenth chapter we have the promise God made to Abraham that his seed should be as numerous as the stars of heaven, and that he would give the land of Canaan for their inheritance, and also told how his seed should sojourn in a strange land, and be afflicted four hundred years, and afterwards they should come out with great substance, and that nation to whom they should be in bondage God would judge. The sixteenth chapter treats upon the manner of Ishmael and Isaac's birth, of how Sarah gave Hagar, her maid, to Abraham to wife, and afterward how Hagar fled from the face of Sarah, and how the Lord met her. In the seventeenth chapter we see the manner of Isaac's birth, and the manner of covenant God would make with him. The apostle Paul has given us some explanations along these lines which are better than anything I might offer upon this beginning of the first covenant. He says Hagar and Sarah represented the two covenants; Hagar represented Mount Sinai in Arabia, and answereth to or is figurative of Jerusalem, which is in bondage with her children. Paul meant that Hagar and her bondchildren answered to the condition of the Jews in Paul's day, which were in bondage to the law, and that Sarah and her children represented the new Jerusalem. One was a type of old Jerusalem, and the other a type of the new Jerusalem, and as Hagar and her bondchildren were cast out, and her children could not be heirs with the children of the freewoman, even so all

those who were holding to the old Jerusalem or first covenant promises in Paul's day could not be heirs to the new Jerusalem. The apostle in calling the Jews the bondchildren, and saying the Scripture says to cast out the bondwoman and her son, meant that as Hagar's son was cast out from being heir with Sarah's son, even so would God cast out all those Jews that Hagar and her bondson typified. Both Ishmael and Isaac were Abraham's seed, yet Ishmael's mother was a bondmaid, and hence in these two boys we see the doctrine of election set forth. Ishmael was typical, or figurative, of the people of the first or legal covenant, and Isaac was typical of the people of the new or gospel covenant. I know some have thought these two boys represented the inner and outer man in one man, but the apostle Paul has very plainly shown that they represented the people of the two covenants, and stand squarely as representatives of the legal and gospel covenants, and Hagar and Sarah were figurative of the covenants. Hagar was the old Jerusalem and Sarah the new Jerusalem figuratively. Paul says he that was born of the bondwoman was born after the flesh, but he of the freewoman was by promise, which things are an allegory, for these are the two covenants. The inspired apostle did not handle this matter only as representing the two covenants, and each of those boys represented the people of the two covenants. Paul said that we brethren, as Isaac was, are the children of promise, but as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now, for in Paul's day the people that Ishmael typified were persecuting the people of the gospel covenant. This is Paul's explanation. I have never understood Paul to handle these

two women and these two boys as representing two different spirits within one person. Paul's explanation should be final.

Then we come to Isaac's two sons, Jacob and Esau. They were twin brothers, and Paul in the ninth chapter of Romans likens them unto two vessels made from the same lump of clay, one to honor and the other to dishonor, just to suit the potter. God was the potter, and Jacob and Esau the vessels, both made from the same lump, one just as good as the other while in the hands of the Potter; for the children not being yet born, neither having done any good or evil, but that the purpose of God according to election might stand, he saith, Jacob have I loved, but Esau have I hated. Here in these twin boys we have a different figure. Paul tells us that Ishmael and Isaac represented the people of the two covenants. He also has said that Jacob and Esau represented the elect and nonelect; one God hates and the other he loves; and we do not see anything said by this inspired apostle that these two boys represented two spirits or two natures in one person, but the elect and the nonelect, these were representative men. I have understood that when Jerusalem was destroyed by the Romans in the year A. D. 70, that then the bondwoman and her son were cast out, and also when the gospel of the kingdom began to be preached. Then as Paul preached we preach Christ and him crucified; to the Jews it was a stumblingblock, and to the Greeks it was foolishness, but to them that were called, both Jews and Greeks, it was Christ the power of God and the wisdom of God. Hence Jacob represented the called of Jesus Christ, and Esau represented the nonelect, or those who are not called. They represent two manner of peoples,

for so said the angel unto Rebecca, they represent men. Now both Jacob and Esau were sinners, and they both represent sinners; one represented elect sinners and the other the nonelect sinners; one represented the sinners Christ came to save, and the other represented the sinners Christ did not come to save. Paul saith, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" Then he says, "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles?" For "the election hath obtained it, and the rest were blinded." The apostle here in this chapter has so very ably set forth the doctrine of election, and that it matters not what men may do to bring God under obligations to them, as men sometimes put it, yet the apostle says it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, and he will have mercy on whom he will have mercy, and whom he will he hardeneth. The apostle here would have us to know that it matters not how much one runs, or how much one wills, God has compassion on whom he will, and that he hardens whomsoever he will. Hence Jacob was typical of as many as the Lord our God shall call. We only see in these twin boys the elect and the nonelect, the believer and the disbeliever, the children of wrath and the children of mercy. I do not see how they represent two natures in one person, but two manner of peoples; and both manner of peoples are sinners, but one

manner of these sinners is elected, and the others are the vessels of wrath. Paul in treating upon this subject says, Gal. iii.: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Here Christ is called the seed of Abraham. "And this I say, that the covenant, that was confirmed of God in Christ, the law, that was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." Here the apostle is speaking something for our comfort; he means that God gave, or confirmed, a covenant with Abraham, and gave him a promise that his seed should inherit Canaan, hence Abraham's seed were the children of this promise. The promise was that they should inherit Canaan, and Paul says the law that was given by Moses four hundred and thirty years after he had promised Canaan to Abraham's seed could not disannul the promise. Paul means that the seed of Abraham could not be cheated out of their promised inheritance, even if they did not live up to the law, for we see that Moses told the seed of Abraham before they passed over Jordan that it was not because of any righteousness of their own, or uprightness of their hearts, that they were going in to possess the promised Canaan, but because of the promise God made to Abraham. Hence the promised inheritance of the first covenant people was not obtained by works, but by promise, for Moses told them they were the wickedest of all people. Hence sinners inherited the promise, but no Ishmaelite could inherit any of the land of Canaan, yet the seed of Abraham who did inherit were

just as wicked as the Ishmaelites. Hence these were both representative sinners, and as the seed of Abraham represented the children of the new covenant, and they were sinners, then it must be expected that the children of the new covenant are sinners; and as it was not by works of righteousness by which the seed of Abraham inherited Canaan, even so the apostle Paul says that it is not by works of righteousness which we have done, but according to his mercy he hath saved; and as the legal inheritance typified the gospel inheritance, and the legal was by promise, so is the gospel; it is not by works, but by grace; and as the legal people had to be chastened for their disobedience, even so the gospel people have to be chastened for disobedience; and as the Lord would renew his covenant with legal Israel after he had chastened them, even so will he renew his favor to spiritual Israel after he has chastened; and as it was sinners who had to be chastened under the legal dispensation, even so sinners are chastened in the gospel kingdom. One thing we should keep before us in elucidating this subject is, that Isaac and Ishmael were both sinners, and both represent sinners, and Jacob and Esau were both sinners, and both represent sinners, one the elect sinner, and the other the nonelect sinner. The apostle Paul has thus handled these things, and we should follow after him.

Your servant,

NEWTON PETERS.

PHILADELPHIA, Pa., March 2, 1915.

DEAR BRETHREN:—I inclose a letter from brother F. Selby Fisher, which I submit to your judgment for publication in the SIGNS.

Yours in fellowship,

B. F. COULTER.

SALISBURY, Md., Feb. 25, 1915.

DEAR BROTHER COULTER:—With reference to your letter of Feb. 18th, in which you say you would be pleased to read something in the SIGNS over my signature, and that I have the pen of a ready writer, I must say that I am surprised at such a request from you, knowing the weakness of the flesh (my flesh) as I do. I have never felt that I had any liberty as a writer, or anything in fact. I have written several times in the last seven or eight years for publication, not that I felt I could do it, but many of the times the thing fastened upon me and would not let me go until I had made the attempt. I have not written as much in the last two or three years as formerly, and I regret that I could not, but God rules all things, and I am one of the all things that compose the makeup of creation, and I know that when he wills to do a thing he does it, even to the lifting up of a beggar, or the pulling down of a kingdom.

My mind has had some food in meditating on the weakness of the flesh of late; knowing my own weakness I rejoice in it, being convinced that the flesh must be pulled down that the Spirit may abound more perfectly; and in connection with my meditations my mind has been led to a passage of Scripture, John xi. 35: "Jesus wept." Now this short passage of Scripture is noted specially by modern religionists as being the shortest verse in the Bible, forgetting possibly that this arrangement of the Scriptures is the production of man, and simply, I suppose, for the convenience of man for reference and easy finding of certain portions of the Bible. Modern religionists begin very early to teach the children the Bible, by picking out things of natural interest, such as the shortest verse, the

longest, the first, the last, the middle, &c., how many words, how many letters, and various other things do they go into detail of the formation or compilation of the Bible, the same as I figure the cost of production, freight charges, &c., on a certain manufactured article. Now there is no religion in all this teaching, absolutely none, but merely a problem in mathematics; but my mind was not drawn to this Scripture because of the shortness of the verse, nor by the position it occupies in the Bible, but from the fact that it is the expression, placed on record, of a fact, of a thing that did really occur, and for our special benefit and comfort. Our view of Jesus is above, we see him above us in our imaginations of him, and also in our relation to him; he is our Mediator, also our Elder Brother, one of the same family, we with him are of the same parentage, born from above, he being the firstborn of many brethren. On that memorable occasion in which connection these words were written, when Lazarus had been dead four days, Jesus came to Bethany, which was the home of Lazarus, and on coming and meeting Mary and Martha, as well as many of the Jews who were there to comfort these two lonely sisters because of their brother's death, Jesus saw the expression of grief by Mary and the Jews, he also wept. Then said the Jews, Behold how he loved him. There was that expression of tender sympathy manifested when Jesus wept; it was the man Jesus that wept, not the eternal Godhead; it was the man of sorrows and acquainted with grief that wept. That inseparable union between Jesus and his people is manifested in this, that when they are in trouble he is also troubled; seeing them weep, he also weeps with them, bearing their troubles in his own body; and while we view him high

and lifted up, as Isaiah expresses it, and as we also express it, he is also down beneath the lowest, with a heart so tender and full of compassion that to be in the midst of weeping he also weeps—a tender, sympathizing Jesus, and while he reigns, it is not with harshness and spurning his subjects, but he is a fellow-man with them in all the sufferings of his people, and the suffering ones are his, and the marks of suffering identify us with that multitude that no man can number, and they are those for whom he suffered, entering into the weakness of the flesh with them, knowing it all, being tempted in all points like we are, yet without sin, though he felt our sins and bore them in his own body on the tree; he knows our needs, and how to help us in the hour of temptation, and by the things he suffered our sufferings are made lighter, and, as Paul says, are not worthy to be compared with the glory that shall be revealed in us. In our grief he grieves with us, and in dying he is the antidote. The blessed Jesus that wept with Mary is the same yesterday, to-day and forever, descending from heaven and taking on that body of flesh, becoming one with his people, weeping, groaning in spirit, tasting death and feeling the pangs of hell. David expresses it, The pangs of hell gat hold on me. And again, Thou wilt not leave my soul in hell. This was that same Jesus talking in David that wept with Mary and Martha over their brother Lazarus, and what a blessed thing it is to realize that it is he who is our great and only sympathizer, having been afflicted the same as we, therefore we have no new complaint to make known to him. You know, as a physician, that there are new ailments continually springing up, which are strange to the profession, and you know also that if you have had a disease

you more thoroughly understand the suffering of your patient, but if some new symptom manifests itself it requires study, and often experimenting on the part of the physician, before he can effect a cure. Not so with our great Physician, for he has had all the sufferings and complaints of the sin-sick soul; knowing the symptoms perfectly he knows at once our ailment, he also knows and applies the remedy as we are able to stand it. A sick person has no idea of the kind of medicine or food, or how much of either he should have for his own good, but thinks he knows. Once when I was coming out of a very severe spell of scarlet fever, I wanted a whole steak, a loaf of bread, a quart of milk, and other things in proportion, except medicine. My physician said, No, you cannot have them, you can have three glasses of milk each day for one week, nothing more. I told him I would starve to death. He laughed, and the twenty-one glasses of milk was all I had to eat for a week. He knew my needs, and let me have as I needed, but did not fill my wants, and I will say here that my wants and needs are as far apart now as they were then. The blessed Jesus, having suffered all of our ailments, knows the cure also, and administers it, together with such food and in such quantities as our depleted system can stand. Paul, I think, says in one place that he withheld strong words, or doctrine, from certain of the brethren, because they were not able to stand it. We have no new complaint to bring to Jesus; we think it new and unheard of; I did, do yet sometimes, but it is a mistake, nothing new to him. When he cried, "It is finished," he completed his course, gaining his knowledge of the extremity of man in the weakness of his flesh, experiencing our sufferings, thereby becoming familiar with the

extreme suffering of the child of God when he is brought to the point in his travel that he is forsaken by all, even God himself having forsaken him. I rejoice and thank God that these two words which convey that fact were left on record: "Jesus wept."

Brother Coulter, I am sure by this time you have changed your mind about my having the pen of a ready writer, but this is yours for the reading, and if there is any good thing in it, may God, if it is his will, bless it to your comfort, and not you only, but to all who may read it, and unto him who hath done great things for us be all honor and glory, both now and in that world where those who now weep shall reap in joy. Amen. Kindly remember me to those of your household, and to all who love His appearing.

I am, I trust, your brother in these things,

F. SELBY FISHER.

MANASSAS, Va., Feb. 25, 1915.

DEAR EDITORS:—I have copied a penciled narrative of my dear husband's "call to the ministry," which was written some years back, and laid away, and I thought I would send it to you for publication, as many who have long known and loved him may be interested in what has been written. His conflicts and trials were many, but God's unfailing grace proved sufficient, and bore him safely through.

Your sister in affliction,

M. C. BADGER.

ALDIE, Va., July, 1877.

DEAR EDITORS:—The gloomy doubts that arise in my mind of late, the trembling of the very foundations, as it were, beneath me, lead me at this time to recall and transcribe the leadings of my mind, my impressions and emotions con-

cerning the work of the gospel ministry. I have been solicited several times by brethren to write my experience in regard to that important matter, but have refrained hitherto for as good reason that I can now give. I am inclined to write now not so much for the perusal of others as for a searching inquiry I would fain make into the history of my travel, and the motives and promptings of my mind and heart, which led me to open my mouth and try to preach the everlasting gospel. My baptism, and a short time subsequent thereto, mark an epoch in my experience that I feel assured I can never forget. After long years of weary wandering I had reached home at last. My peace seemed abiding, and it did indeed "flow like a river," and I did not realize that anything could disturb me. But this was not to last. "If I wash myself with snow water, and make my hands ever so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me." The first disturber of my peace was a passage of Scripture which was applied to me with all the force of a personal address: "Blessed is that servant, whom his Lord, when he cometh, he shall find so doing." I think to-day I could mark the very spot where I was when arrested by these words. I did not know how that Scripture could have any application to me, but that it did concern me somewhat I had no doubt. Immediately I became anxious and troubled, my sweet peace and satisfaction vanished like a dream, and I was led to a searching examination of myself that was not comforting. I began to fear I was deceived and had deceived the church. But these words, "Blessed is that servant," &c., kept ringing in my ears. For several days I was in this frame of mind, a feeling of condemnation following me, as

though there was some obligation I owed to my God and my brethren, some duty I was shirking. I was then a member of the little church in North Jay, Maine. We held our meetings in a schoolhouse, and sometimes at the house of one of the members. We were as cordially hated by the world as the Lord's people are in any place in my knowledge. But that little band was too good and too pure to have such an one as I among them, still my desire was to be with them, and if the Lord would make me of any use how glad I would be. Several days after my mind was thus disturbed I was at work shingling the roof of a building; my hands were busy, my mind busier. Of a sudden, I think it was the first sudden display of God's power in my experience, the heavens seemed opened to me. The wonderful plan of redemption opened with a depth and beauty that I never had before witnessed. The Scriptures, passage after passage, came, until my soul seemed like the prophet Isaiah when he beheld the glory of the Lord in the temple. It was then and there for the first time the command, "Go ye into all the world, and preach the gospel," was addressed to me. It came as a personal address, and with power and authority. My reply to these words was, I cannot. I had always looked upon the ministry as the highest and most sacred calling a man could engage in, and the thought of my engaging in it seemed the height of presumption. But the word of truth at this time was so beautiful and so precious that my heart was ready, but my utter emptiness for the work created in me the feeling that I could not do it. So soon as the answer, "I cannot," came into my mind, immediately the words, "Lo, I am with you alway, even unto the end of the world," followed, and for a length of time objec-

tion after objection came, and I would grasp at them like one under whom the very foundations were giving way, only to be answered by the Scriptures which came to me with a fullness and a flood of light like nothing I had ever witnessed before. It would take a long time to write, even if I could, what passed through my mind in a very short time. My feelings were intensely wrought upon, I could not go on with my work; such was the upheaval of my whole being, that I really did not know what had come upon me. After awhile these feelings wore off, and O the bitter things I did write against myself. To think for a moment that I could ever preach. I settled into a state of despondency and gloom, I felt I was nothing but a hypocrite. I attended meetings regularly, and as is the custom in that country among the Baptists, took part in them, but said nothing about the exercises I had in regard to preaching. When my hard heart would soften again and a little light dawn that deep conviction would return, the strife would be renewed, until one time I concluded to go to a dear "mother in Israel" and relate my trouble, hoping through her counsel to get relief. Her reply to my story was, "Brother Joseph, the path of duty is the path of safety." They seemed words of inspiration, and they have followed me with increasing significance ever since, but they did not help me then. About the same time I wrote to my father, who had been in the ministry for years, and his reply settled my mind, for the time, perfectly. He wrote, "There are other gifts in the church besides the ministry, each profitable in its place; perhaps you have been backward in filling your place when called upon," &c., and closed with the advice not to preach if I could help it. I was

now satisfied, a great load seemed lifted from my heart. I tried to banish all thought of preaching, and fill my place in the church to the best of my ability, though I avoided speaking as much as I could, but I went down in deep darkness and distress of mind. My hope seemed almost gone, God seemed to withdraw himself and let "all the angry powers of hell assail my soul in every part." For months I was in this condition; it seemed there was not a viler creature on the earth than I. Once more would the Lord appear, and his love soften my heart, and break it and give me a contrite spirit. Again was his word found sweeter than honey in the honeycomb. But as sure as the light returned, so sure that old command to "preach my gospel" would ring through my soul, and the fierce conflict was renewed. I do not want to be understood that I was opposed to the idea of preaching because the work was distasteful, on the contrary, were I called of God and qualified for the work, could I be fitted to speak to the dear saints of the most high God of those glorious things pertaining to his kingdom, I would not exchange places with a mortal upon his footstool. "Heralds of the cross," ministering angels, sent forth to minister to them who shall be heirs of salvation. No, it was the excellency of the calling and the unspeakable preciousness of the truth that made me recoil upon myself and fight with myself and my convictions, believing those convictions were the workings of my own flesh. My feeling was then, and has been ever since, that I would rather preach the gospel, if I could, than do anything else under heaven, but I had a perfect horror of running before I was sent.

But to proceed. Up to the time of which I write I had a comfortable home

for my little family, but I lost my health, and to such an extent I could do but very little work. Two years and a half after my first exercises in regard to preaching we removed to Brunswick, Maine, where I was raised. An opportunity for business was offered me by one who had just opened a new house in the mercantile line and wanted a partner, and I embraced the offer, and for a time everything worked smoothly, and I was not particularly disturbed about anything, until an unlooked for calamity overtook me. I tried to struggle on, but accumulating misfortunes met me on every hand. My mind was again filled with the inexorable word, my heart was almost broken, and in the midst of distress, somehow I went to the church and told them all. I threw myself into their hands, to do with, as far as my gifts were concerned, as they saw fit. I received a license to speak wherever a door in providence was opened. I had no liberty often, and indeed I had a wretched time. I think I tried two or three times and quit, satisfied I was mistaken in the whole thing, and that the church had made a mistake in giving me a license. I reasoned that if the Lord had called me to the work of the ministry he would not have suffered me to go stripped of home and means for a livelihood for my family. My first duty was to provide for them, and to retrieve my lost fortunes. I had the Scriptures to convince me I was right. "But if any provide not for his own, and specially for those of his own house, he has denied the faith, and is worse than an infidel." I acted upon my convictions, and for many months the struggle was a desperate one; indeed I thought I was forsaken of God and man. A very few times for twelve months, perhaps, I tried to preach. Solicitations and expostulations of breth-

ren could not move me, I was wicked and rebellions, temporally everything turned to ashes in my hands, every effort I could make, instead of bettering my condition, made it worse, and sunk me more and more in debt. Being naturally of a proud and independent spirit, this humiliation was crushing. For several months I was engaged in traveling as agent. At one time I went into the house of a lady, and while engaged in explaining to her the use of the article, my mind was caught away and I was preaching with might and main to the brethren, and when I came to myself I stood staring at her, and she at me. I turned and left the house, and I assure you I wept bitter tears. My natural temperament was averse to receiving anything like charity, but all of this had to be crushed out of me. I was brought to a stand when I had given all up, and in my heart felt a willingness to go forward in the path of duty. The Lord took me up very unexpectedly, and mysteriously to me my ordination was called for. Though I have many times and often felt the brethren made a mistake in setting me apart to the work, and felt I could not undertake it, I have not dared to turn back. Though my preaching is dry and barren, and, to my mind, to the last extent unprofitable, so long as the brethren say, "Go on," I try to obey, however learning obedience, I trust, in the things which I suffer. So I am trying to preach and trying to quit. I have received from time to time assurances of the favor of God, and that I really was about my Master's business, and it seemed I never could doubt again, but again I go from those heights of joy and sweet satisfaction into the valley and shadow of death. There is so much of self and so little of Christ in my preach-

ing that I cannot think of it without trembling.

But I will close this somewhat prolix, and, I fear, uninteresting narrative, by signing myself, your companion in tribulation,

J. N. BADGER.

GOLCONDA, ILL., Feb. 20, 1915.

DEAR EDITORS:—Having read with much interest brother Mayfield's article on Romans viii. 1, I felt that I wanted to say something in regard to condemnation, and the walk of God's children, and hence I began to pen some of my thoughts concerning the same. But there are so many things connected therewith, so many Scriptures touching upon condemnation, and the walk of God's people through this world of sin and sorrow, that I cannot tell where to begin, what I desire to say to make it at all connective. It were better, in all probability, for me to lay aside my pen, which I have several times already done, but here I am again trying to find the end of the string, that I might be able to unwind a few rounds of the ball. Paul begins the chapter (Romans viii.) by a conclusion arrived at from something already stated. He then, it seems, gives another conclusion as to why he so concludes, in the following language: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." It is said by some that every affirmative has its negative, either expressed or understood. Whether or not this is true, I believe an affirmation may be made without thought of a negative allusion. When Paul said, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," I do not believe that he meant to leave the impres-

sion that there is some condemnation, at least, to those in Christ who walk after the flesh. "How shall we, that are dead to sin, live any longer therein?" If the life that God's children live in the flesh, is by the faith of the Son of God, (Gal. ii. 20,) if they are dead to sin, (Rom. vi. 2,) if Jesus bore their sins in his own body, (1 Peter ii. 24,) if God will remember their sins no more, (Heb. viii. 12,) I cannot see how there can be any condemnation to them. But does not the child of God sin even after he has been regenerated, or born again? one might suggest. I reply by saying no, which I immediately modify by saying yes. I say no, because the Bible says, "Whosoever is born of God doth not commit sin."—1 John iii. 9. I say yes, because, "there is not a just man, * * * that sinneth not."—Ecc. vii. 20; because God will, if they forsake his laws, visit their transgression with the rod, and their iniquity with stripes (Psalms lxxxix. 32,) because, if they are not chastised they are bastards and not sons. (Heb. xii. 5-8.) The manner of life of the children of God in this world, both before and after regeneration, is portrayed by Paul, which he designates as a walk. Prior to the new birth they walked according to the course of this world. (Eph. ii. 2.) In regeneration his people receive a principle, or nature, in direct opposition to their fleshly nature, and since they (in regeneration) do not lose their fleshly nature their walk from then on through life is a warfare. "The flesh lusteth against the Spirit, and the Spirit against the flesh."—Gal. v. 17. This hinders them from doing the things that they would, and makes them to do the things they would not. (Rom. vii. 15.) Now whether or not they were, prior to being born again, able of their own accord to walk according to the course of this world, and

to fulfill the desires of the flesh and of the mind, it is not in them after regeneration to direct their steps. David says that "the steps of a good man are ordered by the Lord."—Psalms xxxvii. 23. David also says, "He leadeth me in the paths of righteousness." But, says the poor child, I am surely not walking in the paths of righteousness, not led by the Spirit of God, for I am troubled on every hand, cast down, doing the things I hate and would not; my love for the Savior is so slack, my faith is so weak, doubts and fears will arise, trials and temptations beset me. Dear child, these afflictions are as so many evidences that you are being led by the Spirit of the Lord in the path of righteousness, which is rough and dark at times, to be sure, but for a wise purpose.

"When through fiery trials thy pathway shall lie,
My grace all sufficient shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume and thy gold to refine."

Listen to what Peter says, and how kindly he addresses you: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings."—1 Peter iv. 12, 13. You should not conclude that because you are at times led into darkness, where you are liable to stumble and even fall, that you have been forsaken by your heavenly Father; his everlasting arms are underneath, nor will he suffer you to be tempted above that you are able. (1 Cor. x. 13.)

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

If the chastening rod is laid on it is for your profit, that you might be partakers of his holiness, (Heb. xii. 10,) and though it be grievous at the time of infliction, it will afterwards yield the peaceable fruit

of righteousness. (verse 11.) Jesus was led by the Spirit into the wilderness, where he was tempted forty days of the devil, (Luke iv. 1, 2,) it pleased the Lord to bruise him, and put him to grief; he was oppressed, afflicted, despised of men, a man of sorrows and acquainted with grief, was wounded for the transgressions of his people, was bruised for their iniquities, and by his stripes they are healed. (Isaiah liii.) These are some of the things he suffered, and Paul says that Jesus learned obedience by the things he suffered, (Heb. v. 8,) that he was made a little lower than the angels for the suffering of death, (Heb. ii. 9,) and that he became obedient unto death. (Phil. ii. 8.) Jesus said of himself, Ought not Christ to have suffered these things and enter into his glory? Also, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day. (Luke xxiv.) Now, since he has suffered, and since he can be touched with the infirmities of his people, being in all points tempted as they are, yet without sin, he is able to succor them that are tempted. (Heb. ii. 18; iii. 15.)

In conclusion, I will say to the poor trembling children, Hold up your heads, there is no condemnation to you, Jesus has suffered. Your tribulations, fiery trials and sufferings are doubtless for the purpose of teaching you lessons in obedience. It is through much tribulation you must enter the kingdom of God. (Acts xiv. 22.) The road you must pass over may be rough, and though you may have to go through many dark and thorny places, God's everlasting arms are underneath, nor will he suffer you to be tempted above that you are able. Remember your life is hid with Christ in God (a secure place indeed) and in order to find it you must pass through death's dark door.

Then in the resurrection morn you will be raised with Christ's likeness, see him as he is, and be satisfied.

Your unworthy brother, in much tribulation,

THOMAS J. CARR.

WINNIPEG, Manitoba, August 6, 1914.

DEAR BROTHER WESLEY:—Your letter and Ruth's came last evening. I felt a deep interest in your letter regarding your interest in Jesus Christ. I was for years after the experience of pardoning grace awaiting a revelation of Jesus Christ. I thought it must come in some spectacular way, even as the Jews of old. But we are told, The kingdom of God is within you, it does not come by observation or outward show. If I am not deceived, I have learned, here a little, there a little, something of the true meaning of the Mediator, Daysman and High Priest, Jesus Christ our Lord. He said to Philip, "Have I been so long time with you, and yet hast thou not known me?" No man can know the Father save through the Son. He is God with us. God was made flesh and dwelt among us. The tabernacle of God is with men. When the light of the covenant of God's grace shone so sweetly in my heart, bringing forgiveness of sin and joy and peace to my soul, I felt it was from God; I knew but one God. His person as the Father, the Son and the Holy Spirit was not revealed to my knowledge. I had read of Jesus Christ, and believed in a natural way perhaps that he had lived and died for his people, and rose from the dead for their justification, but I did not understand the fullness of Him who is God eternal and no less. If I mentioned his name in my prayers it was without understanding, but I prayed unto God that he would reveal his Son to me.

Little by little I feel it has come, until the words, Have I been such a long time with you and you have not known me? were sweetly sealed home to my heart. The one who had been healed by Jesus said, "Lord, I believe; help thou mine unbelief." So would I say. Dear brother, we cannot know the Father save in the person of the Son; he is God with us. Do not mistake, there is only one God. The Creator of all things is the same God who made the covenant with Abraham, the same God who took on him the tabernacle of flesh and dwelt with men, who is the Father, Son and Holy Spirit, triune, inseparable. But we cannot see the Father save through our Daysman. Could you approach the burning sun? How then shall man come unto God, who is holy, undefiled, infinite in goodness? There is no way save the one appointed of God, the gate of heaven, the way of life, Jesus Christ, the Son of God, God with us. This subject seems so deep, too deep for me to write on, but if only you can see what I mean, that there is only one God, and one Mediator between God and man, who is God himself in the person of the Son. That is the essential of our faith as I know it. That is what differentiates between the faith of God's elect and the faith of antichrist. They have a form of godliness, but deny the power of the Godhead. They deny the Godhead of Jesus Christ; that is antichrist. Mark well the difference. If Jesus Christ is your God and Savior, then you believe in him; if he is not, then you have no knowledge of him.

I would add a few lines as to the realization of the love in our hearts towards our Lord and Savior. Do you not feel at times that longing to fall down before him, to lie at his feet and worship him in love? Would you not feel to be safe

there? Does not your heart burn when he says, Behold my hands and my feet? O, it is when our Beloved is gone and we cannot find him that we mourn. His love is what we pine for. The more faith we have in him the less we can have in ourselves, the darker the hour of waiting seems, and the brighter the approach of day. "Lord, I believe, thy power I own." May he give us understanding and grace to bear it.

I trust I have not wearied you with this letter or multiplied words without wisdom. May God himself be your guide and teacher. Give my love to sister Ruth.

I inclose a letter which I should have forwarded before. Edith joins me in love.

Affectionately,

GILBERT B. MCCOLL.

REESE, Texas, July 8, 1914.

ELDER H. C. KER:—While reading some in the SIGNS this morning I read Elder Durand's letter of sympathy and love to you, and it renewed the feeling within myself to write a few lines in that way. While I do not feel worthy or able, will say the Lord is able to do all things whatsoever he pleases, so I feel somewhat inclined to write, leaving the result with the Lord. Brother Ker, I remember two or three articles you wrote about your cold and barren condition, that you were shut up and could not come forth, and when reading them I remember talking to my wife, and telling her that I believed God was preparing you for some great work, but we could not tell of course what it could be. Yes, believing what Paul said, that God works all things together for good to them that love the Lord, who are called according to his purpose. It is through much tribulation we

enter the kingdom, so we feel that God had a wise purpose in shutting you in. Ah yes, how deep the water of affliction must be with you, my dear brother, the responsibilities of such a work must be great. The great loss of Elder Chick, fellow-laborer in editorial work of such a great medium of correspondence of the household of faith, then together with that trial and sorrow, your long endurance of sad afflictions of one who was nearer and dearer than all else, to you, my fellow-laborer in the afflictions of the gospel of the Son of God, was the loss of your dear companion, of which I feel I know something. I have had the sore trial twice in my life, so I feel that I can express my feelings of sorrow and sympathy for you, and will say, The Lord bless you, my brother, and uphold you in all sore trials, and enable you to carry on the great work he has called you to, feeling assured that brother Lefferts will be of great relief and help in this work.

Dear brother, I have not written as I thought when I began, but as my mind has been directed. If you feel this to be a word of encouragement to you, thank the Lord for it; it is of some relief to me, as I have thought to write you ever since the death of sister Ker.

Praying the richest of God's blessings on you and your family, we are your little brother and sister,

MR. & MRS. M. L. LILES.

CORNING, Ark., Nov. 15, 1914.

DEAR EDITORS:—I will now try in my feeble manner to write you a few lines in acknowledgment of my appreciation of your favor in sending me the SIGNS OF THE TIMES, our much appreciated family paper, for so long a time as a delinquent, but my circumstances and condition have been such that it was out

of my power to renew until now, and now for only six months, as I am in a very hard place and do not see much chance for me to keep up my subscription in the future, as much as I desire to do so. I get much comfort from the columns of the SIGNS, and I would not give it up only as compelled, so I will say to you dear brethren, that when my time of subscription expires again, if you do not hear from me please discontinue, and forgive me all my blunders and failures, for I am a poor, sin-cursed, sin-tossed worm, yet sometimes I want to tell my trials in life to the household of faith, even to the house of Jacob. Yet I am afraid if they knew all, they would not be pleased with me, but would frown and say, Go away, your voice is a strange one to us; it is like the crying of one in outer darkness; go away, we do not want to hear from you. O I want to go back to my home church at Mud Creek, in Fulton Co., Ky., to see if peradventure the members there would or could welcome me after so long an absence, rambling in the waste howling wilderness. But I am not able financially, and am afraid of the consequences. I am afraid I have said too much already. If this should be a source of worry to you, forgive me. I think that if it were not for my fear and shame I would write to some of the brethren at Mud Creek. I do love them all very much, but I fear they cannot love such a sinner as I am.

I see that I have gone on too far in my simple and rambling way. This is not written for publication, nor in desire that it should be published, but you are at liberty to do with it as you think best.

Farewell. I love you all, in spite of all my unworthiness.

As ever, your most unworthy brother, if one at all.

R. C. SMITH.

TRIBUTE OF RESPECT.

DEAR EDITORS:—Please permit me through the SIGNS to give an expression on the death of the late Elder G. M. Fetter. I recently received this sad information through a letter written me by sister Dawson, of Ocean Park, Cal., and it was a shock to me, and sank deep into my poor heart with a grief words can never describe. It is sad to think we shall see each other's face no more on earth, nor mingle together in worship and praise to the Lord God of Israel, whom he rejoiced to glorify in his walk and godly conversation among his brethren in the church here below. About eighteen years ago I met our dear brother at his home in the city of Raton, New Mexico, for the first time, and can say of a verity I never enjoyed sweeter association with a more God-loving, sincere, faithful brother, whose praise for the gospel's sake was known among all his brethren, and was of good report of them without. His home, with the sisters Boggs, (now deceased) was a welcome place to any of his brethren who might pass that way. On my first visit, in company with our dear departed brother Elder A. D. Bourland, we were preaching and holding meetings some three weeks of that summer. Afterwards, in October of the same year, the writer and Elder Bourland were called back there for the purpose of constituting a church, which was done at the home of brother J. B. Dawson, on the Vermejo River, some forty miles from Raton, deeper in the mountain region, where the blessed Lord manifested his divine presence on that memorable occasion. Here by the authority of the church our dear brother, Elder Fetter, was ordained. The writer and Elder A. D. Bourland composed the presbytery that laid hands upon him, and I believe

it was all under the direction of the Spirit of the most high God. Many times I met him afterward, and it was always with the same gladness. Here I must mention one incident. When brother Fetter was called upon to give a reason of his hope and call to preach the gospel, he arose calmly and began in detail before the church and a large gathering of neighbors and friends to narrate his experimental exercises, and continued for nearly one hour, and in his features the very image of Christ shone with such resplendent beauty and solemnity that it made a lasting impression upon all who heard him. The rocks, mountains and evergreens seemed to be praising God, from whom all blessings flow. It will long remain with me in unqualified remembrance until I, too, am called to lay my armor by, when I hope to meet our precious brother and all the elect family of God in the spirit land of eternal peace, where parting will be no more and all tears wiped from our eyes.

Yours affectionately in gospel bonds,
ASA HOWARD.

ROANOKE, Texas, Feb. 9, 1915.

WOODSTOCK, Ontario.

DEAR ELDER KER:—I inclose a letter we received from our dear young sister, Eliza McDonald, and as a short time ago you were asking for correspondence for the SIGNS, I thought perhaps you might publish this letter. It was read by us with comfort and satisfaction.

Unworthily, in sorrow,

R. SCATES.

APPIN, Ont., Jan. 25, 1915.

MR. ROBERT SCATES—DEAR BROTHER:—Many, many letters I have written to you in my mind, but I find it hard to express my thoughts on paper. We were much pleased to receive your letter when

I was so sick, and it was surely kind of you to remember me, but I am afraid you esteem me far too highly. Indeed, I feel I am not at all worthy of the love and esteem which the brethren show me, and feel sure if they knew me as I am they could not tolerate me. I find my flesh is very weak and prone to evil, even as the sparks to fly upward. O that the Lord would lead me and guide me and keep me. I often wonder if it is right that I should be in the church, but can say, "There my best friends, my kindred, dwell, there God my Savior reigns." During my sickness I was made to lie still most of the time. I did not feel I was going to die, although the doctor and nurse would sometimes wonder if I could stand it long. I suffered severely part of the time, but know that my suffering was nothing in comparison to what the Savior suffered, or what many of his children have to endure. During my sickness I was made to realize that no matter how intense the pain or agony of the body is, it is nothing to that inward groaning and suffering of the soul under the burden of the consciousness of the indwelling sin, when the long days and nights pass, and we cry again and again, Lord, save, I perish. When that constant agony goes on and on and we wonder where it will end, feeling that though our souls were sent to hell his righteous law approves it well, yet longing for peace and rest, and when he does speak peace to our troubled souls what a relief. It is the peace of God that passeth understanding, and the reason we cannot understand it is because it is of God, and his ways are above our ways and his thoughts above our thoughts. It is high, I cannot attain unto it, the psalmist says. O how true we poor creatures cannot understand the ways of God, but we know he is too wise to err and too

good to be unkind, and that he works all things after the counsel of his own will. I know that I will not suffer one pain too much, and that although we cannot see the way, God knows what is for our good and for his own glory.

Aunt Lish was over to the Duart meeting and enjoyed it very much. She said the Elders had good liberty, and to her it was very pleasant. It is wonderful how well mother keeps, though not strong, but better than she has been for a long time, and she did appreciate your kind remembrance of her and enjoyed your letter. I am now gaining all the time. Over three months seems a long time to be sick, but how I have longed that God would grant me sweet submission to his will. Some days the clouds seem very heavy and dark, and doubts and fears assail. I know that God has his chosen people, and not one of them shall be lost, and his truth is sweet to me, but I want something more: I long to know if the promises are for me. I know they are for his people, but I fear to claim them, for it seems to me his children could not go so far astray as I do, and I feel I have so little understanding of the Scriptures; but while here we shall never be fully satisfied, for we live by hope, but hope that is seen is not hope, and we long for the time when hope shall be swallowed up in fruition, victory and glory, for we shall be satisfied when we awake with his likeness, and shall see him as he is, and be like him.

Now I hope we will hear from you again soon, though I know I do not deserve your good letters, for I cannot answer as I would like, but I am glad to receive them and know you think of poor, unworthy me. Hope you and sister Scates are keeping well. We all join in love to you both.

Unworthily,

ELIZA McDONALD.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1915.

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 JOHN II. 1, 2.

"My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

In reading the first chapter of this letter we understand the apostle is writing things that he and the other apostles had seen, had heard and had handled of the Word of life, and he tells us that that life was manifested and that he had seen it. This eternal life manifested was Jesus Christ, the Son of God. He is spoken of in the Scriptures as the Word, in another place as the Mediator between God and man, in another place the Redeemer of sinners, another place the King of kings and Lord of lords, another place the faithful and true witness and the eternal life of the people of God. A special thing with reference to this is that this record is absolutely true, hence eternal life is not only Jesus Christ, but in him and with him for all his people, not only in this age of the world, but from the beginning of the world to the end of the same. You remember in the tenth chapter of John he said, My sheep hear my voice, and I give unto them eternal life and they shall never perish, and then the good Shepherd giveth his life, or himself,

for the sheep, which commandment he received of his Father. We understand by the word "commandment" that it was God's purpose and God's law embraced in the covenant, made and ordered in all things and sure: that Jesus, the good Shepherd of the sheep, and their eternal life, should give himself for the flock, and in doing so he delivered them from death and brought in life and eternal righteousness, which are called, "the new and living way." The apostle tells us that why he wrote this letter to these brethren was that they, the brethren, might have fellowship with the apostles, and their fellowship was with the Father and with his Son Jesus Christ. There is fellowship in the gospel, fellowship in experience and fellowship with God and with his Son Jesus Christ, and the word "fellowship" means equality, oneness, &c. Jesus is spoken of in the Scriptures as God's fellow, the Father speaking of him in this way, "He is my fellow," and the children of God are spoken of as the fellows of Christ; this means that the Son is equal with the Father, and it also means that his children are equal with his only begotten Son, hence are not only heirs of God, but joint-heirs with Jesus Christ. Wherever fellowship exists, there is unity and oneness. It matters not from what standpoint it is, whether it be intellectually, whether it be politically, socially or religiously. It is impossible therefore for men to be fellows except where fellowship exists, and this fellowship spoken of by the apostle is with God and with his Son Jesus Christ. We are told that the early church continued steadfastly in the apostles' doctrine and fellowship; had they not continued in the doctrine they could not have continued in the fellowship, for to be steadfast in faith means to continue in the fellowship of the apostles

in oneness of mind, heart and soul, seeing eye to eye, hoping in the same things, rejoicing in the same things, believing the same things, and it was for this reason then that the apostle wrote this letter. The same thought is expressed by Paul in his letter to the church at Rome when he said, "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me." The doctrine preached by Paul was the doctrine that God had taught the church at Rome, that they might be mutually comforted together by that faith which is the fruit of the Spirit, and for this cause we present this doctrine now that we may have fellowship one with another. If we have seen the Word of life, it is because it has been manifested to us in or through revelation. If we have seen his wonderful works to the children of men in the spiritual creation, it is because we are a part of that creation and are bound to believe the doctrine of God in every part and particular.

The message received by the apostles from God the Father, and delivered unto the church, was "that God is light, and in him is no darkness at all." This embraces God's infinite knowledge of all things, past, present and future. Known unto him are all his works from the beginning, and there are no works but of him. That his spiritual family should have knowledge of him and his Son Jesus Christ he shineth in their hearts to give them the light, knowledge, understanding, of the glory of God in the face of Jesus Christ. Then if the children say they have fellowship with God, knowing him and his plan of salvation, and walk in darkness (ignorance), they lie and do

not the truth, or in other words, walk not in the commandments of God. But if they walk in the light, as he is the light, they have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say we have no sin, we deceive ourselves and the truth is not in us. This was a special fault of some of those brethren, who were Jews, thinking because they were the children of Abraham they were without sin, in the sense of condemnation. But Paul puts all men in the same class so far as sin and death are concerned. "All have sinned and come short of the glory of God." Still further, some of the brethren thought they had not sinned because they had not committed overt acts condemned by the law. To them John said, "If we say we have not sinned, we make him a liar, and his word is not in us." There is not a just man that liveth and sinneth not. God looked down from heaven to see if there were any good, and there was none good, no, not one. Hence the relationship to Abraham did not make the Jews clean, or justified before God. It requires the blood of Jesus Christ to cleanse us from all sin. Saul of Tarsus did not know he was a sinner, or that he had sinned, until God shined in his heart to give him the knowledge of the glory of God in the face of Jesus Christ. In this revelation he was taught also the spirit of the law, through the knowledge of the law he was shown the exceeding sinfulness of sin, and ever afterward confessed that he was the chief of sinners. The indwelling of God's Word always has this effect, hence no man born of God should say he is without sin, nor that he sins not.

It seems to us that without this first chapter the text under consideration would be hard to understand, therefore

we have called attention to some of the things as leading up to the text. The apostle addresses the brethren here as "little children," not in age or stature according to nature, but in the school of Christ, needing instruction in righteousness, needing reproof and correction as well, that they sin not in erring from the faith once delivered unto the saints, first of all, then in any other way that might bring reproach upon the cause. Yet remembering that the thought of foolishness is sin, and how impossible it is to live without sin, he said, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Yes, he is our faithful advocate, knowing perfectly all our sins and shortcomings, our wanderings and backslidings, as well as our sorrow and mourning because of our sins, and is touched with the feeling of our infirmities. He pleads for us, and his righteousness and obedience to the law of God are seen, and not our sins. O what mercy that we should have a righteous Advocate, and that he is heard always of the Father. Yes, no law can now be transgressed that will again bring us into condemnation; the law of the Spirit of life in Christ Jesus has made us free from the law of sin and death. Nothing above nor beneath shall separate the heirs of glory from the love of God, which is in Christ Jesus our Lord. If then heirs of God, and joint-heirs with Christ, all shall be well as we journey on here below, all shall be well in the resurrection and all shall be glory in heaven with the glorified image of Jesus. He is the propitiation for our sins; and not for ours only, but for the sins of the whole world. The word "propitiation" here means atonement, or atoning sacrifice, and from a lit-

eral view one might think the apostle was preaching universal salvation, for if Jesus did atone for the sins of the whole world, meaning the entire globe, then, of course, all men are saved, as the sacrifice was complete and glorious, once for all. But John did not mean anything of that kind. He was writing exclusively to the Jewish brethren, and was instructing them in the doctrine of God and in that secret hid from the beginning of the world, but revealed to the apostles, that the Gentiles should be fellow-heirs with the Jews through the gospel; that is, the gospel, the message of salvation, declared salvation to all nations through the blood and righteousness of Jesus Christ. The Jews had always thought themselves superior to the Gentiles as pertaining to things of God, and had reason to feel that way, in a sense, as God had dealt graciously with them, and in former ages had taken little notice of other nations, but John would have them know that Christ must needs die for the remission of sins, and that he died not only for the sins of the apostles and other Jews, who had been called by grace, but that he died for the sins of the whole world nationally. Having a people in every nation, kindred, tongue and people, he died for them all. It required the redemption that was in Christ Jesus to save and cleanse Abraham that it did any of his seed, all were under the same curse. By the one offering he perfected forever all them, the whole world, that are sanctified. Election is Bible doctrine, and no Scripture contradicts that truth, and when properly understood by the light or knowledge of God's Spirit all Scriptures will be seen in perfect harmony.

JOHN III. 17.

"FOR God sent not his Son into the world to condemn the world; but that the world through him might be saved."

This text is a part of the many important things Jesus said to Nicodemus, who came to him by night asking questions and making declarations relative to the being and character of Jesus, that despised Nazarene. The text above quoted must not be separated from the seventh verse: "Marvel not that I said unto thee, Ye must be born again." If so, its real import will be missed, and we labor under wrong interpretation. Jesus would not say at one moment, "Except a man be born again, he cannot see the kingdom of God," and the next moment say any man can be saved if he will. Whatever is said of this seventeenth verse, let us always remember that Jesus said, "Ye must be born again," and as we were passive in our first birth, so are we in our spiritual birth. It is blessedly true that God did not send his Son into the world to condemn the world, but rather that the world, through him, might be saved. The world (all men) was condemned by sin through the disobedience of Adam. For by the disobedience of one man many were made sinners; so by the obedience of one, even Christ, shall many be made righteous. Man is to blame for his own condemnation, not God, as in tracing sin to its origin we find man responsible for sin and death. On the other hand, in tracing salvation to its origin we find that it began and shall end with God, the Alpha and Omega. Therefore man being condemned by his own transgression of God's law, dead in trespasses and in sin, and it being God's purpose and according to his grace, given us in Christ Jesus before the world began, that the objects of

his love should live unto him, he sent his Son into the world, or, in other words, to dwell with men, (the Word was made flesh and dwelt among us) that through him the world (men of all nations) might be saved. It was the only way that a sinner could be saved. The blood of goats and calves had utterly failed to take away sin. The law had failed to make the comers thereunto perfect. Therefore John the Baptist said of Jesus, "Behold the Lamb of God, which taketh away the sin of the world," meaning the sins of men. He being the way, and the truth, and the life, no man can come unto God but by him. "Through him," and him only, therefore, can the world (men) be saved. The word "world" here means the same as in 1 John ii. 1, 2, above written upon. "All men," or men of every nation under heaven, are meant by the word "world." Jesus came to seek and to save that which was lost. Inasmuch therefore as God had a people in every nation, kindred and tongue under heaven, and all were lost through sin, he sent his Son into the world that all his people, among all nations, might be saved.

These two articles are written at the request of a friend who is anxious to know the true import of the texts used. We hope that she, as well as others, may glean at least a little from what we have endeavored to present. K.

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GENESIS VI. 6.

"AND it repented the Lord that he had made man on the earth, and it grieved him at his heart."

Does God repent? It is stated at least fifteen times in the Old Testament that he does repent. That being so, one should be careful to not contradict the Scriptures. Also, a sincere inquirer after truth will not be satisfied with an explanation that explains away a direct scriptural declaration, that seeks to evade a direct answer to the question: Does God repent? It is worthy of note that the act of repenting is not attributed to God anywhere in the New Testament, but is an Old Testament expression, though this fact does not make the fifteen expressions of repentance on the part of God contained in the Old Testament any the less important and worthy of explanation should the Spirit of all truth see fit to lead us into it. Without such leading it would not be worth while to attempt it. Granted that God does repent, does he repent in the same sense as the sinner repents? Does the word, "repentance," applied to God have the same significance as when applied to the sinner? It seems folly to even think of such a question, to say nothing of asking it. Of course, the word "repentance" cannot possibly have the same significance applied to God as it does when applied to the sinner. There seems to be a prevalent idea that repentance carries with it the thought of being sorry for what one has done, but being sorry for a thing and repenting for a thing are two different states of mind. To repent of a thing, of an act, thought or word, is to turn away from that thing, or act, or thought, or word, and to avoid the repetition of it. One may be sorry that he has acted wrongly, or thought or spoken evilly, yet through inherent weakness not turn away

from those things, and do them over and over again. In this case there is sorrow but no repentance. There are also different kinds of sorrow. "The sorrow of the world worketh death." "Godly sorrow worketh repentance to salvation not to be repented of." Godly sorrow for sin is the work of the Holy Ghost in the souls of the heirs of glory, showing them the exceeding sinfulness of their fallen nature and its utter depravity, causing them to mourn on account thereof. This godly sorrow, when it has fully done its work, makes the subject of grace to so abhor himself, and all within him, that he becomes sick to the very center of his being on account of his sins, so that he mightily desires to get rid of his corruption and to have no more to do with it, to be entangled no more therein. When this sorrow for sin reaches this limit, one is compelled by his very sores and bruises to cry, "God be merciful to me a sinner." This brings the sinner to the feet of the Savior, who is the end of the law for righteousness to every one that believeth, and in this wonderful Savior, "God manifest in the flesh," the great sinner finds his repentance. Let it not be thought for a moment that there is any repentance for any of us except in Christ Jesus. Repentance being not the sorrow for sin, but the effectual turning away from and ceasing from sin, cannot be anywhere but through and by Christ Jesus. If the Spirit of truth did nothing more than show one his sinful condition, causing him to mourn on account of it, there could be no repentance for the sinner, because he would continue to repeat his sins, even though sorry that he did so. The sinner would be too weak to, of himself, abstain from sin, even though made to feel it and to hate it. But after godly sorrow for sin has done its work in re-

vealing one's total depravity, one is led by the Spirit to the fruit of that sorrow, which is the repentance given in Christ, and by him to all who hunger for it, realizing the weakness and sinfulness of one's nature. Therefore, we must not confuse the sorrow with the repentance, nor the latter with the former. They are distinct from each other though related to each other. The repentance is the effectual turning away from sin, and not the being sorry for it. Thus, it does not signify that because God "repented that he had made man," that he was sorry he had done so, or that he desired he had willed it otherwise. Does the fact that God repented that he had made man, signify that he had changed his mind or plan from what it originally was? Certainly not. If there is here in Genesis vi. 6, and in the other fourteen places where God is said to have repented, any indication that there was a change in the mind of God, then these fifteen texts must certainly contradict scores of others which declare God to be of one mind and incapable of even a shadow of a turn. Such contradiction, if such there existed, would throw the whole Bible into a mass of confusion, and render it wholly an unreliable record. Such an outcome can never be. The Bible does not anywhere contradict itself. Its apparent variance, or discord in certain places, is but "harmony misunderstood." The discrepancy lies in the intellect of men, who, in all ages, have tried to study out Scripture mysteries, and have been foiled in the attempt, but being unwilling to acknowledge their own confusion and bewilderment have charged the Bible with inaccuracy to conceal their own ignorance. We do not believe there ever has lived the mortal man who was able to explain the whole Bible from Genesis to Revela-

tion, and no commentary aiming to interpret the entire Bible can possibly be accurate, no matter by what learned light it may have been written. Certainly that man would be overly ambitious that would confidently essay upon such an undertaking as writing an exposition of all Scripture. Since no man, therefore, is a reservoir or depository of the whole truth, how can we so confidently say there are no contradictions in the Bible anywhere? Because, we remember when in our own experience there were times when we confidently believed the Bible to have been the work of shrewd and cunning men, and we verily believed we could put our finger on scores of texts that were at variance with each other, but during the last nineteen years since we received a hope in the mercy of God, as we humbly trust, there have been cleared up to our understanding and to our entire satisfaction some of these very texts which we at one time thought contradicted each other. The fact that the Holy Ghost has proved its abundant sufficiency to make "crooked things straight" in some of these instances to which we have witnessed makes us confident that same Spirit is amply able to clear up any and all difficulties did it but see fit to do so. God is of one mind and none can turn him. If, then, the exceeding sinfulness of men before the flood did cause God to repent, in the sense that he turned from his original purpose, then sinful men must have turned him, and the Scripture would not be true which declares that none can turn him. Far sooner than to involve ourselves in any such conclusion as that, we believe the fact that God repented that he had made man does not at all mean that there was any change in the mind of God, or that he swerved in the least from his original ordained plan concerning the

universe and the salvation of his people. No, whatever it means, it cannot mean that. When God drove Adam and Eve from the garden he pronounced woe upon the man and the woman, but alleviated their doom when he clothed them with coats of skin, and when he said, "I will put enmity between thee [the serpent] and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Here, in the beginning of sin, God declares the end of sin: "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." If, therefore, the end was clear and certain in the mind of God from the beginning, it must certainly come to pass as he foreknew it would, for an uncertainty cannot be certainly foreknown and positively declared. If, therefore, man before the flood became more wicked than God at first thought he would, and if this waxing worse in sin caused God to turn from his intended purpose, then the end which he declared from the beginning will never come to pass, because the unexpected turn of events which disclosed man's exceeding sinfulness must have upset the whole divine arrangement. Now, is any one who reveres the name of God and has the fear of God in his heart willing to concede such a conclusion? We cannot think that such an one lives who could believe God to be such an opportunist, swayed by circumstances. Though God repented that he had made man, it does not mean that God was sorry that he had made man, that he wished he had made him differently, or that God was disappointed in the way man had turned out. But as repentance signifies the turning away from the thing repented of, so here it means that God turned away

from the men which he had made, that he became unfavorable towards them. Up until this time the race of mankind had been multiplying rapidly and serenely under favorable circumstances, unhindered by the providence of God; the sons of God saw the daughters of men, that they were fair, and sought them in marriage; the Sethites married the Cainites, and God rebuked them not. Seemingly God was smiling upon all that was going on, for there was no evidence of his disapproval since the murder of Abel. Now, however, comes a turn in the events of man's history. Mind you, not a turn in the mind of God, nor in his plans, nor in his purpose, but in his providential dealings with men. Hitherto his providences had been favorable to men, to just and unjust alike, now comes a change in his providential dealings with them. The change in providence does not involve the slightest change in the predestination of God. By providence here, we mean those acts of God by which he administers the affairs of the world. These providential things are various, involving sickness and health, poverty and wealth, famine and plenty, war and peace, flood and fire, life and death. In these various ways God deals with men, but while these things are various, it is most certainly the God of one mind who deals them out to the world according to his predestined plan and purpose. Up until the time of the flood, and since the slaying of Abel, God's providential dealing with men had been such that men had waxed fat and bold and sinful, becoming worse and worse, but now comes a reversal of these providential things and a blasting of the whole structure reared by sin and wickedness, with the exception of the eight souls secured in the ark. Herein is where God repented that he had made man. That,

whereas he had been favorable to the increase of the race of men upon the earth, and providentially blessed them, now he turns away from men and begins to manifest his utter hatred of their iniquity. Man was God's work, God created him and knew all about him when he made him. Nothing in all the depths of man's nature was hidden at all from the divine mind. Further, God surrounded man with all the necessary environments to call forth the capacities of his being. Having done so, the wickedness and depravity of man's nature rapidly unfolded. That being consummated, God makes known his righteousness and his hatred of sin, by repenting, or turning away from the man that he had made. This repenting was manifest in his working providentially to the detriment of man, whereas before he had been working providentially in man's favor. But in the foreknowledge of God, before the foundation of the world, was included both the providences in man's favor and the providences to work against man, so that when God repented that he made man, and began to work woe upon the race of men, he was but carrying out his predestined plan and accomplishing his own sovereign and immutable will. We have but to consider our own individual experience to see that sometimes it is daylight with us and sometimes night; sometimes we rejoice, at others we are sad; now we are well, then again we are sick. What shall we say to this? Shall we say that because God sees fit to send us bitterness instead of sweet, that therefore he has changed his plan and negatived his original purpose concerning us? Certainly not. All our times are in his hands, just as much when we die as when we live. Because he in his providence sees fit to kill us instead of to make us

alive is no sign of alteration with him. Both the death and life, and all that they involve, were alike known before to him, and unalterably arranged by him. So God's creation of man, and his afterwards repenting of the making of man in his turning away from man, and working against him instead of for him, all was included in his predestined plan, and came about in his own way in his own time. Let us take a simple illustration from among the affairs of men which may feebly exemplify this truth. Railroad trains move from point to point in accordance with orders issued from the train despatcher's office. Let us suppose that engine forty-one is ordered to proceed fifty miles west, then return twenty-five miles east, then go ten miles west again, then return to original starting point. An outsider not initiated in the affairs of railroads, and looking on at this engine going forward, then back, then forward again, and finally all the way back, and seeing not the reason in the train despatcher's mind for all this shifting about, might argue that the despatcher did not understand his business; but what a short-sighted conclusion that would be on the part of the onlooker, for in the mind of the man at the despatch-key lay hidden a reason why he wanted this engine to go forward, then back, then forward, then back again; and all the goings forward and the goings back were planned and intended by the despatcher when the engine first started out. So in the mind of God, he originally planned and intended to now work in man's favor and then to work against him; thus this repentance on the part of God does never mean any change or alteration in his eternal mind or purpose, but the very repentance itself was a part of his fore-known and predestinated plan according

to which he designed to administrate the affairs of the universe to accomplish the salvation of his elect and to declare his own glory. But our text in Genesis vi. 6, further says, "It grieved him at his heart." God is of purer eyes than to behold iniquity, and hates sin. Any display or manifestation of sin is repugnant to the holiness of God; he always condemns it and punishes it. He was not grieved because that he had made man in that he wished he had not made him, but grieved at the sins of man, yet he knew that man would sin, and that terrible ruin and death would be the consequences of sin. Still, when that death and ruin were in sight and manifested it grieved him. Sin is so entirely opposed to the righteousness of God, and the righteousness of God to sin, that whenever the stench of the one is in evidence, the savor of the other appears all the more excellent. So the waxing worse and worse on the part of men caused to appear the grief in the heart of God on account of that sin. Whereas a sinner mourns for his own sins, God grieves for the sins of others. The grief of man is usually a sign of his impotency and helplessness. When we come face to face with pain which we cannot help or avoid we grieve. If we could help it or avoid it we would not grieve, for according to our makeup, there would be no cause to grieve. But not so with God. There is nothing he cannot help or avoid if he wants to. Sin could not have entered into the world had he not wanted it to do so, had he not had a purpose in its doing so. Nevertheless, though God is omnipotent, and does his will in the army of heaven and among the inhabitants of the earth, and could at any time eradicate sin if he chose to do so, still he designs its being in the world for his own purpose and glory, yet is he

grieved at every manifestation of sin and iniquity. Now, if any one can explain why an omnipotent being is grieved by that which he could wipe out at a word, in the twinkling of an eye, he can explain the character of God. That we cannot do, and did not even start out to do. It would be folly and daring the heavens to attempt it. We have simply stated the character of God as we believe it to be. We cannot explain it. It is a mystery. Faith alone can comprehend the slightest portion of it.

Written at the request of Mary E. Lake, of Hurricane, West Virginia.

L.

MARRIAGES.

By Elder H. H. Lefferts, at his home, Leesburg, Va., April 5th, 1915, Joseph C. Starr, of Foreman, Bedford Co., Pa., and Miss Matilda T. Middleton, of Willard, Loudonn Co., Va.

OBITUARY NOTICES.

Mrs. Mary Rittenhouse Lawshe was born June 11th, 1834, and departed this life Tuesday, March 9th, 1915, at the home of her oldest son, Wilford R. Lawshe, in Trenton, N. J. She was the youngest of six children. Her father, Alanson Rittenhouse, married Mary Sebold, both of German or Dutch ancestry, living near Locktown, N. J. He was a deacon in the Old School Baptist Church. Mary was left an orphan at the age of ten, and made her home with her sister, Hannah Brewer. While at a school for young ladies she was baptized in the fellowship of the Kingwood Old School Baptist Church, by Elder Gabriel Conklin, on Sunday, Feb. 29th, 1852. It was a very cold winter, and they had to cut the ice in order to baptize. She was married to Levi Lawshe in October, 1853. They had children as follows: Wilford R., Annetta (died at nine years), Merritt R. (died at twenty years), P. Hartwell (died at twenty years), Ira M., Mary (died in infancy), David, Elizabeth and Allison R., five children living. They moved several times as he changed his business, from farming to keeping store, then working in lumber in the south. He was at times successful, but lost two or three fortunes. There were great trials, sickness and the death of the two sons, and a very serious illness of sister Lawshe herself, who was thought to be beyond help, but she was given through it all a confiding trust in

the Lord. They returned to Stockton in 1882, and to keeping store, with some success. In 1884 he bought a grocery store in Trenton, and in 1887 all the family were there together and were very successful. In 1889 Mr. Lawshe died, leaving the family better provided for than they had ever been before.

Here I will quote from a very interesting account of the family, written me by Wilford R. Lawshe: "Father's aim had been to provide well for his family, but so many losses came all along, until the last, when rather unexpectedly a living was assured. After his death the family kept together in a way, leaving the whole estate for mother and the younger ones to live on, and so it has been ever since. They were educated and started, leaving mother to live on the income of the estate. Soon after father's death mother began having meetings at her house in Trenton, and, as you remember, you were the first one to preach there. This was, perhaps, in the winter of 1889-90. For the last twenty-five years mother had the opportunity of attending the Old School Baptist meetings often, and while she was naturally a hard worker, the burdens were not so heavy as earlier in life, and we were all very glad of this. Her children were all called 'good children,' but I feel for my part there were so many things I ought to have done that I did not do that I do not like to think of it. As you know, mother was firm and strong in her religious views; nothing could shake her belief in Almighty God and the Savior. If she had doubts at times, they did not find much outward expression, and during her long and painful illness she seemed prepared to take all that came. Mother's age lacked two days of being 80 years and 9 months."

Sister Lawshe's older brother was Elder Ephraim Rittenhouse, whose name is familiar to the readers of the SIGNS, as one who wrote much for publication, and was one of the most interesting and valuable of writers. I first met sister Lawshe in Delaware, in October, 1864, and have held her in high and affectionate esteem from that day until her departure, and her memory is very pleasant to me. She was certainly a most devoted, faithful and loving christian. Her love embraced all who love the truth. I will not attempt to dwell upon her excellencies as a member of the church, and as devoted to the interests of the cause of truth, for I cannot give adequate expression to what I feel. Well may her son Wilford say her children were what are called "good children." With such a mother they could not well be otherwise. I have seen them often, as well as her, during her long and painful illness, and it seems to me there could be no more loving devotion and careful attention on the part of both mother and children. The tender care was not only given and experienced in the house of the oldest brother, where the suffering mother lay, but by them all. Our dear

sister endured very much pain at times, but those who were by her most continually said they never heard her utter one complaining word. She enjoyed the calls of brethren and ministers, which she could receive almost to the last. At my last visit to her she expressed to me what she had already said some time before to her people, that as I was the minister whom she had known longest, she would like to have me present on the occasion of her funeral. She named three hymns to be read: Nos. 627, 1247 and 784 (Beebe's collection).

I will here allude to the time referred to by Wilford when she first expressed a desire to have preaching at her house. She and sister Ruth Holcome wrote me that there had never, to their knowledge, been an Old Baptist sermon preached in Trenton, and as they were well acquainted with me they asked me to make an appointment. There was an unexpectedly large company. From that time for a number of years meetings were kept up, and she always took especial interest in them. Up to a short time before her departure she read the letters which came to her and wrote in reply.

The funeral was on Thursday, March 11th, from the house, and there was a large attendance of dear brethren and friends, to whom I preached with the ability that God giveth, the unsearchable riches of Christ.

SILAS H. DURAND.

Elijah James Truitt was born March 15th, 1829, in Worcester Co., Md., and died March 25th, 1914, within a short distance of his birthplace (now Wicomico Co., Md.) having spent his long life of 85 years and 10 days in the same locality. He was twice married, first to Lucretia Morris, by whom he had three daughters, only one of whom, Mrs. Rosina Layfield, survives. His first wife died in 1857. Fourteen years later, in 1871, he married Mary Ann Wimbrow, who bore him three children: Mrs. Sarah M. Brittingham, Geo. W. and John K. Truitt, all of whom are living, all of Wicomico Co., Md. His second wife, who was a firm believer in the doctrine held by the Old School Baptists, died Nov. 15th, 1907. His first and chief pleasure on earth was going to meeting to hear the gospel proclaimed, and mingling with the brethren. Although never having made a public profession of his faith and becoming a member of the visible church, yet I believe his name is written in the Lamb's book of life. He followed the footsteps of the flock, and their food and drink was his food and drink. The writer heard him relate his experience just after the loss of his last wife, and he said he had his clothes ready to be baptized on one occasion several years before that, but did not offer himself to the church because of a deep sense of unworthiness, thinking that perhaps it was better that he should not connect himself with the church. He also spoke of other good things which I do not recall now.

Elder A. B. Francis preached his funeral in the Old Baptist meetinghouse in Salisbury March 27th, much to the comfort of the sorrowing children and other relatives, by all of whom he was greatly beloved, after which his body was laid to rest in Parsons' Cemetery to await the sound of the trumpet and the voice of the archangel.

His niece, MAUD TRUITT LAWS.

I will add to the above that I was well acquainted with Mr. Truitt, having known him for more than thirty years, and can truly say that I believe him to be a subject of the saving grace of God. As a man he was honorable and upright, highly respected in the community in which he had spent his long and useful life. He was very fond of the society of the Old School Baptists, loved the preaching and the conversation. He enjoyed unusually good health until within a few days before his death. We miss him greatly at Indianatown and Forest Grove, where he was a regular attendant on the worship of the living God.

A. B. FRANCIS.

Mrs. Ella Nicoll, beloved wife of Thomas Nicoll, 824 Preston St., Philadelphia, Pa., died suddenly at her home Feb. 15th, 1915, aged 66 years, 9 months and 18 days. Sister Nicoll was baptized by Elder Thomas Barton in the fellowship of the Welsh Tract Church, New Castle Co., Del., August 7th, 1868. About twelve years ago she removed her membership to the Salem Church, in Philadelphia, where she remained a faithful member until her death.

Funeral services were conducted by the writer on Wednesday evening, Feb. 17th, at the home of her husband. Her remains were laid away in the Bethel Cemetery, near Elkton, Md., after words of comfort spoken by Elder J. G. Eubanks.

B. F. COULTER.

Elizabeth G. Jeffers Scott was born in New Castle, Henry Co., Ky., May 10th, 1838, departed this life at the home of her daughter, Mrs. Carl Reipke, at Windom, Minn., Feb. 18th, 1915. She was the daughter of Elder Robert and Nancy Jeffers. She was united in marriage to Christopher C. Scott on Thanksgiving day, at Warren, Ill., in 1855. To that union were born eight children, four of whom preceded her to the other world. Her husband died in the year 1901, since which time she had resided with her daughter, Mrs. Carl Reipke. She is survived by four children: Mrs. Charles Miner, of Walnut Grove, Minn., Mrs. Carl Reipke, of Windom, Edgar, of Grove City, and Christopher C., of Minneapolis, Minn., who were all present at the time of her death. Besides these there are eleven grandchildren and one great-granddaughter to mourn her death. Her last sickness was the weakening of the vital organs until the end came peacefully. She was a member of the Baptist Church, with neverfailing faith in her Master. She was the

last of her father's family, an aunt of the writer. Her early married life was spent in Wisconsin, and later in Iowa and Minnesota, where she had since resided.

Her funeral was held at the home of Carl Reipke Thursday, Feb. 18th, at 2 p. m., her pastor officiating. She was laid to rest beside her husband in the city cemetery to await the resurrection morn. May the God of all grace comfort those who are left behind to mourn their loss, is the humble prayer of the writer.

E. A. NORTON.

Catharine Mellott, wife of Elder Ahimaaz Mellott, died of pneumonia at the home of her daughter and son-in-law, Milton Decker, Dec. 21st, 1914, after a great deal of suffering, aged 76 years, 7 months and 17 days. We lived a married life of fifty-nine years, lacking about one month. To this union were born eleven children, six boys and five girls. One boy and two girls died when small, the others are still living, together with forty-eight grandchildren and thirty-six great-grandchildren. She was baptized in the fellowship of the Old School Baptist Church called Sideling Hill about fifty years ago, by Elder Joseph Correll, where she lived an orderly life all those years. She leaves one sister and three brothers, with myself, to mourn their loss, which is her eternal gain.

The funeral sermon was preached by Elder C. L. Funk, from Psalms xvii. 15. Owing to my not being able to go to the funeral the services were held at the house where she died, also had preaching at the meetinghouse. Blessed are the dead that die in the Lord from henceforth; they cease from their labors and their works do follow them.

AHIMAAZ MELLOTT.

Bathsheba Denniston Miller, wife of Michael Miller, of Cammal, Pa., was born March 27th, 1845, and died March 23rd, 1915. She leaves her husband, three sons and two daughters to mourn their loss. Sister Miller was brought to see herself a sinner before God, and saw no way of salvation except through the mercy of God by Jesus Christ, and as the Old School Baptists are the only people who preach salvation by grace, she was eventually brought to seek a place with them. She was received by the church at Cammal, Pa., and baptized by Elder D. M. Vail, their pastor. How good and blessed it is to live and die with those of like precious faith. Sister Miller was always glad to have some one to converse with on the eternal things of the kingdom, and though departed she leaves a sweet remembrance of her faith and walk as a subject of grace.

The funeral services were conducted by the writer, and her remains buried in the lot adjoining the meetinghouse at Cammal. Thus one by one we bury our dead out of our sight. We are in the hope of the resurrection of the dead.

J. M. FENTON.

Charles M. Cator, son of Hiram and Fanny Cator, of Lew Beach, Ulster Co., N. Y., was born Jan. 23rd, 1898, and died March 14th, 1915, after a short illness of quick consumption. He never made a profession by uniting with the church, but his mother feels the comforting assurance that he is with Jesus, from evidence he left. His mother and two brothers, with other relatives, are left behind to mourn for one they loved. May the good Lord comfort all of the sad, mourning ones for Jesus' sake.

The funeral was held at the residence March 17th, the writer officiating. Burial in Lew Beach Cemetery. D. M. VAIL.

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

Decatur Mouser, Ohio, \$2.00; Thos. A. Ardies, Ont., \$2.00; A Friend, N. J., \$5.00.

M E E T I N G S .

THE First Hopewell Old School Baptist Church, of Hopewell, Mercer Co., N. J., will hold a two days meeting on Friday and Saturday, April 23rd and 24th, 1915, in celebration of the two hundredth anniversary of the organization of the church. All lovers of the truth, and especially the ministering brethren of our faith and order, are invited to be with us at that time.

Done by order of the church.
D. M. VOORHEES, Clerk.

MEETINGS of the church at Schoharie, N. Y., which have been held at the home of sister Kinney in the village during the winter, will be resumed at the meetinghouse on the hill at the regular time, fourth Sunday, and Saturday before, in April (24th and 25th).
GEORGE A. MIERS, Church Clerk.

THE next session of the Baltimore Primitive Baptist Association is appointed to be held with the Ebenezer Church, Baltimore city, Md., to begin on Wednesday, May 19th, 1915, and continue three days. This association believes in the doctrine of predestination, election, effectual calling, the future resurrection of the dead and the general judgment, and invites all of like precious faith to meet with us at the time and place above mentioned. Those who come to the city on Tuesday p. m. will go to the meetinghouse, Madison St., east of Calvert St., which will be open from 2 to 6 p. m., where friends will be met and cared for. Those coming Wednesday a. m. go direct to the meetinghouse from Union Station, Pennsylvania R. R., take any car going south on Charles St. and get off at Calvert and Madison Sts.

From Camden Station, B. & O. R. R., take car marked St. Paul St. and get off at same place. From Mt. Royal Station, B. & O. R. R., walk two blocks east to Charles St. and go as directed from Union Station.

JOSHUA T. ROWE, Pastor.

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Liberty Old School or Primitive Baptist Church, of Los Angeles, Cal., meets every first and third Sunday in each month, at 11 o'clock a. m., at 42nd and Moneta Ave., and fourth Sunday at 11 o'clock, at brother and sister J. B. Dawson's, 644 Ashland Ave., Ocean Park, Cal.

W. T. HENDERSON, Pastor.
C. B. RICE, Clerk.

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.

NEW ARRANGEMENT.

We are still publishing the Old School Baptist Hymn and Tune Book, both shape note and round note, 70 cents for single copy, \$6.50 a dozen, transportation prepaid. Send orders to Elder Silas H. Durand, Southampton, Pa., or to Elder P. G. Lester, Floyd, Va.

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 (ESTABLISHED 1832.)

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83.

MIDDLETOWN, N. Y., MAY 1, 1915.

NO. 9.

CORRESPONDENCE.

ISAIAH LXVI. 5-9.

“HEAR the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God.”

DEAR BRETHREN EDITORS:—I have a request from brother F. W. Peck, of Naples, Texas, for my views on the above language, in the SIGNS, and by your permission I will attempt to comply. It would be a pleasure indeed to respond to such requests from my brethren and sisters, if I could feel that in doing so I was imparting to the household of faith some spiritual comfort, and that I had been given the right conception of the subject treated, but it is with a sensibleness of my need of being taught that I enter upon an undertaking of this kind. These are some of the sublime words of one of

the “holy men of God,” who “spake as they were moved by the Holy Ghost.” The infinite mind of Jehovah, and his eternal counsel, which he purposed to bring to fulfillment in time, were unfolded to his holy prophets, or they were given sufficient knowledge of them, that they uttered many dark sayings which they were not given a clear conception of, but which have been fulfilled in Zion, and afford sweetness to her children, when revealed to their understanding, that is beyond expression and is most glorious. This language was spoken to the trembling prisoners of hope, whose hearts had been fixed by faith upon the Lord, who felt that there was none other to whom they could go for help in their distress. They “trembled at his word,” not because they dreaded the consequences of coming short of keeping all it required, but because they revered it, and delighted to do it. They viewed the perfection of the law of the Lord in such contrast to their inperfection and inability that they could but fear and tremble as they counted up all his abounding mercies which he graciously conferred upon them. Those of the class just described, who are spoken of in the fifth verse, were among the Jews.

They had come in the name of the Lord and prophesied to their brethren of the coming of Christ, had warned them of the judgments of God which would surely be visited upon them for their ungodliness in turning from his law and his ordinances. They had come in the name of the Lord, and at his bidding, but had been rejected by their brethren, the legal authorities at Jerusalem, who put many of them to death, and professed to glorify God in so doing; but the Lord comforts his faithful ones with the promise that he will soon appear to their joy and to the shame of their opposers. This, I think, had reference to the coming of Christ as the sin-bearer and Redeemer of his chosen people, for it was said of him, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Again, "Now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire." The legal night was doomed, and when the Sun of Righteousness arose with healing in his wings the gospel day burst forth with such brilliancy and splendor that all the recesses of hypocrisy, covetousness and oppression were searched out to the shame of the scribes, the Pharisees and the lawyers who sat in Moses' seat and gave legal counsel to the Jewish nation. But to those who were persecuted, reviled and all manner of evil said against them for Christ's sake, it was said, "Rejoice, and be exceeding glad: for great is your reward in heaven." In the city of Jerusalem and from the temple the Lord had continued to speak to all the congregation of Israel in the law, which was read every sabbath, and in the temple service. In the offerings and sacrifices, and in the

ministrations of the priestly offices, the Lord spoke in types and shadows of the great High Priest, the Lamb of God provided as a sacrifice for the sins of his people. This was "a voice of noise," which was heard only by those who by faith looked not at the things which are seen (the temporal or ceremonial service), but at the things which are not seen (those eternal provisions of grace in Christ Jesus the antitype). This testimony of the law and the temple service was amplified by the testimony of the prophets, who spoke as the Spirit gave them utterance. God spoke in their hearts with that "still small voice," and declared unto them the glorious appearing of Christ, and sent them to make known this good news to his chosen people, and in full assurance of faith they declared his testimony. The apostle in referring to this testimony declares that, "All Israel shall be saved: as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob." The seventh verse declares the coming of this Deliverer out of Zion. This "man child," Christ Jesus, was delivered before Zion travailed, before there was any pain. Human words are inadequate to express the transcendent glory and beauty that here rises before us. Of this blessed man child it is said, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Zion did not travail, neither was she in pain until Christ came, for he came bearing all her pain, and by his glorious coming she is freed from it, and her travail is made a period of delight, though one of patient waiting with hope and pleasing anticipations.

It is due that I say here, as this seventh verse intimates, pain does come to Zion, but it did not attend the coming of Christ in his work of redemption. The sufferings of God's people, individually or collectively, are not for the expiation of their sins; this Jesus did when "he entered in once into the holy place, having obtained eternal redemption for us," but by them they enter into the fellowship of Christ's sufferings, having the promise that, if we suffer with him, we shall also reign with him. So Zion's travail begun after Christ was taken from the earth and entered the court of glory as her Intercessor. The children of the bridechamber could not fast, said Jesus, while the Bridegroom was with them.

The eighth verse calls attention to a great mystery, a strange, a wonderful occurrence, one never before seen or heard of: the earth made to bring forth in one day, a whole nation born at once. Certainly no such event as this has ever been recorded in the past history of the human race, and will never be in the future. This is one of those divine events which eye hath not seen, nor ear heard, neither hath entered into the heart of man, but God hath revealed it unto us by his Spirit. Let us counsel this infallible witness for evidence concerning this sublime event. In that "counsel of peace" between the Father and Son, Christ was set up as the Head of the church and the Husband of his bride. In that blessed relationship subsists a bond of union which constitutes Christ and his chosen bride one. That indissoluble relationship made all her obligations under the law his, and all of his obedience and righteousness hers. In obedience to the demands of justice, which rested against him by virtue of this relationship, Christ was made in the form of sinful man, made

under the law, where his bride was, to redeem her from the law's demands, and from its curse. In this work he represented his bride; where demand was made for her perfect obedience, he rendered it; where demand was made of her to answer the penalty of a violated law by death, he died. All of this was placed to her credit, and the account of transgression, so far as the bride of Christ was concerned, was balanced and settled forever. In view of this adjustment and liquidation of all the debts of the bride, the apostle asks the question, "Who shall lay anything to the charge of God's elect?" saying, "It is God that justifieth. Who is he that condemneth?" Again he says, "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Here is the oneness of Christ and his church that has existed as far back as eternal life existed. In obedience to the law Christ went down into death and satisfied the claim of death, so it could not hold him nor his bride, so when he arose all of his redeemed people came up with him, raised above the law and its curse; it can have no more dominion over them.

Now listen to the apostle Paul again: "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, * * * and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Here it is declared that we are quickened together and raised up together with Christ. Yes, ye trembling prisoners of hope, your complete deliverance has been obtained, your everlasting emancipation from bondage under the law has been wrought, and you given liberty in Christ Jesus. You are no more to groan under

the severe bondage of your former "schoolmaster," the law, which kept you shut up to that faith which has now been revealed through Christ, but you are now to look into the perfect law of liberty and continue therein, where you behold the glory of God in the face of Jesus Christ. John was shown this glorious sight while on the isle of Patmos, and he declared it a wonder. He said, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This was the redeemed bride of Christ which had come up with him from death and from under the law, which was typified by the moon being under her feet, and she was robed in the righteousness of Christ, which is more dazzling in brilliancy than the natural sun. So the earth was made to bring forth in a day and the whole nation, whose God is the Lord, was born at once. This is enough to bring joy to those who tremble at God's word, and bring shame and confusion to their oppressors.

When Christ had kept the law, and suffered its penalty for his bride, divine justice was satisfied; but he would not stop here, he had won the battle and gained the glorious victory, he now must come forth wearing the victor's crown. So he says, "Shall I bring to the birth, and not cause to bring forth?" Yes, he came forth a mighty conqueror over death and the grave. He is the firstborn from the dead. His coming forth insures the coming up from the grave of all those he represented in his resurrection, for he became the firstfruits of them that slept, and as the firstfruits are, so shall all the harvest be. It shall be raised incorruptible, immortal and most glorious.

I submit these thoughts to your judgment, brethren editors, and, if published,

to the consideration of brother Peck, and any others who may read them.

In gospel bonds,

J. R. HARDY.

HAVILAND, Kansas.

PHILADELPHIA, Pa., Jan. 19, 1915.

DEAR EDITORS:—It is with great reluctance that I attempt to address you, for it appears to be too presumptuous for one of such insignificant understanding as I possess to write to you, but after seeing the letter I wrote to Mrs. Florence Pultz last March appear in the SIGNS, (which surprised me greatly, as I did not expect it,) I feel as if an explanation should be forthcoming from me, therefore I have inclosed a letter she wrote to me, which prompted me to write to her. I will not comment upon it, as I do not consider it necessary, but will let the letter speak for itself, as I consider it does very admirably. I do not propose to write a long letter at this time. If you consider it advisable to insert this letter of hers, and my explanation, you are at liberty to do so.

From a lonely mortal,

C. S. FETTER.

WHEELING, W. Va., March 20, 1914.

C. S. FETTER—DEAR LOVER OF THE TRUTH:—I ask your pardon for this intrusion. I do not know whether you are a brother or a sister, but hope we are partakers in that kingdom where there is neither male nor female, but all one in Christ Jesus. I have just read your good letter in the SIGNS of March 15th, 1914, where you speak of "wandering thoughts," and that they are continually roving, and your not being able to control them. As I read your words I could fully sympathize with you in this, and again, when your mind does settle down nothing af-

fords you such great pleasure as to meditate upon those things which are controlled by the heavenly Spirit. Your words express my condition exactly, and where you go on and say that you can scarcely think a good thought, and if you do, evil ones immediately follow and destroy what good ones you had, and you feel worse than before, dear saint, you could not have described my case better. Now I do not feel that I have anything further to say, I am perfectly barren at present, but I dare say that you have often experienced this condition, too. The blessed Master will thus make us know from whence cometh our help, and will thus make his works praise him. When we are emptied entirely, that we are as one dumb before him, and are prone upon the ground, with our faces in the dust, usually it is then that he has compassion on us and suffers his holy angel to bring a coal of fire from off his altar, and touches our heart and tongue with it; then we begin to rise a little, and ere we are aware our spirit is revived in us, and we are trying to tell of his goodness and mercy. We tell a little, but can only hint at what this live coal has kindled in our hearts, but there comes an assurance that "Jesus knows," and we are so glad that he knows our thoughts afar off. He knew them before they were in our mind; then we are so glad to be nothing, and to know that he is all in all. Although you are over threescore and ten, you yet find sin mixed with all you do. I said the same to one of my neighbors a few days ago, and I saw she showed great surprise. I believe she thought that I professed godliness. I have noticed that the poor soul seeks my company oftener, and she tells me more of her trials and troubles. Our blessed Master came not to call the righteous,

but sinners to repentance, and O how we feel to love him for calling us poor sinners to repent and be sorry that we have sinned, and do sin against him with almost every breath, and O how we feel to love and adore him for keeping us from outbreking sin. Satan can taunt and tempt and suggest, but God's mercy over us forbids him to go farther than this. I do not rejoice in my standing in the church and before the nations, but I am melted entirely down by the sense of God's love in this. He has said, I will put (or write) my name there. Such an one shall be called by my name. Again he says, Touch not mine anointed. Even our enemies cannot harm us. If one says hard things about us, it does not seem to touch us. No, we feel secure from outside enemies. It is like firing shells against an iron wall. We can say, and do say, Their talk or abuse cannot hurt me. I feel as if I were inclosed in an impenetrable armor and shield, and I have a feeling that no outside crusade can touch me. In these things we are more than conquerors through him that loved us and gave himself for us a sweet smelling savor unto the Lord. But the inside foes are what we fear. It does seem at times that Satan's work only serves to keep us at the foot of the cross, and thus God causes the wrath of man (that man of sin) to praise him, and the remainder he will restrain. Trials surely bring us to his feet, lay us low and keep us there. I notice you say you are the only one left of your parents' five children. Now I am the only one left of my parents' four children. Father, mother and three sisters have passed over Jordan, and I have every reason to hope that they are among the redeemed; they all died in the faith. I will be sixty-three the 5th of November. I, like you, often have to

wonder why I am left. I truly feel that I was the least one of our family. My health is very frail, yet I am strengthened to go along and attend the duties of the household every day. My husband, who is nearly three years older than I, is still able to work every day as recording clerk at the Pennsylvania freight office. If it were physical labor he could not do it, as he is far from being robust.

Now I will close. As I have written a consciousness comes to me that I have read after you before, but I cannot be certain of anything. I think I know, but am not sure about it. My mind is so that I have to go along as smoothly and quietly as possible. I do not even burden it by trying to remember; in fact, I just cannot control my memory, and I am too weak to force anything on my mind. I try to feel that nothing matters, and try to rest it all with the Lord, even to putting me in remembrance of little things about temporal things. I have come to the place where I have to trust him for all things, and O how I long to fully realize that in him I live, move and have my being. Sometimes in order to try to entertain my worldly friends I will try to laugh at their jokes, or maybe I will go so far as to tell an old time joke myself, not because I want to, something in me rebels terribly against it, but I do it to please them, but O how ashamed I feel after it is out of my mouth, and how condemned I feel. I never was given to joking, but once in a while one will come up in my mind, and I will endeavor to please my guest by telling it. I love the sweet admonitions, and one is that we avoid foolish jesting, which is not seemly. Surely the dear Master marks out the road for us, and when we step out of it we pierce ourselves through with many thorns.

I will close for fear I will tire you with this my first letter. May the dear Lord go before and prepare me a place in your heart. He is your parlor guest. I know he occupies the largest and best room in your heart, and you are careful and troubled about many things in wanting to entertain him, wanting the guest-chamber lovely for his reception. We always try to do this, but how feeble our effort, and how short and puny our arm. The same high and holy arm that brought salvation has to make ready the guest-chamber and spread the feast. O how good it is to know that he is everywhere, and that he is the existence of all things; that is, that without him nothing was made that is made. I often look about me, and begin to search if there is anything that had not God for its beginning, but how soon my poor feeble mind wearies. I cannot (as the poet says) glance a thought half way to God. I often feel to plead earnestly that he would make me know his power in all things. I think this would keep me happily entertained. But I hope the time is drawing nigh that we shall have a full and free knowledge of all his power and glorious loveliness. If in this life only we have hope, we are of all men and women most miserable. I believe at that time we will see him as he is, and be like him. May the Lord ever be your meat and your drink. Write if you feel so disposed.

I am your unworthy sister in hope,
FLORENCE PULTZ.

SANTA CRUZ, Cal., March 11, 1915.

DEAR BRETHREN:—I just feel like asking you to help me bear my burden this morning, and why I do not know, but trust you will bear with me. One by one those dearest to me are called home, and with great force there comes to me the

plaintive word used by brother Ker, "Alone." During the sad, dark days of my early life I was fortunate enough to meet Elder Chick a couple of times in Baltimore, and he was my comforter and adviser. I may have told you this before, but if I should repeat it every week I could not make clear to you what he was to me. He told me of the wonderful things in the Bible in a way that made my heart beat faster, and my soul rejoiced as he explained. I was but a babe in Christ then, and I did not understand the way I was being led. There was a continuation of my love for him and his interest in me until the Lord saw fit to take him to himself in glory. He knew me, knew my sins and my weaknesses, but would write to me, "The Lord has wonderfully blessed you." I wondered then, as I do yet, how any one could see any good in me, when, if God did love me, it was because I was such a needy, helpless sinner. As I have said previously, it must have been a reflected light in which they saw me, and it must be so at this time, for I am no better now than then. Indeed, my best times and my brightest days are when I remember my Creator in the days of my youth. But during the past fifteen years there was another who knew and loved me for His name's sake, and who wrote so freely of his hopes and fears, so tenderly of God's mercies, and so earnestly of His eternal plans and purposes, that my heart went out to him as it had to brother Chick, and he, too, seemed an elder brother, a friend. It was he to whom I told the story of Jesus and his love, and though told with a stammering tongue, I had the happy privilege of being baptized by him, causing a nearness which I am not able to express. I met him ten years later, and had the pleasure of spending several days in

his home, the remembrance of which is very sweet to me. And his gentle, patient wife! many of you know her, and will not be surprised that my visit there was so delightful. The only thing to detract from my stay was this query, ever in my mind, Am I worthy to remain beneath this roof? I felt my leanness, my poverty, as much as when away back here in California, but I saw something in those dear people which held me spell-bound. I wrote to him a few days before Christmas, once more expressing love and fellowship for himself and wife, and I wish he could have had it read to him before his eyes were closed in death. The world would have laughed at that effort of mine; many of the brethren might have thought it lacked interest, but brother Badger would have appreciated it. He is gone, yet when I received the notice I could smile through my tears, being assured that his ministry had ceased, and believing with all my soul that no brighter jewel had ever been added to the saints in glory. But I do feel "alone." I know that God is everywhere, that he came into my life and soul when I was not seeking him, that he gave me the hope that I am a joint-heir of the inheritance of the saints. He puts me in daily remembrance of him, and sometimes there is no doubt, no fear. But I long for the company of his people, my brethren. I need their love so much that I am willing to submit to their reproof. I need the uplift their presence would give me, yet would be satisfied to sit at their feet declaring myself the least of all. I need to walk and to talk with them, that they may keep my feet in the way, lest I wander into forbidden paths, and to explain that which I feel is right, but do not clearly comprehend; knowing though that his will is done in earth as it is in heaven,

I try to be still and murmur not. Sometimes I believe it is all for the best, for I might not go to him as I am constrained to do now that I feel my loneliness so keenly. It may not be the right thing to do to inflict the foregoing upon you, but I have written of the only two preachers who knew me, the only two with whom I ever held sweet converse, and they regarded me, notwithstanding all. I was looking over some of brother Badger's letters to-day, and as a portion of one bears on the subject of my isolation, will copy it. "My dear sister, I can but envy you the strong and assured faith which your letters always breathe; you are amply compensated for being separated from the people of God whom you love, in the earnest love and faith which keep you alive to his mercy and goodness to you. It is better to be alive and suffer than to be dead with no feeling.

'More the treacherous calm I dread,
Than billows bursting o'er my head.'

You are alive, and can even see and feel your sins and transgressions, which is better than to be insensible to everything, lukewarm, neither hot nor cold, only fit to be spewed out of His mouth. Of course it is a great privilege to meet with the brethren, and to hear the gospel preached, but that is not the first thing. 'Blessed are the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance.' That sound is not that of the preacher's voice either; that sound makes no noise, it is a still, small voice, and your ears are blest, for they hear it. I am always glad when I receive one of your letters, not only for the assurance of your loving remembrance of me, nor of the love you so plainly show for the cause and people of your God and of his truth, but for the wonderful work

of that God, wrought in you by his holy Spirit. It is well to ask whence comes this wisdom from one so isolated all her life from even one who seems to have any knowledge of experimental goodness, far removed from the hearing of preaching by mortal lips. I have a sister who is situated similar to you, and she puts me to shame, as you do, by her faith and knowledge of divine things. I envy you both the power of the love of God shed abroad so abundantly in your hearts. You have no one to ask for light, knowledge or instruction, though the way of life and salvation is abundant and clear to you. Where are the Sunday Schools, the means and the influences which in our day are so necessary in converting sinners, in saving souls and in teaching the religion of Christ? You have the Bible, but even that is not the teacher of God's children. They are taught the same things to-day, and no other than when there was no Bible. It is a wonderful help and comfort, but never the original teacher. 'All thy children shall be taught of the Lord,' but the Bible is a glorious witness, like the preaching of the gospel. All that one really can know of that book he must first have written upon his own heart and mind by the Spirit of God. The Bible is a record of God's word, so it can be nothing to one who does not have that word written and engraved upon his heart. 'I will put my laws into their hearts, and in their minds will I write them, and I will be their God, and they shall be my people,' are the terms of the everlasting covenant. I have a valuable estate given me, a record of its metes and bounds, and of the general and particular description of it. The record, or deed, is not the estate, nor any part of it, but it is that to which I must look as to my evidence of owner-

ship. The Bible is such a record of the family of God, and their inheritance. They find their names written there in characters of living light. The wonders and beauties and riches of their inheritance are there recorded by infinite wisdom and goodness. In a sense, it is a book of life to them, and the banner over them is the love of God. Surely, my dear sister, it is a good thing to be driven by our needs to search the Scriptures; they have not eternal life, but 'they testify of me,' says Jesus. That is what I say, so, my sister, I must thank God for you." I could not send the whole letter because it contains things said of me of which I am not worthy.

I have written at some length, but only a fractional part has been told of the many comforting and interesting things he wrote. I hope some situated as I may find something in this to cheer them in their loneliness, and when they feel it in their hearts, to put it on paper, that he who is weary may read it. My love goes out to all God's household, and I want them to understand, after reading all that the dear brother has said of me, that I feel my needs, myself being the least of all. May the God of all grace be your Teacher, and may your inheritance be eternal life through Jesus Christ our Savior.

In the love and fear of the Lord, your sister,

MARY E. WRIGHT.

ST. THOMAS, Ont., Jan. 22, 1915.

DEAR ELDER KER:—Inclosed please find two dollars for the SIGNS for 1915. I have been ill from an accident (broken arm), and amuse myself as best I can reading, &c. I was turning over some old letters in my desk when the thought came to me, that as you were asking

some time ago for "copy," perhaps others might enjoy reading some of them, as my dear husband and I did when they came to us. You can leave out anything personal, or of no profit. Any you do not publish I would like back again. I am thankful you have Elder Lefferts to help you.

Hoping you and yours are all well, I am
(MRS.) A. J. BLACK.

HOPWELL, N. J., Feb. 17, 1900.

DEAR BROTHER BLACK:—It has been in my mind to write you ever since my return from Ontario, but I found many things demanding my attention upon my return, and so have not found time to write, until a few moments this morning. I reached Buffalo at half past six, after leaving you all at the depot at St. Thomas, and left there at eight o'clock, and reached New York at eight the next morning, and home at ten twenty and found all my family well. I had no delay on the way at all. That afternoon I attended a funeral in the village, and the next day attended the funeral of the brother whose death I was informed of while with you. As it was uncertain whether I should reach home before Tuesday evening some time, Elder Durand had been sent for to attend the first funeral, and he remained also to the funeral of brother Hill the next day, and spent the night with me. It was very pleasant and gratifying to me to have him with me at both funerals. Last Monday I had another funeral to attend here in the village. Last Wednesday I went ten miles to attend a wedding. Beside this, I have had an editorial to write, and many letters to different ones, and have done some visiting, and have had some company, so that my time has been well filled up. Brother Hill's death was a great shock to

this community. He died without a moment's warning, in the presence of some of the men who worked in the shop with him, and made no moan or sign after he fell. The other funerals were not those of members.

I have been living over again the incidents of my visit with you all. Not one unpleasant thing took place to mar my visit, except that I always feel so entirely unworthy of all the kindness of the dear ones of the Father's kingdom. From the moment I entered your door and met your cordial welcome I was at home. I cannot begin to enumerate the pleasant memories which I have of my whole visit. I fell in love with the brethren I met all through. Their conversation was spiritual and edifying. My own mind was in an unusually cheerful frame, and I did not feel so cold as I do sometimes. I had much to bless and praise God for. I feel, dear brother, that I am under great obligations to you and your dear companion for all your kindness to me. I should be more than glad to be able to return some of the attention and kindness which you both showed to me. I wish to be remembered to all your family whom I met, and to all the dear ones in St. Thomas with whom I became acquainted. There are no people in the world like the people of God. I believe that I do love them for Christ's sake. I hope that I am willing to spend and be spent for them, yet how unworthy to minister to them in any way. I well remember the first time any one ever told me that I had said a word to their comfort and strength. I felt in my heart to say, Who am I that so great a blessing should be given me as to give even a cup of cold water to a disciple? I felt to have been more blessed than the one who had received the comfort spoken of. I

think I realized that in this sense also it is more blessed to give than to receive. This feeling has remained with me ever since. I had some testimonials that my visit with the brethren in Canada was from the Lord. I am glad to think so, even though I wonder and am humbled because of it.

I cannot write to you what I would like to this morning. You will know that I have not forgotten you, and that I did much appreciate your kindness to me. I would be glad to write to all whom I met, and who became dear to me, but shall not have the time to do so. Say for me all that I cannot say to any of the brethren whom you may meet. May God bless you and yours, is my prayer for Jesus' sake. When it is well with you remember me.

I remain your brother in the hope of the gospel,

FORRIS A. CHICK.

HOPWELL, N. J., Oct. 21, 1906.

MR. AND MRS. A. J. BLACK—DEAR BROTHER AND SISTER:—It has been my desire to write you ere this time. It has not been procrastination that has caused the delay, and it has not been through any thoughtlessness toward you that I have delayed. It seems to me that I have never had quite so much crowded on my mind and hands as I have had since my return from Canada, but I will try to write at least a few lines this afternoon before starting for the Salisbury Association to-morrow morning. I have often thought of your kindness in being up so much of the night that I left St. Thomas. I got off at two fifty-five and slept a good part of the way to Buffalo, so that the time seemed short on the train. I reached home at eleven o'clock that night. I was delayed an hour in

Trenton, two hours in Buffalo and an hour in Philadelphia. How swiftly six hundred miles can be covered in these days, for it is within a mile or two of that from St. Thomas to my home. I found all well, for which I felt that I ought to be thankful to the Giver of all good. I was glad at the preaching of Elder Sawin, especially his second sermon. It seemed rich and most appropriate to me. I was glad at the warm greetings of all the dear brethren to myself personally, but while glad at this, I was troubled at the deep sense of unfitness which I felt all the time, and with it came again and again the fear that one day I might fall into sin and grieve the friends of the Lord who were so kind to me. I have never felt so much afraid that my brethren would do wrong as I have lest I should do wrong myself. These many years it has been my conviction that others could not really injure me, but that I could injure myself. If I sin the penalty is mine. If we live after the flesh we shall die. Others may seek to do me wrong, but what is the wrong done to me compared with the wrong which they have done their own souls? It seems to me that it was just because this is true that the blessed Savior and the first martyr Stephen prayed so earnestly that their enemies might be forgiven. Wrong was done to Stephen, but most of all, they who decreed his death, and consented to it, had wronged themselves, because they had sinned against God. So David confessed in that wonderful fifty-first Psalm: "Against thee, thee only, have I sinned, and done this evil in thy sight." He had indeed grievously wronged his faithful captain and his wife, but all else was swallowed up in the thought, I have sinned against God. Because of these views of the matter I have felt to con-

tinually ask to be kept from sinning against God, sure that if kept from that I shall also be kept from injury to my fellow-man, and especially the household of faith.

But I must close for the present time. May the dear Lord be with you, and with all the church in Canada in all their trials and sorrows. I would be glad could I speak to the consolation of all who love the Lord in sincerity and in truth. I shall be glad to have a letter from you both at any time.

I remain your brother in the precious hope of life eternal,

F. A. CHICK.

HOPEWELL, N. J., August 18, 1910.

DEAR BROTHER AND SISTER BLACK:— I have been wishing to write you ever since my return from Canada, but have been hindered until now by various causes. I think I told you when at your home that Mrs. Chick was in Maryland while I was with you. I went down there last Monday, and have just to-day returned with her to our home. I am glad to say that we are all about as well as usual, though somewhat tired from our trip. I fully expected to see you again before leaving Canada, but, as you know, did not. I was through St. Thomas twice, but with no time to spare either time. My whole visit was pleasant to me, and I hope not without some pleasure to the friends where I went. I was favored with some liberty of mind and feeling at times in preaching the word of God. This is much to be desired at all times, but, as is the case with others, I am not at all times favored that way. You both have been in my mind much since I was at your home. I have hoped that you, brother Black, were being spared much suffering of body, and that, on the other

hand, the blessed Lord had been pleased to give you comfort of mind through the consolations of the blessed gospel, which sets before us our only good hope, either for grace to live by here, or for life everlasting beyond. We all need these consolations at all times, but more especially when sickness and suffering come to us, and when anxiety of mind cannot be avoided. The Lord has promised good to his people, and he will not fail in his word. I remember how many words of faith and hope I have heard from the lips of you both in past years. That faith which is sufficient for one trial will prove itself sufficient for all trials. The poet has well said, "His love in times past forbids us to think that he'll leave us at last in sorrow to sink." Our mortal powers must fail sooner or later, but his grace will not fail, and it will always be true that "as thy days, so shall thy strength be." I am only here speaking of the things that you both know and are well assured of. But how different and how much more blessed it is to find these things out for ourselves in the only way in which we can come to know anything really, viz., by coming to need them, and then to have them supplied to us. I find myself, as I grow older, thinking more of the future, and of the blessed hope set before us in the Bible. We have not attained, and are not perfect yet, but we shall be perfect one day. We have not yet attained to the resurrection, though we do know, as we trust, something of the power of it. How glorious will be that day when we shall rise from the dead and be changed and be like the blessed Lord, seeing him as he is. I think of the words of David from time to

time: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Again, I think of John's language: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." But "now are we the sons of God." Yes, now, even though we are so poor and weak and sinful in heart and life. How wonderful that such poor sinners should now be the sons of God. This means that he loves us and cares for us, and will not suffer us to depart from him at last. It is the resurrection of the dead that the Scriptures promise. That which dies shall rise again. No amount of human reasoning could ever attain to this assurance, but it is the promise of the Lord for us, and God is able to keep us, and all that we have committed to his hand, and to raise it up again at the last day. This glorious hope is my anchor when I think of death and the grave. I shall rise again from the grave and from death.

But I must close now. I wanted you to know that I thought of you with love and sympathy, but have not felt that I could write very much that could do you good. But the blessed Lord can comfort, and he will. I trust that all is as well with you as when I was there.

I remain your brother in the hope of the gospel,
F. A. CHICK.

HOPEWELL, N. J., Jan. 19, 1911.

DEAR SISTER BLACK:—The SIGNS of January 15th brought to me, for the first time, the news of the death of brother Black. I could not say that I was surprised, but I can say that I am very sad as I think of him, and our great loss. I

had received no word from any one concerning him since I was at your home in July and August last. As I read the obituary in the SIGNS a flood of recollections poured through my mind with relation to him and his dear family, and my visits at your home. All those recollections are pleasant to me now; yet recollections such as these, though pleasant, bring with them sadness to think that these relations are now broken, never on earth to be renewed. I can never forget the first time I came to your home. It was the first house I ever entered in Canada. I have felt at home everywhere I have been since then in Canada, but have never felt more so anywhere than I did that evening when he and you all welcomed me, a stranger, as you did, and the pleasant hours of that evening and the next day have never left my memory. I just now said to my wife that I knew of no one in Canada who came nearer to me than brother Black has done. His words and deeds toward me have been always most kind, and then he loved the same truth that I love. I can but think how much I shall miss him if I ever visit that section again. But I can but think of the hope that belongs to the christian, which hope we feel sure our dear brother is now enjoying the full fruition of. How many times I have heard him speak of that hope. Then when the end of time shall come we have the promise of a glorious change. I sometimes think sweetly of that abode where there is no sickness, nor sorrow, nor any sighing, nor any dying. Then shall I be satisfied, when I awake, with His likeness. I know that brother Black often looked back over the way in which he had been led, and also that he looked forward to the glory that

shall be revealed in all the saints, with hope for himself also. But I can tell you none of these things that you do not already know, and I doubt not that they are a comfort to you in your bereavement. One of the sad things in the association of loving friends, and in all the relationships of this life, is that some day there must be a rending of them asunder by death, and the more we love the sadder is the hour of parting. But there are provided by the blessed Creator and Preserver of men compensations all along the way. He will not have us to be too highly elated with joy, nor too much overwhelmed with sorrow, and so while earthly delights are tempered by the thought that they must end, the sad hour of parting is also tempered with the hope of the eternal meeting and rejoicing beyond the grave. You, my dear sister, have this hope for yourself. I know that the children, one and all, must feel their father's death very much. How glad and proud he was of his children. I could but take notice of that whenever I was with you and their names were mentioned. I feel a deep sympathy with them in all their loss. I hope that you will convey this to them, and also say to his sisters that I remember them with hope and prayer, that they may find consolation through the peace of God ministered unto them. Mrs. Chick joins me in kind sympathy, although you and she are strangers. We know that loneliness for many, many hours to come must be yours, but may the blessed Lord be with you and give you to realize his beloved presence.

I remain your brother in the hope of the gospel,

T. A. CHICK.

PSALMS VIII. 1, 2.

"O LORD, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouths of babes and sucklings hast thou ordained strength."

DEAR EDITORS:—Some months ago I had some impression of mind to write on the above language, especially on the words, "Out of the mouth of babes and sucklings hast thou ordained strength." I sat down at that time and wrote a letter of some length, but became ashamed of it and cast it aside, thinking at the same time that I would never again attempt to write on such deep things as David declares in the eighth Psalm. Now the impression to write on the same has come back to me with double force, and to relieve my mind of the heavy burden I make another effort to write, although I feel too weak and helpless to think of such a thing. If I should be enabled to write anything comforting to the children of God, surely then it will be written in the spirit of a poor, little, helpless babe that depends entirely on the strength of God, for David says, "Out of the mouth of babes and sucklings hast thou ordained strength." Of all of God's creation we can find none so helpless and weak as the newborn babe in nature. The brutes of the field and the fowls of the air can all raise their heads when a few hours old, but the little babe cannot; all that it can do is to cry, and this is the cry of sin, for sin dwells in its members, for Paul said, "I know that in me, (that is, in my flesh,) dwelleth no good thing," and David said, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Yes, all men are born in sin, and the great question with me is, Have I been born a babe of Christ, and made to lean and rest on his everlasting arm for strength and support, and made to lisp his holy name as

that of a babe in Christ Jesus? David speaks of such in his beautiful Psalm: "Out of the mouth of babes and sucklings hast thou ordained strength." And Jesus said, "Have ye never read [referring to the Old Testament Scriptures], Out of the mouth of babes and sucklings thou hast perfected praise?" This gives the dear little babes both strength and perfect praise to their heavenly King, for Jesus is their King, he is to them the chiefest among ten thousand and the one altogether lovely, and for this reason he is worthy of praise. Well might David say, O that men could, or would, praise the Lord for his goodness, and for his wonderful works to the children of men. Yes, children of men, for God's poor and afflicted people are all children, even babes, little children, very weak in themselves, but made strong in the Lord; they must be made weak before they can be made strong, for Paul said, "When I am weak, then am I strong," and David said, "Out of the mouth of babes and sucklings hast thou ordained strength." O what a feast of fat things for the little babes in Christ. They feast on his words, for he tells them to fear not: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." O yes, we feast on the Word which was made flesh and dwelt among his people, but now dwells with them in spirit, even in the hearts of his little children, and in the hearts of babes. Paul speaks of them as newborn babes. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." O how strange these things I am trying to write about would appear to the worldly wise, for they are hidden from them and revealed unto babes. Tell a wise man of the world that he would have to become

a fool in order to become wise he could not believe such a thing; more than likely would tell you that you were a fool for believing such a thing; yes, they would rather call it "trash" than anything else. But to settle this matter we must prove it by holy writ, and we will now hear what a servant of God says about it: "God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty," &c.—1 Cor. i. 27. Showing that the wisdom of God is foolishness unto the world, and the wisdom of the world is foolishness unto God, for the world by wisdom knows not God, but the wisdom of God is revealed unto babes, and Jesus thanked his Father that it was so. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." O I often think, Can I ever be assured that I have received that wisdom from above, which is revealed unto babes? John said, "A man can receive nothing, except it be given him from heaven." Yes, it must come as a revelation from God to babes, then we can lisp his holy name with the tongue of a babe. "Out of the mouth of babes and sucklings hast thou ordained strength." David begins this Psalm with the words, "O Lord, our Lord, how excellent is thy name in all the earth!" Not on all the earth, but in the earth, even in the hearts of babes, although they be grown up men and women, it is God's will in the heart. "Thy will be done in earth, as it is in heaven." Dear readers, the things I have been trying to write about seem to condemn me, for

"When I turn my eyes within,
All is dark and vain and wild;
Filled with unbelief and sin,
Can I deem myself a child?"

For the good that I would, I do not, and the evil which I would not, that I do, and I am brought into captivity to the law of sin which dwells in my members. God's children will never, while here in the flesh, stop crying out, "O wretched man that I am! who shall deliver me from the body of this death?" neither will they ever, while here in the flesh, stop praising God for his goodness to the children of men. Even little babes are made to praise his holy name. "Praise the Lord; for the Lord is good: sing praises unto his name; for it is pleasant."—Psalms cxxxv. 3. Well might David say, "O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength."

But I must now close, for I find the subject too deep for me; it is too high, I cannot reach it; too deep, I cannot fathom it. I have written things that I did not think of when I began, and left out things I had thought of. I am a strange creature; even in letter-writing I seem to miss the substance, and can only grasp at the shadow.

Dear brother Ker, just look this over, and if you can publish it in the SIGNS, do so, if not, cast it into the wastebasket and all will be well with me. You know that I have no gift for writing, and I often wonder why I should attempt such a thing as to write on any text of Scripture. I was somewhat surprised when I read Elder G. B. Bird's letter in March 15th number of the SIGNS, saying he thought I was truly a gifted man. I suppose he meant gifted in writing, but I would like to say to him I am not. I

feel to be the least of God's creation, and can say with him, I feel to be alone; surely there is no one like me, even in writing. I go in by and forbidden paths, prone to sin as the sparks to fly upward, and sin is mixed with all I do and say. I hoped some years ago I should grow better, but, sad to say, I have grown worse. "Worse and worse myself I see, yet the Lord remembers me." Yes, he remembers me as dust, for I am nothing but dust.

Your brother in a faint hope,

JOHN F. OLIVER.

HERNDON, Va., March 22, 1915.

CLAREMONT, Cal., Feb. 22, 1915.

DEAR BRETHREN EDITORS:—I must tell you of the blessings that the dear Lord is sending down upon us poor creatures here in this part of his vineyard. At our meeting yesterday, after hearing what some of we weak vessels had to say relating to the mercy of God in saving poor and needy sinners who labor and are heavy laden, a Mr. W. R. Loony, a brother of our dear sister Periman, came, asking a home with us. After telling of the wonderful things the Lord had done for him, we could but marvel at His wonderful works. It was indeed pleasant to welcome him home, lone pilgrim that he was, traveling alone, nowhere to go, could find none who believed as he did, or knew the truth as he had been taught it, none whom he could call brother, none who offered anything in accord with his belief, until he was impressed to see one who told him where to find his people. Two months ago he was at our meeting, but seemed, so far as we could see, to take no special interest in the meeting, but we have found that he has suffered in silence and could also rejoice in silence. So surprised indeed we were when he took

occasion to mention how he had been blessed with a feast of spiritual food, and felt to know that we were his people, and though a stranger to us he would make bold to ask a home with us. After becoming acquainted with his history we could but marvel at the power of God manifested to this dear brother. Yes, it was indeed good news from a far country, even from the wilderness. But the Lord will bring them home, every one. Not every one may have the especial privilege of having a "lovely band" to tell it to, and to be received with open arms, but He knows them all, and will raise them up at the last day; not one shall be left out; every one the Father gave him. Yes, and they will all give honor and glory to him, and him alone, not giving themselves one grain of credit, but all, all to him. He was by regular order elected as member of Little Flock Predestinarian Baptist Church of southern California, awaiting baptism, which we hope can be arranged soon. Then at the afternoon service, after speaking by myself and others, this same brother was asked if he would say a few words. He responded by telling how he had been fed on the good things, that it was indeed a feast to him. He took occasion to mention how thorough God was in all that he did, and finished by repeating the first stanza of "All hail the power of Jesus' name." After he resumed his seat the hymn was sung for his sake, and we hope to the glory of God, during which another came forward, one who had been attending our meetings for a number of years, and whose departed wife was a member with us, and whom we had thought was living out of duty: Robert Edwards. He told how he loved the brethren and the doctrine, how he had been with it almost all his life, and had

found by experience that if saved at all it must be by the truth as he had learned it from this dear people, and that if the brethren would have him as one who loved them and the doctrine for a member he could stay away no longer. He was received by regular form, and also awaits baptism. This makes three candidates awaiting the Lord's own good pleasure to supply the person to perform the service, which we have all confidence he will soon provide. We are widely scattered, our membership covering sixty miles in length of territory, and it is as much as we feel that we can do to attend our meetings (which we do not neglect), and we cannot have ministers only as it pleases God to send them, which he has always done in every time of urgent need. Looking back over the obstacles that have been in our path since it was put into our minds to organize a church here that would be a home for any of those who had been led in ways they knew not, and had hope that their sins were forgiven them, not for any good that they had done, but through the mercy of One who loved them even when they were in the depths of sin, how filled with hope we are that it was of God's own hand planting, and that it will prosper by his blessing. We can but "praise God, from whom all blessings flow." Our sister church, Liberty, at Los Angeles, is also having good meetings, for which we are glad indeed, but as their meetings are on the same date as our own, it is not often we can attend. Only when their meetings are at brother Dawson's, at Ocean Park, can we do so without neglecting our own. May God bless them abundantly, is our prayer.

OLIVER P. SPEIRS.

ATLANTIC, N. C., March 29, 1915.

MISS MILDRED DURAND—DEAR SISTER:—Your card came to-day, and we were glad to hear from you. We are sorry for the afflictions of your dear father. I had the pleurisy when I was ten years old, but have not forgotten it. I hope that he is better, and that he will soon be well again. I know they missed him at Salisbury.

It is hard for us to see that afflictions are a grace of the Spirit, but it must be so. The Lord said that we should have them in this world; but it is good to feel that in all our afflictions he was afflicted, and the angel of his presence saves us. If we were not afflicted would we know to fellowship him in his afflictions? However these bodily afflictions are not to be compared with the afflictions which we feel in the heart. I believe these make the heart better. If they do, are they not good for us? David had these, and he said, "Before I was afflicted I went astray; but now have I kept thy word." Thus it appears that his afflictions taught him a lesson in grace that he would not have learned in any other condition. Is not this so sometimes in natural afflictions? Are we not brought in them to realize how little, weak and sinful we are? Does not God sometimes make use of these as his chastening rod? and if so, do we not here receive an evidence that we would not receive anywhere else? He chastens every son he receiveth, and if any one is without chastisement he is a bastard, and not a son. Now, therefore, chastening is an evidence that we are sons. The wicked are not so. They may have the same bodily troubles and never feel that it is an affliction from the Lord. Are they ever made to glorify God in their bodies and spirits? The saints are, and it is thus that they are shown that

they are separate from the world that lieth in wickedness and are clothed in their self-righteousness. How then can we part from our afflictions? They are a part of our inheritance. If we can spare one part we will spare the whole inheritance. No, let us have that which is promised us here, and that which is to come also. If we never feel the winnowing how shall we know if there is any wheat? and if no wheat, no bread. Then the wheat has to pass between the upper and nether millstone and be crushed into fine flour, for "bread corn is bruised." Then there is a kneading process, and the fire, all to come on that bread before it is really bread fit to eat. Is it not thus that our dear Lord suffered for us? and if he thus suffered shall we not suffer also in our measure? But, after all, our afflictions are light. Our old man murmurs and complains heavily sometimes, because he is not willing to bear the cross for one moment. Sometimes he asks this question in me, If Christ suffered all these things for me, why is it that I have to suffer them now? This has made me stumble sometimes, and if it had not been that he holdeth me by my right hand I should have fallen long before this day. Will this old man cheat me out of my inheritance? He would if he could. He would if I had to manage him, for he is so subtle, such a good fellow, and loves me so well until he gets me just where he can make sport of me, and then he uses all the sarcasm he can, until I am ashamed of myself, and am made to hate myself because I have listened to his teaching. Were it not for the Lord and his holy arm which is ever underneath, I would have been destroyed long before this day. I have been troubled with his company since I was four years old, but I have become convinced that there is One who has,

and will, overcome him. I know that I cannot, for he has surely beaten me out. Also I know that it is not in the power of man to help me. Therefore all my help must come from the same source from which my first deliverance came. The same hand that brought me must lead me. I cannot trust any other, and none of us could trust him unless he had delivered us in himself. It is in his deliverance that we are delivered by him, for all he did he did for his people. Therefore they are saved by him. Glorious salvation. Blessed Lord.

I hope that brother Duraud will soon be at his ministry again, and that you may all receive a blessing in his affliction. My wife continues to be troubled with her sore rheumatism. Pearl and I are well.

With much love to you all, I am, I hope, your brother in the Lord,

L. H. HARDY.

ROANOKE, Va., Jan. 28, 1915.

DEAR BROTHERS EDITORS:—Find inclosed a check for two dollars for the dear old SIGNS another year. I am sorry I have been so late in sending the money, but financial affairs have not been good for awhile. I get much comfort from reading the SIGNS, for I do not get to attend preaching very often. We have a good church here in Roanoke; Elder J. C. Hurst is our pastor, and a God-called minister, if I understand anything concerning the word of God; he preaches to the comfort of the household of faith. While you all are strangers in the flesh, at times I feel to know you and the dear writers of the SIGNS. I enjoy all the writings much, especially the editorials, for they seem like listening to a good sermon. May the God of mercy bless and keep you both in the strait and narrow way.

Your sister, saved by grace if saved at all,
(MRS.) R. G. AKERS.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1915.

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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REVELATION XXII. I, 2.

"AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

Our views on the above text were asked for several months ago, but we have not until now felt that we could write upon it. Even now we do not know that what we shall write will be satisfactory to our inquirer, but can give only such views as we have, leaving the issue with him who works all things after the counsel of his own will.

He who shewed this river to John, was one of the seven angels "which had the seven vials full of the seven last plagues." Also, this angel had a golden reed with which he measured the city of God, its gates and its wall. John could only see these wonderful things as they were shown to him. He could not of himself see these things for himself, but was wholly dependent upon revelation. True, John was a called and ordained apostle of the Lamb, but this fact did not make him any the less dependent upon the Holy Spirit of God for all his instruction. In this revelation recorded in the last chapter of the book called Revelation,

John sees the life of the holy city (the new Jerusalem) as a river pure and clear coming forth from the throne of God and of the Lamb. Wherever this river flows in its course, there is spiritual, eternal life; wherever it does not flow, naught but death prevails. This living water is all that makes the difference between life and death, fruitfulness and desolation. Naturally speaking, all life naturally would cease upon this earth very soon if all water was to disappear from the earth. In the western part of the United States are vast tracts of barren deserts where no rain ever falls, where no rivers pass nor dews descend, and where deathly silence of desolation ever reigns. In some instances man has devised a way to get water into these regions by means of irrigation, and where this has been done green verdure and fruitful fields abound. It is the coming of the water has wrought the wondrous transformation. Also, it is well known that the valley of the Nile River, in Egypt, would be utterly barren were it not for the fact that the Nile overflows its banks every year, watering the valley on either side for many miles. Upon this yearly overflow has depended for centuries the fertility of that region. Where the last drop of the overflow ends, the first grain of sand of the Nubian desert begins. The water compels the desert sands to come only so far, and no farther. It is wonderfully appropriate that the Spirit of divine truth throughout the Bible frequently uses the natural element of water to signify the life of the church, and the work of the Holy Spirit. All that makes the difference between the saved and the unsaved, the elect and the nonelect, is water, living water, the water of eternal and spiritual life. Where this water flows in its course as it proceeds from the throne of God and of the Lamb,

and unto whomsoever it is directed by the authority of him that sits in the throne, there is to be manifested spiritual and eternal life. Wherever this water does not go, is not directed, there death never-ending prevails. Thus spiritual life is wholly dependent upon the water of this living river, and upon the divine authority that sends it forth, and which directs its course. Those reached by this river are no better by nature than those not reached, therefore salvation is not by works. It is a mercy that any are saved, and that not all are left in death to perish forever. The course and direction which this living water takes depends alone upon the enthroned power of God and of the Lamb, and not in the least upon any merit in the creature, nor upon his will, for he is dead until this water reaches him. It is significant that the Scripture here combines the words "God" and "Lamb." When we think of God, we think of all that is awe-inspiring: of great power, infinite wisdom, unerring judgment, boundless truth, and such other great and high qualities. When we think of Lamb, we think of the crucified, of obedience, of meekness, gentleness, love, compassion and mercy: such qualities as seem to mitigate the awful dignity of God to poor, fallen man. Were God simply great, wise and just, he could not have any inclination to condescend to our low estate, but because he is the Lamb as well as God he pities our destitution, and his bowels of mercy move with compassion toward those who have not the slightest claim upon so great and holy a Being. Thus, when we are told that eternal life as a pure, clear river proceeds from God and the Lamb, we know that it comes not only directed by the omnipotence and infinite wisdom of God, but as well from his mercy, love and

pity. It flows out of the crucified One, from the riven side of Christ, out of the clefts of the Rock of the ages. The tree of life is "in the midst of the street of it and on either side of the river." What is meant by "the street of it"? In the chapter just before this, we have a full and minute description of the holy city of God, the new Jerusalem, which came down "from God out of heaven, prepared as a bride adorned for her husband," and the street of the city was pure gold, as it were transparent glass. In the midst of this street of the city (not the street of the river) was the tree of life. The city of God has but one street, though the Arminian heaven is said to have golden streets, more than one street, no telling how many. However, the new Jerusalem, which is from above, and which is the mother of all the spiritually born, has one street, one only, and that street is pure gold, not golden. That which is golden may be more or less mixed with alloy. It takes very little gold to make a thing pass as golden. But that which is pure gold, as this one street is said to be, cannot have the least admixture of alloy. This one street of pure gold is the one way in which all the inhabitants of the city, the people of God, walk. Here they all meet and mingle, interchanging expressions of mutual love and fellowship, greeting one another with the holy kiss, saluting their brethren with heavenly greetings. This is the way all the holy prophets went, herein walked the apostles and the primitive church, here now walk all that believe in the Lord Jesus Christ with all their heart, and that hope in his mercy. This street is faith. "The just shall live by his faith." "For we walk by faith, not by sight." The faith of God's people is the same in all ages. It is pure gold, because it is the gift of God,

and not obtainable by man by any exercise of his own. It is pure gold, too, because it has successfully endured all the fiery trials to which God's people have ever been subjected in all ages. In the midst of this faith (street) is the tree of life, Jesus Christ. He was in the midst of Abel's faith, of Noah's, of Abraham's, of the faith of the whole cloud of witnesses which ever encompasses the child of God. Our faith finds its entire satisfaction and aim in Jesus Christ, faith embraces him and him only, his blessed character, life, work, death, resurrection and ascension to glory, as well as his coming again, not as a sacrifice for sin, but unto salvation. There is nothing else in the midst of the faith of the new Jerusalem but the fullness of the Godhead in Christ Jesus. Also, the tree of life is on either side of the river of life. This shows the situation, not only of Jesus, who is the tree of life, but also of the church of Jesus, which through him lives forever. Her days are as the days of this tree, so it is no accident that the Scripture uses the pronoun "her" when it says, "and yielded her fruit every month." We used to wonder why it said "her fruit" instead of "his fruit," but it is because of the vital oneness of Christ and his church that it so says "her fruit." His fruit is her fruit. She has her fruitfulness of him. She bears whatever he quickens her to bear. Therefore, the tree of life, Jesus, as well as his church, being on either side of the river, it is nourished and sustained by the water of this living stream. This tree of life is on both sides, on the law side as well as on the gospel side. Jesus and his people are seen throughout the Old Testament in the times that were legal, as well as throughout the New Testament in the times that are gospel. This tree is ever-

living, therefore is ever-fruitful, because the river along which it is planted is ever-flowing, never ceasing, never abating its volume nor the force of its current. We are reminded of the words in first Psalms: "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, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." This Psalm seems to us to describe the character not of David, but of Christ. We have frequently noticed in the summer time, when we occasionally have long, dry spells, that the leaves on many trees will wither with the heat, curl up and fall off, but along the banks of rivers, brooks and other streams, the trees will be more vigorous and green and show no sign of suffering from the drought. The roots of those trees so favorably situated are constantly fed by water from the stream, so that they are better able to stand the season of little rain. Thus Christ is planted alongside the river of the water of life, and the drought and and famine and pestilence, peril and desolation and sword, affect his life and fruitfulness not at all. When we look back and consider all the ups and downs through which this old earth has passed since it was first created, then consider the tree of life that has maintained its perennial bloom throughout it all, we wonder indeed at the marvelous life-sustaining property of this river of the water of life. The world has been visited over and over again with famine, pestilence, wars, earthquakes, fires, and various upheavals and destructions of various

kinds; nations have arisen, matured, declined and fallen, becoming no more than a word upon the pages of history; generations have come and gone, manners, customs and languages have arisen, been modified and have passed into extinction. Through it all Christ and his church, the tree of life, have remained ever the same. All that has passed upon the scene of the world's activity since the ball first began to revolve has abated not the least the life, vigor or fruitfulness of the tree of life. This is all because this tree is planted not by the stream of time, but along the river of eternity. When Jesus was here on earth nothing daunted him. Whether his preaching met with belief or unbelief, whether his works were understood and appreciated, or whether they were ascribed by some to the prince of darkness, never influenced him at all, but he maintained unswervingly his determination to do the will of the Father, and to finish his work. Jesus met with love and hatred, with rejoicing and bitterness, with thanks and curses; he was mocked, spit upon and crowned with thorns, nailed to the cross and pierced in the side, but none of these things moved him. Why not? Because he had meat to eat the world knew nothing of, and he drank of living water hidden from finite perception. A table was prepared before him in the presence of his enemies, which supplied his every need so that famine could not assail him. He was planted on either side of the river of life, so drought did not wither his leaf, nor end his fruitfulness. This tree yields her fruit every month; that is, at all seasons and in all times. No one period of the world's history is more favorable to the fruitfulness of this tree than any other period. There never has been a time since Abel offered a more acceptable sacrifice than Cain, when the

church has ceased to exist. The tree of life has been, and still is, bearing her fruit. Yielding her fruit every month shows that Jesus Christ manifests himself and his church in cold and heat, winter and summer, seedtime and harvest, day and night, all the time. In the days of the apostles Rome tried to stamp out the church by persecution, and one would naturally suppose this an unfavorable time for the growth of the church, but not so. The more the church was persecuted the more it grew. Some historian noting this fact goes so far as to say that the blood of the martyrs is the seed of the church. Nor is the time in which we are now living, when the laws of the land protect all shades of religious belief or unbelief, any more favorable than those bloody times to the growth of the church. The truth of the matter is, that the existence and growth of the church does never depend upon external circumstances, but upon the internal springing up of the gift of God, the water which he gives, unto everlasting life. The old prophet Elijah thought that when Ahab and Jezebel should accomplish his ruin, the church would die with him, but hidden from the knowledge of the prophet were seven thousand men reserved of the Lord who had not bowed the knee to Baal. So we see that the tree of life yields her fruit every month, in all times and seasons of the world's history, and in all the various shades of christian experience. There is said to be twelve manner of fruits. While the fruit is all of Christ, it is not all the same manner of fruit. There are diverse operations of the Spirit, but all the same Spirit. The fruit of Christ are not all Jews, not all are of national Israel. Some of his fruit are Gentiles, some are Romans, some are Greeks, some Ephesians, some Corinthians, some bond, some

free, some Scythian. His people are drawn unto him from the east, the west, the north, the south. Some come in through the north gates of the city, some through the south gates, some through the east gates and some through the west gates. But every several gate was a pearl, so no matter from whence they came, through what diverse experiences and out of what various tribulations, they all come through the gate of pearl, for there is, after all, but one way into the city, and that the way of Jesus' blood and righteousness. Also, there were twelve apostles. These were fruits of the tree of life. All of them preached the same doctrine, but no two preached it alike. Each had his own manner of declaring it. And we emphasize the fact that the manner of the fruit, as well as the fruit itself, is all of Jesus Christ. We have many God-called ministers of God among the Old Baptists to-day, but we will venture to say that no two of them preach the gospel exactly alike. They all preach the same truth, but each has his own manner of doing it, each his own gift. We should not demand that our brethren in the ministry see things exactly as we do, that they should use our phraseology to clothe their views. Sister Clarice Durand once said or wrote to us that our being in the strait and narrow way did not necessarily make us narrow minded. She meant by that that a minister of the gospel of Jesus Christ could maintain his own views of Scripture without compelling others to bow down to those views, or without demanding that his views be accepted as the articles of their faith. It is narrow mindedness to demand that all our brethren square themselves by our rule and level. "Let brotherly love continue," and in order to this, charity must abound.

These various manner of fruits, all of the same tree of life, "the one Jesus, are all being yielded in their season, so that there is fruit-bearing" all the time. Even in the cold winter time, when we feel that we are cold and indifferent to the things of the Spirit, even then fruit is being yielded. If this were not so, why would one know that he is cold and barren? A dead person does not know he is cold. Therefore, the very fact that we sometimes get into cold states, and know it, that very consciousness of coldness is a fruit of the living tree. So sometimes it is prayer, sometimes praise, sometimes thanksgiving, sometimes sorrowing, sometimes bearing burdens, and again being delivered. But various as are the manners of these fruits, they are all yielded by the same tree, and are yielded in all seasons of our experience to suit the seasonal need.

The last clause of our text is: "The leaves of the tree were for the healing of the nations." These leaves are the promises made of God in Christ Jesus to his people, which he chose in him before the world began. Leaves on a tree show that winter is passed, that the dormant state is ended and that the time of fruit will soon appear. Leaves prophesy fruit. All during the legal dispensation there were numerous types and shadows, which all prophesied the fruitfulness of the gospel when Christ should fulfill all those prophetic things. The leaves of the law portended the fruit of the gospel. So the leaves of the tree of life are the promises which God has made to his people in Christ Jesus. These heal the nations. They heal not simply the people of God among the Jews, but all nations, his people scattered abroad among all the kindreds of the earth. These leaves of the tree, or promises in Christ Jesus, are far

too numerous for us to enumerate them all, but we must call attention to a few. Let us take the promise which God made to Abraham: "In thy seed shall all the nations of the earth be blessed." Here is veiled the truth that Christ is the seed of Isaac, which was the seed of Abraham, and that in Christ all nations (Gentiles as well as Jews) should be blessed. All nations, according to this promise, are to benefit in the salvation which is by grace through Jesus Christ. We see how this one leaf of the tree of life, or this one promise made to Abraham and fulfilled in Jesus Christ, heals the nations, for according to it redemption is come among all the kindreds of the earth. So likewise the Scriptures are filled with these leaves, or promises, which God has made to his people in Christ Jesus. These promises are the basis of our hope and trust in him. The very hope of eternal life which God has put in the hearts of his spiritual heirs, this hope is itself a promise. We make a great mistake if we think our hope is the fullness of our inheritance. It is but the earnest of it. Some day, at his appearing, Jesus will bring the hope of his people to a glorious fruition. Then will we know as we are known and see as we are seen. In the meantime does not this hope save us from the wounds which sin has made, does it not heal the nations? Paul says we are saved by hope. This hope is a promise of better things to come, and like all other promises made to us in Christ, it is a leaf of the tree of life. Paul was greatly dismayed when the thorn entered his flesh. He asked thrice that it be removed. It was not removed, but God promised him, "My grace is sufficient for thee." It was this promise that healed Paul throughout his long and faithful ministry: the sufficiency of grace. This made him equal to all his adversi-

ties, enabled him to triumph over all his enemies and made him able to say at last that he had fought a good fight and kept the faith. All these promises, or leaves of the tree of life, are yea and amen in Christ Jesus, to the glory of God by him, and God is not slack concerning his promises as some men count slackness. The thing he has promised, that will he do. He changes not. In his promise and his oath he has given the heirs of glory a strong consolation through two immutable things in which it is impossible for God to lie.

Written at the request of sister V. A. Edward, of Burden, Kansas, L.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

ROMANS V. 12, 18, 19.

ELDER BEEBE:—I have been a reader of your paper for the last few years, and am pleased with it. I would like to have your views on Romans v. 12, 18, 19. By giving them you will oblige

Yours respectfully,

JOHN W. FERGUSON.

MILTON, Iowa, March 4, 1866.

The Scriptures referred to read thus: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

These Scriptures have often been so perverted by those who neither know nor love the truth as to perplex the minds of some of the children of God. Universalists and Arminians exultingly repeat them as insuperable obstacles in the way of establishing the doctrine of election and sovereign grace, and scoffing skeptics and infidels use them to prove a want of

harmony in the testimony of the Bible. It would seem unaccountably strange to find Paul, in these passages of his testimony, laboring to prove that what he had, in the eighth and ninth chapters of this same epistle, and in his epistle to the Ephesians, first and second chapters, positively asserted, was not true, but such would be the case if these Scriptures were justly liable to the constructions which the Arminians are anxious to establish. To prove their unscriptural dogma of general provision and offered salvation, they blindly seize these passages without observing that they are as fatal to their cherished heresy as are all other portions of the word. If the words "all" and "all men" in these passages are to have the universal application they are so eager to establish, they would prove quite too much for their purpose. Instead of leaving the matter of justification to be brought about by the will or works of men, it would establish the justification and salvation of all mankind quite as independently of the volition, instrumentalities and works of men as does that doctrine of the Bible which they desire to refute; and if Universalists can satisfy their own minds, and even succeed in perplexing the minds of others in regard to the true import of these Scriptures, their delusions would not change the truth nor better their condition. It could make them neither wiser nor safer, while to those who know the truth it would give fearful evidence that these perverters of the word were among those to whom God has sent strong delusion that they may believe a lie, that they all may be damned who believe not the truth, but have pleasure in unrighteousness.

In replying to our correspondent, who asks for our views on these passages, whether we shall clearly, truly and fully

elucidate them or not will not alter their true import and scriptural meaning, therefore our views will give no just ground of assurance or comfort to those who live in darkness and unbelief. As a safe maxim for us to adopt and observe, we should accept as true that the Scriptures, being inspired by the Holy Ghost, must be in perfect harmony, whether we can understand them or not. Any interpretation therefore which conflicts with other portions of the whole volume of the divine testimony must be wrong, and if we can persuade ourselves to believe such interpretations it only shows that we are permitted to believe a lie.

In the discussion of our subjects, and in giving our views on the passages proposed, it will be necessary to observe the grand theme of our apostle in the whole connection, that he is stating and demonstrating the doctrine of the redemption, and free, full and everlasting justification of all the people of God through the redemption that is in Christ Jesus, and not by the good works which are or were found in them who are justified. (See chapter iii. 24.) And of this justification he says that He whom God has set forth to be a propitiation, through faith in his blood, that he, and not ourselves, is the justifier; that he, in his righteousness, as declared by the apostle, is just, and the justifier of him which believeth in Jesus, and in such a way as to effectually exclude boasting; not by the law of works, but by the law of faith. And summing up, he draws the conclusion "that a man is justified by faith, without the deeds of the law."

In illustrating this doctrine of justification by the faith of the Son of God, the apostle brings to view the two distinct headships of the natural and the spiritual creations; the one a natural, the other a

spiritual man; the first of the earth earthy, and the head and embodiment of all his posterity as such; the second Adam, he says, 1 Cor. xv., is the Lord from heaven. The one was made a living soul, and the natural progenitor of all living souls as his natural descendants; the other is a "quickening spirit," and the life and immortality of all who are born of God. In the same chapter, which contains the passages under consideration and is inseparably connected with our subject, he says that Adam is the figure of him that was to come, and in pointing out the analogy, disparity and the figure to that which it represents has employed the passages on which our views are required. Observe when the term "man" is applied to Christ, except when applied to his incarnation, it is in speaking of his mediatorial character as the man Christ Jesus, the man which is the fellow of the Lord of hosts, and is designed to identify the Head, body and all the members of the church of God. It is in this mediatorial sense that he is called the "second Adam," for in his eternal Godhead he is the Lord from heaven, in which character he can be resembled by no figure, for nothing in earth or heaven can or may be compared to him. Then as the second Adam there are points of analogy to which the apostle calls our attention, and at the same time carefully instructing us of those points of disparity wherein the figure is not applicable.

In the creation of man God said, "Let us make man in our image, after our likeness." God is represented by no image but by him alone who is the brightness of his glory and the express image of his person. Christ is the only image of the invisible God, and the making of Adam in "our image" was the making him the type

of Christ, who is that image; and Paul, as we have seen, sets that matter at rest by declaring in our context that he is the image of him that was to come, and Christ is him that was to come. Adam was not like the invisible God in infinity, self-existence, independence, spirituality or immutability, but he was clearly a type of Christ as the progenitive or seminal head of a progeny and the embodiment of a race, and in many other particulars which we will not now trace. As the seminal head and progenitor of mankind, all the tribes of the earth were created in him, and were all embodied in him when he offended. He comprehended all the race of human beings which were created in him, and he was personally the whole human race before any of his sons or daughters were developed. Thus Adam and all his born or unborn seed or members are called "man," and are embodied in the one man. It was thus, as a unit, the offence of one man was committed by us. "Wherefore, as by one man [embracing all his posterity] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." This declaration was made some four thousand years after the offence was committed, and all that had been born in that time had sinned, and all who have been born since this declaration was written by Paul, and all who are yet unborn, sinned. It takes them all to make this one man. They are this identical one man by whom the offence was committed. And so death passed upon all men, for that all have sinned. Those who are yet to be born have sinned. So death passed. When God said to Adam, he said to us in Adam, and to us as Adam, "Dust thou art, and unto dust shalt thou return," death in its irrevocable sentence then and there passed

on all the kindreds of the earth. The dreadful reality is upon us. Our belief or disbelief cannot alter the fact. We cannot parley or argue to the contrary with death. From the decree by which death has passed on us there is no available appeal.

Passing now from the consideration of the twelfth, we come to the eighteenth and nineteenth verses: "Therefore, as by the offence of one judgment came upon all men to condemnation [or death passed, for that was the judgment which came to condemnation in this case]; even so [or exactly so, after this similitude, according to the true import of this figure,] by the righteousness of one [which one, he says in verse seventeen, is Christ,] the free gift [not offer or sale] came upon all men unto justification of life." Now how must this be, to have the thing prefigured agree precisely with its figure? Why it seems to us more difficult to pervert than to understand, that as all the human family were in Adam, and were Adam, in committing the offence and receiving the judgment or sentence of death, so all the spiritual family in heaven and earth were in the second, spiritual and antitypical Adam when he performed that righteousness of obedience by which the free gift came upon them all unto justification of life. The grounds of relationship and identity by which Christ and his members are vitally and legally connected are twofold. First, as their spiritual progenitor they have and do exist in him, as the human family existed and do still exist in the earthy Adam, and have so existed in him as long as he has held the mediatorial office, which we understand to be from everlasting, or ever the earth was. And secondly, in his having assumed their nature and law place, by taking on him the seed of Abraham, being made flesh,

made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

1. As the "second Adam" and the "Lord from heaven," his church existed in him from the beginning, just as Adam's wife and posterity existed in him from his beginning. Hence we read that God has blessed them with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen them in him before the foundation of the world, that we should be holy and without blame before him in love. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "Sanctified by God the Father, and preserved in Jesus Christ, and called." The vitality of this relationship is that eternal life which John says was with the Father, and was manifested. Jesus says, "I give unto them [his sheep] eternal life, and they shall never perish." This imperishable and eternal life is the gift of God through our Lord Jesus Christ. "And this is the record, that God hath given to us eternal life, and this life is in his Son." And his Son is eternal life. "He is the way, and the truth, and the life;" he "is the resurrection and the life." "He that hath the Son, hath life; and he that hath not the Son of God, hath not life." This life is manifested by a new and spiritual birth. Christ is the spiritual progenitor of all his members, as the earthly Adam was the natural progenitor of his posterity. But no progenitor can develop life that is not in him. Our very existence in the flesh proves that God gave us natural life in

the natural Adam, and our possession of spiritual life demonstrates that God gave us spiritual life in Christ before the world began. By virtue of this we are in due time "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." As this eternal life cannot be separated from Christ, it is hid with him in God, and Christ liveth in us. Now if any man have not the Spirit of Christ he is none of his; but as many as are led by the Spirit of God, they are the sons of God. "A chosen generation." A seed that shall serve him, and that shall be counted to the Lord for a generation. As in the book of the generations of Adam God called their name Adam in the day when they were created, (Gen. v. 2,) so in "the book of the generation of Jesus Christ," (Matt. i. 1,) "all my members were written, which in continuance were fashioned, when as yet there was none of them." When none of them had been brought into manifestation, and when none but the omniscient eye of God could see them. (Psalms cxxxix. 15, 16.) And as all the natural seed of the first Adam constitute but the body and fullness of the man Adam, so all the seed of Christ are but the fullness of Christ's body. For God hath given him to be the head over all things to his church, which is his body, and the fullness of him which filleth all in all. (Eph. i. 22, 23.)

2. As the law which Christ's members had transgressed, and from which they required to be redeemed, was given them in their earthly or Adamic standing, to redeem them required that Christ should be made flesh and dwell among them—that he should come under the same law. Hence we are informed that "He was made of a woman, made under the law, that he might redeem them that were

under the law." In doing this we read, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage."—Heb. ii. 14. In this chapter the first Adam is referred to as the type or figure of him that was to come. We see not all things put under the earthly Adam, "but we see Jesus, who was made [in his incarnation] 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, 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." Here again cavilers harp upon the words "every man," as in our text they play upon the words "all men." But every man of whom? He is brought to view as the second Adam, representing his own chosen generation and royal priesthood, not representing all the seed of the first Adam. He is the captain of the salvation of every man that is saved by him. But there can be no captain of the salvation of such as are not saved. A captain always represents a definite company, and when he says every man it is understood every man of his company or command, but not every man in the world. Besides, these are more clearly and unmistakably designated as being one with him, by whom they are sanctified, and his sufferings were to bring sons, not aliens, to glory. He took part of that same flesh

and blood which his children were partakers of, and to deliver them. Instead of taking on him the seed of the first Adam, he took on him the seed of Abraham, which is comparatively a small part of the seed of Adam, but it embraces as many as the Father has given him, and he has given his word that they shall all come unto him, and he will raise them up again at the last day, and as their captain he will bring them all to glory. "For he took not on him the nature of angels; but he took on him the seed of Abraham." And who are they? Not the children of the flesh, these are not the children of God, but, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Who then are Christ's? As many as are led by the Spirit of God, they are the sons of God, and if any man have not the Spirit of Christ he is none of his. Who then have the Spirit of Christ? Only they who are born of the Spirit, for, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Well, Christ took on him the seed of Abraham, as thus defined, them that were his, his sons, his seed, his sanctified or set apart, his members, his body, over which he presides as the head in all things; those for whom he, by the grace of God, has tasted death, and whom, being made perfect through sufferings, he will bring to glory.

"Therefore, as by the offence of one judgment came upon all men to condemnation." All being in him, all are guilty, for judgment cannot righteously pass to the condemnation of the innocent, therefore the passage of this judgment from the infallibly just and holy Judge is proof sufficient of their guilt, and the certainty that all die is positive proof that all have sinned. "Even so by the righteousness of one [or, as the margin reads, by one

righteousness] the free gift came upon all men." That is, all his seed, all whom he had taken upon him, all whose iniquities were laid on him. As Adam, by the offence, plunged head and body, all his seed or members, into condemnation and death, even so Christ, identified with all his body, seed or members, which he took on him, and of whom he was the Progenitor, High Priest, Captain of salvation, has raised up, and through him as their living head the free gift, which is eternal life, has come to justification of life, for the gift of God is eternal life through Jesus Christ our Lord, even as the wages of sin is death through our earthly head. "For as by one man's disobedience many were made sinners." As a unit, Adam and all his posterity by a single offence were made sinners, guilty and subject to the judgment of condemnation and death, so as a unit Christ and all his posterity or seed, by his righteous obedience, were made righteous. His blood cleansed them from guilt, took away their sins, for he was delivered for their offences and was raised for their justification.

MIDDLETOWN, N. Y., June 1, 1866.

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.

CHANGE OF ADDRESS.

ELDER H. E. Purris has changed his address from Attica, Ohio, to Bloomville, Ohio.

S. N. Stephens has changed his address from De Leon, Texas, to 1809 Congress Ave., Austin, Texas.

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

"The Church at Schoharie," N. Y., \$1.00.

OBITUARY NOTICES.

Mrs. Susan Stewart Turner died March 25th, 1915, after being an invalid for about two years. It is with a sad heart and a deep sense of my unworthiness that I attempt, at the request of my dear uncle, to write an account of Aunt Sue's death. She was born in Campbell Co., Ga., Jan. 16th, 1844, and moved with her parents to Trigg Co., Ky., about the year 1852. She was united in marriage with Elder D. K. Turner, June 13th, 1867. To that union were born four children, three of whom survive her. She united with the Muddy Fork Primitive Baptist Church at Cerulean Springs, Ky., in 1871, and lived a true and consistent member until death. She was stricken with pneumonia a few days before her death, which came without apparent suffering, after being unconscious for about forty-eight hours. She was cheerful, enjoying the company of her friends and resigned to her fate. She requested that the hymns "Amazing grace" and "How firm a foundation" be sung at her funeral, which tells the true story of her faith as much as could be written in volumes. Dear Uncle Dave, who is our pastor at Muddy Fork, and who is known by many who will read this, was a faithful, kind and loving husband, and has borne up well under the strain of long afflictions to himself and dear wife. We hope he will be spared many years yet, that he may guide us by his love and advice, and be able to feed the little flock who still meet with the old church which was established one hundred and ten years ago. According to my observation of thirty years, he is contending earnestly for the things upon which the church was founded. We feel very weak, and often try to draw ourselves away, only to find that we are drawn closer to the dear old doctrine which has been handed down to us from Jesus Christ and the apostles. We would comfort our dear uncle if we could while he lives, for dear Aunt Sue has only gone before, and has the comfort and protection of the dear Savior, and we will meet, I hope, an unbroken family around the throne of God, where there will be no more parting. Through death is the only gateway to the heavenly home, and for old people who are afflicted is to pass through and be young forever. May it be our happy lot, but it seems too much for unworthy me.

T. O. TURNER.

Mrs. Susan Emma McCoun was born unto Benedict and Lucy Farmer, at Farmdale, Ky., April 1st, 1850, and departed this life at the same place March 12th, 1915. Brother and sister Farmer, so long and favorably known by our people, preceded her to that better estate and heavenly a few years ago, from whom as parents and with whom as children of God she inherited precious qualities, which gave her like distinction with them in the confidence, esteem and

friendship of her acquaintances, and in the love, fellowship and appreciation of the brethren and sisters whose privilege it was to have known her. She is survived by two brothers, B. T. Farmer, of Huntington, W. Va., and W. S. Farmer, of Frankfort, Ky. Three sisters, Ophelia, Bettie Kate, Florence and a little babe preceded her to, we hope, the paradise of God. She was married by the late Elder John F. Johnson to J. T. McCoun, Nov. 25th, 1869. Of this union there were born two children, Ernest and Lucy C. Ernest departed this life several years ago, survived by his wife and two children, Bullett and Elizabeth. Lucy and her husband, Mr. A. C. Morris, together with her father, occupy the Farmdale homestead. Brother and sister McCoun joined the church the fourth Saturday in November, 1886, and were baptized by the writer, and together they walked truly and faithfully in the doctrine, order and ordinances of the church until sore affliction deprived our dear sister of the blessed privilege which she enjoyed of meeting with the saints in the house of the Lord. Having known brother and sister McCoun so long, and witnessed how intimately they portrayed in all the relations of life the principles of the law by which "they twain are one flesh," and how beautifully, quietly and peacefully they maintained the walk of life for man and wife, I feel that the subject is only half considered when I speak of her otherwise than as related to and connected with him. They impressed me as having married in the Lord. A good wife is of the Lord. I think of sister McCoun as a good woman, and a true and faithful wife, a helpmeet indeed. She was actively, constantly and thoroughly enlisted in all that in any way involved the interest and welfare of her husband. She readily joined hands with him in taking hold for the support and happiness of the household. Like her good mother before her, she sought to make her home a resting-place. Her welcome was without pretension, her hospitality was liberal, and her entertainment made her friends feel and enjoy homelike comforts. In her manners she was simple, unassuming and frank. She made her friends by making herself friendly. The lack of profusion and yet the sufficiency in richness, quality and quantity of the floral offerings seemed as though divinely designed to attest the character and measure of the esteem in which she was held by the very large and most respectable audience of neighbors and friends attendant upon the services of God in her memory. In her convictions of the truth of the doctrine of the grace of God she was clear, decided and firm. As I speak of her in these more pleasing respects, as we feel more readily to do of those whom we love, I am sure she would not have me intimate in the slightest degree that she did not realize day by day the need of the sufficiency of the grace of God, and that the strength of her hope was not in the blessed assurance

of a sinner saved by grace. For many long months our dear sister was a great sufferer, but while her afflictions were severe, the grace given her was exceedingly great. All that the best medical skill could suggest was done for her relief, but to no avail, but the grace of God did much for her, and prevailed in great patience and in a calm and abiding reconciliation to the dispensation of the divine mind. In contemplation of her departure, and with remarkable composure and deliberation, she gave in minute detail her wishes concerning her burial and the services, and at the appointed time for her to depart and be with Christ she was gathered into the bosom of his infinite love, and thus she sleeps in Jesus. "He giveth his beloved sleep." I love to dwell upon the virtue of the grace-given character that so beautifully adorned this beloved sister. How utterly indescribable are the gifts of grace and the graces of the gifts of the God of grace, and how precious the gift of grace to say, The Lord giveth and the Lord taketh away; blessed be the name of the Lord. May the bereaved husband and daughter be richly favored with the gifts of this grace, together with all who mourn because she is not, for the Lord has taken her.

Elder P. W. Sawin and myself were requested to join the sorrowing ones in the hour of their sore bereavement, to which we responded, and held services to God in the doctrine of grace at the old Farmdale homestead, from which she was buried with her beloved dead in the beautiful city of the dead at Frankfort.

P. G. LESTER.

MEETINGS.

The First Hopewell Old School Baptist Church, of Hopewell, Mercer Co., N. J., will hold a two days meeting on Friday and Saturday, April 23rd and 24th, 1915, in celebration of the two hundredth anniversary of the organization of the church. All lovers of the truth, and especially the ministering brethren of our faith and order, are invited to be with us at that time.

Done by order of the church.

D. M. VOORHEES, Clerk.

MEETINGS of the church at Scholastic, N. Y., which have been held at the home of sister Kinney in the village during the winter, will be resumed at the meetinghouse on the hill at the regular time, fourth Sunday, and Saturday before, in April (24th and 25th).

GEORGE A. MIERS, Church Clerk.

The next session of the Baltimore Primitive Baptist Association is appointed to be held with the Ebenezer Church, Baltimore city, Md., to begin on Wednesday, May 19th, 1915, and continue three days. This association believes in the doctrine of predestination, election, effectual calling, the future resur-

rection of the dead and the general judgment, and invites all of like precious faith to meet with us at the time and place above mentioned. Those who come to the city on Tuesday p. m. will go to the meetinghouse, Madison St., east of Calvert St., which will be open from 2 to 6 p. m., where friends will be met and cared for. Those coming Wednesday a. m. go direct to the meetinghouse from Union Station, Pennsylvania R. R., take any car going south on Charles St. and get off at Calvert and Madison Sts., From Camden Station, B. & O. R. R., take car marked St. Paul St. and get off at same place. From Mt. Royal Station, B. & O. R. R., walk two blocks east to Charles St. and go as directed from Union Station.

JOSHUA T. ROWE, Pastor.

The Delaware Old School Baptist Association is appointed to be held with the Bryn Zion Church, at Clayton, Delaware, on Wednesday, Thursday and Friday after the fourth Sunday in May (26th, 27th and 28th), 1915.

The Delaware River Old School Baptist Association is appointed to be held with the Southampton Church, at Southampton, Bucks Co., Pa., on Wednesday, Thursday and Friday before the first Sunday in June (2nd, 3rd and 4th), 1915.

The Warwick Old School Baptist Association is appointed to be held with the Warwick Church, at Warwick, Orange Co., N. Y., on Wednesday, Thursday and Friday before the second Sunday in June (9th, 10th and 11th), 1915.

EBENEZER OLD SCHOOL BAPTIST CHURCH, IN NEW YORK CITY.

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.

Liberty Old School or Primitive Baptist Church, of Los Angeles, Cal., meets every first and third Sunday in each month, at 11 o'clock a. m., at 42nd and Moneta Ave., and fourth Sunday at 11 o'clock, at brother and sister J. B. Dawson's, 644 Ashland Ave., Ocean Park, Cal.

W. T. HENDERSON, Pastor.

C. B. RICE, Clerk.

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 (ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
 PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83.

MIDDLETOWN, N. Y., MAY 15, 1915.

NO. 10.

CORRESPONDENCE.

THE GOSPEL YOKE.

“TAKE my yoke upon you, and learn of me.”—
Matt. xi. 29.

The dear Savior gives this sweet command to all those whom he has already called to come out from under the law of sin and death, where they had been engaged in ceaseless but unsuccessful labor. All they who labor under the legal yoke are still heavy laden, for no man can do the work which the law requires; it is therefore a hard bondage to those who are under it. Now they have experienced the dear Savior's holy call, and have come unto him, but do not know how it was done. They are resting in Jesus, but do not know why. The law of the Spirit of life which is in Christ has made them free from the law of sin and death, but it is a wonderful mystery to them, which he only can explain to them.

The mind of this subject of grace is now drawn with divine power to things of the gospel. They find a beauty and a holy interest in the Scriptures of truth. They find the burden of condemnation gone, and in the Lord's own time they are given to realize a most precious and solemn hope that Jesus died for their

sins, and so satisfied the law for them. Now they love the church and kingdom of God. The themes of salvation, and grace, the love of God, and the way of righteousness, and all kindred subjects, which were formerly tedious and disagreeable to them, are now most sweet and delightful to their souls. In their hearts Jesus is now saying to them, “Take my yoke upon you.” He does not talk and give commands as men do. He speaks to the heart. He puts the desire for gospel blessings in their souls. He writes the things which he will have them to know and to desire, not with ink, not on tables of stone, but with the Spirit of the living God on the fleshly tables of their heart.

“And learn of me.” Up to this time the Lord's people have been learning of the world, and trying to gather knowledge from worldly sources. Religious things have hitherto been settled in their minds according to the thoughts and dictates of worldly wisdom. “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” How blessed it is to learn of Jesus. How dif-

ferent he is from all worldly teachers. How different the manner of teaching, and how very different the things that are taught by him. The whole of this spiritual teaching is strongly opposed by the wisdom of the world. But the mind in which the dear Savior is teaching his thoughts and ways, which are infinitely higher than ours, leads us to desire to be alone with Jesus, and with the few that love him, rather than with all the richest, the wisest and the most exalted people that can be found in this world.

"For I am meek and lowly in heart." How wonderful this is: "meek and lowly." No one of all the race of men can truly say this of himself but Jesus. My pen almost shrinks back, and refuses to touch the paper, in trying to say anything as to the deep meaning of these two words. They belong to Jesus alone, and to those who are one with him. Having all the inexpressible excellencies that are in these two words, and yet not claiming or asking one thing for himself, but doing everything for others, suffering everything, bearing everything for others, meek and lowly. He "went about doing good" all the time. Think of the numberless phrases, words, expressions, sentences, in all the Bible, in which this most wonderful characteristic of the dear Son of God is presented: "meek and lowly in heart."

And this is given, this glorious characteristic of Jesus, as the reason why his people should take his yoke upon them. I have realized in my own soul that by nature I have not the least of that peculiar quality, but the opposite, and yet I have sometimes felt my admiration of the dear Savior, in this respect, to so include this very grace of the Highest, as that I could see that, with other of his unspeakable graces, within my own soul,

as something belonging to me, though "less than the least of all saints," in Jesus. Only in Jesus can any grace of the Spirit be seen in any such sinner as I.

Those who are yoked together must be alike. An ox and an ass must not be yoked together under the law, and the servants of Christ must not be unequally yoked with unbelievers. (2 Cor. vi. 14.) When Jesus calls his people to take his yoke upon them they become one with him, as working in that gospel field. Not that they are working with him, as two men may work together, but they are working in him. That is a most wonderful union. "I in them, and thou in me, that they may be made perfect in one." How can two walk or work together except they be agreed? He is in the midst of his people who have taken his yoke upon them, individually, and as the church of the living God. What close and sacred responsibilities there are resting upon the Lord's dear people on account of this precious yoke, which they have taken upon them. How carefully and anxiously they question themselves as to that yoke of Jesus, and as to whether it is manifest as upon them. Jesus said, "I came down from heaven, not to do mine own will, but the will of him that sent me."

When exercised by this meek and lowly Spirit of Christ all of the children of God do feel what is expressed in the twenty-seventh Psalm: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Jesus was given the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, and all heavenly graces, (Isaiah xi, 2,) not for

himself, but for his people, in the work of salvation, which he had wrought for them and in them, that they might learn of him, as the only true and lasting source of heavenly knowledge and understanding. He ascended upon high and received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them. (Psalms lxxviii.) These gifts he gave unto his people, and in the exercise of these gospel gifts they take his yoke upon them and are learning of him.

The legal yoke was hard and a great and sorrowful burden to bear. The gospel shows that yoke broken and removed when Jesus died for our sins and rose again for our justification. But the Lord's people when brought into the knowledge and liberty of the gospel have so high an estimate of the glorious gospel duties, and blessings, and privileges, and so great a sense of their own unworthiness, and inability, and great lack of wisdom, that they are very likely to shrink back when called upon by the church to exercise the gifts which the church recognizes in them. So when exercised by a desire to be baptized, they always feel that this cannot be the duty of those so sinful, weak and unworthy as they feel themselves to be. When the call to preach the gospel is felt in the heart they are most sure to feel that the Lord would not call such a worm of the dust to preach the gospel. But the Lord never calls in vain. With a tender regard for their doubts as to whether so holy a work can be for them to do, he says to them, "For my yoke is easy, and my burden is light."

In the keeping of the dear Savior's commands there is great reward. In, not for, keeping them. Those who take the Savior's yoke upon them do nothing in that line with a view to some reward

which they expect to receive for the work. The life and Spirit of Jesus in their souls is leading them. If they had such expectations of reward how disappointed they would be, for the life of a true and faithful minister of the gospel is sure to be a life of trial more or less severe. "All that will live godly in Christ Jesus shall suffer persecution." In his own soul what afflictions, what stumblings, what falls, what sorrows, and the hardest of trials to bear are those which he can never tell, except as they are made known by prayer and supplication to Jesus. Nevertheless those who have experienced the taking of this yoke of Jesus upon them do find rest to their souls, for that yoke is easy, and his burden is light.

Notwithstanding all the worldly trials and all the soul afflictions "there's something secret sweetens all." Voices expressing joy and praise and thanksgiving have been heard through prison windows, unspeakable blessings have been experienced under the sharpest persecutions, and under the fiercest assaults of the devil the soul has been made so sweetly to rejoice that those who wait upon the Lord have been enabled to renew their strength, to mount up with wings as eagles, to run and not be weary, to walk in all the ways and ordinances of the Lord and not faint. (Isaiah xl. 31.)

Ruth had no desire to return with Orpha to her own people and her father's house, but looked with a longing desire toward the land and people and God of Naomi; so the Lord's people are given an inextinguishable desire to dwell and work in the gospel fields and among the Lord's dear people. Boaz said to Ruth, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." But what reward

could she desire who was doing what she rather do than anything else in the world? When the yoke upon us takes us into fields of work which suit us exactly, and fill our souls with delight, that yoke often seems most harsh and disagreeable, and the work very wearisome, but how different it is when the love of Christ constraineth us in the work. When the love of God is felt in the soul we can desire nothing more; then everything attending the gospel yoke is easy, and every burden we may be called upon to bear is light. How dear and good and kind it is of the precious Savior to say such delightful words to us in our loneliness, and sorrow, and great unworthiness, and thus take us so close to his heart in his tender compassion.

SILAS H. DURAND.

SOUTHAMPTON, Pa., April, 1915.

P. S.—In the SIGNS of March 15th and April 15th are published two former articles on this subject. S. H. D.

FLOYD, Va., April 14, 1915.

DEAR BRETHREN:—I want to say to brother Mayfield that I have read his thoughts on Romans viii. 1, with much comfort. I have believed it that way for years, but have not been able to get my hearers to all see the spiritual experimental import of the subject as he has set it forth. It may be that I have been clearer in my understanding of the subject matter than I have been in my presentation to the minds of the brethren. It has seemed so clear to my mind that I have wondered why all who are taught in spiritual things do not see it as I do, especially those whom the Lord has put into the ministry; but my wondering has not affected the fact that such seems to be the case, and I find myself rather consoling myself in the thought that I hear

brethren, in whose call to the work of the ministry I have full confidence, present views on this or that Scripture which do not accord with my understanding, and I revert to the fact that each has his calling wherein he was called, wherein he should abide, and, it may be, instead of our complying strictly with that injunction by earnestly setting forth our respective convictions of the truth, we break through into the calling of others and merely give our views, which may or may not comfort with the experimental convictions of the truth of the text. I have thought it is likely that not every one, if any, is led into the experimental truths of each and every principle of divine declaration, but that the great cloud of witnesses proclaim the whole truth fully, and the church hears it and believes. We have gifts differing in some sense or other, but all of the same Spirit, and all to profit withal. Again, I have thought that we are not as careful many times as we ought to be in determining the meaning of words as they stand related to other words entering into the makeup of a sentence in which a certain principle of truth is presented. For instance, the words "flesh" and "spirit," as used in the text. The law and the gospel are reflected in these words respectively, as much as to say, There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the law, as of a carnal commandment, but after grace, as of a power of an endless life. The law has nothing but remembrance of sin, and consequent condemnation unto death, while grace has nothing but righteousness and justification unto life. In the law covenant the Lord remembered their sins, whereas in the covenant of grace he says, I will behold no spot in thee. Thou art fair, my love. Thou art

undefiled. As under the law we are sinners, and the very workings of sin in our carnal nature insures its wages; whereas, as we are under grace, it is God that worketh in us to will and to do of his good pleasure. If the walk of the children of God is well-pleasing in his sight, who shall lay anything to their charge? The children of God being perfect in Christ Jesus, wanting nothing, their walk after that which made them so is as evidently conclusive as is the saying, "Because I live, ye shall live also." The man that is in Christ is a new creature, a living creature, a perfect creature, a responsive, active, never-failing creature. In the sense in which the people of God are of him they are his children, and as they are his children they are in Christ, and as they are in Christ they are perfect, and as they are perfect they are governed by the perfect law of liberty, according to which it is said, "If the Son therefore shall make you free, ye shall be free indeed." To them thus free there is no condemnation, and their citizenship is consequent upon this condition. Their conversation is in heaven and their walk is thitherward. Their condition is not consequent upon their walk, but their walk is consequent upon their condition. The children of God are twofold in their character, and consequently twofold in their condition and twofold in their conduct, and unless one believes something like this is true of them he is not ready to believe how they are subject to the reproofs, rebukes and exhortations of the gospel discipline if they are perfect and walk uprightly and unerringly in the way of the Spirit. Their service of God in the condition of which we speak as indicated in the text is in Spirit, or is spiritual. In this condition they serve in the fulfillment of the law in the same spirit

and sense in which Christ fulfilled it. The righteousness of the law in its righteous fulfillment in the life and service of Christ is fulfilled in them, which is evidenced by the fact that they walk after the Spirit and not after the flesh. Christ said that he came not to destroy the law, but to fulfill it, and yet in his doing so we have no account of his doing anything in a visible, tangible, literal sense, as Moses was required to do to observe and keep it. It is true he was circumcised, but not as of the volition of his own will, but of the will of Him who made his children the circumcision which worship him in spirit, rejoice in Christ Jesus, and have no confidence in the flesh. In the revelation of that which is implied by the seal of circumcision the chosen of God are separated unto him, and unto the worship of his great name, to the praise of the glory of his grace, and henceforth their praise is not of men, but of God, because their confidence is in him, their salvation is of him, and their praise is to him. In the revelation of salvation it appears so evidently and assuredly by grace there can be no confidence in the flesh. No qualifications nor conditions can possibly arise in the contemplation of this blessed truth of salvation by grace. The taught of God learn of him and come to Jesus and sit together in heavenly places in Christ, and rejoice in hope of the glory of God, and being found in the love of God and in the fellowship of the saints they have their fruit unto holiness, and the end is everlasting life. This is a condition perfect in Christ. We mean something like this when we say, "Once in grace always in grace." While the children of God are revealed thus to our faith in the divine sense, they are also manifested as men and women, composing the membership of the church visible as

a body of believers in Christ, who have covenanted in the fellowship of one another to live together in the holy ordinances of the church, the pillar and ground of the truth, which is to them, as it were, a kind of school of grace, in which they are exercised in an experimental sense as to what it is to be a sinner and what are the functions and virtues of redemption and the forgiveness of sin, and are made to grow in grace and in the knowledge of their Lord and Savior Jesus Christ, and as such are subject to the discipline of the church and of the rules governing its order. In this condition they are sinners saved by grace, hoping to attain unto a better estate, and being creatures of God made subject to vanity, they learn obedience by the things which they suffer; and while they thus learn to the acknowledging of salvation by grace, yet they are not always found walking in the order and ordinances of the house of God; and as they examine themselves as to whether they are in the faith they find much for which they need to be reprov'd, rebuked and exhorted with all long-suffering and doctrine, and in their best estate they feel to freely confess that they have not attained to a degree and manner of life commensurate with that of the fathers, but in the grace which made them great they hope one day to sit down with them in the kingdom of God, and in the blessed and final appearing of Jesus appear with him and them in glory.

In what I might be permitted to suggest as a kind of division of the word of truth, there is still another sense in which the citizenship of the people of God may be regarded for consideration, and that is in an every day matter of course, practical, devotional sense. When one comes into the church he finds it established in

its organization, order and ordinances, together with its rules of discipline, decorum, customs and practices, and having covenanted with the church in all these respects, he should feel that he is expected of the church to observe and maintain them by his presence and co-operation, and he should feel that he ought to live in all reasonable respects and consistency in accord with the brethren, and it would seem superfluous to say that he should desire to observe and do these things even as the brethren do. For instance, he should feel it incumbent upon him to attend the meetings of the church and participate in the services consequent upon her assemblages. Why should he not do the things in which he has covenanted with his brethren? There are no lions in the way. And if such a thing should be likely, he may not determine the fact until he comes up with the lion, and even then he should not fail or come short unless the lion should prove more than a match for him. It is true there is a saying, "If the Lord will," but he should first prove the Lord, if he will. With the Lord, "If he will," operates both ways. I will do this or that, if the Lord will. I will stay at home, or I will go to meeting, if the Lord will. He should not only be ready, if the Lord will, to participate in every good work as the church understands should be observed and done, but he should be ready and willing to communicate in all gospel respects, to remember the poor, the sick, the afflicted and distressed, and in every other respect where he may use his substance in supplying the temporal needs of the saints. He should be ready to say, "If the Lord will," I will communicate to my pastor, and should follow up the thought and determine what the will of the Lord is in the matter, for it always goes before.

“Let him that is taught in the word communicate unto him that teacheth in all good things.” There are many things, literal in themselves, which enter into a gospel maintenance of the visibly organized church, which to do and observe do not require that one should necessarily be guided by the spirit of truth, and yet one professing love to God and to his people would appear to sustain a very questionable relation to the church who is not found in harmony with his brethren in all reasonable respects. There is a literal aspect of the church in its maintenance, its worshipful characteristics and devotional exercises which is much in common with so-called churches for which no special spiritual features are claimed, in which I can see no reason why the faithfulness of the adherents to the true church should not be equal, if not greater than all others, simply because we believe salvation is by grace. We as a church and people are in a class entirely by ourselves. Our faith is not known of men, our religion is not listed in the religious marts of the world, our good works are so heavily discounted we are not expected to get to heaven by them, in which we heartily concur, and yet there is not a religious denomination in all the world of which a greater degree and higher order of moral and religious rectitude is required than there is of the Primitive or Old School Baptists, and we readily and fully concur in this, because we believe that the grace of God, which bringeth salvation, has appeared unto us, and has taught us “That, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.”

I have written more than I thought, all

of which is submitted to the disposition of your better judgment.

Yours in hope,

P. G. LESTER.

EPHESIANS I. 5.

“HAVING predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.”

Adoption means to take a child from one family and place it in another. There is no known law by which a man can adopt his own child. In every instance it must be from another family. Now instead of God being the universal Father in the sense of relationship, he is only the Father in the sense of Creator. In this sense he stands in the same relation to all created things. Now as man is only a creature, and is of the earth earthy and natural, I can see no relationship existing between the Creator and creature further than man is only a creature of God. In this sense all Adam's posterity is on an equality, and by nature the children of wrath. When God gave Adam natural life it was for him and his posterity, and that life is never changed from natural to spiritual, it is for this world only. If we had not received that life we had not been one of Adam's family. Then to argue universal fatherhood in the sense of relationship, leaves no room for adoption, or the new birth either, yet both are fully taught in the Scriptures. It is evidently taught in the Scriptures that God from all eternity purposed to bring about, and unto himself, a family of children, and that this family of children should be from Adam's family, hence chosen unto this end in Christ Jesus before the world was brought forth, or ever time began. “Having predestinated us unto the adoption of children by Jesus Christ,” and that God should be their Father, and that they should be his

children through Jesus Christ. Now "children" implies the closest relationship I know of. In nature the son has the same life with the father and mother, and no closer relationship can exist. A man may adopt an alien child into his family, but he cannot impart to it another life than that which it had from its own father and mother, which it received by being born of them; it does not by virtue of its adoption become related as kinsman. It retains its life-image and relation to its natural parents, though it may be adopted into another family; neither can the adopter impart to it the image of his family. The very "we" that have borne the image of the earthy family must bear the image of the heavenly family. We must lose the image of the earthy, and gain the image of the heavenly. The losing the image of the earthy is no more contingent or conditional than gaining the image of the heavenly. The losing of the image of the earthy was as much decreed as the gaining of the image of the heavenly. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." By what means do we lose the image of the earthy? By means of death. I must believe that death itself was as much appointed as one of the links in the chain of events for the accomplishment of God's divine purpose in this matter, as I must believe that the resurrection from the dead was an appointment. For me to believe that a part of God's purposes were positively decreed, and another part hinged on contingencies, is something I cannot for one moment entertain.

Now in the new birth we believe the Adam sinner receives another life which he never had before, though this life is eternal and always existed, which never had beginning nor can ever end, because

it is eternal, and having received that eternal life, which is God's gift through Jesus Christ, each member becomes one with him in Spirit and relationship. So long as we retain the natural life we are yet connected with the natural man, and therefore never freed from him until death. "For as in Adam all die." There is no way of losing the image of the earthy man but by means of death, which is a part of God's way of adoption to place it in the heavenly family. Paul says, "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." This will be completed in the resurrection. Seeing then, that it is through death that we are to lose the image of the first man, and gain the image of the second man, shall we vainly suppose that the very means through which we are to gain the heavenly image were suspended upon contingencies? Was it by the disobedience of one man that sin entered into the world, and death by sin? If so, was the link of adoption suspended on chance? If, then, death be one of the links in the chain, and was uncertain or contingent, may not we conclude that all that followed it was equally uncertain? But God purposed from eternity to resurrect the dead as much as he purposed to save sinners, and as the resurrection is a part of God's way to bring the heirs of promise into his family, we must believe that every link in the proposition was as certainly fixed by his decree as any one of them. In losing the image of the earthy, what do we lose? We lose the life, nature and every tie that binds us to nature. All relationship that belongs to the Adamic family is destroyed by death. In this we lose it all. No fathers and mothers, husbands and wives, or parents or children in the resurrection. All this relationship is lost when

death returns us to the mother earth. Now as we have borne the image of the earthy here in this life and in this world, we shall bear the image of the heavenly in the world to come. The first man was of the earth earthy, and natural, mortal and sinful, the second is spiritual and immortal. Paul says, "As we have borne the image of the earthy, we shall also bear the image of the heavenly." "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Then wonderful is the work of our God that he should destroy the very nature and image of the first family, and give to these adopted children the life, nature and image of his own Son, and through him bring them as close to himself as Jesus is. The very life of Jesus is their life, and God hath loved them as he loved his own Son, and makes them one with him.

Dear editors, I submit the above for your consideration, and if thought fit for the paper you can use it. My writing seems to me like my preaching, when done, worthless.

Yours in hope through the merits of Jesus,

J. M. PERKINS.

ATLANTIC, North Carolina.

DEAR BRETHREN EDITORS:—In reading over the SIGNS for April 15th, my mind was specially interested in the letter of Elder Newton Peters, which to me was specially good. While reading it I could but think of the great contrast between Esau and Jacob and Jacob and Israel. Brother Peters beautifully tells us of Ishmael and Esau, and their representations of the nouelect. I have often heard brethren represent them differently, but I could never get it any other way than

as brother Peters has written it. Then Isaac represents all who have been made to laugh because of the precious promises of the Lord in them, as Sarah was made to laugh because of the promise of the Lord that she should bring forth a son in her old age, a son in whom was the promise of God, and in whom all the world should be blessed. Not in Isaac, but in his seed, even Christ the Lord. Abraham was also made to laugh because of the thing that was impossible in nature by reason of his and Sarah's age, but which the Lord had assured him he would surely bring to pass. Abraham believed God, and it was counted to him for righteousness. Thus faith in the promises of God, and not in the ability of man, prevailed, and God was pleased. He was able to do all he had said to Abraham. He is able to do all he has said to his children, however impossible it may appear in nature. As Abraham and Sarah laughed for the joy of the promise, and their faith that he who had promised was able to do what he said, even so all the elect may laugh because the Lord is able to keep them, however weak they are in themselves. Their strength must be destroyed before they are ever given to feel the strength of the Lord in keeping them. As long as there is any strength in themselves they have their eye on that, and their confidence in it, but when they are altogether cut off from self and the promise of the Lord comes they laugh for joy, because there is One who never dies nor waxes old. Jacob was the chosen of the Lord. He and Esau were in the womb together, one as good by nature as the other; neither had done good nor evil; nothing could be charged against one nor credited to the other; they were as one in that sense, but God had made choice, and that choice must stand forever, regardless

of the oppositions of men, and all their evil judgments against the high and holy One. His way is just and equal, man's ways are evil and unjust. Even he will sit in judgment against God. He shows that he has not the reverence of Satan. The Lord Jesus condemned Satan in all his ways, and he never charged God with injustice, nor brought a railing accusation against him, even though he knew that his doom was fixed and the seal of God set upon it, that there was neither repentance nor salvation for him. O vain man, how shall he escape the torments of the damned? But in this man, Jacob, are two men. Not so in Ishmael nor in Esau. At first there is but one manifested in Jacob, and he an evil one. He is a supplanter from the beginning. There was a struggling in the womb between him and his brother, and when he is born he has hold of his brother's heel. Therefore he is named Jacob, or one who trippeth up the heel of another. He begins his life as a transgressor. He is a sinner from the womb all the days of his life. He at no time claims goodness, nor asks for the things which he has merited. When he grows older he takes his brother's birthright, and later his blessing. In nature and the then prevailing law they belonged to Esau. From these standpoints Esau expected those things, but God had purposed differently. The purposes of God must prevail, and did prevail. Esau did not get the birthright nor the blessing. He was wicked in despising his birthright and he sold it for a mess of pottage. Though he was swift in hunting, and an expert with his bow and in taking venison to please his father, he could not get the blessing. God had blessed Jacob, and he must be blessed. These things, with all the love and blessings of God on Jacob, and those who are represented in

him, will bring down on them the hatred of the world of Esaus and Ishmaels as that did the hatred of Esau on Jacob. He then determined to kill him. The world would kill the Jacobs of to-day if it were in their power, and they will one day kill as many of them as the hand of God will allow them to kill.

Later in life there was another development of the care of God over Jacob. He was Jacob still. He never lost that evil nature, and it had new developments, too. As the blessings of God began to turn from the natural to the spiritual and a new name was given him, he found more trouble with himself than he had found before. Before he was disturbed in that way he had no trouble to go as other men went, he was an active shepherd and herdsman, the wolf, the bear or the lion did not move him with fear, he kept the sheep and killed the enemy, but when this new blessing came he became lame. The same hand that brought the blessing brought the lameness also. Neither of them were of Jacob's choosing. He seemed to be satisfied with his name and his activity. Now he is altogether a changed man. Instead of a supplanter he becomes a prevailer—a prevailer with God and with men, a prince; he is the son of a King, such a King as there was not in all the earth, and yet he is lame and must go leaning on his staff all the remainder of his days here. His name is now Israel. From now on Jacob and Israel must go together. The two are very distinct in their lives and natures, and yet they cannot be separated from one another. Jacob is yet Jacob, and he shows it by always being discontented; nothing pleases him, he sees evil in everything. His very nature is evil and therefore he looks at everything as evil. He shudders now at the news that his brother

is coming to meet him. The great escort with which his brother is intending to welcome him is an army of death to him. He fears him and his army. The little ones and the flocks will be destroyed. He does not see one promise of the Lord, nor does he remember one time that the Lord has been good to him. All, all are forgotten in the fear that his brother will now carry out his threat. He has forgotten the faith of his mother, that Jacob must go to the house of her brethren until the wrath of Esau is appeased. She saw that that day would come and spoke of it. Jacob does not remember it. Evil was all he saw, and he could remember no more. But now Jacob was to see how little he knew of the hand of God that should lead him all the days of his life and protect him from all his enemies. Esau came, and all his host with him, but he did not hurt Jacob. God was there and he could not hurt him. He showed no desire to hurt him. He said, "I have enough," and would not have anything at Jacob's hand. After Esau was gone Israel rejoiced that God had given him to see the face of his brother and meet him in peace, and that he had preserved him. Jacob was always trying to look ahead to see what was going to be and the evil that was going to befall him. He was never satisfied with the things of the Lord. Israel was always rejoicing in the prevailing power of him who had called him and kept him, he saw nothing but the wonderful power of the Lord in all his life. God had delivered him out of the hands of Laban, of Esau and of the wrestling angel and brought him the blessed glory of the salvation of God. God was his Father, and he saw it. He feared nothing, but trusted for all. He was full of faith, and believed all that the Lord had said. He saw that he was

able to keep him. All that he had done was a demonstration of his power to do. One of these, Jacob, was all that any man could see. Israel was an inner man who was altogether hid from man. God knew of his existence, for it was he who put him there. He did not put him there to die, nor in any other way to be destroyed, but to be kept alive to show the power of God. Jacob could not destroy him, even with all his murmuring and distrustfulness. He could not lead Israel to disbelieve the word that had saved him. Indeed, Israel was the life of Jacob, to the end that he should be saved. Jacob must be swallowed up altogether, but not by an enemy. No, he must be changed to love and trust God. He must be altogether Israel. He realized that the time of his death had come, and he gathered up his feet into his bed and gave up the ghost; but he, being dead, yet speaketh to all who have been brought to trust the living God in Israel. The people of God to-day know by experience these two men. One is an old man, he is corrupt with his deeds. The other is a new man, which after God is created in righteousness, created in Christ Jesus unto good works, which God hath before ordained that they should walk in them. He is born of an incorruptible Seed which liveth and abideth forever. As the Seed liveth, so shall he that is born of that Seed live also. That seed is Christ the Lord. He is with the Father, and liveth with him in the light of his glory. All his works for us and in us are to prepare us to see him as he is and be like him, and to dwell with him. He comes to us in all our Jacobish ways and delivers us. These deliverances Jacob does not realize. He can do nothing but murmur. Israel has the promise of God. He said, "It is expedient for you that I go away:

for if I go not away the Comforter will not come unto you; but if I depart, I will send him." This Comforter when he come was to bring all things to remembrance whatsoever Jesus had said, and to take of the things of his and show them to us. For this reason we cannot remember the things of God until they are brought to our memory by the Holy Spirit. The things of God are given to us forever, but they serve us manifestly as the Holy Spirit of God brings them to our remembrance. When we are thus brought to remember them we readily see the follies of Jacob, the old man, and in this way we are made to hate even our own life for his sake. Thus Jacob is being destroyed in us, and we learn more with each visitation that we are dependent on the Lord to keep us and to bless us. Nothing of all this salvation is left in our hands, but all kept by the Lord and with him. As we need it he gives it to us. It may be in sorrow or in pain, it may be in the saddest disappointments, and even the sorest bereavements. We must be altogether cut off from the things of this world, and be given to trust the living Lord. Jacob must be overcome and Israel must prevail. The strong man is only bound now, he must be destroyed; the stronger must have all the victory and the spoils, all are his. Those who trust otherwise will find that all they are looking for will give them disappointment and loss. Those who are so cut off from self that they have nothing to trust but the living Lord will find that in him is life for evermore, and salvation from themselves and all the world with its desires, temptations, losses, crosses, embarrassment and everything that would in any way lead them from God and happiness in him. This is the happy expectation of all Israel, and they shall be saved

with an everlasting salvation, world without end. Amen, Lord Jesus.

In the blessed hope of life everlasting, I am your brother,

L. H. HARDY.

SHELBYVILLE, Ky., Jan. 5, 1915.

DEAR BRETHREN EDITORS:—As we enter upon the new year we look back over the one just past and measure up each event. Many will feel that sorrow, afflictions and deep groanings have greatly predominated; many have drunk deeply of the cup of sorrow, each one's trials have been peculiar to himself, and hard to reconcile with himself and feel the will of the Lord be done. How often we have wondered, Has the Lord anything to do with these things? or, Could it not have been averted or turned aside? The dear Redeemer said, In the world ye shall have tribulation. Our blessed Master, comprehending all things, knew well what was best suited to the good of each one of his dear blood-bought little ones, therefore it seems it was fixed, ordained and appointed that it should be just that way. He knew well our depraved nature, the vanity of our hearts, and how easily we are puffed up with the leaven of unrighteousness, the works of the flesh, our own good deeds, credit to ourselves and earned blessings; so it seemed good and wise in the great disposer of all things that the dear elect of God, and chosen heirs of salvation, should be chosen in the furnace of affliction. Dear ones of the Master's fold, these are the real evidences of your heirship. If there had been no sea of Galilee, no ship upon it and no storm, the dear disciples could not have known the power of his ever-blessed words, but all were there appointed of God for that specific purpose. In order to demonstrate a certain prin-

ciple of faith and doctrine there was a doubting Thomas, absent when the dear risen Savior first appeared manifest to his disciples. So it seems to me that all these little intricate things are in the fixed purpose of our God, working to the end designed by him who worketh all things after the counsel of his own will. When I can see and feel it this way there is rest and peace in the Lord. The past year with me has been one of deep trials and anxieties of mind, with a cold, lifeless, rebellious heart. But one thing I know, there is but one deliverer, God, and he is my only hope; will he deliver, or must I sink down at last? It is said in the Scriptures, They that trust in the Lord shall be as Mount Sion, which cannot be moved. I pray for that faith, that real trust, that real waiting upon him, that which is of necessity. How easy it is to recognize all these blessed evidences in others as they are manifested, but not in ourselves. How sweetly and comfortingly we read these blessed evidences in the pages of life's book of others, while our own seem but a blurred or faintly written page. O that we could always remember the pattern, Jesus, a man of sorrows and acquainted with grief. We want to be like him, our example; if so, we must suffer with him. "O may his meekness be my guide, the pattern I pursue." May our faces be turned forward, forgetting the things that are behind, and we by faith press on in hope of a blessed immortality. What the new year holds for each of us will be made manifest as the days go by. May our faith be strengthened to lean upon his gracious promise, As thy day thy strength shall be. It has been true in the years past, it will be also in the years to come, for he is not slack concerning his promises.

I sincerely hope the dear, good writers will continue to fill the columns of the SIGNS as in the past, bringing cheer and comfort to our poor hearts, causing us to hope on. I sincerely hope all will feel in their hearts to write in kindness and love; no sarcasm, harsh or unkind words will ever avail or accomplish good, either in writing, preaching or conversing; it is of the flesh, of Satan, the evil one, chargeable to us, revealing our depraved nature (I speak from experience), and will bring deep sorrow to our own hearts. It is right to contend for the old landmarks, but it must be done in meekness, love and fear. Said the apostle, The servant must not strive, but be gentle, in meekness, &c. May the Lord remember us all in his mercy, to keep us in the way of peace and love. With all our conflicts and cares we have much to be thankful for.

My dear wife is much better than for many months, and I feel assured of her full recovery. Should we be spared until April 27th we shall have traveled life's journey together for fifty years—a true helpmeet indeed. How blessed to have such to share all the burdens and sorrows of this life. The privations and self-sacrifices that a poor preacher's faithful wife must make for the cause none can know but those who have traveled the road. My deepest sympathies go out toward them. Many are their lonely, trying hours. May the blessings of the Lord rest upon each one to comfort them in their loneliness and privations. We hope and pray the new year may bring greater prosperity to the SIGNS. The two past years, from a financial standpoint, have been depressing, from a failure of crops over a large area of the country. Many of its readers have been hard pressed for funds, but as sister

Runkle writes, I would rather sacrifice something else than do without the SIGNS. I have always found it much easier to keep even each year. It does seem but a small matter for each one to write you to whom you have sent statements, and I cannot understand why any one professing to be a Baptist, having grace in the heart, would neglect to do so. I have all sympathy for the poor, I have been all along the way, but a poor man can be just as honest as one with plenty. His hope of heaven does not depend upon what he does, but he wants to do right because it is right in the sight and fear of the Lord.

I have not written at all as I had thought, and much more, but I submit it to the editors.

I also inclose a letter from our beloved brother and fellow-laborer, Elder J. W. McClanahan, of West Virginia, which I believe will be read with interest. It was my privilege to meet this dear brother last fall in West Virginia and east Kentucky, and hear him preach the everlasting gospel, and there was no uncertain sound.

With love unfeigned to all of like precious faith, from the least of all,

P. W. SAWIN.

CHARLESTON, W. Va., Dec. 14, 1914.

ELDER P. W. SAWIN—HIGHLY ESTEEMED BROTHER IN CHRIST:—I received your good letter a few days ago, which I read and reread with delight, hoping that you might be spared and blessed with health to visit us when our next session of the Pocatalico Association convenes. We are not great in number, just a remnant according to the election of grace, but we are standing fast in the doctrine taught by Jesus Christ and his apostles, preaching the doctrine of unlimited pre-

destination, election alone by the grace of God, and effectual calling of all that God the Father gave the Son in covenant contract before the world began. Upon these hinges the eternal destiny of the saints must hang, for whom he did fore-know (in the covenant) them he also did predestinate to be conformed to the image of his Son; moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. The apostle continues by saying, What shall we then say to these things? If God be for us, who can be against us? Paul is speaking of the redemption of the chosen in Christ, the elect family, being justified freely by his grace through the redemption that is in Christ Jesus. The children of the covenant were subjects of redemption only, for they were the sons by gift. All thine are mine, and mine are thine. Jesus spoke these words that we might know that the right of redemption was in him. Thine they were, and thou gavest them me. All (the children of the covenant) that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. I came down from heaven, not to do mine own will, but the will of him that sent me; and this is the Father's will which hath sent me, that of all (elect family) which he hath given me I should lose nothing, but should raise it up again at the last day. My dear brother, how cheering is the thought of such a perfect work by the God-man, Mediator, who stepped in our law place and satisfied its every demand. It is said that God's people are a peculiar people, and surely they are, for they desire to know that they have been redeemed by the blood of Christ, and that they are children of God, and when this mortal life shall cease that

heaven is to be their home; then if one comes claiming to know all this we cannot fellowship such an one, for we have not so learned in the school of grace to have perfect knowledge, for we cannot know and hope both, so we must live by hope.

When I sat down to write you a few lines this morning it was on my mind to write what I think the seven locks of Samson's head woven in the web prefigured. Samson is a type of Christ, who is head over all things to the church. The seven locks of Samson's head are typical of the seven churches which John so beautifully addressed in Asia. The number seven being a complete number, is for all time, and is applicable to the churches of like precious faith among every nation, tongue and people. Woven in the web, is to fairly show the standing of God's people under the old covenant, all being completely woven in the web of transgression by the disobedience of Adam, and were by nature children of wrath, even as others. In their standing in Adam they are black; they are dead in trespasses and in sin, and cut off from all hope of attaining to righteousness by the deeds of the law, therefore by the deeds of the law shall no flesh be justified in God's sight, as all have become guilty before him. The locks of Samson's head cut off, represent God's people cut off from all hope under the old covenant. Howbeit the hair began to grow out again, representing the children of God of which Jesus said, 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, shall sit upon thrones, these being the chosen in Christ. Now, standing in the grace covenant, ordered in all things and sure, they are new creatures in Christ by regenera-

tion; old things have passed away, behold, all things have become new. They now worship no more in the oldness of the letter, but in newness of spirit. The seven locks of Samson's head, to my mind, represent God's people in their ordinary generation, and under the covenant that was found faulty. The hair began to grow out again, representing the chosen in Christ by regeneration having passed from legal service, or law righteousness, to the glorious gospel of the Son of God, the antitype whom Samson so beautifully typified, and are now under the grace covenant, growing in spiritual knowledge of Christ, who is head over all things to the church. Jesus said that not a hair of your head shall perish. Again, Even the very hairs of your head (Christ) are all numbered. God's chosen people, no more, no less.

I am almost ashamed to send you this poor, imperfect letter, but feeling that you will cast the mantle of charity over my imperfections, I will send it to you to dispose of as you may think best.

I remain your brother in gospel bonds,
J. W. McCLANAHAN.

LEBANON, Kans., Dec. 28, 1914.

DEAR BRETHREN:—I feel a desire to tell the writers, both editors and correspondents, that their communications are a very great comfort to me, as I am living alone, and this winter I am denied the privilege of meeting with the brethren and sisters in church capacity, for we are so scattered we cannot get together in bad weather. It is forty miles to our place of meeting, and for some of the members it is over one hundred miles for them to travel. But I would not wish to complain of my lot, as many brethren and sisters are where they cannot be at their meetings for months, and even for years.

I especially enjoyed reading Elder Chick's letters, I believe in Dec. 1st number, and there were others in the same number. Then in the December 15th number the letter written by brother Davis Burch was comforting to me. Brother Burch visited me at my home in Kansas some twenty years ago. But all of them are good reading, and when one begins to speak of special letters he knows not where to stop, for they are all good as long as they give God all the praise for the salvation of his people, without the help of poor, helpless men and women. "Which of you, by taking thought can add one cubit unto his stature?" Men cannot add to their height, how can they bring about the spiritual birth? It is impossible. But the question often comes up in my mind, Do I have any part or lot in His great salvation? Am I his, or am I not? I find myself much of the time out of that strait and narrow way; often I do that which I would not, and often I leave undone that which I should do, then if I could be enabled to use Paul's language and say (of a truth), It is no more I that do it, but sin that dwelleth in me, it seems it would be a great comfort to me; but I fear this would be presumptuous, so I must stumble along a few more days, or years at most, and then leave the shores of this time world and go hence (and I still have a small hope,) to that eternal home of love, joy and praise to our God.

Yours in hope,

W. S. AYDELOTT.

WAVERLY, Pa., Nov. 12, 1914.

DEAR EDITORS:—You will find a letter inclosed from dear old sister Thurston. I think it is excellent, and it may be some one else might enjoy it, but use your own mind about publishing it. The SIGNS is

most excellent. The editorials and communications generally are grand. I am more than pleased that you have Elder Lefferts with you. He is surely a Daniel, and can read the handwriting on the wall and interpret the dream spiritually to my comfort. I am perfectly suited with the editorials of both editors so far, and feel to bid you Godspeed. Cry aloud and spare not. In that day (gospel day) the great trumpet (gospel trumpet) shall be blown, and they shall come (not may come) which are ready to perish in the land of Assyria (bondage) and the outcasts in the land of Egypt (darkness or bondage); they shall come and worship the Lord in his holy mount at Jerusalem. Please write an editorial on this text some time.

Yours as ever,

D. M. VAIL.

COLUMBUS JUNCTION, Iowa, June 28, 1914.

DEAR BROTHER VAIL:—I have a desire to answer your letter at this time. I was somewhat surprised when I received it, and if you received a crumb of comfort from mine give God all the glory, to whom all glory belongs. I am growing old, and my days are few and evil, but O I do love the dear old SIGNS, as there are so many good communications from the children of God in each number, and how I do try to thank the Lord for raising them up to be witnesses of his dear Son, who gave himself for our sins. He said, "I came not to call the righteous, but sinners to repentance." "Behold, O God, our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." You spoke of your unworthiness. I think if we could see worthiness in ourselves we would not please the Lord. Did not

the Pharisee tell the truth when he said, I am not as other men; I pray twice a day, and fast often? The poor publican smote upon his breast and could not even look up to heaven; but the Lord said this poor man went down to his house justified, rather than the other. Do we not hear such talk as this on all sides of us? "Bow down thine ear, O Lord, hear me; for I am poor and needy." Yes, our help must all come from the Lord, we can do nothing of ourselves; but Paul said, "I can do all things through Christ which strengtheneth me." "Glorious things are spoken of thee, O city of God."

I should have written you sooner, but have been very nervous, and am yet, but felt that I must just write a few lines. It may be the last, for I was seventy-five years old in May. My husband died three years ago, and I long to go home and be at rest.

"O land of rest, for thee I sigh!
When will the moment come,
When I shall lay my armor by,
And dwell with Christ at home?"

I do not dread death, it is only the shadow that frightens the soul. O happy thought, that I shall be free from sin and sorrow, pain and death through all eternity, there to praise his holy name and give glory to Father, Son and Holy Ghost.

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

—•••••
TRENTON, New Jersey.

DEAR ELDER KER:—I found this letter from sister Jenkins, and it contains a complete sermon, so will send it to you to do as you please with it. I have copied it for your convenience. It is old, but new.

Your unworthy sister,
(MRS.) JOHN HOUGH.

MIDDLETOWN, New York.

DEAR SISTER HOUGH:—My mind of late has been in a constant worry over some of His providences. If I am a redeemed subject of the Lord's mercy and grace, it has caused much serious thought. It has been no little cross to think of the change I have felt to make. I wish to do nothing hastily, but hope the Lord's guiding hand is leading and directing me in this as well as all the events of my life. This was our happy home nearly thirty years, where much of our lives were spent in receiving and ministering to many of the wants of the dear saints, who, I hope, ever found a glad welcome awaiting them in our quiet, restful home, and when these seasons are brought to mind, with their most pleasant associations, my poor aching heart feels a sadness you have never realized, and may the dear Lord in his goodness and loving protection keep you from tasting the experience, the bitterness of what the cup contains. I must believe that our God is a God of providence as well as of grace, and his purposes will all be accomplished in a way and manner that is for our best good and his own glory, although trials and temptations may come, bringing many sorrows, but the dear Lord knows what is needful, and will not give one more pain than is necessary for his little ones to suffer, and while he will not remove the trials that are to try them, he in his love and mercy will make a way of escape, that they may be enabled to bear them. His promise is, "My grace is sufficient for thee," and what a tower of strength. Those sweet, precious words have come to me when passing through deep affliction, but the truth of the promise has never failed, and I feel the assurance mine that it never will, and I hope I do bless his dear name, for his tender

mercies to me have truly been great. It rejoices my poor sinful heart to think our God is of one mind and changes not, and his promises are just as faithful and sure to us now as when they were spoken to the apostles while they were here on earth, and were left on record to bring comfort and joy to the heart of the dear tried saint.

The Lord has given us a precious gift in Elder Ker. Last Sunday he spoke to my comfort, also to many others. Of late I have been greatly grieved that I cannot retain more of the preached word. I hear, but bring nothing home, can recall no word of comfort as in former days, when a gospel sermon would nourish me for days. I ate it, it fed and built me up in the order of the Lord's house, and how sweet and precious was the food. There was then instruction and comfort in the truth preached, and I often wonder now why this change; surely it cannot be I am more in love with the world and its vanities, for I have felt lately in sympathy with the poet as he expressed it:

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

When you spoke of Elder Durand's text, in regard to the famine, I thought when reading some of your remarks that I hoped I knew something of what is meant in a spiritual sense to hunger and thirst after righteousness, and feel that I had a desire given to ask in much humbleness of soul, O, give me this day daily bread. All my little strength is gone; my supply must come alone by thee, who is the only source and fountain of all our comforts and joys in that heavenly kingdom wherein dwells righteousness and peace forever. It rejoices my heart to know that this rich and glorious food cannot be bought with such corruptible

things as silver and gold, but is safely treasured up in the storehouse of our God, to nourish and feed the poor of the flock, who can plead no goodness of their own in the sight of the just and holy God, who has freely bestowed the rich gift of his love and grace to them through the blood and righteousness of their gracious and ever-living Redeemer, and O may we ever be found giving praise and honor unto his adorable name through time to eternity for the great love he has made manifest to us (as we hope) in so sacred and glorious a gift as that of his dear beloved Son, that we poor trembling sinners might live. When I can realize what a claim this is for one so sinful and distrustful as I am, it makes me fear lest I am trying to take and grasp a blessing that rightfully belongs to another more worthy of the sweet and gracious promise. I am truly glad this promise was left on record: "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

Elder Ker spoke from Zech. viii. 3-6, and I wish you could have heard him. He said many good things. How beautifully he spoke of the old men and women dwelling in the streets of Jerusalem, and every man with his staff in his hand for very age, and its meaning; also the streets of the city shall be full of boys and girls playing in the streets thereof, &c. He spoke of the aged as fathers and mothers in Israel, and the streets of the city or the Lord's house here in its militant state, but in the celestial or heavenly city there is only one street, and in that glorious city there are no old men and women, neither boys nor girls, but all are of one age, all given the one spirit, and not a diversity of spirits, therefore all are of the same age, and what a sweet oneness was presented to my mind of Christ

and his church, and his members being one with him. I cannot do him justice; he truly had great liberty given him. It was a sweet, sacred place listening to such a discourse. The whole body came up before me, no separation from those that had gone before; the one spirit unites us all while they were more happy, but not more secure.

CELINDA J. JENKINS.

TRENTON, N. J., Feb. 24, 1915.

DEAR BROTHER KER:—Inclosed find a good letter from brother Lefferts, do with it as you see fit. I feel thankful that God has given us two such good editors; may you both be blessed for the comfort of his people.

Yours in fellowship,

OLIVIA NORRIS HELLINGS.

LEESBURG, Va., Feb. 20, 1915.

DEAR SISTER HELLINGS:—Your letter of the 14th is received, and were it not for kind words such as yours, and such sincere expressions of fellowship, I could not feel to go on in the arduous duty of writing for the SIGNS. I never used to feel that I had any gift for writing, and have never been much of a letter-writer until since I have been put on the staff of the SIGNS. If any one had told me a year ago that I to-day would be writing articles regularly for all of you to read, I would have said it was impossible. Even when Elder Ker and the publishers insisted that I take the place of associate editor, upon the death of Elder Chick, I told them I felt wholly unqualified, and that they would soon find they had picked the wrong man for such a place. I go along from day to day and from week to week thinking that they will soon find me out and ask me to resign, and I feel very willing to do so whenever they say the word. If you and others have ever been

benefited by anything I have written, you know where all the praise belongs without my telling you, but it seems strange and mysterious to me that God should ever make use of me to feed his beloved sheep. Surely the Lord's ways are not ours. You speak very tenderly and lovingly of the ministry of Elder Purington. That is the way my parents always felt about him. He baptized both of them at Southampton in the year 1876, and he was very dear to them. I never remember to have ever seen or heard him. The twenty-third Psalm, of which you mention a part, is one of the most wonderful portions of Scripture in the whole Bible. My mother said that when she came out from among the New School Baptists and joined the Old School she met with much opposition and unkindness on the part of some of her own family, many of whom were members of the New School. They literally became her enemies when they found her determined to leave them religiously. At that time this portion of the twenty-third Psalm was much with her: "Thou preparest a table before me in the presence of mine enemies." She felt that, like the Savior, she had meat to eat and bread to eat and water to drink that the world, even her own blood kin, her enemies knew nothing of. Scriptures, when they come home to us in this experimental way, do us wonderful good in a way. I see that in your letter you ask me to write on this subject. I may do so some time if my mind is ever led that way. I have several requests for articles on various texts and subjects, but, you know, I have no control over my own mind when it comes to writing on Scriptures, any more than when I try to preach about them, and am wholly dependent on the Lord to direct me as he sees fit. I only hope I may be kept from running before I am

sent, from expressing a view upon something that I know nothing about. I want to thank you very much for your kind letter just received. The goodness and fellowship of the brethren make me feel that I would love to serve them far better than I do. May the Lord preserve and guide you by his omnipotent grace, is my desire.

Yours in love of the truth,

H. H. LEFFERTS.

ST. JOSEPH, Mo.

DEAR EDITORS:—I herewith inclose three dollars to pay my subscription. I am sorry you had to wait so long for your pay, but am glad I can pay now, and if I live to the end of this payment I trust I may be able to renew, as I would regret very much not to get the SIGNS OF THE TIMES, which is so much comfort to me, a poor pilgrim here in this world of trials and tribulations. I am now nearly seventy-one years old, and I think of Jacob, the man that God loved before he was born. O that I could have strength and ability to say something that would comfort others as they have comforted me, but my health is very poor, and I have not been able to do anything for nearly a year. Sometimes I can walk around a little, but am little better, if any. The Lord knows, and I try to be reconciled to his will, but fall so far short of feeling thankful for all the blessings I have received in the long journey through this wilderness that I do not know what to say or how to say it. I think of Ezekiel: Can these dry bones live? Lord God, thou knowest. Sometimes I think of Jacob leaning on his staff, looking at the wagons coming after him and the little ones, and he exclaimed, It is enough. In like manner I, even I, feel to say it is enough. The Lord said, I leave in the midst of thee an afflicted and poor peo-

ple, that shall trust in the name of the Lord. I am so poor that I do not know what to say, and often wonder if I really desire to say anything, as I am so destitute, and wonder if there is any one like me. I would give everything on earth if I could say one word or think one thought that would be acceptable with the God of all power and mercy.

I did not expect to try to write this much, but confess I do not know myself. I have great fellowship with the editors of the SIGNS and those who contribute to its columns.

Your brother, I humbly hope,

J. L. MINTER.

AVONDALE, Ala., April 27, 1915.

DEAR BRETHREN:—Please say through the SIGNS, that in response to my notice of my afflictions in the SIGNS some time back I received between ten and twenty letters from brethren and sisters in various States, and some of them containing money, about sixteen dollars in all, I think, all of which I hope I appreciated with a thankful heart. I replied to most of these letters by postal, but could not reply to all. I am no better at this writing, but worse, I think. I can scarcely walk at all. Cannot lie on a bed to sleep, but have to sleep on an old chair. I am never easy, nor still, but a few moments at a time, unless I am asleep, and have to change positions every few minutes, both night and day. My daughter was at work, but is now laid off, so we have very little income. I am living a miserable, suffering, restless life, but have some few comforting moments from the promises of God. One has been, The eternal God is thy refuge. Another is, With God all things are possible. I wish I could write some of my exercises of mind, but I am too weak and nervous to attempt it, and have written this in great pain.

H. J. REDD.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1915.

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

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***MATTHEW XVI. 24.**

"If any man will come after me, let him deny himself, and take up his cross, and follow me."

This language of Jesus was addressed to the disciples after Peter had rebuked him for saying he must suffer many things of the elders and chief priests and scribes, and be killed at Jerusalem. It seems that Peter had more to say than any of the disciples during the time Jesus was with them, not that he was naturally more forward, but some one of them had these things to say that precious truth and important lessons be taught them, and the lot fell upon Peter. He, not knowing the Scriptures, nor the purpose of God in Christ, said he should not suffer and be killed at Jerusalem, but Jesus rebuked him, calling him Satan, and commanded him to get behind him. This same command was given Satan in the wilderness for the same reason: that nothing should prevent the service of Jesus to the will of God. When before Pilate he said, I could even now call upon my Father and he would send legions of angels that I be not delivered unto the Jews, but then how could the Scriptures be fulfilled? It being the determinate counsel and according to the foreknowledge of God that he suffer and die, Satan with all his powers could not prevent it,

nor could all the followers of Jesus stand in the way. Therefore, having come to give his life a ransom for his people, he would not "save his life," but rather offer it up, or lay it down, to save men from death. He denied himself when he left the heights above to come to earth and take upon himself the form of a servant; he humbled himself and became obedient even unto death. In all his life as a man he was humble, meek and lowly; was never boastful like Peter, never proud and scornful, nor ever other than the servant of his Father and brethren. He went about doing good, never evil in word, thought or deed. Therefore to the disciples he said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Herein is presented the doctrine of godliness, which means self-denial, and of self this is an utter impossibility. "It is not in man that walketh to direct his steps," nor is it in self to deny self. Man by nature is exceedingly proud, and as boastful now as in the days of old when one said, Come see what great things I can do. To preach the inability of man to perform wonders and choose between good and evil is nothing short of foolishness to him who boasts that every man is a free moral agent.

Peter was honest and sincere when he said Jesus should not suffer and die at Jerusalem. He verily thought he could prevent it and would surely do so, but little did he know his own weakness and inability to perform the things he would. He had not as yet denied self, had not come to the place to know that without Jesus he could do nothing. Pilate could have had no power whatever against Jesus had it not been given him from above. Here is presented the sovereignty of God. Not only does he rule in heaven,

but among the inhabitants of the earth. He puts men up and pulls men down of all classes and nations, and while men verily believe that of themselves they are great, they are only being prepared and counseled of God to do what he would have them do. The man who says God cannot save a city without his help has not as yet denied self, hence is not a follower of Jesus, notwithstanding all his religious zeal. To deny self is "the cross" to be taken up. Man naturally loves the world and the things thereof; he naturally is inclined to gratify the lusts of the flesh and the pride of the eye, but to follow such inclinations means death to any child of God; we mean experimentally. Paul said to the church at Rome, Present your bodies a living sacrifice, holy, acceptable to God. This means a living death, ever crucifying the old man (flesh) with his affections and lusts. It means never to gratify the natural inclinations and propensities of the nature derived from Adam. Who is the man that of himself can do this? Not one in all the earth can be found. Yet this very thing is necessary in order that any of us be followers of Jesus. A man might gain many things, have all the pleasure and satisfaction this world can afford, but what is he profited if he lose his own soul? Another writer asks, What is a man advantaged if he gain the whole world and lose himself, or become a cast-away? Here we understand what is meant by the word "soul" used by Matthew. None but a child of God can do this, for none know the exceeding sinfulness of sin except those born of God; these are the only ones who can lose themselves or become castaways. Considering, therefore, the great value of the house of God, the fellowship of saints, the confidence of the brethren, and most

of all, the approval of God in one's conscience, what is the world with all its pleasure and satisfaction? Consider the life one must live to lay up treasures in heaven (church), and on the other hand what a slight step aside from the path of righteousness will forfeit all gained by him in all the years of self-denial—taking up his cross daily and following Jesus. Then what is a man profited if he gain the whole world and lose himself?

To follow Jesus means that all fleshly desires, ambitions and aspirations be swallowed up in the will of God; that to do his will be our meat and drink. Life here seems too short to be spent other than to the praise and glory of God. If we profess faith in Christ Jesus it means that our backs are turned on the world and that we are seeking a city whose maker and builder is God. Yes, the very life of God's children is not excepted in their service to him. If one saves his life, that is, if he spares and protects his life at the sacrifice of the cause of Christ, he shall lose it, as "every branch that bringeth not forth fruit is cut off and cast into the fire." But if one lays down his life for the brethren or church he shall find it; in other words, live in the confidence and fellowship of the saints of God. All of the apostles sacrificed their lives in the service and for the cause of Christ. All were put to death, except John, for their faith and steadfastness in the precious doctrine of the Son of God. They saved not their lives—made no resistance, but rather willingly yielded, Paul saying, I am now ready to be offered; I have finished my course, I have kept the faith and have fought a good fight. Not one denied the faith, not one turned from the ways of God, no, not even in the face of death. All gave up their lives in triumphant faith to find life

eternal in the presence of God and the Lamb. So to follow Jesus means to be hated by the religious world, to be cut off from society, our names cast out as evil; to be reckoned as old fogies, behind the times, utterly ignored by all who claim to know God and are working for him in the salvation of sinners. Yes, even those of one's household are sometimes his or her foes. Husbands and wives are separated in this sense; children think their parents fools, and have not the slightest respect for their brethren in Christ when visiting their homes. All these things help to make up the cross we all have to take up if we follow Jesus, for such was his life. Before closing we want to say that both "the will" and "to do" in taking up the cross is of God. If therefore any man has the "will," he performs the service because the Lord says, "Let him," this being as much a command of God now as when he said in the beginning, "Let there be light," and light was.

We have written the above by request, and hope it may help in some little measure the one who asked us to write, as well as other readers of the SIGNS.

K.

TO OUR SUBSCRIBERS.

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

"WALK ABOUT ZION."

ELDER H. H. LEFFERTS—DEAR BROTHER IN THE LORD:—I have been sick several days, and yesterday on awaking after a slight doze, these words came to me most forcibly: "Walk about Zion, and go round about her: tell the towers thereof."—Psalms xlvi. 12. The first clause is what especially impressed me, and lingers with me yet. I would be glad indeed if you felt like writing on the subject and have it published in the SIGNS. Hope the Lord will so direct you.

Yours unworthily,

NANNIE EDWARDS.

LA GRANGE, Georgia.

Zion was King David's city. The spiritual Zion, the church of God, is the city of King Jesus, the spiritual David. Zion was never fully and entirely delivered out of the hands of the Jebusites until King David's reign; the spiritual Zion, the church, was never delivered out of the hands of the devil until the successful and victorious outcome of the life and sufferings of King Jesus. David was not the man whom his fellow-Israelites would have chosen to reign over them, he was not Jesse's choice, nor the choice of any of his brethren; he was not Samuel's choice, certainly not Saul's choice. But being the chosen one of God, nothing could keep David out of the throne of Israel, and therein he finally sat, having triumphed over all his enemies. Jesus is not the man whom men naturally would choose as their leader, certainly not as their king. The nation of Israel cried against him, saying, "We will not have this man to rule over us." Even his own disciples, left to their own choice, would never have chosen him. He said to them, "Ye have not chosen me, but I have chosen you." Yet being the elect servant of God, and upheld by omnipotence, he, the spiritual David, triumphed over all the enemies of righteousness, and is set down in the throne of the church at the right hand of God. David of old owed his success to the fact that God was

with him, Jesus owed his success to the fact that he was God incarnate. Neither of them owed any man anything. Now, we need not think that Zion owed her attraction, her beauty, to the fact that she possessed a physical or outward splendor that dazzled the world. There can be no doubt that many cities of ancient times outranked Zion in material splendor. Rome and Athens surpassed Zion in outward splendor. Zion could not compare with them in magnificent buildings, luxurious living and works of art which remain even to this day the wonder of the world. No, not for any of these things was Zion noted. Her beauty was not in these. Her beauty rested mainly in the fact that she was the city of God, of the king whom God had chosen and exalted alone. Herein was observed the service of God as prescribed in the law of Moses; here were the priests ordained to their office by the ordinance of God. Here were the altars, and here the sacrifices were made. Here the solemn feasts of God were kept, his holy days observed, his fasts proclaimed. Outwardly, and to alien eyes, Zion might appear humble and mean as compared with the lavish magnificence of many heathen cities, but to the eyes of those that loved her, to the devoted Israelite, no city could compare with this, the Zion of God. So with the spiritual Zion, the church of Jesus Christ, her beauty is not outward or physical, but inward or spiritual. The church to worldly eyes has no attractions. Jesus, the head of the church, was not attractive to the world, how then can his body be? If he had no form, no comeliness, no beauty that men should desire him, is it then strange that the church should have no beauty with which to attract the world? Why should the body expect to possess an attractiveness which the head

has not? Scattered over the entire world may be found many magnificent edifices called cathedrals, churches and so forth. No money has been spared in their erection, art has exhausted itself in furnishing their interiors. These do catch men, they attract the intellect and spur the imagination. But God is not there. Know ye not that the Almighty dwelleth not in temples made with hands, neither is worshipped with men's hands? The church has none of these attractions. Her beauty is one of soul, of heart, of mind; a beauty of the Spirit, of faith, hope and love. These things mean nothing to worldlings, but to the spiritually-minded, to the spiritually-circumcised in heart, they make Zion to appear the perfection of beauty. Those gifted with spiritual discernment see God shining out of her. We do not think the Spirit of truth in the forty-eighth Psalm is directing natural people to "walk about Zion." There would be no particular benefit to be derived by asking natural or worldly people to look at the Zion of God. They could not see it if they did look. All that would appear to them would be the merely literal part of it all. A dead man cannot walk. One dead in trespasses and in sins, never having been quickened into divine life, cannot see Zion, cannot see the church. Therefore, the command is directed to the spiritually alive to "walk about Zion." Only these would enjoy such a walk. They only could appreciate the beauties of the elect city of God. In walking about Zion, there are four particular things which the Spirit emphasizes as being especially significant. The situation of the city, as in verse two, we find the expression, "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." The Zion of David was so

favorably situated naturally, protected by mountains and deep ravines, that it made it a difficult city for an enemy to take. It was a city well fitted to withstand severe attacks and long sieges. When Nebuchadnezzar came against it he reserved Zion, or Jerusalem, for his last assault, and it was only after subduing all the country round about Jerusalem that he finally overcame the city itself at the cost of a long siege, and would not have been able to do it then only that it was the purpose of God already made known by the prophets in Judah and Israel again and again that Jerusalem should go into captivity. This, and not any weakness in her barricades, is the real secret of Zion's defeat at the hands at Babylon—it was the will of God, and really it was God's will, and not Nebuchadnezzar's strategy, that overcame Zion's defenses. Rome tantalized this city for seventeen years, from 53 to 70 A. D., before she finally overcame it and dispersed its citizens throughout the world. The favorable situation of the Zion of David fittingly typifies the situation of the Zion of Jesus, with this essential difference: whereas the enemies of David's Zion had hard work to take it, yet they did at times succeed, nevertheless the gates of hell shall never prevail against the Zion of Jesus. The situation of the church is upon the rock Christ Jesus; not upon rocks, as being many, but upon the Rock, which is one. Also, she is called "Mount" Zion. A mount is an elevation above the surrounding country. Thus it is that the church is elevated by the resurrection of Christ from the dead, above the world. She is risen with Christ. How then can her enemies get at her, when she is raised infinitely above them, immune from all their fiery darts and cunning craftiness? Zion is

situated in the election which God made in Christ before the world began. Could anything be more safe or more beautiful? God's predestination wraps her about and pervades her being. His adoption of children by Christ Jesus unto himself makes her manifestly his. Therefore, located in election, in predestination, in effectual calling, justified by Christ's resurrection and glorified in his second coming, well might the psalmist say, "Beautiful for situation, the joy of the whole earth, is mount Zion." The church is the "joy of the whole earth," because she is the rejoicing of every heaven-born soul throughout the world, wherever God has his people, in every nation, kindred, tribe and tongue. She is "on the sides of the north," or as Isaiah says, "in the sides of the north." The word "north" is the Hebrew word *tsaphon*, meaning hidden, or unknown. So Zion's situation is not so much in that corner of the earth called north as it is in the secret or hidden things of God. She is situated in a mystery, something that is hid from the wise and prudent and revealed unto babes. The Lord knows them that are his, but no one else can point them out. They are hidden to him, but not from him. The situation of the church is assuredly wonderful and beautiful when one has been given faith to survey it. Again, in this Psalm the writer emphasizes the towers, saying, "Tell the towers thereof." History tells us that there were sixty towers upon the walls of Zion, David's city. Into these towers the watchmen climbed to survey the outlying country, as well as to survey all that lay within the walls, so that they were enabled to give the cry of alarm whenever they saw anything that threatened danger to the inhabitants. Not only did they alarm the city in case of danger, but cried, "All's well," when

no danger threatened. It was as much their duty to cry comfortable things to the city as to cry warnings when warnings were needed; but it would have been a traitor indeed that would have continued to cry, "Peace, peace," when he very well knew there was no peace. So, on the walls of Zion, spiritually, Jesus places his watchmen in the towers to keep the inhabitants advised as to the state of things. These watchmen say to them, Your iniquity is pardoned, your warfare is accomplished, you have received at the Lord's hand double for all your sins, and they also say, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." These watchmen must be elevated above the level of the people in order to thus encourage and warn them; they cannot fulfill their office as watchmen so long as they are not in the towers. In other words, one must see things from the viewpoint of faith, and not from the viewpoint of one's own mind or reason, if he is to minister to the people of God. It is when the servant of God ascends, or is caught up into the tower of faith, that he is able to benefit the inhabitants. We have heard it said that one cannot preach to the comfort of the Lord's people unless he be tried and tempest-tossed as they are, unless he lives on a level with them. We do not dispute this, but it is just as essential that he be able to look at all these trials and tossings from the standpoint of faith that he be thereby able to interpret them and fit them into the exposition of the truth rightly divided. The mere recital of trials and afflictions is not preaching, but showing what these things mean and wherein they accord with the revelation of Christ in the testimony of the Scrip-

tures, is preaching. Therefore, the watchmen must ascend into the tower of faith, or of hope, or of love, and must get above the heads, that is, above the intelligence of men, if his ministry is to be vitalized with power to the edification and instruction as well as to the admonition of the church.

A third thing emphasized in this forty-eighth Psalm with reference to Zion is, "Mark ye well her bulwarks." The bulwarks of the church are the wills and the shalls of Jehovah, which cannot be altered nor gainsaid. The Lord says, They shall do this, I will do that, I will not do this, They shall not do that. I will be their God, they shall be my people. These declarations of the mighty God, who is of one mind and none can turn him, who is the same yesterday, to-day and forever, are the bulwarks which make the church impregnable to all the assaults of the devil. The salvation of God, which is by grace through his Son, the Lord Jesus Christ, is the great wall of the church. This wall reaches from the deepest depths to the highest heights. It goes down to, through hell, and below it, so that the devil cannot undermine it. It goes up into the heights of heaven, so that the highest intelligence or greatest power and skill of man cannot scale it. It is so compactly cemented, or welded, together that no breach can be made through it. This is the salvation which Jesus finished and perfected, and which is by grace, and not of works. This salvation is founded and embraced in the impregnable wills and shalls of God, the mighty bulwarks of the Zion of God.

A fourth thing which the psalmist notes about Zion is, "Consider her palaces." Now, a palace is the residence of royalty, the home of a king. This Zion of God is truly unique, for in it are no huts, no

hovels, no slums, no filth, but all palaces. Each palace is a sinner of Adam's fallen race who has been redeemed and made clean in the blood of the Lamb, and having been translated from the kingdom of darkness into the kingdom of God's Son is a residence of the King. Jesus lives in that one, there his honor and glory dwell. When the Lord comes with ten thousand of his saints he comes to be admired in all them that believe. Here is where we see Jesus and admire him: in our brethren. Each member of the body of Christ, or of the church, is a palace, for each one is the abode of the Spirit of Christ. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" These palaces in Zion are worth considering, for you may talk all you please about the wonders of nature, about the miracles of the changing seasons, and so on, but above all the wonders on the land, in the sea, or in the air, there is no miracle to compare with that of a sinner saved by grace. It is the continual amazing wonder of the angels of God, and the unceasing theme of the songs of the redeemed throughout all eternity. These palaces are God's "workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Lastly, the psalmist concludes his "walk about Zion" with this: "That ye may tell it to the generation following." Mind you, the word "generation" is singular, not plural. There are many generations of men, but only one generation of Jesus Christ. It is the generation of Jesus Christ that is to be told these things, and not the generations of men. This generation of Jesus Christ, which runs like a thread of gold through all the ages, has always been, and is now, following the truth, following Zion. It does not mean

to tell these things to the generations coming after or following us, but to the one generation of God, which is ever following, not men, but the truth as it is in Jesus. These have an ear and an understanding to hear these things, and to them they are to be told. The one inquiring the way to Zion says, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon." Such inquirer shows evidence by her very ability to inquire, that she is of the generation of Jesus Christ. To this one following comes the answer: "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."

L.

OBITUARY NOTICES.

Sarah Potts Lefferts departed this life at the home of her son, Henry T. Lefferts, in Nutley, N. J., April 15th, 1915, of arteritis. She was born Dec. 25th, 1842, in the vicinity of Southampton, Bucks Co., Pa. She was a daughter of Elizabeth Potts and John Leedom, being one of ten children, four girls and six boys, one girl and two boys dying in infancy. She is survived by one brother, George M. Leedom, of Trenton, N. J., and one sister, Mrs. Mary Tomlinson, of Wilmington, Del., both of whom are members of the Southampton Baptist Church. She was married to George W. Lefferts, at Southampton, Jan. 1st, 1862. They had three sons and one daughter. The eldest son, Howard L., died in 1898, in Philadelphia, leaving a widow and two children, who still survive him. Two sons, Henry T. Lefferts, of Nutley, N. J., and Elder Horace H. Lefferts, of Leesburg, Va., and one daughter, Mrs. Edward F. Rounds, of Warwick, N. Y., survive their mother. She also has ten grandchildren living. She was baptized, together with her husband, by Elder Wm. J. Purington, at Southampton, in 1876. She had been received several years before into the New School Baptist Church at Davisville, but lost all fellowship for that body, and was led to see that her immersion with them was not gospel baptism. She was for many years a member at Southampton, until her daughter moved to Warwick, N. Y., when she went to make her home with her, and took her letter to the Warwick Church, where she was a member at the time of her death.

During all the many years of her membership at Southampton she was held in the highest and most affectionate esteem, not only by the church, but by all who knew her. To the church she was so dear, and was so helpful, and so valuable, and so depended on, that it was with great sorrow and sense of loss that we parted with her when she went to Warwick, at the same time knowing that there was no real separation. While we knew that she had a very special love for this, her home church, we also knew that she had a strong and deep love for the church, wherever it might be located. One of her specially favorite hymns was, "I love thy kingdom, Lord," &c. She was a member when I began serving this church, over thirty years ago, and I could not tell how helpful she was to me. She could but seek first the things of the church and kingdom of God, for they were first in her soul. She loved to be in the meetings of the church, and enjoyed being about the meetinghouse, doing anything she could for the church and brethren. She was remarkably clear and strong in doctrine, and she loved to sing, but wanted to sing only the hymns that expressed the plain, sweet truth of God. We loved to hear her sweet voice singing songs of praise in our meetings, and far more the sweet, spiritual voice telling of the wonders of God in his dealings with her. She was truly a mother in Israel, a support and strength to all of the church. She said she had such a happy time in her mind all through her last illness. The presence of the Lord had been sweetly manifested to her in several ways. Many hymns and portions of Scripture had been comforting with her. She asked that the words, "O death, where is thy sting? O grave, where is thy victory?" be used at the funeral, and she mentioned a day or two before she passed away the verse commencing, "Jesus can make a dying bed feel soft as downy pillows are." She said she had often read and sung that hymn, but now in her last illness had come to experience the full truth of it. She passed away quietly, as one falling asleep.

The funeral service was conducted in Nutley on Friday, April 16th, by Elder John McConnell, of New York, and in the Methodist meetinghouse of Somerton, Pa., Saturday morning, April 17th, by her pastor, Elder H. C. Ker, of Middletown, N. Y., who preached from the text she had wanted used: 1 Cor. xv. 55-57, greatly to the comfort of the hearers, followed briefly by myself, her former pastor. The immediate relatives are deep mourners, and so indeed are all the church and friends, but also we have reason to praise the Lord with thankfulness for such a life, and such a manifestation of grace, and such a triumphant departure. Burial in Wm. Pane Cemetery, Somerton, Pa.

I have prepared this notice by the request of the bereaved family. I mourn with them, and rejoice

with them, and pray the grace of our Lord Jesus Christ may be with them, and especially with our dear brother Horace, supporting him in his work and labor of love.

SILAS H. DURAND.

William David Layton departed this life at the home of his son, Lee R. Layton, in Des Moines, Iowa, Dec. 18th, 1914. He was born Oct. 3rd, 1835, in Danville, Ill., being 79 years old at the time of his death. He was married to Miss Sentsisa Bailey, at Monroe, Wis., in 1855. By that union five children were born. His wife died many years ago. Those left to mourn their loss are Lee R. Layton, of Des Moines, Iowa, Alonzo H., of Denver, Colo., Mrs. Charles Cline, of Plattsmouth, Nebr., and Mrs. Nora Hackenbury, of Cedar Creek, Nebr., also several grandchildren. He enlisted July 15th, 1864, Co. G, 31st Wis. Infantry. He moved to Hampton, Iowa, in 1875, and later to Des Moines, and made his home with his son. He united with Honey Creek Church of Old School Baptists during the sixties, at Monroe, Wis., and was baptized by Elder John Butler. He united with the West Fork Church by letter in November, 1875, and died in the faith.

His remains were brought here. Funeral services were conducted by Elder J. S. Coffin in the Memorial Hall, and interment was in the Hampton Cemetery.

ALSO,

Henry D. Brown departed this life March 7th, 1915, at his home in Hampton, Iowa, aged 72 years, 9 months and 3 days. He had been in feeble health for a number of years, but was able to be around town the early part of the winter, when he was taken sick, and for nearly three months was mostly confined to his bed, his death resulting from a complication of diseases. He was born in the town of Wayne, Lafayette Co., Wis., June 4th, 1842, where he lived until arriving at man's estate. He served nearly four years during the civil war in Co. D, 12th Illinois Cavalry. August 3rd, 1865, he was united in marriage to Miss Nancy L. Norton. By that union six children were born, three of whom died in infancy. He leaves to mourn their loss a devoted wife and three children: Caryle D., of Omaha, Nebr.; Mrs. F. J. Balwin, of Hay Springs, Nebr., and Mrs. B. E. Ray, of Hampton, Iowa, also eight grandchildren. Deceased became a resident of Hampton, Iowa, in 1869, where he had since resided, with the exception of five years spent in Nebraska, during which time he followed the avocation of a farmer, salesman and carpenter. He united with the West Fork Church of Old School Baptists in July, 1879, and was baptized by Elder E. H. Gillett, and died in the faith. He was also an active member of the Hampton G. A. R.

The funeral was conducted by Dr. Dewitt Clinton from the home, and interment took place in the

Hampton Cemetery. Deceased was a brother-in-law of the writer, and was a kind husband and father and a good neighbor, respected by all who knew him. May the God of grace sustain the mother and children, is the humble prayer of the writer.

E. A. NORTON.

Fannie M. Muir was born in Delaware Co., N. Y., April 17th, 1848, and died July 13th, 1912, aged 64 years, 2 months and 26 days. She was the daughter of David and Mary A. Scudder. On Feb. 10th, 1874, she was united in marriage to Henry D. Muir, of Andes, N. Y., who departed this life Sept. 27th, 1910. One daughter, Mrs. Edwin S. Bennett, of Painted Post, survives, also five sisters and three brothers, as follows: Mrs. C. F. Stull, Mrs. Augustus Vermilya, Mrs. F. E. Owen, Mrs. C. P. Spalding, Mrs. F. G. Newell, Gilbert D. Scudder, of Coopers, N. Y., Monroe Scudder, of Painted Post, and Nelson Scudder, of this place. Mrs. Muir was a member of the United Evangelical denomination, of Grover, Pa., having confessed her faith in God in early womanhood.

The funeral service was conducted at her late home in Grover on Monday afternoon at 2 o'clock, by Mr. H. D. Hill.

William Henry Weeks, of Gardiner, Maine, departed this life April 10th, 1915, aged 65 years and 14 days. He was united in marriage to Abigail Peacock Dec. 30th, 1882. His wife, sister Abbie, died May 24th, 1913. They had one son born to them, who survives them to mourn his loss. Our brother professed his hope in Jesus Christ for salvation and united with the church at South Gardiner, Maine. He was baptized by Elder Z. M. Beal Sept. 19th, 1896. Our dear brother, who was well known in the city where he lived, and the surrounding country, will be much missed, and the little company composing the church of which he was a member will greatly miss him. He loved to hear the gospel preached, and was never absent from the assemblies of the church of God, and in every practical way in his power he declared his attachment to the Zion of our God. He was particularly sympathetic and kindly in heart to all who were in any trouble, and tried in word and acts to cheer up their lives. How often we have heard him tell how his soul was encouraged and comforted and made to rejoice in his first hearing the gospel preached by Elder Hiram Campbell. Our brother about seven weeks before his death was stricken with paralysis, and this increased until he was altogether helpless, but he retained his faculties until the end. He knew he would not recover from the stroke, and was resigned to the will of our heavenly Father.

At his funeral the writer preached from the words: "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. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness."—Isaiah lvii. 1, 2. His body rests in the cemetery beside the remains of his beloved wife, there to await the resurrection of the just at the last day, when the Savior, our Lord Jesus Christ, shall descend from heaven with the voice of the archangel and the trump of God, and 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.

FREDERICK W. KEENE.

Mary Margaret Coons Morgan was born in Johnson Co., Ind., Jan. 12th, 1841, and emigrated with her parents to Iowa in 1853. She was married to Levi J. Morgan Feb. 27th, 1862. To that union six children were born, two dying in infancy. Three daughters and one son remain, all married: Frances E. Emberson, Henry N. Morgau, Phebe J. Maddox and Ida A. Maddox. She was also foster mother of an adopted son, Herman R. Morgau. With her husband she moved to Kansas in 1873. She received a hope in the Lord Jesus and was baptized in the fellowship of Liberty Predestinarian Baptist Church by Elder Joseph Brown on the second Sunday in November, 1883. With her husband she moved to Oklahoma in the spring of 1895, united with Ebenezer Church, now in Alfalfa County, December, 1901, and died in Ingersoll, Okla., April 8th, 1915. Besides her sorrowing husband, brother L. J. Morgau, and her children, she leaves twenty grandchildren and fourteen great-grandchildren. The writer of this notice had been acquainted with sister Morgan for more than fourteen years, and can bear testimony of her sterling qualities as wife, mother, friend and believer in the Lord Jesus Christ. In saying this I do not mean to imitate the sayings of those who contribute praise to the dead, but to mention real worth demonstrated in all her family of children, grandchildren and great-grandchildren. As a proof of the love and esteem her memory is held sacred, all who know her adopted son feel certain that no outward sign exists in the family gatherings to show that he is not a born son. Our sister was a great sufferer, supposed to be afflicted with cancer of the liver. I reached her bedside, after traveling two hundred miles, about thirty-six hours before she died. When not under the influence of opiates she was sensible of her surroundings, firm in the doctrine of the grace of God. She called for me and expressed her confidence in her Savior. In her great suffering she said the Lord was merciful. I asked her if she desired me to pray with her, and she said yes. I then petitioned the Lord in her behalf, which seemed to cheer her last hours.

On April 10th I used as a text, "Be still and know that I am God," to a very attentive audience, after which her body was lowered in the tomb to sleep until Jesus comes.

J. F. BEEMAN.

Elder Mitchel L. Jackson departed this life March 31st, 1915, aged 79 years. He had been a member of Little Cedar Primitive Baptist Church of Nora Springs, Iowa, for about forty years, and pastor of the same twenty-three years. Prior to taking up the cross of the ministry he lost five dear children, the last one to go receiving his promise to preach the gospel of Christ in discharge of his duty, which he did in a loving and faithful way. Feb. 22nd, 1904, his wife passed away. In 1905 he was married to sister Ellen A. Bishop, who is left to mourn, with his church and three grandchildren. For the last three years he resided in Glendale, Cal. His remains were laid in Forest Lawn Cemetery at his request. The writer was with him in his last hours, and heard him proclaim salvation by grace. Let me say to his kinsmen in the flesh and in Christ, he was perfectly resigned to his death, or sleep in Jesus, let us say with Jesus. He is not dead, but lives in Christ our Savior, who has by his death conquered death, that is, by his resurrection from the tomb. Our loss is his gain, for he looked for an house that has foundations, whose maker and builder is God. His sorrows are over, nor would we wish him back, but may we with David say, By the grace of God we can go to him, where parting is no more.

Submitted in love and much fear.

W. T. HENDERSON.

Mrs. M. Ida Vermilya died Oct. 11th, 1914, of dropsy and heart trouble. She had been a great sufferer for the past thirty-three years, but was never heard to murmur, always of a cheerful disposition, believing that "He doeth all things well." She united with the Disciple denomination at Grover in her early girlhood, but later, at the age of twenty-one, she with her husband united with the Baptists at the same place. She was the eldest daughter of D. W. and Martha Webster, of Beech Flats, her mother having died in 1895 and her father in the spring of 1914. The greater part of her life was spent in Grover until the last few years, when she lived in Towanda and Mansfield. She died at the age of 63 years, 7 months and 13 days. She leaves to mourn their loss her husband, Geo. W. Vermilya, and one daughter, Mrs. Geo. W. Hager. Truly we can say our loss is her gain.

The funeral was held at the home at Powers Corners, Tuesday, Oct. 13th, at 10 o'clock. Mr. F. E. Eden, the Baptist minister of Mansfield, officiated, taking his text from the ninetieth Psalm. Singing by Mr. and Mrs. Geo. Robbins. She was laid at rest in the Turner Cemetery, between Canton and Grover.

MEETINGS.

THE next session of the Baltimore Primitive Baptist Association is appointed to be held with the Ebenezer Church, Baltimore city, Md., to begin on Wednesday, May 19th, 1915, and continue three days. This association believes in the doctrine of predestination, election, effectual calling, the future resurrection of the dead and the general judgment, and invites all of like precious faith to meet with us at the time and place above mentioned. Those who come to the city on Tuesday p. m. will go to the meetinghouse, Madison St., east of Calvert St., which will be open from 2 to 6 p. m., where friends will be met and cared for. Those coming Wednesday a. m. go direct to the meetinghouse from Union Station, Pennsylvania R. R., take any car going south on Charles St. and get off at Calvert and Madison Sts., From Camden Station, B. & O. R. R., take car marked St. Paul St. and get off at same place. From Mt. Royal Station, B. & O. R. R., walk two blocks east to Charles St. and go as directed from Union Station.

JOSHUA T. ROWE, Pastor.

THE Delaware Association will be held with the Bryn Zion Church, near Kenton, Kent Co., Del., on May 26th, 27th and 28th, 1915. A cordial invitation to all of our faith and order is herewith extended; ministering brethren are invited to come. All trains from both north and south arriving at Clayton, Del., any time after noon on Tuesday, May 25th, will be met. The evening trains also will be met and friends directed to places of entertainment. Any coming other than as above inquire for the home of James D. Wright, in Clayton, Del.

B. E. CUBBAGE, Moderator.

THE Delaware River Old School Baptist Association is appointed to be held with the Southampton Church, at Southampton, Bucks Co., Pa., on Wednesday, Thursday and Friday before the first Sunday in June (2nd, 3rd and 4th), 1915.

Those coming to the Delaware River Association from the north will take the train at New Hope, on the Reading Railroad, for Ivyland, Tuesday afternoon, June 2nd, where they will be met and cared for. Inquire for Wm. Hobensack. Those coming from the south and east will take the train at Reading Terminal, Philadelphia, at 4:23 Tuesday afternoon and come to Southampton, where they will be met.

SILAS H. DURAND.

THE Warwick Old School Baptist Association is appointed to be held with the Warwick Church, at Warwick, Orange Co., N. Y., on Wednesday, Thursday and Friday before the second Sunday in June (9th, 10th and 11th), 1915.

THE Bethel Church of Regular Predestinarian Baptists will hold their regular annual three days meeting commencing on Friday 10 a. m. before the third Sunday in June (18th), 1915. Stop off at Albany, take Lebanon branch, stop at Tallman. Several trains daily. Lovers of truth invited.

A. HORNER, Church Clerk.

WATERLOO, Oregon.

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Liberty Old School or Primitive Baptist Church, of Los Angeles, Cal., meets every first and third Sunday in each month, at 11 o'clock a. m., at 42nd and Moneta Ave., and fourth Sunday at 11 o'clock, at brother and sister J. B. Dawson's, 644 Ashland Ave., *Ocean Park, Cal.

W. T. HENDERSON, Pastor.

C. B. RICE, Clerk.

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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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83.

MIDDLETOWN, N. Y., JUNE 1, 1915.

NO. 11.

CORRESPONDENCE.

HABAKKUK II. 2, 3.

DEAR EDITORS:—I have been requested by brother J. J. Clark, of Lambert, Okla., to give my views on the above Scripture through the SIGNS. I have written to him that I did not feel I had any light on the texts cited, but since writing to him I have been reading two or three chapters of Habakkuk, and though the vision spoken of in the texts is not clear to my mind, I thought that I had some suggestions on the context in the first and second chapters which might lead his mind, as well as others, to the fact that this Scripture sets forth the independence and omnipotence of God as touching all creatures and things that ever existed, that now exist, or that shall ever exist. The burden of Habakkuk seems to be the violence of the wicked. He complains unto the Lord of his burden, and as though the Lord would not hear. He cried unto the Lord to be delivered from seeing that violence, and from being entangled in the consequences of it. Wrong judgment, too, was used to favor the schemes of the wicked, which gave them advantage over the righteous.

It seems the Lord answered the prophet that those among the heathen called “ye” (I suppose some scattered “strangers” looking for better days) shall wonder marvelously, because in their days the Lord shall work a work which they shall not believe, though it be told them. I suppose the mere telling has no effect on their belief, or that will make them believe. This accords with other testimonies that reading or hearing read the testimony of the word of God, or telling publicly what the Scriptures say, by ministers, will not give faith, nor cause dead sinners to believe on the Son of God. For the written word to be effective, some evidence, positive evidence, tangible to their understanding, must come to them before they can believe these marvelous things, or wonder-working of the Lord Jehovah. It seems clear that the Lord in speaking of his marvelous work among the nations gives his reason for this remnant to wonder at his power. He says: “For, lo, I will 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 theirs.” In olden time the Chaldeans were a nation of power. This may de-

note any powerful nation of its day that goes forth to conquer. This power is represented as "terrible and dreadful." Their great speed is remarkable, horses swifter than the leopards, more fierce than the evening wolves, and "they shall fly as the eagle that hasteth to eat." This may prefigure the kind of warfare in the present age. The swift horses today are their motors, submarines and torpedoes. Their flying machines are like the eagle in his hasty flight after his prey. What is their coming for? "All for violence." What shall they gather up? "The captivity as the sand." This would imply that the captives shall be numerous, like sand. It appears that they shall be complete conquerors, for "they shall scoff at the kings, and the princes shall be a scorn unto them." This great power having boasted of himself and of his own power, shall have his mind changed, so that he shall be an offender, perhaps greater than ever, from the fact that he is now claiming his great power over the nations as coming from his god. Now that god of his is no better than the one he has made out of wood, stone or metal. It may be a god of his own imagery, or of his own imagination, dead to all emotions, exertions or instincts. Here is greater violence than in the destruction of nations: to attribute his power to inanimate matter, or to superstitious thoughts, idolatry. The prophet now speaks to God, viewing, as it were, this great king or power of earth, who is the full essence of wickedness: "Art thou not from everlasting, O Lord my God, mine Holy One? we shall not die." We are preserved, for far above this great nation, or earthly power, is the supreme God in whom the prophet trusted. Hear again the everlasting truth from the lips of the prophet in his prayer

to God: "O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction." Is it possible that the almighty God has ordained the wicked for judgment? This does not accord with the teaching of men. Human reason dictates that this would make God the author of sin: to say that God in any way whatever ordained the wicked to be, whether for their own judgment, or for to bring judgment against God's people. This also is in the burden which the prophet did see. It accords with other prophecy going before, as, "That thou shouldst be to lay waste fenced cities into ruinous heaps." These things in olden time were for the judgment of God's people, and for their correction. The things which seemed to be against them were for them. The wicked were God's sword for the correction of the chosen people. The prophet complains before the Lord, contrasting the minor sins of Israel against the greater sins of the heathen, wondering why the Lord cannot look upon iniquity in Israel, yet he looketh upon the heathen who deal treacherously, and "holdest thy tongue when the wicked devoureth the man who is more righteous than he? And makest men as the fishes of the sea, as the creeping things, that have no ruler over them? 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. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous." The net and the drag of the wicked are their instruments to get gain, so that they bring their worship at the feet of these in sacrifice and burnt offerings. Again the prophet brings complaint by asking

the Lord, "Shall they therefore empty their net, and not spare continually to slay the nations?" The prophet in waiting for an answer from the Lord says, "I will stand upon my watch, and set me upon the tower, and I will watch to see what he will say unto me, and what I shall answer when I am reproved." The prophet had been so inquisitive that he expected to be reproved for his audacity in questioning God for dealing so liberally with the wicked.

Coming now to the text on which my brother wants my views: chapter two, second and third verses, which read: "The Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Writing the vision upon tables is like making indentures in rock, even the flinty rock, and implies the plainness and the durability of the writing, as well as the certainty that the vision will be fulfilled. The writing is so clear and plain that there is no excuse for a passerby to omit reading of it, though he be on a run while passing. What that vision testifies to is not made known by the prophet. The vision extends to future time, a set time, "an appointed time," by the Lord: It shall be clearly manifested at the end, for then "it shall speak, and not lie." This shows that it is firmly established, like all the absolute decrees of Almighty God. "Though it tarry, wait for it." To mortals many of the providences of God seem to tarry, slow coming, and the many pleasant changes that they are expecting come too slow for their patience. Those who are anxiously looking for the appearing of the Lord in his providence

or in his grace are commanded to "wait." Waiting is one of the characteristics of God's people, and the command to "wait" is addressed only to those who know the "joyful sound." If there be any who claim an interest in the mercy of the Lord, and do not have a feeling sense to wait patiently for the Lord, then such ones are not fully equipped in the grace of the Lord Jesus. The Lord's people everywhere in the Scriptures are set forth as a waiting people. None can fully trust in the Lord without feeling that they must wait the pleasure of the Lord to bring relief. They cannot exercise faith at pleasure, but must wait for the God-given faith to exercise them. Jacob said, "I have waited for thy salvation, O Lord."—Gen. xlix. 18. David said, "Yea, let none that wait on thee be ashamed." And, "On thee do I wait all the day."—Psalms xxv. 3, 5. "Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."—Psalms xxvii. 14. "Our soul waiteth for the Lord; he is our help and our shield."—Psalms xxxiii. 20. And, "I will wait on thy name; for it is good before the saints."—Psalms lii. 9. "Truly my soul waiteth upon God: from him cometh my salvation." And, "My soul, wait thou only upon God: for my expectation is from him."—Psalms lxii. 1, 5. They that wait on the Lord are they who trust in the Lord; they shall be strong, yea, strong in the faith of God's elect. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint."—Isaiah xl. 31. Having cited a number of Scriptures showing the trust of God's people in waiting on the Lord and for the Lord, I have not exhausted the testimony on that point, but

very many more places speak of the greatness of being able to wait on the Lord for salvation and all the blessings of this life. In direct opposition to this vast array of testimony the self-conceited Arminian says, It will not do to wait for the Lord to save you, for if you wait for him you never will be saved. O vile men, the Lord shall have you in derision, and your wrath shall praise him, and the wrath that you would still further bring out shall be restrained. God is not slack concerning his promise as some men count slackness. He is not willing that any of his elect shall perish, but, on the other hand, he is willing that every elect vessel of mercy shall be saved from destruction. The scope of all the saints embraces the "times" which are in the Father's hand. The elect is developed in all ages of this natural world, hence the Lord knows all things that are necessary to come to pass, that "all fullness" may dwell in the preserved and redeemed Zion. This agrees with prophecy that the Almighty did not only see all things before the world was that shall come to pass, but declared the end from the beginning, and declared from ancient times the things not yet done, saying, My counsel shall stand, and I will do all my pleasure. Reading so much about the greatness of our God, can we, dare we deny the omnipotence of the God and Father of the Lord Jesus Christ?

In speaking further of the vision, it is not clear to my mind that the speaking of it (for the vision shall speak) means anything as touching the conditions and positions of the nations of the earth, though it does point to a certain age of the world, as it "is yet for an appointed time." That may mean all the gospel day. That it has an end, and that end shall be in the gospel day, seems certain,

for, "But at the end it shall speak, and not lie." I am so ignorant as to believe that the gospel day is the last dispensation appointed for the children of men, and that it shall suddenly come to an end. This is not dreadful for the saints to consider, for when He who is our life shall appear, then shall we also appear with him in glory. It is also certain that then we which are alive and remain after the resurrection of the saints, shall be changed in a moment, and 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. It doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is.

The fourth verse seems to be connected with the subject, and begins with, "Behold," meaning, give attention, look at the important things which this vision teaches: "His soul which is lifted up is not upright in him: but the just shall live by his faith." It seems to call attention to the importance of self-righteousness standing on one side and the righteousness of God by faith on the other side. The apostle, in discussing the way of salvation, says that boasting is excluded by the law of faith. This law of faith stands to the very opposite of the law of works. He does not cite his own judgment alone upon this very important doctrine, but refers to the testimony of the prophets that he is right, saying, "As it is written, The just shall live by faith."—Romans i. 17. He also refers to the same testimony in Gal. iii. 10, and Heb. x. 38. Those that believe in the Lord Jesus know that faith is the gift of God, but unbelievers talk much about faith, and are just as unbelieving in regard to the coming of faith as they are in all

things pertaining to the kingdom of grace.

It seems at the conclusion of my efforts to show something profitable on the Scripture mentioned that I have failed. I admit that much spoken of seems dark and obscure. I leave this at your disposal.

In hope of immortality,

J. F. BEEMAN.

TIAWAH, Okla., March 14, 1915.

MATTHEW XIX. 28.

"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."

These words were in answer to Peter's question as to what they were to receive for following him, forsaking all else. The apostles believed in God, believed what the Scriptures declared, for the New Testament had not been written; they were looking for the King who should reign in righteousness. Andrew, an apostle, found Simon Peter, his brother, and saith unto him, "We have found the Messiah, which is, being interpreted, the Christ." Not only the apostles, but the woman at Jacob's well, gave testimony that she also looked for the coming of Christ, who is the Messiah, and he would tell them all things. Herod, the king, when he heard of the birth of the King of the Jews, sent wise men to search the young child and come and tell him where he was. All goes to prove that there is in the world a belief somewhat of what the Scriptures declare. Even the natural men believe the Bible, and what is recorded as a matter of history, but it was a vastly different kind of belief that the apostles had. Jesus spake to them, and his words were spirit and life to them; there was power in his words to

them that permeated and filled their whole being. Never man spake as Jesus spake. The apostles asked the Savior many questions; they were questions that arose in their minds because of the things he told them as they followed him. It seems to me I have seen the apostles following him around and listening to his words. Two of his disciples heard John the Baptist declare that Jesus was the Lamb of God, and they followed Jesus. The day following Jesus found Philip, and Philip findeth Nathaniel, and said unto him, We have found him of whom Moses in the law and the prophets did write. It seems that these men followed Jesus by the same faith that his people follow him to-day, because there was a drawing power that moved them to follow him. In the twenty-fourth chapter of Matthew we have there recorded the sayings of Jesus to the disciples concerning the destruction of the temple at Jerusalem, and they asked him, "Tell us, when shall these things be? and what shall be the sign of thy coming, and the end of the world?" His answer embraces the twenty-fourth and the twenty-fifth chapters, which tell of his coming and the end of the world. There are those in the world to-day who believe this as Herod believed, that Jesus was King of the Jews, for if Herod had not believed that Jesus was King of the Jews, he never would have sought so earnestly to slay him, and in his zeal he gave orders to slay every male child two years old and under that was in Bethlehem, and all the coasts thereof. So a mere declaration that we believe because it is in the Bible would not constitute a true believer wrought upon by the Holy Ghost, for it is the Comforter, the Holy Ghost, that takes of the things of Jesus and shows them unto us. Jesus spake these things

unto his disciples, and said unto them, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye [the apostles] shall bear witness, because ye have been with me from the beginning."

Now to the text. "Ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory." "Ye which have followed me," were the apostles. There were twelve present with Jesus at the passover supper; Judas Iscariot betrayed the Savior and fell by transgression. After the resurrection of Jesus the eleven were assembled together and Jesus commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me. The apostles asked him, "Wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you," &c., and "while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner." A cloud received him out of their sight, and on the day of Pentecost, when the disciples were all with one accord in one place (at Jerusalem), there came a sound from heaven, as of a rushing mighty wind, and they were all filled with the Holy Ghost. This same Jesus had come in like manner (not form) as he had gone

from them, and the knowledge of the restoration of the kingdom unto Israel was known by the apostles then, that they had not entered into before; all were filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. It was upon this occasion the disciples were to begin their judging the twelve tribes of Israel, and to sit upon twelve thrones; Jesus was now sitting in the throne of his glory. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.

"Ye which have followed me, in the regeneration." The word "regenerate" means re, again, *genero*, to create; *genus*, both, so we understand that regeneration means what regenerate implies in the regeneration, when the Son of man shall sit in his glory. The regeneration that was manifested on the day of Pentecost as spoken of, added unto them (the apostles) about three thousand souls, and from that day until the present the Lord has added unto the church such as should be saved. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." Christ the firstfruits, afterward they that are Christ's at his coming. The apostles then realized what the appearing of Jesus meant, although they had asked the Savior before his ascension, "Wilt thou at this time restore again the kingdom to Israel?" And Jesus replied, "It is not for you to know the times or the seasons." Paul said to the Thessalonians, fifth chapter, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly well that the day of the Lord so cometh as a thief in the night," &c. The work of regeneration was wonderfully manifested on the day of Pentecost, and also

Peter and John preaching; (Acts iv. 32) they were praying, and the place where they were assembled was shaken, and they were all filled with the Holy Ghost. Jesus was sitting on the throne of his glory and the apostles upon twelve thrones, judging the twelve tribes of Israel. Peter's preaching to the house of Cornelius manifested a continuation of the regeneration; so on down through the ages until the present time. The church regards Jesus as sitting in the throne of his glory, and the apostles as princes ruling in judgment, giving unto Israel all needed instruction as to gospel order, faith, practice and government for the church. We believe that Jesus Christ is come in the flesh, has established his throne, or kingdom, upon the earth, that the apostles are upon their thrones with him, and we love his appearing.

J. M. FENTON.

HOPEWELL, N. J., Feb. 5, 1915.

DEAR BROTHER KER:—I inclose to you a few lines for publication in the SIGNS, our family paper, but not to crowd out other matter. I do enjoy reading the sweet messages that cheer us and make us go on our way rejoicing. I wish you could visit us. Elder Vaughn is with us twice a month, and we have been well supplied. Elder Vail was here last Sunday, and Elder Coulter is expected next Sunday. Elder Fenton had a funeral in our meetinghouse yesterday, a granddaughter of brother Reuben Savidge. Since I saw you I have passed through the same loss of my dear wife and companion. She fell about the 20th of January and broke her hip, and never recovered from it. I feel to be reconciled, and could not wish her back under the circumstances, helpless, and no prospects of her walking again. The Lord

gave, the Lord hath taken, blessed be the name of the Lord. Your case was different, your wife being much younger. I know it is a great trial for you and Elder Rowe. I have thought much about you both, but we know the Lord's ways are not our ways. It is hard to part with our loved ones, but we know it is the way of mankind. This world is not our home. "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." "Blessed are they that mourn: for they shall be comforted." "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children." "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images." How often I feel to be the least among the brethren, prone to err as the sparks are to fly upward, wholly dependent on the God of heaven, the only source we can look to for help in time of trouble. I leave in the midst of thee a poor and afflicted people. The Lord's portion is his people, chosen out of every kindred

and nation. I have been mingling with those people for many years, and many who were there at the time I came with them have been called away to be with Him, which is far better, for there will be no more sorrow, pain, crosses or losses, but everlasting bliss. I often think of poor old Job's trials, but he could not be shaken in his faith. The words he uttered were all in praise of the Lord; he had no praise or faith in man. He said, "Surely I would speak to the Almighty, and I desire to reason with God. But ye are forgers of lies, ye are all physicians of no value. O that ye would altogether hold your peace! and it should be your wisdom." The Lord thy God in the midst of thee is mighty, he will save his people from their sins. He cutteth out rivers among the rocks, and his eye seeth every precious thing. We love to praise him for all his wonderful works. He turns the rivers of waters as the hearts of men are turned. He speaks and it is done, commands and it stands fast. Yea, though I walk through the valley or shadow of death, I will fear no evil; thy rod and thy staff they comfort me. Who knoweth the mind of the Lord, or who hath been his counsellor? We are not ashamed to own our Lord; he is all and in all to us. In him we live, move and have our being. What can we do without him? As a father pitieth his children, so the Lord pitieth them that love him. Unto us a child was born, unto us a Son was given. His name shall be called Wonderful, Counsellor, the mighty God, the Prince of Peace. Who can thwart his plans, or say, What doest thou? Without controversy great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, raised from the dead, carried up into glory. Whom have we in heaven but thee? and

there is none upon earth that we desire beside thee. I feel that I can say with Paul, By the grace of God I am what I am. By the grace of God are we saved; not of works, lest any man should boast. Boasting is excluded. We preach Jesus Christ and him crucified, to the Greeks foolishness, to the Jews a stumblingblock. He said to his Corinthian brethren, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." The thing that we contend for how sweet, how true, how lovely. We love the children of God, for God is love, and we love him because he first loved us. We love our children, our grandchildren, and it is right that we should love; but how often we see brothers of one family disagree. Natural love is not lasting, but that spiritual love which binds us together into such a strong chain that it cannot be broken is worth more than all the world to us; that love which is higher, broader, stronger than any other love. We do love the brethren, because they are dead with us to the world. We have passed from death unto life, because we love the brethren. What great love he had for us, to lay down his life, suffering the cruel death on the cross, all for the sake of the dear children of his choice. John said, "Greater love hath no man than this, that a man lay down his life for his friend. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the

servant knoweth not what his lord doeth : * * * for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." We love to praise him for all his wonderful works, crown him Lord of all, and say, Thy will be done, not mine. He is merciful and gracious, and will have mercy upon whom he will have mercy. Did he not have mercy upon the poor thief on the cross when he said, This day shalt thou be with me in paradise? How can man deny his power to save? If thou wilt, thou canst make me clean. We are subjects of his grace, his wisdom; his eye is ever alert, and he knows our every movement.

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

He bringeth the blind by a way they knew not, he leadeth them in paths they have not trod. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your heart be also. How good it is, brethren, that we can meditate on these things both night and day. The psalmist said, My meditation shall be sweet; I

will be glad in the Lord. There is nothing that we can meditate on that will comfort and strengthen us like this word of meditation: the name of Jesus. The fear of the Lord is to hate evil. I hate evil thoughts, but I have them continually, crowding out good thoughts. Blessed is the man that puts his trust in the Lord. The psalmist speaks encouraging words; he says, Be of good cheer, I will strengthen you, all ye that hope in the Lord. Be strong in the Lord, his ways are great and high above all other ways. He reigns, he must reign until all things are put under his feet. Not a sparrow shall fall to the ground without the Father. All the Father giveth me shall come to me, and he that cometh to me I will in no wise cast out. He died; did he die for me, such a poor worm of the dust? If I am his I know he died for me, but the doubts and fears lest I am not numbered with the dear saints often cause me anxious thoughts, but I am glad I can truly say that I love him because he first loved me.

I wish to say to the many brethren and friends who sympathized with me in my late bereavement in the loss of my wife, my dear companion for fifty-seven years, that I appreciate their kindness, and thank them. I feel that my loss is her gain, and that I should be reconciled to His will, and sorrow not as those who have no hope. That hope is worth more than mountains of gold. Blessed are they that mourn, for they shall be comforted. I do not look upon death as I used to. Precious in the sight of the Lord is the death of the saints. Dear brethren and friends, the things I have said are my meat and my drink, my all and in all. May the grace of God be with you, and keep you as the apple of

his eye, that no harm shall befall you, is my prayer.

From an unworthy brother in a precious hope,

D. L. BLACKWELL.

CANNON, Del., March 24, 1915.

DEAR EDITORS:—If you can have the time and patience to bear with me, I will write another letter for the SIGNS, but if you think I am too plain, or use superfluous language, then do not publish my letter, as I do not want to hurt the paper. There are two reasons why I feel like writing: one is, I have been asked why I have not written lately, and the other is, I am somewhat burdened in mind. The words of the poet have been in my mind most all this morning:

“But O of rebellion beware,
Rebellion that hardens the breast,
Lest God in his anger should swear
That we should not enter his rest.”

The facts in my case are, I am of a rebellious nature. I have said in my mind and in my actions, I will not write any more letters, nor talk any more in public, for it is all a delusion of the mind anyway.

I will now speak of temptation. One asks me, Have you been tempted? I answer, Yes, and severely, too. I am going to tell you how I have been tempted. There has been, and is yet, a mind within which has spoken the following: Can you not see that your writings are not appreciated? Can you not see that you cannot command language sufficient to express your feelings? Why burden the people with your letters, especially the editors of the SIGNS, for they have no time to be bothered with your superfluous matter? and I seemed to think and know this was all true, and I said, I am done writing and talking, and I am ashamed because I have manifested my ignorance before the world. Another thing which

disturbs me is, I am no profit, the world would be better off without me, and I sometimes think I would be better off out of this world, for the longer I live in it the worse it looks to me. Sin and deception are manifested everywhere (except in the chosen people), yet it is claimed a tidal wave of religion is sweeping the country. Well, I hope better days are coming, but it seems to me that men's hearts are not yet cleansed, for some will profess christianity, and yet their deeds are inconsistent with true christianity, and because of this fact those who would do the right thing are hindered, because they have to deal with professed christianity. I think some one asks me, What do you call true christianity? Well, I will try and explain. The first requisite is, Do unto others as you would have them do unto you, and this very nearly, if not quite, covers the ground. What is contained in this question? Well, there is much. If every man could do this, we would have a desirable world to live in; there would be no backbiting, no lawsuits, no foolish arguing before the courts, no divorce cases, no navies to keep up. Were this the case there would be no war in Europe to-day. But people are not living this way, and why? Because there is an evil influence in the world. What is that evil influence? Is it not because of the presence of the devil in the world? I know this sounds plain, but I just want to be plain enough to be understood; and if it is because of his presence, how then can all people be kind to each other? They cannot, because he is the governor of some men and they are under his Satanic influence, and they will remain in that state unless they can see their error. Now comes up the question as to how they are to be made to see their error. We have

institutions to-day which are training men to preach to these deluded souls, that they may flee from the wrath to come, and many have been sent out for this purpose, and I am not going to abuse them either, for I believe there are a great many conscientious men in this work. It is not for me to abuse them, for I like an honest-hearted man, though he may differ with me. Some one asks, Do you believe in this way of sending preachers out? I answer, It is the way this class is to be sent, or the Lord could have ordered it otherwise, but I do not believe it is the way for another class to be sent. When Jesus was here in the world he had power to call men to preach, and the power to qualify them, and there were no theological seminaries for his students, he himself was their instructor, and they spake as they were given power by him. When he called they came, and they asked no questions as to what they should eat or wear, but they were fed and clothed, and he is able (Jesus is able) to clothe them to-day, as in days past. Another temptation has arisen in my mind, or rather an inquiry. This inquiry is, What is the truth? If I shall write or speak, what should I write or speak? It is a serious question with me. I should present the truth, or say or write nothing. And again, what is truth? We have various doctrines in this age of the world, some say all men will be saved anyway. This is universalism. Others say all men will be saved if they will accept Christ, if not they will be lost, that man is a free moral agent. This is Methodism. That man can reject or accept according to his own discretion. But there are others who say men are already saved or lost. This is called hardshellism, and this doctrine is assailed as being obnoxious and disgusting. But we will now consider

which of these doctrines comes the nearest conforming to the teachings of the Scripture, and I expect in dealing with this subject I shall be compelled to speak plainly, I cannot see how to avoid it. If the Scripture teaches anything it is that the Lord hath chosen his own people to be heirs of glory. There is one other thing evident, and that is, one man cannot make another man sorry for his sin. If this were true, then there would be no need for the interposition of the Holy Ghost; but, my friends, there is need for the power of the Holy Ghost to teach us. We need its power, but it does not need ours. The fact is, we have no power except as it is given us. But now some one says, Prove your argument, and I agree it is the right thing to do, for what a man cannot prove he had better not say, so I will offer a proof that the Lord is the one who controls and changes the natural man, and that man is subordinate to him. First, who hath known the mind of the Lord, or who hath been his counsellor? 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. Again, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." It would take up unnecessary space to continue these quotations, but it could be done almost *ad infinitum*.

Now we must certainly consider this last quotation, we cannot pass it by. Notice the first: "Eye hath not seen." What is it our natural eyes have not seen? Why, we have not seen the power and glory of God manifested. A man in

his natural state cannot reverence the beautiful things of nature until his eyes are opened to behold such beauty. The natural ear cannot hear the beautiful strains of music as they come from a new creature in Christ Jesus. The natural man can witness the ordinance of baptism and never be impressed with the beautiful solemnity of such an ordinance, but may be disposed to laugh at it, and say that a little water poured on the head is just as good, but it is not. "Eye hath not seen, nor ear heard, neither have entered into the heart." But how can the word enter the heart? It is a mystery how, but it does it, and it accomplishes a wonderful work when it enters there. The blind man could not tell how Jesus opened his eyes, but his great joy was he did it; and so with the newborn soul, he cannot tell what went with his burden, but he knows it is gone. We do not know how the Lord creates, but we do know he does. We do not know how a bird can sing so beautifully, but we know it can. I am speaking naturally now, but now let us grasp the truth of the matter if we can, and say God has done all these things by his mighty power. But how many of us are like doubting Thomas, even forgetting the Lord at times, and begin to make aprons of fig leaves to hide our sin. But we cannot hide our transgressions, and perhaps we get like the children of Israel, and worship a golden calf. We cannot say Jesus is the Christ but by the Holy Ghost. It is the work of the Holy Ghost to teach us, and if it does not teach us we know nothing of God.

Well, I have written enough. Some day we shall not write any more, but we will see the King in his beauty and be satisfied. This is our hope and expectation.

A. T. BENSON.

WHEELING, W. Va., March 28, 1915.

DEAR BRETHREN:—I am inclosing two letters, sister McKinney's and sister Young's, which were very comforting to me, and while reading them I felt a great desire that every Old School Baptist in the land should share them with me. I have never met either of these sisters (in the flesh), yet they seem very near and dear to me. Surely this love passeth knowledge; it is something we cannot explain, any more than we can explain why God would send His only begotten Son into the world to die for sinners, and I believe every child of God feels to say with Paul, Of whom I am chief. The SIGNS holds a very warm place in my heart. I think it the best Baptist paper in the United States, and the price of it is very reasonable. The print is so good, and I never saw a paper with fewer mistakes, and what is best of all, it is free from argumentive debates. Elder Lefferts fills our beloved Elder Chick's place so well I feel thankful that the lot fell to him. I have often thought (with pleasure) that while we all were wondering who would take Elder Chick's place God had already chosen and qualified Elder Lefferts for this work, and it seems sweet to me that the Lord's choice was our choice. Our hearts were made so tenderly receptive in this matter that many of us received the news with meltings of heart and tears. And dear, faithful Elder Ker, I think we were all drawn closer (if such could be) to him in his sad bereavement, to see him struggling along in his editorial work with this heavy burden resting upon him. We had to wonder at such faithful endurance and fortitude. When he wrote his editorial under the word "Alone," the one word "Alone" set our tears flowing, for we had by the eye of faith seen him carry-

ing his heavy cross. My heart is full as I speak of these things.

Your unworthy sister,

FLORENCE PULTZ.

[We feel very grateful to sister Pultz for her kind words regarding our efforts and faithfulness as an editor of the SIGNS, and we assure her of Elder Lefferts' appreciation of expressions regarding him.—K.]

TORONTO, Ontario, February, 1915.

DEAR SISTER PULTZ:—After so long a time I will endeavor to write you a few lines. In looking up your last letter I find a year has passed since receiving it, and I hope you have not concluded that I have come to love you any the less from my long silence. No indeed, like sister McKinney, I would hate to give you up. Your letters have been a source of much comfort to me, and now the question is presented to my mind, Is this your motive in writing, that you may receive something in return? God alone knows my motive. He knows us altogether. I have often had it in my mind to write you when about the house at work, but failed to get any farther; in fact, it seemed useless to make the attempt in hope of imparting anything of spiritual exercises, for I have felt to be in a dull and lifeless frame of mind, void of understanding, and completely shut up. Now, as I undertake, I feel my inability keenly to write anything of profit to one who has been so deeply taught in the school of Christ, but I deem it a duty, as well as a privilege, to communicate in this way of our joys and sorrows. I realize that if it pleases the dear Lord to come to our relief he can give us of the goodness of his house, for a good man bringeth forth good things; he has the storehouse of wisdom and knowledge. I feel that I

can tell so little of what I have experienced in the last year that I hardly know how to begin. It has been one of deep trials in many ways, yet I have much I should be thankful for, the Lord having blessed me with good health in a general way. Of course I am not what one would call very strong and robust, but am always about and able to work. But a wounded spirit who can bear? The language of my heart is often expressed in these words: "Is there no balm in Gilead? is there no physician there?" Ah, dear sister, while I do not expect a smooth path in this world, or one of ease and comfort, yet I am continually seeking to better my condition, and I know way down in my heart the promise is only to the suffering: If ye suffer with him ye shall also reign with him. If ye will live godly in Christ Jesus ye must suffer persecution. In the world ye shall have tribulation. But it is my natural inclinations that trouble me so. Paul said to the Colossian brethren, "If ye be risen with Christ, seek those things which are above," and Christ has commanded that we seek first the kingdom of God and his righteousness; but it is the other way with me the greater part of the time, so if we sow to the flesh we shall of the flesh reap corruption. Ye cannot serve God and mammon. But, dear sister, if any fruit be produced it is because God worketh in us both to will and to do of his good pleasure. "From me is thy fruit found." The branch cannot bear fruit of itself, except it abide in the vine. It seems to me, dear sister, that I can the more fully understand these things since being placed in such trying circumstances. I have tried with all my might to extricate myself, feeling that it should and must be different, that I had more than I could endure and that I would not have

this Man to reign over me, but the old man found to his shame and confusion that he must submit. How weak the flesh is, and yet how it strives for the mastery. Dear sister, tell me, has such vile rebellion ever raged in your breast? How I groaned, being burdened, and would conclude the Lord is surely angry at me for something I have done; but will he not shew mercy, and at once appear for my relief? How I was made to cry and beg for him to remember me with the favor that he bearest unto his people and to visit me with his salvation. These are also David's words: I waited patiently for the Lord. I do have to cry mightily to the dear Lord for that precious fruit of the Spirit (patience). In great distress of mind from attacks of the enemy these words thrust through my mind, Hunted as a partridge in the mountains. I found out afterwards they were David's words when Saul was seeking his life, and he feared he would fall by his (Saul's) hand; and did not Job express the same thing when he said, "Thou huntest me as a fierce lion"? The devil is always busy, going about as a roaring lion seeking whom he may devour, but I rejoice to know that God still rules and reigns over all things.

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

I will cite you a hymn (No. 957, Beebe's collection) which you may read. It is very descriptive of the conflicts I have been experiencing. It is when we come to the end of the earth, or to the end of all creature help, that we cry unto God in sincerity, for we truly need grace and help in such times. Out of the belly of hell cried I. I would be thinking, Have I become a hardened wretch, or what is the matter with me? what am I to do? O, that I could say as in former trials,

"God is our refuge and strength, a very present help in trouble." I wanted to trust him for his grace and kind providence, but he did seem so far away, and I had so little intercourse with him. I tried to seek him in prayer, but fear they were formal and lifeless, not mixed with faith, for if we ask and receive not it is because we ask amiss, that we might consume it upon our lusts. O how close it comes sometimes. The flesh and the Spirit. I cannot forget his past favors of love and mercy, but I yearn now for a special blessing from his hand, that he might turn unto me and shew me a token for good, that they which hate me may see it and be ashamed. But how unworthy I feel of the least of his blessings. I am so vile, ignorant and foolish, while he is too pure and holy to look upon iniquity. But blessed is the man to whom the Lord imputeth not iniquity.

I must now bring this already lengthy letter to a close. I feel I have written much, but have conveyed little of these wonderful dealings of the Lord. Words fall short of expression. Now, dear sister, I would ask an interest in your prayers. I trust this will find you in your usual health at least. I will be delighted to receive a letter from you when you find it convenient to write.

Your sister in hope of a better life,
(MRS.) W. C. YOUNG.

OTTAWA, Kans., March 3, 1915.

DEAR SISTER PULTZ:—It seems a long time since I heard from you. I have been wanting to write to you. I thought I had much to tell you, but when I would think of beginning a letter everything would leave me, and I would immediately feel too barren and desolate to make the attempt, though longing for one of your, to me, precious letters. How I have missed

the little white-winged messengers. I do not think they ever failed in bringing to me, as I felt, special spiritual messages. I could not help feeling the Lord was sending me comfort through you, often assuring me that his promises to me would not fail by the very words you wrote. Time and again I would be anxious to tell you of the wonders I hoped were being revealed to me, but could not do it, then perhaps in the very next letter you would tell me all I wanted you to know. The very secrets of my heart, as I thought, I found would not have been new to you, for had you not learned the same lessons?

I began this letter last night, but my mind soon became confused and I had to give up writing. The children have the whooping cough, our house is small, and we must all be together all the time, and I find it hard to write unless everything is quiet. This morning I was thinking of the adoption of natural children, when the thought came that if I am a child of God it is by adoption, bought with a price, that price Jesus' blood. Then I remembered the morning before I wrote Elder Durand my first letter; as I was going over it in my mind, of one part I said, I will not tell that, when the words, Keep not back part of the purchase price, came with so much power and so unexpectedly that I was in great fear lest I be like Ananias, and be struck dead. Shortly before this, I think it was, the Lord had, I hope, revealed himself to me as being all-powerful, all-wise and merciful, the only Lord and Savior, Jesus Christ the righteous. I opened the Bible at these words, of Isaiah lv. 1, "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." Dear sister, read the whole chapter before you finish my letter. Right then I either heard the words, or saw them in the Bible; I have showed you these things that you might tell of it. I have read the Bible through since then, and have also used the concordance in trying to find those words, but have never been able to find them. Ever since, though unworthy to even take his name upon my lips, I have wanted to say of him only what he has said of himself. He is the only true God and Savior, all others are idols. When they, the children of Israel, were still under the law, it was God who led them by the hand of Moses, and not Moses, as they often thought. He led them forty years in the wilderness; he humbled them and suffered them to hunger, fed them with manna, which they knew not, neither did their fathers know, that he might make them know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live. He led them through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought; where there was no water; he brought them forth water out of the rock of flint. He says he did all these things that he might humble them, that he might prove them to do them good at the latter end, and they say in their hearts, My power and the might of mine hand hath gotten me this wealth. "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 their fathers." Understand, he says that the Lord thy God giveth thee not

this good land to possess it because of thy righteousness, for thou art a stiff-necked people. Knowing in my heart and by experience that this is truth, I must say, Praise God, from whom all blessings flow. It is of his mercy we are not consumed. Dear sister, I do not know that you will see this as I do, but it all seems plain to me. This God in whom I have been made to trust is a safe refuge, a present help in time of trouble. The words of King Asa, as he went to battle against a great host, are often brought to my mind: Lord, it is nothing with thee to help, whether with many, or with them that have no power; help us, O Lord our God, for we rest on thee, and in thy name we go against this great multitude. This is often my experience; cares and trials of all kinds are on every side, and had I not the Lord to lean upon I would long ago have sunk to rise no more.

"Thou who knowest all my weakness,
Thou who knowest all my care,
While I plead each precious promise,
Hear, O hear, and answer prayer."

Those words, though part of an Arminian hymn, seem to express my feelings this morning. I hope you are well and enjoying the presence of the Savior, for that is better than all else.

How do you like our new editor of the SIGNS? I am delighted, for he is very gifted, I think, and I believe will always be a bold defender of the truth, something much needed in these times. I miss dear Elder Durand's "Fragments." I shudder to think how much we will miss him when his pen is silent forever.

Forgive all you may see amiss in this letter, and write to me as soon as you can.

Your loving sister,

ANNA MCKINNEY.

FAIRMONT, W. Va., Jan. 23, 1915.

DEAR EDITORS:—I will, by request, write again to our paper, the SIGNS, as I am not able to do much. We find much contained in the word of God. Romans ix. 9-13: ("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;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Genesis xxv. 23: "And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." Look at the positive shalls in this verse, and then look at the purpose of God in Romans ix. 11. Now these two brothers were twins, yet God loved the one and hated the other, even before they were 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." How can any man take the ground and say that it depends upon the acts or doings of man whether God will love him and save him, when the apostle firmly declares that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, and then again when this text says that it was before the children were born, and before they had either one done any good or evil? The legalist cannot say that it was because Jacob was good that God loved him, neither can he say it was on account of Esau doing evil that God hated him, because the children were not born, neither had done any good or evil, but it was on this account: that the purpose of God might stand, and that ac-

ording to election; not of works, but of him that calleth. Then it is not of works, but of him that calleth, lest any man should boast. It is because of election that God gave to his Son in the covenant of grace before the world began. No wonder it was before they were born, and had done neither good nor evil. In Gen. xxv. 23, it says, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels." One a righteous nation, and the other a wicked nation; a holy nation, represented by Jacob, and an unholy nation, represented by Esau, for his name was called Edom. Against this people God has indignation forever, but God loved Jacob and his name afterward was called Israel. Gen. xxviii. 14: "Thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." So we need not be uneasy about the poor heathen; this is going to reach all nations, all the seed of Jacob, the seed which in spirit is Christ and the church, which God loved before they were born, before they had done any good, so it is of him that calleth. Christ came to call sinners to repentance, and it is Jacob and his seed that the Lord blessed who are sinners. When he blesses them, calls them, then they see that they are sinners. So he came to call this people which are represented in Jacob; but Esau represents the wicked, the self-righteous with Ishmael, who shall not be heir with Isaac, the righteous nation that dwelleth in Jacob; they are two manner of people, they worship different, they believe different, they act different, and they are separated, a chosen nation, a peculiar people, while the other people mock and persecute

them. Ishmael mocked Isaac. The one manner of people have their origin in Christ, the other in Satan. As Christ says, Ye are of your father the devil, and the lusts of him ye will do. The one manner of people have love to God and for his ways and his people; the other manner of people have malice, hatred, envy and pride. Why all this difference? It is because God loved Jacob and the holy nation before they had done any good or evil. Why did not God love Esau? It was not because he had done any evil. What is the reason? I will give you this reason: the Savior thanked his heavenly Father that he had hid these things from the wise and prudent but revealed them unto babes, even because it seemed good in his sight; so Jacob he loved but Esau he hated before the children were born, neither having done any good or evil. No wonder that the publican and harlots went into the kingdom before the scribes and Pharisees, because they repented at the preaching of John. One might say it was because God foresaw what we would do, but listen to what God says: I will have mercy on them, not for their sake, but for my sake, even for my mercy's sake. So you see that it is not because he foresaw good in Jacob, because from the crown of our heads to the soles of our feet there is no soundness in us; hence being unclean, no goodness in us, how could we do good, or how could God foresee good works in us? It is not by works of righteousness which we have done, but of his mercy and grace, which were given us in Christ before the world began.

Yours, JAMES W. LINN.

SHELBYVILLE, Ky., May 11, 1915.

DEAR BROTHERS EDITORS:—Will you kindly allow me space in your columns to acknowledge the receipt of the many

precious letters on our fiftieth wedding anniversary (April 27th)? It seems impossible to write each one separately. More than one hundred and thirty-five were received, coming from Manitoba, Canada, to North Carolina, and from New York to California, all breathing the real spirit of love and good wishes in the Lord, with many substantial tokens of an interest in our temporal welfare, for which they will accept our grateful, heartfelt thanks to the Lord and to them. We feel utterly unworthy of such tokens. About one hundred and twenty-five were present during the day, giving some expressions in word, all of which were much appreciated. I felt I was blessed with kind, dear friends, but so many and so true was utterly foreign to my thought. We have felt to take courage, feeling there was yet something to live for if the dear Lord would make us a blessing to them. The Lord be praised for all, and his gracious blessings upon all.

I had not thought to write again so soon, and hope you will bear with me. When I received the December 15th number for last year and saw the number of times my name appeared, it was with deep regret, and I resolved it should not be so again. I only write this time from a sense of duty, a loving duty, to acknowledge the same and our gratitude.

Wishing for you all prosperity of soul, I am, I hope, yours in Christ,

P. W. SAWIN.

[THE following appeared in one of brother Sawin's local papers.—ED.]

ELDER and Mrs. P. W. Sawin will celebrate the fiftieth anniversary of their marriage at their home on the Eminence pike, one-half mile north of this city, on Tuesday, April 27th. Elder Sawin is the eighth generation of Robert Sawin, of Boxford, Suffolk Co., England, who died

in 1651. His son, John Sawin, came to New England and settled at Watertown, Mass., and was admitted a freeman May 26th, 1652. Elder Peter Waldo Sawin was one of eleven children born to James Harvey Sawin and Caroline Harvey, in Bartholomew County, Ind., and was born March 1st, 1844. Peter Sawin united with the Primitive Baptist Church in Shelby County, Ind., in his fifteenth year; his wife, Cordelia, in her nineteenth year. He began preaching in his eighteenth year, and to October, 1914, in his seventy-first year, having been preaching more than fifty years. Traveled by rail more than one hundred and fifty thousand miles in twenty-three States and Canada, and by private conveyance more than fifty thousand miles. He was married to Cordelia Emerald Tipton at Stockton (now Loxa), Coles Co., Ill., April 27th, 1865, by his brother, Elder J. G. Sawin. Cordelia Emerald Tipton was the daughter of Thomas Tipton and Julia Ann Tunis, and was born in Shannon, Muskingum Co., Ohio, Feb. 23rd, 1849. The couple were the parents of five children, four girls and one boy, only three of whom are still living: Ira Libertus Sawin, of Indianapolis, Ind., Mrs. Ina Goldie White, widow of Warren H. White, and Miss Vola May Sawin, who reside with their parents. There is one grandson in the family, Ira Hughes White, son of Mrs. W. H. White, aged six and one-half years. Elder and Mrs. P. W. Sawin removed to Shelby County, Ky., from Dayton, Ohio, in 1900, and the Elder now has active charge of two churches, one at Campbellsburg and the other at Turners Station, besides supplying at Little Flock, in Anderson County, and in this city when called upon. Among the guests expected will be Elder J. G. Sawin, of Mattoon, Ill., brother of Peter Sawin, and the minister who performed the wedding ceremony fifty years ago.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1915.

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.***SECRET SOCIETIES.**

A SISTER in the church, who is also a reader and subscriber of the SIGNS, has asked our opinion of secret societies, and whether members of such organizations should be received into our churches so long as they continue to affiliate therewith. In considering questions of this character we are not at all interested in what people of the world do, whether they join secret organizations or let them alone. We are simply concerned with the question as to whether it is right for an Old School Baptist to belong to them. We have known, and still know, many of our people who formerly belonged to one or more secret orders, and left these bodies of their own will, without being asked by the churches of their membership to do so. These brethren became convinced in their own minds that they could not consistently belong to these orders and at the same time hold fellowship with the church of God. There is no doubt but that the information these brethren could give, having been on the inside, would be more weighty than our own can be, since it is derived mostly from the outside, as we have never personally been a member of any secret organization at any time in our life. When we were some eighteen or twenty years

younger than at present, and just starting out in life to make our own livelihood, pressure was brought to bear at frequent intervals by our friends and associates to get us to join one or more of these orders. Almost invariably we were told in those days that it was almost impossible for a young man to get ahead in the world unless he was backed and supported by the influence of some secret society. We were told that the days when a man's merit or worth demanded attention were past, and that now influential "pull" was what got young men to the front in nearly every trade or profession. In those days all such arguments, instead of scaring us and making us anxious to affiliate with some secret body, only made us wonder if such statements were really so, and we dared to launch forward into the untried future without being bolstered up by any such secret aid. As a result we can boldly affirm there are plenty of jobs in the world to be had by the young man that is not afraid to work and is not too particular about what the work is. The reason many out of work cry "hard times" is because they want a gentleman's job and very few hours of it at that. The fellow that is willing to go at it in his shirt sleeves and with all the vim that is in him will never be found sitting around idle; he is in demand all the time. Secret societies may do very well for such as have not enough backbone of their own to stand alone, and require the merit of others to help them along, but secret societies can never much help, and certainly cannot much hinder, the man who has energy and ambition and the courage to stick to whatever he undertakes. Personally, ever since we arrived at the age of our majority, we have been burdened with too much work, and have never had

to lament not having enough. In all situations we have ever held in the business world, not once were we ever asked the question by our employers as to whether we belonged to this or that secret order, and never were we made to promise to join them as a condition of our obtaining employment; neither was our lack of membership in these bodies ever used against us to prevent our promotion to better positions. From our own experience, therefore, we have to say that secret societies have never played any figure whatever in our life, and we have never had to reckon with them in order to get along in the world and make a living. This, notwithstanding that we have been associated more or less with secret order men in business for the past fifteen or seventeen years. The objection to all forms of secret orders, from the standpoint of Old School Baptists, is twofold: they are oath-bound, and they are more or less connected with some form of religious ceremony. The fact that they are oath-bound makes their members sworn to keep the secrets of the order from all outsiders. Now, it may be that these secrets are not worth telling anyway, but the principle of the thing is bad for a child of God. To be sworn to keep secrets that he dare not divulge to his own flesh and blood, and also that he dare not tell the church, is repulsive to us. We repeat, the secrets may not be worth the telling, but the principle is wrong. When one comes to the church for membership, he should not wish to keep anything back from the brethren. Ananias and Sapphira made some reservations from their brethren and died for it. Of course the brethren are not going to pry into one's private affairs, but the candidate for baptism should not care if they did. If a member of the church belongs to a

secret order he is sworn to keep the affairs of that order a secret, thus making a part of his life entirely shut to, or hid away, from his brethren, which they dare not look into, and which he dare not divulge to them. The life of a member of the church should be like an open book, capable of being read by all of one's brethren if they care to look into it. If one is harboring something in his life that he is ashamed for his brethren to know, or which he has sworn not to tell them, the sooner he gets rid of that thing the better, the better for his own peace of mind and for the welfare of the church. There should be no dirt lurking around in the corners of our churches. If the church is a good housekeeper, chaste unto Christ, no dirt will be tolerated. As to the taking of oaths, Christ says in Matthew, fifth chapter, "Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil." We read in Matthew xxvi. 63, that "Jesus held his peace" when the high priest tried his hardest to get him to swear that he was the Christ, Son of God. If Jesus would not take an oath as to his sonship when his own life was at stake, it is hardly worth while for his followers to take oaths in order to live in favor with men, to obtain bread to eat or work to do. Paul says in second Corinthians ii. 17: "We are not as many, which corrupt the word of God." By "corrupt the word of God" is meant to make a trade of it. We do certainly make trade of the word of God when we take oaths by it in order

to advance ourselves in the world, to better our financial condition. Also, in first Thess. ii. 5, we find, "Neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness." Desire for worldly riches and promotion is covetousness. To simply covet is bad enough, but to "cloke" that covetousness in an oath taken in the Lord's name would seem worse. Thousands would never join secret orders were it not for the beneficial features financially which belong to most all of them, that is, the sick benefits and the death benefits. Therefore if a child of God belonged to these organizations, it would generally be one of his reasons that he desired or coveted these monetary benefits. To achieve that which he covets, he takes an oath in the name of the Lord, he wears a "cloke of covetousness" to hide his bodily wants. Could anything be more awful? And all this in face of the truth that God has guaranteed to supply all the needs of his people by Christ Jesus. The doctrine of the devil has been opposed to the doctrine of God ever since the serpent preached it to Eve in the garden of Eden. God had said, "Thou shalt surely die," but the serpent said, "Ye shall not surely die." It seemed right to Eve to believe the devil rather than God, which proves, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The nature of man always prefers a lie rather than the truth. Now God has said he will take care of his people, and will supply all their needs; our coward flesh says he will not do this, that he will forget or forsake us, therefore let us join some secret order and trust in the help of man. Our depraved nature inclines us to a confederation with our fellows in sin in order to supply our needs, rather than to trust

in the Almighty God. But the time must come in the experience of every child of God when he will find that no such association or confederacy can save him; the staff of Egypt leaned upon will pierce his hand. "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."—Isaiah viii. 12, 13. Some one said some time ago in our hearing that they believed that God gave us our spiritual blessings, but that we had to obtain our temporal blessings for ourselves. The Scriptures give us no warrant for any such discrimination. The breath of life which we breathe constantly into our lungs is as much a provision of God as the eternal life in Christ Jesus. The clothes that we now wear on our bodies are as much his provision as the robe of Christ's righteousness. The bread and meat that feed these bodies he provides as well as the manna that feeds our souls. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights."—James i. 17. The good gifts are the temporal and the perfect gifts are the spiritual. If one is a child of God he has the guarantee that the Almighty will provide for all his needs. Such an one needs no confederacy oath-bound with men to enable him to get through this life. All that such an one needs is to employ the powers of body and mind which God has given him, in the faithful discharge of duties as they come to hand day by day. "I have been young, and now am I old; yet have I not seen the righteous forsaken, nor his seed begging bread."

The second objection to secret societies, from the standpoint of Old School Bap-

tists, is that their meetings are conducted with more or less connection with some religious (?) ceremony. This religious portion of the lodge meeting may be short or it may be long, but the principle is the same. Even if nothing but a prayer is offered in the lodge meeting, that would be enough to condemn it. Why pray for what the Lord in the Scriptures has given us no warrant to pray for? These prayers are often read out of a book, or committed to memory beforehand, and the prayer is often delivered in the meeting by one who is godless in his everyday deportment before men. Further, the prayer asks God to bless the lodge, and to help in the bringing about of its aims and purposes. We know of no place in Scripture where we have a right to pray for any to be blessed but those whom it is God's will to bless. It has gotten so customary these days to mix the Lord's name in everything that goes on that many treat the name of the Lord with light familiarity and without reverence. No child of God can conscientiously consent to the mixing of religion with all sorts of meetings and organizations of men. The name of the Lord is very sacred to him, not to be taken but with fear and trembling. How can he call these lodge members "brethren," when they do not regard these things in the light he does, and when they can so use the things of God commonly which are so special to and revered by himself? Fellowship cannot be where there is not equality. How can a child of God be on an equal footing with those who read prayers, or commit them to memory, or who sing untrue songs, and who ask the Lord to bless an organization for which he has given no sanction in his written word? We have had members of lodges tell us that if a person belonged to this or

that order, and lived up to his oath and the principles of the order, he would not need belong to any church. In other words, works, and not grace, are at the root of every secret society, as at the root of every Arminian sect; how then can a child of God whose whole faith is bound up in grace, and not works, call those "brethren" who subsist by works, and not grace? Out of their own lips lodge members have confessed that their lodge takes, with many of them, the place of the church. Let us then take them at their word and so judge them. Let us rank them with the Arminian churches, since they count themselves equal with those churches, and discard the whole of them. If a member of an Arminian sect should ask for baptism into membership with the Old School Baptists, he would have to convince the church that he was thoroughly severed from such Arminian affiliation before the church would receive him. We see no reason why members of lodges should not also be cleared from all lodge affiliations before being received by us likewise. The principle is the same in the one case as in the other. If one feels that the people of God are his "brethren," he cannot also feel that those in a lodge are his "brethren." He cannot at the same time be in fellowship with two such widely different bodies that hold such widely divergent aims and purposes. We have known of a few instances where members of lodges have been received into Old Baptist churches without being asked to give up their lodges, and in every case it has given offence to the church, and marred the peace of the whole. This, of itself, is sufficient reason for not encouraging such practice. "When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." We should be willing

to lay down any practice that is an offence to the church when it does not accord with the word of God. It entails some personal loss at times to enable us to lay aside that which offends, but the pain of sacrifice should never weigh against the performance of that which is right. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world." A living sacrifice is painful. Be not surprised therefore if your flesh quivers and bleeds when these sacrifices are made. When one has been paying in his dues regularly to a lodge for several years in the hope of some day reaping the benefit, and knows that if he stops his dues he loses the whole of all he has paid in, as well as all he expected later on to reap, it is not to be wondered at that that one should shrink from making such a sacrifice. "If thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."—Matt. v. 30. This Scripture does not have any reference to excluding members from the church. We cannot amputate members from the body of Christ, and no member of that body ever perishes. But if that which is my right hand offends my brethren, it must offend me. If that right hand happens to be a lodge upon which I am depending for support in the hour of need, no matter if it be my right hand and it is hard to do without it, yet it must be cut off, because it is an offence to the church, and therefore an offence to me, inasmuch as it offends those I love. It is better that this member (the lodge) perish than that I be kept away from the church and from baptism and so live with hell in

my bosom the rest of my days. Now, as we said at the beginning, we have never been in any lodge, and cannot speak from inside knowledge, but what we have seen as a looker-on is enough to convince us the church of God does not need any such assistance to supply the needs of its members, and approving of membership among our brethren in the various orders of the day would be certain to demoralize the order and peace of the church. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

L.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

WHAT ARE THE RELIABLE EVIDENCES THAT WE HAVE PASSED FROM DEATH UNTO LIFE?

PERHAPS there is no subject in which the feeble, fearful, trembling, tempted and doubting children of God feel a greater interest than to know what are the scriptural evidences of being in a quickened and regenerated state, as there can be no subject in which they feel so much concerned. One brother writes that he would be in despair if it were not for one bright spot in his life, alluding to the time when Christ was first revealed to him as his Savior, but recalling to mind his happy frame on that occasion, his hope is frequently revived. In reflecting on this remark we have felt inclined to inquire, Can it be possible that the brother has never had but one reliable evidence in his long life that he is a subject of saving grace? We know that it is very natural for us to revert to our first experience when doubts and fears assail our faith and hope in God. We do not object to this calling to mind God's for-

mer loving-kindness unto us as evidences of his saving grace. Jeremiah remembered the time of the wormwood and the gall, from which God had graciously delivered him, and his hope was thereby revived, but is it right to overlook all other evidences, and rely only on the first displays of God's love and mercy to us? To such exclusive reliance we object, because it underrates and overlooks the daily experience of the saints, which although in many instances they may not be as vivid and satisfactory to us as the first, are equally important and reliable, and should therefore be as fully appreciated, not only for the comfort of the saints, but also for the praise of the glory of God, because it tends to a repudiation of all subsequent evidences as being less conclusive and reliable, or worthless. How many have hung down their heads despairingly because their first experiences were not so distinctly marked as those of others of whom they have heard or read, and although they can keep even pace with others in every subsequent step of their religious travel, are all their lifetime in bondage, through fear that they have started wrong, and therefore all subsequent experience has been but a delusion. It may be that the general practice of our churches in the examination of applicants for baptism and membership has been faulty in making the first exercises of the candidate far more important than other exercises. While we love to hear related the more wonderful displays of God's power and grace in bringing sinners to a knowledge of the truth, we should also listen very attentively to "the still small voice," which has whispered peace and salvation to the trembling ones. According to our own observation for more than fifty years in the church of Christ, those who have been the most fearful

and trembling have proved the most watchful and prayerful among the followers of Christ. Some have made us doubt the genuineness of their evidences, by the extravagant marvelousness of what they have related, while others who could scarcely say they had a hope have showed such evident marks of the spirit of humility, self-abasement and fear of being a disparagement to the church that they have taken every step with the greatest fear and trembling, have given us the more satisfactory evidence of the work of grace wrought in their hearts by the finger of God. But we need not advert to observation, nor to feelings of satisfaction, for we have a more sure word of prophecy or instruction, to which we do well to take heed. The Scriptures of truth do not leave us uninformed as to the heaven stamped and sealed evidences of a quickened state. Let us examine some of them. The case of Philip and the eunuch, (Acts viii. 26-39), is in point. Here is an application for the ordinance, and the great question, What doth hinder me to be baptized? is asked. The man of God, who was full of the Holy Ghost, is amply qualified to decide this matter, which concerns all others as well as the eunuch. How does Philip settle this question? Whatever impediment might be in the way to hinder the eunuch is still in the way of all others, and whatever qualifications entitled him to the privilege, are equally applicable to all others who possess them. Philip did not say, If you can distinctly call to mind your first religious exercises, if you saw the flaming gulf open to receive you, and all your sins were distinctly presented to your terror-stricken soul, if you were held in that distressing state a certain length of time, and can distinctly tell how you felt, and what you thought during this

time of bitter anguish of your soul, and if you know just when and where and how you were delivered, and how you felt at that time, and if you do not now feel too unworthy to be numbered with the saints. These were not the questions proposed nor the prerequisites demanded. If they had been it would have debarred thousands of the precious children of God from that holy ordinance, and perhaps the eunuch himself would have been rejected. But observe, the only question was as to the then present state of the eunuch, and not a question was asked in regard to his former exercises of mind. "If thou believest with all thine heart, thou mayest." Shall any one now dare impose any other requisite than that which the Holy Ghost through Philip then required? That which applied to one equally applies to every subject of grace. But let it be remembered that the question implied more than a formal profession of belief. It is not enough that the natural judgment or understanding should assent to the truth, for it is with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. This belief must come from the heart, not the head, for the law of Christ is written in the hearts of the children of God. A new heart is given them, for the old heart is destitute of the faith of the Son of God, and a new spirit is put within them, for their faith is the fruit of the Spirit; if, therefore, the candidate believes with all his heart it is an infallible testimony that he has received this new heart, and a new spirit is given him. Now, according to this example, we insist that the church and the administrator should be satisfied that the candidate has passed from death unto life, is born again, and has that full belief in Jesus Christ as the

Son of God, which can only result from the faith of Jesus Christ dwelling in his heart. There are many who without any change of heart, without any love to God, or knowledge of their own lost and helpless condition, with no saving knowledge of God, of Christ, of the way of salvation, may say, I believe that Jesus Christ is the Son of God, and speaking after the manner of men, they do; that is, they have a traditional belief, knowing no reason why they should disbelieve what they have read or heard others say, but in the case of the eunuch there were strong circumstantial evidences that God had wrought this faith in his heart. His mind was directed to the Scriptures, he is found reading the book of the prophet Isaiah, he is buried in deep thought, he is earnest to understand the Scriptures, he has a thirst for a knowledge of him of whom the prophet wrote, and although a man of high standing and in great authority, he had a childlike humility, and desired that some one of clearer understanding in divine things should guide him. The minister of Christ is gladly received into his chariot; he has a hearing ear and an understanding heart, and as he hears of Jesus, as preached by Philip, in his heart receives the testimony, gladly receives the word, and most unwaveringly believes that this Jesus is the Son of God, of whom the prophet testified. Another evidence of his heavenly birth is given in his desire to take on him the yoke of Jesus, to follow him in the ordinance of baptism. Absorbed in thought as he heard of Jesus, and transported with new light upon the subject and theme of prophecy, and attentively listening to the preaching of Jesus by Philip though he was at that time, he did not pass the baptismal waters unnoticed. "See, here is water." Never be-

fore had water presented such attraction to his eyes. Wonder, ye heavens, what heavenly beauty his faith discovers in that water; the footprints of his Savior, the bright example for all his children, are seen. Did water ever before seem so lovely? The Savior's high command, "If ye love me, keep my commandments," is applied with power. O what a joyful privilege it would be, he may have thought, if I were worthy to follow Jesus in that delightful ordinance. Nay, I cannot be denied, unworthy though I am. Thou man of God, "See, here is water; what doth hinder me to be baptized?" Indeed, we know of no authority in the Scriptures for attaching more importance to past than to present evidences of our having passed from death unto life. The apostle John says, "We know that we have passed from death unto life, because we love the brethren." Not because our first evidences were so clear, or strongly marked; not because we have acted so well our part; not because our natures have become better than they were before, nor because we feel that we are now unworthy of a place in the house of God and communion with his saints, but simply because we love them and desire to be with them. Paul says, "For as many as are led by the Spirit of God, they are the sons of God." The test is not laid on what is past, but what is present. If we are led by the Spirit of God it will lead us to Jesus, to his work, to his laws, his ordinances and to his people. It will make us feel that we are very, very unworthy of his favor, and to admire and gaze and wonder at the manner of love which God hath bestowed on us, that we should be called the sons of God.

Another present and reliable evidence that we are the children of God, is that "God dealeth with you as with sons."

"If ye endure chastening," then have ye the evidence. "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." How many present evidences are found in the Scriptures of our sonship and heirship as sons of God and heirs of glory, and who shall tell us that any one or all of these are less reliable than the first that we ever received? We would by no means depreciate or undervalue the first evidences which were given us in our new birth, for without that birth we should be forever destitute of all the other evidences, but if we cannot find in our first experience the extraordinary exercises that some others can, we are fully warranted in relying on those which our God has seen proper to give us. If because we cannot tell when, where or under what circumstances we were born into the natural world, would we be reasonable in concluding that we never were born? The very fact that we are now alive is sufficient evidence that there was a time when he began to live. If to-day we love God, it is because he first loved us, and if we ever have loved him the evidence is the same, for we could not possibly love him from any other cause.

There is one other evidence we will name, and that is, if we are involved in the christian warfare, then have we the same evidence of a heavenly birth that Paul had. Until we were born of God the whole current of our nature ran in one way, our element was sin, it was sweet to our taste, and we drank it as the ox drinketh water. There can be no war where there is but one party. In the Shulamite we see as it were the company of two armies. So in every christian is seen two opposite, determined, hostile parties. The one is born of the flesh, and is flesh, and he held his palace in peace,

without opposition, until another party came to occupy the same house, or person. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. These are opposite one to the other, for the flesh lusteth against the Spirit, and the Spirit against the flesh, and so terribly does the battle sometimes rage that we cannot do the things we would. All who are born of God, but no others, will so long as they are here in the flesh find a law in their fleshly members warring against the law of their mind, which will at times bring them into captivity to the law of sin which is in their members. All the doubts and unbelief that ever assailed or troubled a christian in regard to his interest in Christ arises from his fleshly nature. Doubts, fears and temptations, unbelief and desponding fears, are the artillery of the flesh and of Satan, planted against the law of their mind, but however the faith of God's people may be stormed, faith shall most assuredly triumph ultimately, for God giveth us the victory through our Lord Jesus Christ. Dead fish will float down with the current; only the living fish will stem the tide. Those who never have any conflict can never know the joys of victory. Those who have no temptations cannot appreciate deliverance, and those who have no clouds must live in a very dry pasture.

MIDDLETOWN, N. Y., June 15, 1866.

NOTICE.

PROVIDENCE permitting, I expect to be with the Woburn Church, Woburn, Mass., the fifth Sunday in May (31st). Services at the usual hours.

H. C. KER.

OBITUARY NOTICES.

Mrs. Mary J. Dickey, daughter of John F. and Mary F. Hilton, died at her home near Lockney, Texas, March 17th, 1915. She was born near Aurora, Mo., Nov. 23rd, 1876, and moved with her parents to Texas, who settled near Hillsboro in 1882, where she grew up and received a good education. She was married to Joseph S. Dickey Nov. 23rd, 1904. To that union were born three children, two boys and one girl. They moved to west Texas and settled near Lockney in 1909, where they were making a good start in life, but alas, how soon were their hopes blasted by the death of dear Mary. She never made a public profession, but was a firm believer in the Old School Baptist doctrine and order.

The remains were shipped back to Hillsboro and the funeral services were held at the residence of Mrs. Sarah McClung, a sister of the deceased, conducted by the writer March 21st. She was buried in the new cemetery, beside her father, who was laid to rest there in 1902. Dear Mary leaves an aged mother, one sister, two brothers and a devoted husband and three little children to mourn their loss, but we mourn not as those without hope, for we believe she is at rest with her dear Savior. She was pleasant in life and beautiful in death. May God comfort all who mourn.

W. L. ROGERS.

SISTER Harriett H. Williams, wife of Deacon S. H. Williams and daughter of the late Elder G. W. and Lucinda McDonald, was born in Madison County, Miss., Feb. 17th, 1843, departed this life at her home near Coleman, Texas, March 29th, 1915, making her stay on earth 72 years, 1 month and 13 days. Sister Williams was married to S. H. Williams, in Bell County, Texas, Jan. 6th, 1866, Elder Wm. Thomas officiating. To that union were born seven children, three boys and four girls, the boys dying in infancy. Those of her immediate family left to mourn her sad demise are the aged father, Mrs. M. Wood, Mrs. W. T. Smith, Mrs. W. S. Copeland and Miss Drue Williams. Sister Williams had been in failing health for some time, but she bore her suffering with that fortitude characteristic of a christian. She was laid to rest March 31st, in the White Chapel Cemetery, there to await the resurrection. A large concourse of sorrowing relatives and friends were present to pay tribute to the worth of this good woman. Truly it can be said, A mother in Israel has fallen.

Sister Williams professed a hope in Jesus in her early womanhood, and united with Little Flock Church of the Primitive Baptist faith in Bell County, Texas, and was baptized by the late Elder Wm. Thomas in 1877. Brother and sister Williams moved from Bell County to Coleman County, Texas, in 1881, and united by letter with Hords Creek Church in December, 1896, where she remained until her death.

Sister Williams numbered her friends by her acquaintances; possessed of an affectionate disposition, which no one can possess except those who know Jesus, whom to know is life eternal. She was always kind and charitable, with a true devotion to her King, and died as she lived, in the full triumph of a living faith in the efficacy of the atoning blood of Jesus for life and salvation. All was done for her that physicians and loved ones could do, but to no avail. The husband has lost a faithful wife, the children a kind and affectionate mother, and the community a neighbor in deed and in truth. Dear brother Williams, a few more winters' storms and you will be called to follow on. By faith you can see the beckoning hand of Jesus on the other side of death. Soon he will say, Child, your Father calls, come home. To her sorrowing children it is hard to give up a mother so good and kind. Try to emulate her life. Mother has gone before; she is done with suffering. To the bereaved ones we will say in the language of Paul: For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Written by request.

JOHN R. HAVENS.

Mrs. Sarah Catherine Mellott, our sister in Christ, and widow of Deacon Moses Mellott, whose obituary appeared in the SIGNS for February 15th, departed this life at her home near Plum Run, Fulton Co., Pa., April 8th, 1915. She was born June 16th, 1849, near McConnellsburg, Fulton Co., Pa., and was the daughter of John and Julia Ann Clevenger, being the youngest of fifteen children. Of this large family but one sister is left surviving: Mrs. Annie Wise, of Illinois. Sister Sarah Catherine was married to Moses Mellott July 9th, 1870. To that union one child was born, which died in infancy. The parents of our deceased sister were of some Arminian persuasion religiously, and she as a young girl was naturally associated with Arminians and reared under their teachings. As a result of such training, and not as following upon any convictions of her own, she joined in her girlhood a sect called Winebrennarians, who are an offshoot of the German Reformers and practice immersion. After her marriage to brother Moses Mellott she first came in contact with the Old School Baptists, and very soon realized that these were the people after her own heart. Having been brought to realize her exceeding sinfulness by nature, and having by grace been given a hope of salvation through the merit and righteousness of Jesus, she was so constrained by love to cast in her

lot with the Primitive Baptists that she could not resist, and so united with the church called Fairview, at Needmore, Fulton Co., Pa., in March, 1876, being baptized by the late Elder Thomas Rose. Our sister dearly loved the doctrine of God's free and sovereign grace, and was steadfast to the last in her faith in the omnipotence of God and in his infinite ability to conduct all things after his own counsel. She was a living proof of the fact that one's natural parentage does not insure one's continuance in error forever, and that the gift of eternal life in Jesus is not influenced by whether one's parents are in the path of the just or not. The religious convictions of her maturer years were so utterly at variance with those of her youth that one is confirmed in the belief that surely the Lord is the teacher of his children, and not man.

Our sister was buried in the beautiful cemetery at Sideling Hill, by the side of her husband, who had preceded her to the grave but a short while. Funeral services were conducted by the writer in the meetinghouse at Needmore, using as a text the words: "Precious in the sight of the Lord is the death of his saints." May the Lord comfort the mourning ones.

ALSO,

William F. McKimmy died May 9th, 1915, at his home near Lovettsville, Va., after four months illness of heart trouble. He was the son of John McKimmy and Sarah Thornton, born March 4th, 1844, and lived all his days in Loudoun County. Nov. 11th, 1873, he was married to Miss Isabel Beamer. To that union were born eight children, six daughters and two sons, all of whom, together with their mother, survive their father; also brother McKimmy is survived by three sisters and two brothers, one sister being a member with him of the Old School Baptist Church. Brother McKimmy had been attending the Old School Baptist meetings for many years, but more and more regularly and with increasing zeal as he drew near his end. Some years ago he was convicted of sin, and saw himself a guilty sinner before a just and holy God. At that time he was in much distress of mind, and felt that there could be no salvation for such a sinner as he. At that time the question asked Paul and Silas by the Philippian jailer came into his heart with great force: "What must I do to be saved?" Like a flash came the answer: "Believe on the Lord Jesus Christ and thou shalt be saved." With these words applied by the Spirit to his sin-burdened soul, his burden of condemnation was removed, and he experienced the forgiveness of sins at the hands of Jesus. In this way he was given a good hope through grace, a hope that was truly an anchor of his soul, a hope that grew brighter as the end of mortality drew nigh, a hope that has now realized its fruition in the presence of the Lord in glory. It was my privilege to baptize

brother McKimmy in the fellowship of the New Valley Church Sept. 21st, 1913. Though he was not permitted to live long with us in the church militant after coming among us, he was enabled by grace to maintain a well ordered life and conversation up to the time of his departure from earth. He was thoroughly alive to his obligations as a member of the church, loved his meetings with his brethren, rejoiced in the doctrine of God our Savior, and was devoted to the welfare of the church. He was a friend to the poor and needy, a neighbor not in word, but in deed. Many are they that will miss his helping hand, but it was not his custom to let one hand know what the other did. He did his alms not to be seen of men. The family of our beloved brother was a unit in love and devotion to him. All that loving hands and hearts could do to ease his pain and to make his last days on earth comfortable, was done without stint or thought of self. May the Lord comfort the sorrowing widow in her loneliness, strengthen the bereft children to share their mother's grief, and may the Spirit of God console them as only he can.

The funeral services were conducted by the writer from our brother's late home, using as a text Eph. ii. 8-10. Burial in Union Cemetery at Lovettsville.

L.

William C. Calloway, an old resident of Wicomico County, Md., departed this life Jan. 27th, 1914, in the 83rd year of his age. He was born within a few miles of the spot where the town of Delmar now stands, and spent the whole of his long life in that vicinity.

ALSO,

Mrs. Leah Calloway, his wife, was called into the better life March 11th, 1915, aged 80 years. They were married in the year 1854, thus had lived together about sixty years. Her maiden name was Hastings. She was baptized in the fellowship of the Old School Baptists at Little Creek, Sussex Co., Del., many years ago, and continued a steadfast and faithful member to the end. When able she dearly loved to meet in the assemblies of the saints, but for some years she was afflicted in a way that she was unable to take the ride. This worthy old couple lived and died in the esteem of all who knew them, and left behind them a blessed memory. They are survived in their immediate family by one son, Isaac M. Calloway, one daughter, Mrs. Martha Kenney, twenty grandchildren and nine great-grandchildren. I attended both funerals, and tried to speak to the comfort of the bereaved.

ALSO,

John Shockley, for thirty-six years a faithful and worthy member of the church at Nassaongo, Wicomico Co., Md., entered into his eternal rest May 9th, 1915. He was born Jan. 25th, 1835, making his age 80 years, 3 months and 15 days. He was twice mar-

ried, his first wife dying while young, leaving one daughter, also deceased. His second wife was Mrs. Elizabeth Perdue, by whom he has three children surviving, one son and two daughters. There are also one stepson and several grandchildren. Sister Shockley, who survives him, is also an esteemed member of the same church. They were both baptized by the late Elder T. M. Poulson, she in 1878 and he in 1879. Brother Shockley was highly esteemed by all his brethren, and was worthy of their esteem for his steadfastness in the truth and spiritual mindedness and faithfulness. His seat in the meetings was never vacant unless providentially hindered. He delighted in meeting with his brethren and conversing on spiritual things.

His funeral was held at Forest Grove on the 11th, when the writer tried to comfort the bereaved wife and children, using for a text 1 Cor. xv. 41. Burial in Forest Grove Cemetery.

A. B. FRANCIS.

Elizabeth Robertson Reed was born Sept. 12th, 1831, near Henderson, Knox Co., Ill., and died April 20th, 1915, aged 83 years, 7 months and 8 days. Her father, Daniel Robertson, was the first white settler of Knox County, settling in 1828, and mother was the first white girl born in this county, which is now the heart of the noble State of Illinois. Mother knew the hardships of pioneer life. She used the spinning-wheel and loom, spun and wove flax and wool, wove and sewed all by hand. In their home, the humble cabin, she was married to Isaac D. Reed, May 25th, 1854, and to them were born seven children: Mrs. Mary J. Jordan, of Winterset, Iowa, Daniel W., who died at three years of age, J. F. Reed, of Cambridge, Ill., G. T., of Sumner, Nebr., I. R., near Cambridge, near which place mother had lived for over forty years, until last winter, when she was taken sick. My only sister, Mrs. W. J. Price, of Earlham, went there, and as soon as she could brought her home with her. She rallied for a time, but infirmities of age were wearing out her mortal strength. She would repeat Scripture and hymns, and requested that no flowers be used. It was the Lord's will, and blessed be his holy name, she said. Alexander, a third son, died at nineteen years of age, in 1880 (I believe). My sister and family did all that could be done for her. She was kind and patient, and every one who knew mother loved her. She was baptized by Elder John Roberts, a visiting preacher, in 1860, in the fellowship of Henderson Church of Regular Predestinarian Baptists, Knox Co., Ill., at that time nearly extinct. After her uniting with them, others came, until it became a strong church. Her membership was with that church at the time of her death. During the life of the Red Oak Church she was a member there, but after it went down she went back to Henderson.

Elder B. F. Butler, of Loveland, Iowa, was telegraphed for, he having known and lived in the same church with her so long in Illinois. The despatches were laid over at Council Bluffs, which he did not receive in time to come or let us know he could not get here, so a Friend, a Quaker minister, officiated, after which Mr. and Mrs. Price accompanied the remains to Rio, Ill., where they were met by the other children and friends and laid beside my father, who died in 1871, in the churchyard at Henderson Church. A sorrowing daughter,

(MRS.) F. M. JORDAN.

William D. Owen, son of Fred E. and Nancy M. Owen, died at Manchester, N. Y., aged 37 years and 9 days. The subject of this notice was killed while working in the railroad yards. He was found lying beside the track after a fast freight had passed, and was carried to the office while still living. Those who were near him said he lived about an hour, but only spoke a word or two once. The dear form was not disfigured, but hurt inwardly. He leaves to mourn their loss a wife and six children, three boys and three girls, the eldest a boy of twelve, and the youngest born a month after the father's death, father, mother, one sister, Mrs. E. H. Anderson, of Dover, N. J., one brother, David, of Shortsville, N. Y., also a host of relatives and friends. He and his wife were members with the Methodists, and he was never so happy as when attending the meetings and singing the songs of praise to the dear Redeemer. We mourn not as those who have no hope, but feel that our great loss is his eternal gain, and that he has abundant entrance into that within the veil; but O how hard we find it to be reconciled to this dispensation of Providence.

NANCY M. OWEN.

MEETINGS.

THE Delaware Association will be held with the Bryn Zion Church, near Kenton, Kent Co., Del., on May 26th, 27th and 28th, 1915. A cordial invitation to all of our faith and order is herewith extended; ministering brethren are invited to come. All trains from both north and south arriving at Clayton, Del., any time after noon on Tuesday, May 25th, will be met. The evening trains also will be met and friends directed to places of entertainment. Any coming other than as above inquire for the home of James D. Wright, in Clayton, Del.

B. E. CUBBAGE, Moderator.

THE Delaware River Old School Baptist Association is appointed to be held with the Southampton Church, at Southampton, Bucks Co., Pa., on Wednesday, Thursday and Friday before the first Sunday in June (2nd, 3rd and 4th), 1915.

Those coming to the Delaware River Association from the north will take the train at New Hope, on the Reading Railroad, for Ivyland, Tuesday afternoon, June 2nd, where they will be met and cared for. Inquire for Wm. Hobensack. Those coming from the south and east will take the train at Reading Terminal, Philadelphia, at 4:23 Tuesday afternoon and come to Southampton, where they will be met.

SILAS H. DURAND.

THE Old School Baptist Church of Middleburg has appointed her yearly meeting to be held on the first Saturday and Sunday in June (5th and 6th), 1915. A cordial invitation is extended to all lovers of truth, and especially ministers of our faith and order, to meet with us.

ADDIE LIVINGSTON, Church Clerk.

THE Warwick Old School Baptist Association is appointed to be held with the Warwick Church, at Warwick, Orange Co., N. Y., on Wednesday, Thursday and Friday before the second Sunday in June (9th, 10th and 11th), 1915.

Those coming from and by way of New York will take train leaving West Twenty-third St. at 1:55 p. m. the day before the meeting. This train leaves Jersey City at 2:20 p. m. Those coming from the north and west will arrange to be in Middletown in time to take 4:09 p. m. train also the day before the meeting. All get tickets for Warwick, where trains will be met and friends cared for. A cordial invitation is extended to all lovers of the truth.

ISAAC S. BAIRD, Church Clerk.

THE Bethel Church of Regular Predestinarian Baptists will hold their regular annual three days meeting commencing on Friday 10 a. m. before the third Sunday in June (18th), 1915. Stop off at Albany, take Lebanon branch, stop at Tallman. Several trains daily. Lovers of truth invited.

A. HORNER, Church Clerk.

WATERLOO, Oregon.

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2:00 P. M.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83. MIDDLETOWN, N. Y., JUNE 15, 1915. NO. 12.

CORRESPONDENCE.

THE IRON GATE.

“WHEN they were past the first and second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street; and forthwith the angel departed from him.”—Acts xii. 10.

The saints of God, though sinners of Adam's race, are the best people that have ever lived upon the earth, yet how evil spoken of and persecuted they have been. Saith the apostle Paul, “We are accounted as sheep for the slaughter.” That professor of the name of Christ who in his behavior is conformed to the world may get along smoothly enough, for the world loves its own. Many have a religious mouth, but their lives are according to the course of this world; they flow with the tide, and the world does not hate them. Cain slew his brother Abel. And wherefore slew he him? Because his own works were evil, and his brother's righteous. “Marvel not, my brethren, if the world hate you.”—1 John iii. 13. Some of the dear saints of God were “tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and

imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.”—Hebrews xi. 35–38. This is a terrible indictment against the world that God's saints should be so shamefully entreated. And shall not God avenge his own elect which cry unto him day and night? “Herod the king stretched forth his hands, to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers, to keep him; intending after Easter to bring him forth to the people.” It is written, “He that toucheth you toucheth the apple of his eye.”—Zech. ii. 8. So tenderly beloved are God's chosen unto himself. He that offends, causes grief to his saints, has touched God in the tenderest spot. “Saul, Saul, why persecutest

thou me?"—Acts ix. 4. O Saul of Tarsus, thou wast as a wild, savage beast, exceeding mad; thy fierce, hot breath was breathing out threatenings and slaughter against the saints. Thou wast a blasphemer of Jesus' dear name; thou wert injurious, a bloody persecutor, yet thou didst obtain mercy! O what exceeding riches of grace is shown in thee! This is wondrous love indeed. This is Jehovah's grace to sinners, of whom I am chief. "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him." I love this picture, my heart is instructed and comforted as I contemplate it. Peter is in prison, in chains, soldiers guard him, walls and gates separate him from the brethren. They cannot see him, or minister unto him. What will they do? Their enemies are powerful and many. The church loves Peter, he languishes in prison, their hearts are troubled for him. They can have no power in Herod's court. They are too despised to have influence there. They are too poor to purchase his freedom. They cannot with battering-rams and weapons of war rescue him, and they know Herod killed James with the sword. What will they do? They do very blessedly. They plead in his behalf before the Majesty in the heavens. They come before the throne and spread before God all the distress they are in. Instant, earnest prayer was made without ceasing of the church of God for him. Dear children of God, how blessed is that heart that we have to pray one for another. This is the one God-given heart. (Jer. xxxii. 39.) I will call it the heart of the household of God, in which we are taught of God to love one another, in which we look with all desire for the welfare of another. It is a burden-bearing heart, a forgiving heart, a heart that

prays for one another. This is the new covenant heart of the household of God. Have you this heart? He that is destitute of this heart knows not God. "He that loveth not, knoweth not God; for God is love." The church prayed without ceasing unto God. They prayed for comforting, sustaining grace to be given to Peter, and that, if it were God's will, he might be delivered from his bloody persecutors. The Jews are all in expectation of witnessing Peter's execution on the morrow. O sinful man! How cruel, desperately wicked is thy heart. "And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison." Peter was sleeping; he did not know what should be on the morrow, whether it should be his to glorify God by life or by death. It was not in his determination. Herod intended his death. Peter was sleeping. Many of the church were gathered together praying to God. The Lord stood by Peter and he could say, My times are in God's hand. Peter was sleeping between two soldiers, bound with two chains. So the Lord giveth his beloved sleep. Many a tried child of God has been given rest and quietness amidst sore troubles. We have felt we were imprisoned, walled in with trials, shut in by the iron gate, held in chains, and we could not come forth; but God by his gracious power can give us in the midst of our adversities repose, resignation and trust; we pillow our heads upon God-given thoughts of the unchanging love, the precious promises, the faithfulness, the wisdom, the omnipotence of the Lord, and that all things are in the hand of our heavenly Father, and we rest. "Peter was sleeping." The Lord was not sleeping, for he that keepeth Israel

neither slumbers nor sleeps, he is not wearied; there is no searching of his understanding. Though Herod the wicked has purposed the death of Peter, and though the wicked Jews are in expectation of the wicked spectacle, "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?"—Lam. iii. 37. The counsel of the Lord it shall stand, and his purpose is to deliver Peter from the power of Herod and disappoint the sinful expectations of the people. "And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands." The ministry of the angels of God, so often narrated in the Scriptures, is very sacred. The elect angels are ministering spirits to the heirs of salvation, the elect of mankind. The prison is illuminated with supernatural light, and there we see Peter sleeping in chains between two soldiers. Walls and gates, keepers and soldiers, have not been able to hinder the entrance of this heavenly visitor. Who or what shall frustrate Omnipotence? He smote Peter upon the side, and raised him up. This was a loving stroke to awaken him, not to the dismal darkness of his dungeon, but to the radiance of heavenly light, to the presence of an angel of light from God. One of old exclaimed (and the same voice in our days is sometimes heard), "I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night." His kind, heavenly voice smote, knocked and awakened her heart. O such knocking is wonderful. We know his voice, no one can speak like Jesus. He awakens our dull, sleepy,

sleeping hearts. The angel raised up Peter, and his chains fell off from his hands. Peter's guards, to whom he was chained, were not awakened and raised up by the angel; there lie the sleeping soldiers. The Lord raiseth up those that are bowed down. The children of God know what it is to be cast down, to fall down, and there is none to help. Faint, weary, wounded, in a desert land, because of sin, of the fiery darts of the devil, because of trials, and also because of what we have to acknowledge are the chastenings of our heavenly Father. But when the Lord says, Arise, how cheering and strengthening is his voice in the soul. The gospel of Christ in the sacred comfort of it is spirit and life; we are raised up, and our bonds are loosed. "And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did." The Lord told the children of Israel thus to eat the passover: "With your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover."—Ex. xii. 11. They were in all readiness to march forth from Egyptian bondage, and Peter is to be in all preparedness for his exodus from prison. "Gird thyself." Children of God, we have need to be girded for our journey to the better country, to the city which hath foundations, whose builder and maker is God. God has not left us unprovided, for this is the instruction given us, we are to have our "loins girt about with truth."—Eph. vi. 14. There could be no better girdle for us poor sinners than this God-provided girdle. The precious truth of Christ's gospel is so supporting and strengthening. So the apostle Peter, having spoken of the sufferings of Christ, and the glory that should follow, says, "Wherefore gird up the loins of your mind, be sober, and hope

to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—1 Peter i. 13. Thus we are girded with strength for the journey, or for the battle, and we hope to the end. "Gird thyself, and bind on thy sandals." Peter's feet are to be shod, and the feet of believers in Christ must be shod. If thy way be rough and thorny, then "thy shoes shall be iron and brass; and as thy days, so shall thy strength be."—Deut. xxxiii. 25. And whether it be such shoes as we wear in the palace of the King, when in all admiration it is said, "How beautiful are thy feet with shoes, O prince's daughter,"—Solomon's Song vii. 1, or whether it be shoes fit for our pilgrimage, to stand in the battle, to tread the lion and the adder under our feet, all that comprises our shoes, suited for every condition, is found in this, "Having your feet shod with the preparation of the gospel of peace."—Eph. vi. 15. Christ's gospel known in our hearts prepares us, enables us to walk circumspectly, to walk in love to God, and to Jesus Christ, and all who love our Lord Jesus Christ, to walk humbly with our God, to run in God's highway of holiness, and not grow weary, to walk and not faint. With our gospel shoes our feet shall stand within thy gates, O Jerusalem, and our feet shall stand upon the necks of our enemies, and we shall in holy triumph tread upon their high places. O, it is with such shoes that we shall stand with the Lamb upon Mount Zion, having his Father's name written upon our foreheads. (Rev. xiv. 1.) "The God of peace shall bruise Satan under your feet shortly."—Rom. xvi. 20. "Gird thyself, and bind on thy sandals: and so he did." Peter was obedient. All new covenant obedience is God-wrought, springing from God's gracious operations in a sinner's heart. "Ye have

obeyed from the heart that form of doctrine which was delivered you."—Rom. vi. 17. And it is written in Psalms cx., "Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning: thou hast the dew of thy youth." It is so blessed that God worketh in his people both to will and to do of his good pleasure. Does not your heart say, Let me be formed for thyself to show forth thy praise; I will run in the way of thy commandments, when thou shalt enlarge my heart? And the angel said unto Peter, "Cast thy garment about thee, and follow me." All this was that he should be in all readiness to go forth from the prison. And what garment shall a poor, guilty sinner wear when the Lord shall grant him deliverance from his guilt and shame, and the curse of the law? He shall be clothed by faith, (wrought by the operations of God in his soul) in the garments of salvation and robe of Christ's righteousness, which is unto and upon all that believe. (Isaiah lxi. 10.) Thus arrayed by faith in Christ crucified there is no condemnation. Christ has died for our sins, and has risen again for our justification. O sinner, how blessed thou art to be dealt with in such a way.

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

"And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision." A miracle has been wrought, so while Peter follows the angel he walks as one in a dream, or rather as though he were simply looking upon moving pictures of these transactions. That was a sacred experience of the disciples when Jesus after his resurrection appeared in their midst; they at first "believed not

for joy, and wondered."—Luke xxiv. 41. In Psalms cxxvi. 1, 2, it is recorded: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing." Peter with the angel pursues his way to freedom. Are there none to challenge their steps? When the tribes of Israel marched out of Egypt on the passover night not a dog moved his tongue. (Exod. xi. 7.) The four quaternions of soldiers, to whom Herod had delivered Peter to keep, are asleep; they are powerless, they cannot detain in prison the one that God will deliver. So Peter and the angel pass the first and second ward, and there before them is the iron gate that leadeth into the city, and it is closed and shuts them in. Who has the key? who shall unbar this massive gate and open it for their exodus? The angel of the Lord and Peter hold on their way, and when they came to the iron gate it opened to them of his own accord. We do not read that they had to wait a moment. The God of Peter's deliverance timed the opening of the iron gate. That gate was in accord with the apostle's deliverance, for God wrought in it, his omnipotence moved it to open of his own accord. There was no grating complaint of its hinges, no hesitation. God suffered the hands of wicked men to close that iron gate upon Peter, and shut him in; but no human hands were called upon to open it for Peter's freedom. "And they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." It is all true, not a mere vision; the apostle Peter is free, and he knows that God has released him from prison and rescued him from the power of Herod. The time for Peter to die was not to be on the morrow, as Herod had decreed, but it was to be at the time and manner spoken of by Jesus: "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God."—John xxi. 18, 19. The apostle Peter made his way to the house where the church were praying to God for him. Their prayers were answered, and we may be sure that it was a sacredly blessed time with them all that night; much love and praise were in their hearts to the Lord. Read the continuation of this narrative in the twelfth chapter of Acts. There are times in the experience of the children of God during their sojourn in the world when they find they are as those imprisoned, and cannot come forth; the iron gate shuts them in. Some indeed of the chosen of God, as the prophet Jeremiah, have known what it is to be both temporally and spiritually in "the low dungeon," (Lam. iii. 55,) but the dismal deeps set forth in this chapter are only known by a very few; and if the language is used by us to tell our own experiences it is only in a relative manner that it is lawful for us to do so. For instance, Heman, the Ezrahite, in Psalms lxxxviii. 6, 8, exclaims, "Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah. Thou hast put away mine acquaintance far from me: thou hast

made me an abomination unto them: I am shut up, and I cannot come forth." If there are deeps in tribulation that only a few of God's people have gone down into, so there are heights of ecstatic blessedness, of "visions and revelations of the Lord," that a few only know. The apostle Paul's labors and sorrows for Christ's sake exceeded all that other apostles were called to endure; so his consolations abounded by Christ. His visions and revelations of the Lord when he was caught up to the third heaven were more than others were given to experience. The Lord is graciously sovereign in his dealings with his blood-bought people, and in his infinite wisdom, and for his own glory, he allots unto each one such trials, temptations and sorrows, and such comforts and blessedness, as seemeth good in his sight. Joseph was cast into prison, his feet were hurt with fetters, he was laid in iron, until the time that the word came, the word of the Lord tried him. (Psalms cv. 17-20.) His brethren, when they planned his destruction, said, "And we shall see what will become of his dreams." Ah, Joseph when in prison was in his spirit in a furnace of trial because of his dreams: "The word of the Lord tried him." Pharaoh's butler and baker go forth of the prison, the one to honor and the other to dishonor, but Joseph remains in prison, the iron gate of false accusation shuts him in. He protests, I have done nothing that they should put me into the dungeon. (Gen. xl. 15.) He cannot unbar the iron gate. But the time came for his release: "the king sent and loosed him." The King of kings, to fulfill his own counsels, moved this king "to let him go free," and when we see Joseph standing before Pharaoh arrayed in a vesture of fine linen, and a gold chain about his neck, who shall then

lay anything to his charge? One word from the king, the iron gate opens, and Joseph is free. The Lord said to the church in Smyrna, "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."

"No foe can annoy me, or friend give a smile,
Unless he permit, or constrain;
Though Satan may tempt, and false brethren revile,
My God will his purpose explain."

Child of God, doubtless you know something of the iron gate that shuts you in, and makes you as a prisoner debarred from the privileges of Zion. Sometimes what appears at first sight a small matter grows into a formidable iron gate that we are not able to move on its hinges or burst asunder. Cares and afflictions encompass us and are as a prison to the soul. If the Lord hides his face from us then we are troubled, and the iron gate hinders us in the enjoyment of our citizenship. Instead of freedom to walk in the courts of the Lord's house, our best portion while shut in by the iron gate is to be in the court of the prison; and there is quite a difference. And when in prison all we have is prison fare, and prison garments. This Jehoiachin knew for thirty-seven years. (2 Kings xxv. 27-30.) The rebellious fugitive Jonah found himself a prisoner in the belly of the whale. That fish was "prepared" to swallow Jonah. A miracle was wrought in his imprisonment, and by a miracle he was set free. "Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice." And that fish, Jonah's living prison, piloted by the God of Jonah's salvation,

swam for the shore and vomited out Jonah upon the dry land; because the Lord spake unto the fish. Now, dear child of God, no matter what may be the iron gate that shuts you in, if the Lord speaks to it then it will open of its own accord for your freedom. An arm of flesh, the help of man, are all vain in your case. This perhaps you have already learned, and if you have not you certainly will. God shutteth, and no man openeth; and openeth, and no man shutteth. But you say, I have been in prison so long, my chastenings continue; I own I deserve them, and my soul sometimes cries, Let not the pit swallow me up. Temptations, conflicts, adversities inclose my ways as hewn stone, I sigh and languish, moan and pray, but there is the iron gate still shut, and I am in chains, in the bondage of corruption. O wretched one that I am! who shall deliver me from the bondage of this death? I have tried to break down the gate, but it is iron, too massive for my feeble hands to move, too formidable for me to break through. I could be patient under these trying providences, I could endure these straits, and put to flight the taunting adversary, I would laugh at all trials, and all the enemies of my soul, all walls and iron gates, if Jesus would only visit me with his love and smile upon a sinful worm. But ah, I am base, unworthy, vile, distrustful, a murmurer, sometimes a very rebel, with hard thoughts of God and of Jesus; O, I am a wretched sinner, no wonder I am hedged in, and the iron gate will not open; and though I am discouraged and often cast down, yet I cannot leave off praying for mercy. O when, O Christ, wilt thou visit me, and bring my soul out of prison that I may praise thy name?

In God's sacred purpose the prayers of the church made without ceasing for

Peter were the key to open the iron gate. God hears the groanings of his prisoners, and Jesus Christ is their almighty Friend; and every iron gate will open when he shall say, "Ephphatha, that is, Be opened." "For he has broken the gates of brass, and cut the bars of iron in sunder."—Psalms cvii. 16. Remember that when Peter and the angel of the Lord were come unto the iron gate that leadeth unto the city it opened to them of his own accord.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

GENESIS III. 12.

"AND the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."

This is the answer of Adam to the question asked him, "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" I wish to offer a few thoughts on the language of Adam. Notice what is said of the creation of Adam: "Male and female created he them; and blessed them, and called their name Adam." Eve was not created separate from Adam, nor was she given life or the law separate from Adam. She was made of a rib taken from Adam, and when brought to him he said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman." The Scripture, speaking of the relation of husband and wife, says, "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." Now if I understand Paul here, he lets us know he uses the relation of husband and wife to show the relation of Christ and the church. So we are told Christ loved the church, the bride, and gave himself for it. Then we have this thought before us: that it

was not in order to get himself a bride that Christ died, but because she was his bride. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." In the transgression Adam was not deceived. But Paul says, "The woman being deceived, was in the transgression." Adam did not violate the law in taking the forbidden fruit from the tree, but he took it at the hands of his wife. But to my mind, as I will try to show, this was not necessary for him to do to become a transgressor of the law. The woman given to be with him, bone of his bones and flesh of his flesh, gave unto him, and by her act he was involved; for they (two) were one flesh, and it was not necessary that Adam should take the fruit from the tree in order to be a transgressor with his wife, nor was Adam ever separated from his wife by her transgression, nor was it necessary for him to take the fruit from the tree to be with her. It was not his great love, as I have heard brethren say, that caused him to follow her into the transgression; there was no such thing as following here. No sooner had Eve partaken of the forbidden fruit than was Adam involved. If a wife should contract a debt the husband would be involved just when the debt was contracted; it would not be necessary for the husband to go and contract the same debt in order to become involved. Now let us here not forget that this first Adam was the figure of Him, the second Adam, that was to come. If the first Adam was separated from his wife until he partook of the fruit, or became a transgressor in order to be with his wife, then, too, was the second Adam separated from his wife or bride until he became a transgressor of the law so as to be under the law with his bride. Now I do not like that idea at all. I know

Christ was made to be sin for his people, but I do not believe he was ever separated from her, and then in order to be with her he, too, must transgress the law. We know he was legally and lawfully held by the law, or he could not be held responsible for the sin of his bride; there is but the one way, and that to my mind is a union and oneness of life. To my view a volunteer or substitute could not answer divine justice. No law based on justice can punish an innocent one for a guilty one. "The soul that sinneth it shall die." The idea generally held by the world is that God so loved the world that he sent his Son to die for sin, and those who accept the conditions or offers of mercy will be saved. But such a system could save no one, for the reason that no one is capable or able to accept and perform such conditions, for the dead cannot act in order to obtain life. I do not believe the word "substitute" sets forth the true relation of Christ and the bride. I know in the time of our Civil War what a substitute meant. If a man was drafted into the service, if able he could hire a substitute, but the substitute need be no better than the man who hired him. There was in this a great deal more than the Arminian will allow, for he who obtained a substitute to take his place did not have to go to war. But we must needs have a better way than this, that God might be just and the justifier of him that believeth in Jesus. Come hither, I will show thee the bride, the Lamb's wife, was loved and chosen in Christ Jesus before the foundation of the world, the covenant Head and Husband, and he made to be head over all things to the church, which is his body. The apostle says, "According as he hath chosen us in him before the foundation of the world, that we should be holy and

without blame before him in love." Here we have God's purpose concerning this people thus loved and chosen, that they should be holy and without blame before him in love. Not that they always were an holy, spiritual seed; no, I believe these people said to be predestinated to be conformed to the image of Jesus are poor, defiled sinners of Adam's race, but given to Christ as his bride in covenant before the world was, and he is her legal and lawful Husband, her Head and Surety, the responsible one who must pay the debt; and just because of this union it was written of him, And thus it behooved him to suffer and to die, for there never was and never will be a sin put away without the shedding of blood. "Without the shedding of blood there is no remission of sins." We are here given to see that sin must be punished. So the Son of God, the Surety, the Husband, was made of the seed of David, made of a woman, made under the law, for he must not take the nature of angels, in that he could not suffer, but he who was the life of his bride must be in union with her in the flesh. As the children are partakers of flesh and blood, he also must take part of the same, for it became him in all things to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. Behold, I and the children whom thou gavest me. The woman that thou gavest to be with me gave unto me; I took it at her hands and must drink the bitter cup. For thus it must be, for it is written of me, Lo, I come, in the volume of the book it is written of me, to do thy will, O God. O how blind is human reason. See the poor disciples; when Christ was crucified their fond hope was dead. We thought

it was he that should redeem Israel, but now this is the third day since these things were done. How sad and disconsolate they were, and when the Savior appeared unto them and asked them the cause of their sorrow they felt he certainly must be a stranger in Jerusalem, or else he would have known of their sorrow; and when they told him he said unto them, O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? What must have been their wonder when he began at Moses and all the prophets and expounded unto them in all the Scriptures the things concerning himself. Then they could see the very things that had taken place in the crucifixion of their Lord were written of him. Well could they say one to the other, Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures? I fancy that these poor disciples wondered how they could have been so stupid and blind as not to understand that the very things done were written of him. But his disciples to-day are just as blind and slow to understand as were the disciples who were with Jesus. We may think it would not be so with us had we such evidence as they had, but I believe we have just the same. While they had his presence, that did not enable them to know him; none could believe but those to whom it was given, and then he must open their understanding, that they might understand the Scriptures, and so must he now open our understanding, that we, too, understand the Scriptures.

Well might the apostle say, "Who shall lay anything to the charge of God's elect? It is God that justifieth." Heaven and earth shall pass away, but not one

jot or tittle of the law shall fail until all be fulfilled. And now, justice satisfied, the law fulfilled, shall he not triumph over all the powers of darkness? Shall he not see his seed and of the travail of his soul and be satisfied? God hath given him power over all flesh, that he should give eternal life to as many as the Father hath given him. Here we should note the fact that the characters to receive eternal life do not possess it until it is given to them. Another thing to my mind is also shown: that it is the sons and daughters of Adam whom the Son of God was given power to give life to who were by nature the children of wrath, dead in trespasses and in sins. This shows the helpless, undone, ruined condition of the objects of God's love. Thus we are given to see that all those who shall be the recipients of his mercy must receive it alone on the basis of grace. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." He who hath saved his people from their sins did so before he called them; he first paid all the debt that sent them to prison. So the old prophet says, "The redeemed of the Lord shall return, and come with singing unto Zion." So we see the ransomed do not return in order to be redeemed, but because they are redeemed. All who have understanding know this is necessary; before the prisoner can be released the debt must be paid, and this being true, justice says the prisoner shall go free. By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water (no life). Jesus bare the sins of his people and put them

away by the sacrifice of himself. Not as an experiment, to see what could be done by giving the sinner a chance to save himself by accepting offered mercies. What advantage to the dead would it be to offer them life, saying, If you will accept this proposition I will make you alive? But suppose the person was alive, and we should offer him a favor that was repugnant to his nature, could we expect him to accept it? The carnal mind is enmity against God; it is not subject to his law, neither indeed can be. Men love darkness rather than light. And ye will not come unto me that ye might have life. This is the sad condition of all of Adam's race, all dead in sin. We clearly see no salvation except by grace. So saved and called, not according to works, all the sins of the bride, the Lamb's wife, put away, and not a thing to prevent or hinder mercy being extended to the objects of God's love. For he hath mercy on whom he will have mercy. As the Father raiseth the dead, even so the Son quickeneth whom he will. Only the raised up and quickened sinner realizes himself to be helpless, lost and undone, and as Jesus came to save sinners, he will teach them whom he calls to know the need of a Savior. No other way or plan could reach the sinner's case.

Dear brother Ker, I have penned these thoughts as I had the mind and time. I do not know that I have made myself clearly understood, but I will submit them first to you, and then if you think they will be of any benefit to the readers of the SIGNS you may publish them; if not, all will be right with me.

In gospel bonds,

G. E. MAYFIELD.

ELGIN, Oregon, Jan. 10, 1915.

DUTTON, Ont., Jan. 27, 1915.

DEAR BROTHER LEFFERTS:—I have been feasting on the good things we had at the Duart meeting. How sorry I would have been to have missed that meeting. I always feel there are some things said at each meeting that we miss if we are not there to receive the "handfuls of purpose" that are let fall us. No one else can give them to us the same. Surely it was a feast of fat things, of wine on the lees well refined. I certainly hope you will be spared to again visit us if the Lord will. We were truly glad to both see and hear all the dear servants of God that have come to us from time to time when we were left without a pastor to go in and out before us. In the Lord's own time and way he was pleased to send us one of his most humble servants to serve us, for which we are truly thankful, I hope and trust, after so long waiting and begging the Lord to supply our great need. I am glad the Lord knows all things and does his will "in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" He does not consult the minds or wills of men as to what would be best to do or when to do it. More and more I am convinced in my own mind that we as his children know not what is best for us, as we heard so sweetly at the February meeting. We are naturally after the big things, that is our mind about things; but our dear Savior takes the small things and gives thanks, blesses and feeds his disciples with the few loaves and fishes. His storehouse is never exhausted, he keeps handing it out through his dear servants. It was so at our last meeting in Lobo, as well as at Duart. His storehouse is inexhaustible. O how good the dear Lord is to poor, vile, sinful creatures,

that he never forgets us, although we so often forget him. O to be privileged to meet and assemble with the dear people of God to worship him in spirit and in truth is, I feel, a privilege not to think lightly of. The day is coming, and not far away with some of us at least, that we will not be able to meet and worship in the house of God as we once did. I feel that will be a very solemn time to me, I often think of it. It is the only comfort I have had since I was received in the church, and I know I am speaking for many others, for I have heard them say so many times. I missed the February meeting last year owing to the sickness of my niece, who died shortly afterward. The dear sisters were telling me as best they could about the meeting, but it was not to me the same as if I were there to hear for myself. I always feel sorry when any of the Lord's children are kept away through sickness or any trifling thing. They do not know what they miss, but I do not know that I need worry about any one else. They are all in the hands of God; he makes us what we are, and gives us minds and wills to serve him as it pleases him. We know by experience, I hope, that our steps are all ordered of the Lord, and nothing comes by chance, therefore we may rest assured that he makes no mistakes, though we make many. It says in Scripture: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Surely we have known something of that by painful experience, for it seems to me that is the only way we can know anything of the path that leads to life and glory. We cannot learn these things out of books or from one another. It is the Lord that teaches us. To be led by the Spirit of God means a great deal, for "as many as are led by the Spirit of God, they are the

sons of God." How often we question whether we are led by the Spirit of God or by some other spirit, for the "flesh lusteth against the Spirit, and the Spirit against the flesh," so we cannot do the things we would. How unsearchable are the ways of the Lord! We cannot by searching find out God. He separates us from all the things we once loved. I once heard Elder Ker say that when the Lord separated him from the world he never had a desire to go back into those things again. I felt I could say the same, and I am glad of it. I hate the garment spotted by the flesh. The Lord leads us about and instructs us, a little here and a little there. I enjoyed the piece in the last SIGNS on "Charity." Nothing is right without love, our religion is nothing without love, for "every one that loveth, is born of God." How can we say we love the Lord if we hate our brother? It cannot be. We are looking forward to our next Sunday meeting, the second of February, when our dear pastor will be with us again. We cannot praise the Lord enough for sending us such a gift. His preaching is very plain to those that have an ear to hear and a heart to understand, so I feel we are richly blessed of the Lord, and my prayer is for his welfare among us, even if it is through much tribulation. None of us learn much on the top of the mountains. I know that what little I know of the path that "no fowl knoweth," I have learned in the furnace of affliction, and I look back now and bless and praise the Lord that he counted me worthy to suffer for his name's sake. As many as he loves he rebukes and chastens. These painful afflictions are blessings from a loving Father's hand. How could I know his love and mercy to me if he did not try me in the furnace and consume some of the dross

and pride in my heart? The dear Lord has his way of refining us and making us meet for his kingdom above, where all is love. I rebelled against his hand when things were not as I thought they ought to be, but I see clearly now he was accomplishing his will with me; bless his holy name. We lack understanding of God's ways in his dealings with us. Surely we know but little of his wisdom, and our wisdom is foolishness in his sight; so what are we but nothing at all? and Christ is all in all. O that I could know more and more of his ways and works. It is my desire that I learn of him who is meek and lowly in heart. I feel ashamed of myself many, many times, and am glad that no one knows me as God knows me. Now I am talking to you as to a friend, and feel, after all, I have said nothing to profit, but I hope you will pardon all you see amiss, and cast the mantle of love over all my mistakes and imperfections, for they are many. Please excuse this long letter, for my mind has run on at great length. I wish I could get some subscribers for the SIGNS. I hope what I have written is in love.

"Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven that finds
His bosom glow with love."

Your little, unworthy sister in sorrow
and affliction,

(MRS.) THOS. E. LILLY.

KINGSTON, N. Y., Dec. 20, 1914.

DEAR BROTHER KER:—As the time for renewal for the SIGNS has arrived, you will please find inclosed two dollars, for which kindly send to my present address, as we expect to be here for the winter. If you should come to this part of the country we would be more than glad to have you come and see us. I am not very well, and get very low and dis-

couraged. The other night, while sleep was denied me, I was feeling very anxious, and these words came with some force to me: Be not afraid, it is I. O how sweet it is to feel that in every condition he is with us, even when the tempest of life is raging its highest, and we cannot discover a landmark or footprint, to hear the still small voice in the midst of the storm, and be made to feel that he can calm the tempest, he can quench the fire, and fill the empty with bread, and set the captives free. What have we to fear with such a protector as our all-wise God, who is able to do all things, and is faithful to perform all his promises? When we lose sight of these things, and clouds intervene, when the sun breaks through how it does seem that all old things have passed away and all things have become new. Even our weak bodies seem to have taken on new life and strength, and I feel to say with the psalmist, Praise the Lord, O my soul, and all that is within me, praise his holy name for his wonderful works among the children of men. We can see his works in everything; the seasons, cold and heat are all controlled by him, and although the nations of the earth are in terrible commotion, it is all directed by his all-wise decree, and I do not believe it can go one step farther than he sees fit. Their bounds are set just as much as the sea's, and it is written, When they cry, Peace, peace, then sudden destruction cometh. We are near the opening of a new year, and little know what it may hold in store for us, but this I do feel sure of, it is all controlled by One who is able to rule, and whatever comes will be for the good of his people and his own glory. Afflictions are not at all pleasant, and sometimes I rebel, but I am usually brought to where I feel to kiss the rod,

and say, Father, thou knowest what is best for me, and I know not where I would go only for his constraining love and mercy. I do hope to always be kept humble at his feet, although the way may be beset with thorns and briars. I feel this beautiful morning to give thanks to his great name that I have had sustaining grace sufficient to this day, and trust he will not leave or forsake me after so much mercy past, for I feel I need more and more every day of my life, as this sinful heart is no better than in times past.

Now I will close, as I have written more than I expected, and feel it is too poor an effort to take up your valuable time.

With best wishes to you and all for a happy new year, I remain sincerely your little sister, if one at all,

(MRS.) G. H. FAULKNER.

PINSONFORK, Ky., April 14, 1915.

DEAR ELDER LEFFERTS:—I have been wanting to write you ever since I read your first editorial in our medium of correspondence, the SIGNS OF THE TIMES. In fact, I have commenced writing you two or three times, but my weakness and incapability to write loomed up in such miserable deformity that I cast them aside, yet as the impression still lingers in my mind I have decided to make another effort, considering that all cannot be strong, neither are all weak, but God hath set the members every one of them in the body as it hath pleased him; therefore the strong cannot do without the weak, neither can the weak do without the strong, for there is no schism in the body, because the whole body is "fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of

every part, maketh increase of the body unto the edifying of itself in love."—Eph. iv. 16. So with this fact before me this morning I am writing you with a feeling sense rather that it is my bounden duty to the cause of my dear Redeemer for his name's praise for such wonderful gifts in this dark day of delusion. I have thought often of late what an encouragement it is to the publishers, editors and readers of the SIGNS that God is still sustaining them in publishing the dear old paper, which columns have made glad the hearts of many of the disconsolate children of God who dwell in homes isolated from the Old School Baptists; and not only those who are far away from the meetings and preaching of our Baptists and from their church privileges, but also the hearts of all who read them with an understanding of the blessed truth set forth in the writings of the contributors, especially the editorials. My dear brother, I cannot do justice to my feelings without saying to you in this short letter that I do not remember of ever reading from the pen of any one that I enjoyed more than I have your writings in the SIGNS. Your views are so clear and forcible that the gainsayer cannot resist them, for they are verily scriptural. It does seem clear to my mind that the Lord raised up the dear servant, the late Elder Gilbert Beebe, and put it into his heart to set forth the sacred principles set forth in the prospectus of the SIGNS in the year 1832, if I am not mistaken, and which have been strictly adhered to and published by the editors and writers until to-day, the space of eighty-three years. Well might we say, How wonderful are these things! I would be glad to express my feelings to you and Elder Ker, and also to many others, in a better way, but I cannot. I am glad in my heart that God has so

wonderfully blessed his poor children, even dust-worms of the earth.

As my mind has been much exercised of late on some things recorded in the twelfth chapter of Revelation, especially the seventeenth verse, I would be glad if you or some other one of the brethren would write through the SIGNS on this last verse especially. The main points with me are: are all the woman's seed the children of God? and if so, how is it that the dragon is making war with only the remnant of her seed, or only with part of the family of God?

Hoping to hear from you, or some one else, through the SIGNS on the Scripture above named, I am, as ever, a poor wanderer and sojourner, as all our fathers were,

W. J. MAY.

[THE Scripture concerning which Elder May asks for views through our columns reads as follows: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." If any one of the many readers and contributors of the SIGNS has any revelation as to the meaning of this passage, and feels to write upon it, we shall be glad to publish same in this paper to comply with the request of brother May. As for ourself, we feel the subject is too big a one for us.—L.]

TOUCHET, Wash., April 29, 1915.

DEAR BROTHER LEFFERTS:—I have felt like writing to you ever since you became connected with the SIGNS OF THE TIMES, but a felt sense of my inability to express my feelings to my brethren as I wish has kept me silent many times, and I make this attempt with this same feeling, but it seems after reading your editorial in the last SIGNS on the wonderful

revelation to John I can but believe you were given the same evidence that John was given, and it did encourage me. As I could see so much beauty in it, I felt maybe the same blessed angel showed it to me. I certainly have experienced something of the lonely isle this last year. It seemed the billows were over me; it seemed to me to be the darkest night I ever was called to pass through. I have tried to fill all my appointments, but it was with the greatest distress of soul. Last Saturday was our regular day of meeting. All my soul could do or say was, Lord, what shall I do? I went to the house of worship with nothing else on my mind but, Lord, what will I do? Some of the sisters made a selection of two hymns, and it seemed to me that the sentiment of both came into my soul with much power. The answer to my petition which I had been trying to put before the throne of grace all the morning was: "Launch out into the deep, and let down your nets for a draught." Peter then came to me as my spokesman, and told the Lord how useless it would be, for he, with the rest of his comrades, had toiled all night and had caught nothing, and to make another attempt was useless. Dear brother, how true was this of me. "Nevertheless, at thy word I will let down the net." No doubt my surprise was as great as Peter's, or greater, for the net when let down was soon so full I could not get to shore, and all I could do was to beckon the brethren for help. Now, my dear brother, there are three grand truths in this narrative which have given me much comfort this week, and your article so assisted me in drawing my draught of fish toward the shore that I felt I wanted you to know it. The first thought in this text is, How feeble is the help of man in all his labors to obtain the food

the soul needs and craves. It proves the fact that all our works in that direction in and of ourselves are works of darkness. The second thought is, that Jesus is light, and in him is no darkness at all. "The words that I speak unto you, they are spirit, and they are life," and this fact is demonstrated in this case as well as in all others. Notwithstanding all our failures, when Jesus speaks power and life come with it. Notwithstanding our past failures, we know how true, "Thy people shall be willing in the day of thy power." He speaks and it is done. The third and great truth is, the work of the Lord shall prosper in his hand, and no one to whom the word of the Lord comes as it did to Peter can deny its power. Moses' last testimony was: "He is the Rock, his work is perfect." So when we launch out into the great deep of sorrows and tribulations and let the net down, we begin to gather in the fishes of heaven such as the precious promises of God have prepared. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Those who mourn shall be comforted, and those who suffer with him shall also reign with him. So, dear brother, before we get far we are calling to the brethren to join us in praising the Lord, for our nets are so full we could never get to shore were it not for the help of our brethren. Herein is manifest that mutual love which characterizes the true church of God. We could no more reach the shore without the help of our brethren than a bird could fly with one wing. How needful it is that we love one another and watch over one another for good, for my joy is yours, my success is yours, my reaching the shore is your reaching the shore. May love and fellowship flow in Zion.

Dear brother, I have not written as I

expected when I started. I felt, as a reader of the SIGNS, to let you know how thankful I am that the Lord has raised up one to help brother Ker in the work.

Yours in love,

J. T. BARNES.

TEHUACANA, Texas, Sept. 27, 1914.

DEAR BRETHREN EDITORS:—We are admonished not to neglect the assembling of ourselves together, as the manner of some is, and we are also admonished to speak often one to another. I am isolated from my brethren, and am situated so that I hardly ever get to see any one to talk with about the love, merciful kindness and longsuffering of God toward his chosen people, whom he chose before time began. He chose them in the furnace of affliction, and at times the affliction is so great that it seems he has forsaken them, is clean gone from them, and they have to grope in the dark; but their heavenly Father is near them, and is protecting them when they know it not. If we were never afflicted we would never appreciate good health, and if we knew nothing of the darkness we would not know what light is. Just so about the sweet and the bitter; we have got to experience both to know what each is. I am living in the midst of a very religious people, who are very much interested concerning the salvation of the sinner, and instead of crying unto Jerusalem that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins, they cry to the poor sinner and tell him that he has to fight hard to obtain his eternal salvation, and then work hard to keep it; but Paul tells the Ephesians, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest

any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Now if God created us unto good works, and ordained that we should walk in them, what have we got to do to bring about these good works to bring God under obligation to save us? They also tell the sinner that if he will do a great round of duty works that God will love him in return, but I read that he first loved us, and then we love him because of that love.

I will bring this imperfect letter to a close, asking you to pass all of my imperfections by. May God bless us according to his will with every needed blessing.

JOSEPH H. BOZEMAN.

PRESCOTT, Ariz., Dec. 9, 1914.

DEAR BROTHER KER:—As it is about time for me to renew my subscription for the SIGNS OF THE TIMES, I inclose money order for two dollars. I feel that I cannot do without the good letters and editorials, as they are all the preaching I have, and they come to me as good news from a far country, a feast of fat things.

Dear brother, I have felt impressed ever since hearing of your sad bereavement, and also of our dear editor's death, to offer my heartfelt sympathy, but feeling my inability to write anything comforting I have kept silent, but the desire is with me still. It seems that His hand is heavy sometimes. I, too, have felt the stroke, and can truly say, Alone, alone. It is hard to say, Thy will be done, when loved ones are called hence and we feel all alone, bereft of those who were dearer than life to us; but we sorrow not as those who have no hope. Though we miss the dear ones everywhere, we feel

that He who doeth all things well hath called them to that better inheritance, where the heirs of the kingdom shall meet and praise his holy name through all eternity. But O, can one so sinful as I claim a part in that blest inheritance? If I could write and express my feelings as the dear sisters do I would ask no greater gift. O how my heart responds to the good letters I have just read in the last number, December 1st. Sister Mary E. Wright's words touch a responsive chord in my heart, where she wrote: "You never know the loneliness of a solitary sheep in a desert land until you have been so situated. But God has not forgotten to be gracious, and I thank him every day that it is as well with me, believing that he knows where the stray sheep is, and that not one shall be left out."

I have already written more than I intended, and I fear more than will be worth your valuable time to read. This poor, imperfect letter has been written at different times, and to me seems as nothing, and less than nothing. Please pardon the poor effort of a wayworn sinner.

Trusting alone in the Lord,

HARRIET UNDERWOOD.

JOHNSTOWN, Pa., April 10, 1915.

DEAR BROTHER LEFFERTS:—I will try to write you a few lines to-day. I have been thinking about writing often, but felt unable to write anything profitable, and do not feel as if I can write anything now. I hope this will find you all in good health. You do not know how hungry I get for Old Baptist preaching. Mother sent me a bundle of the SIGNS, and I get wonderful comfort out of them. Last evening I passed a corner where a Salvation Army man was talking, and I heard him say that the Lord does not compel a man to be converted, that he

can do so of his own will. That was enough for me. I have been wondering ever since where in the Bible that man found his doctrine, for the Lord's people were virtually redeemed before the world was. They were chosen out of every nation, tongue and tribe, and shall come unto the Lord as he wills it, not as man wills it. O what love God must have had for his people, to give his only begotten Son to suffer death for their sins. When I was home and going to school every morning we used to read a portion of Scripture. I would read it over, but could see nothing in it; it was just the same as any other book; but now when I read them they open up to me. Sometimes when I have been through sore trials and have felt like giving up the fight, I would sit down and read a portion of the Scriptures, and O what wonderful peace it would bring to my soul. God watches over us with the tenderest care, as a mother watches over her children. He guides our footsteps, knows our thoughts. When we are disobedient he lets us go so far, then he chastens us. We get puffed up, get to worshiping other gods, but we can only go so far.

I am still working at the same place, and do not have a path of roses to tread by any means. I would liked to have been down for the March meeting. At times I could fill pages with the things I would like to write about, and at other times my mind is a blank.

From one who, by the grace of the Lord Jesus Christ, hopes in the resurrection,

ELMER MELLOTT.

[JOHNSTOWN, Pa., is one of the towns which Billy Sunday is said to have cleaned up, but from the experience of our young brother in that city, as stated above, there is still plenty of improvement to be desired, especially in the way of clean doctrine. We doubt if Billy could help much in that direction.—L.]

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1915.

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.***I TIMOTHY V. 24, 25.**

"Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid."

In this chapter the apostle is giving Timothy directions with reference to things in the house of God, foreseeing many hurtful and disgraceful things sure to be made manifest therein. Paul's greatest desire was for the welfare and peace of Zion, and he made every sacrifice to that end. He never tried to please men, nor did he shun to declare the whole counsel of God. Timothy being his son in the gospel, he instructed him and exhorted him to be faithful in every sense to the church of God, rebuke when necessary, commend when merited, exhort with all longsuffering and doctrine. The aged should be entreated as fathers and mothers, and nothing should be done by partiality. Transgression should be dealt with regardless of age or station in life, the rich and the poor treated alike. No man has privilege over another in the house of God. All are subjects of the kingdom, and bound by the laws of the King; hence no one is excused of wrongdoing because he is an Elder, deacon or otherwise. The house must be kept clean, or the stench of the filth will keep

even members of the family away, to say nothing of those seeking "the perfection of beauty out of which God shines." The view given babes in Christ of the church is glorious to behold; surely no term could be more appropriate than "the perfection of beauty." There all is love, joy and peace; no evil, no hatred, no malice, no guile. It is the body of Christ, the Son of God, seen—a glorious body, not having spot, wrinkle or any such thing. O how the very being of one is thrilled and filled when the view is given, but O how sorrowful afterward to know that sin is being committed by those washed in the blood of the Lamb. How the heart sinks within when one discovers that Satan is still "among the sons of God." To lay hands suddenly upon any man is forbidden; every man should be proven correct in deportment, in all transactions of life, sincere and faithful in every sense of the word, before receiving him into the church. One disorderly character can do the church more harm than fifty upright, sincere and godly men can do it good, for the reason that the world is looking for and rejoicing in the slightest reproach among the Old Baptists. Then how careful all churches should be in the reception of members. If a man's sins are open beforehand they go before to judgment; that is, he is judged by or according to his sins or walk in life. If a man has the drink habit he is not a fit subject for membership until he lives without drink long enough to fully satisfy the church that the appetite has been overcome by the grace of God. If a man has the name of an unfair dealer in business he should not be received until his character has been redeemed among those of his community. If a man is profane he is not a suitable subject for baptism at the hands

of a servant of God. If a man is quick to anger and unruly the church is better off without him, even though he have an experience of grace. All such things, open in a man's life, should prevent his reception in the church; and on the other hand, if a man's sins are hid and follow, or are found out afterward, he should be dealt with by the church according to the law of Zion for the transgression, whatever it may be. If an old man, the church should not think, O well, he will not live long, and it would be too bad to exclude him as he is ready to step into the grave, but deal speedily with him, as though he had years before him. If a young man, the church should not say, O, he is young, and has many things to learn, and the temptations of life are greater for him now than they will be later in life. If the man be an Elder and pastor, and his life is not correct, he should receive the same condemnation that any other member should. If a deacon transgresses the laws of God he, whether rich or poor, should be dealt with. "Do nothing by partiality." The house of God is no place now, as it was not in Paul's day, for iniquity, and surely iniquity should not be covered or tolerated by the faithful in Christ Jesus.

"Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid." Here the apostle sets forth the other side of the question. Good works here mean uprightness of life, showing the tree has been made good, hence the fruit is good. How often such men and women are seen and known—those who would be ornaments in the church, yet they do not always ask a place. Not a question would be necessary, because the church in this or that place has full fellowship already for them. Other characters are back-

ward, very unassuming, would not, could not demonstrate their feelings, yet have as much love for the church and are as deeply interested as those above mentioned. With the first they continue the same in good works and charity after their reception as before, and where these good works are in others they will be made manifest afterward. Such ones often become very active in the church. Good works will show themselves where the Spirit of God reigns, and by their fruits ye shall know them.

This is written by request, and we have done the best we can, and leave it with the readers of the SIGNS. K.

HEBREWS VII. 1-3.

"FOR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation 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."

The writer of this most wonderful letter called Hebrews establishes the priesthood of the Son of God, its order and character; how it differed from the priesthood of Aaron and its likeness to the priesthood of Melchisedec. The Old Testament abounds with types and shadows of better things that were to come, of which Christ is the body. This is where the Old Testament Scriptures are of vital importance to the household of faith. All these things having been fulfilled in Christ, are infallible witnesses that Jesus is the Son of God. Of all types, or likenesses of Christ, Melchisedec was the most perfect, therefore Christ is called, of God, a "priest for ever after the order of Melchisedec." The priesthood of Aaron could not in some respects typify the

priesthood of Christ. That priesthood was after a carnal commandment. Those priests were made without an oath, and by reason of death continued not. But Melchisedec "was made like unto the Son of God," "King of righteousness," "King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days nor end of life." This is one of the great mysteries of the Bible, as no such character can be traced or found out. Faith only lays hold of the matter and believes that in some mysterious way his origin was of God, to the end that there should be a priest after whose order Christ should be made. Abraham when met by Melchisedec recognized his own inferiority to him, even though God had called Abraham, blessed him and given him the promises. To that most wonderful and mysterious man Abraham gave one-tenth of the spoils taken when the kings were slaughtered; even Levi paid tithes to Melchisedec, being in the loins of his father Abraham when Melchisedec met him. Perhaps it is worthy of note that Abraham did not seek Melchisedec, but Melchisedec met him. So neither did the blessed in the promise to Abraham seek Christ, but he met them in the law and under the law as the High Priest of God and of our profession.

It would not be lawful to say we have no record of Melchisedec's birth or parentage, for the reason that the Scriptures declare he had none. No speculation whatever can be indulged in this mystery, nor is anything ever accomplished in speculating in any hidden thing of God. Let us now examine the likeness, or type. Jesus as man was without father, and as God was without mother, as the Prince

of Peace was without descent, having neither beginning of days nor end of life. Therefore his is an endless priesthood—after the order of an endless life—a priest forever after the order of Melchisedec. Thus by the oath of God he ever liveth to make intercession for the saints. Under the old covenant the high priest entered in once a year into the holy of holies with blood to offer first for his own sin, then for the sins of the people, and there was a remembrance of sins again at the end of the year; but Jesus entered into heaven itself, having by his own blood obtained eternal redemption for us. Then how much better the latter covenant than the first. How superior the ever-living priesthood; how much better the blood of Jesus Christ than that of goats and calves. How much better the tabernacle that shall not be taken down, nor one of her stakes removed, nor one of her cords broken, than the one of old which perished. How much better the worship thereof in spirit and in truth, singing with heart and voice, making melody unto the Lord. How far Christ exceeds Melchisedec in glory, being the Son of God. Unto him all the tithes of the storehouse must be brought—no reserve, no tenth part thereof. To him every knee shall bow and every tongue confess that he is Lord to the glory of God. Such an High Priest became us, holy, harmless, undefiled and separate from sinners; a merciful High Priest, understanding all our weaknesses, and is touched with the feeling of our infirmities.

We have written this also by request, and have been as brief and pointed as possible, hoping to be understood,

K.

PREDESTINATION.

BROTHER LIEFFERTS:—I would like to have your views on absolute predestination of all things. If you think it will do no harm, you may answer through the SIGNS if you have time, and if not, all will be right with me.

Your brother, I hope.

J. J. OKES.

PENHOOK, Va.

Harsh things have been said of those who believe the doctrine of the absolute predestination of all things. These harsh things have arisen from misconception of views held by those who believe this doctrine. This doctrine was boldly advocated by the late Elder Gilbert Beebe, and was one of the several points of the Old School Baptist faith named in the original prospectus of the SIGNS, and for which this paper has always stood as an exponent. Naturally, therefore, it would seem out of order for one to accept a place on the editorial staff of such a paper were he not in full sympathy with all points of doctrine for which the paper stands. On our part, we can say that we believe with all our heart in the doctrine of the absolute predestination of all things. Our boyhood and youth, and all our years since being a member of the church, have been spent among those who believe and preach this doctrine, and we have never heard it advocated as a cloak for sin, nor as excusing the sinner in his sins. It has never been preached by any one in our hearing so as to make one shudder with horror, but always as the rock of God's salvation of his people, and as the security of their well-being here and hereafter. It has been charged against those who believe and preach this doctrine that they make God the author of sin. The advocacy of this doctrine, when rightly understood, does no such thing. Sin is the transgression of law. Where there is no law, there can

be no transgression. God is under no law, is accountable to no one; being under no law, cannot transgress law, cannot therefore sin, hence is not the author of sin. Whatsoever God does is right, because he does it. We have no right to measure the Almighty by human standards of judgment. We are expressly told that the thoughts and ways of God are not the thoughts and ways of men, but are higher than men as the heavens are higher than the earth. How then can men judge the Lord? How possibly do so with adequate justice and wisdom? "Thou art inexcusable, O man, whosoever thou art that judgest." "But we are sure that the judgment of God is according to truth." Men call the taking of human life by men, murder; they do not call it murder when God does it. When the Almighty through the activities of the forces of nature causes many human lives to be lost, as in earthquakes, tornadoes, electrical storms, &c., no rational being thinks of charging God with murder. The breath of human life was God's gift in the beginning, therefore in the taking it when and where he pleases he takes but what is his own, and cannot hence be charged with murder or theft. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." But when a nation in the process of warring with another nation torpedoes the enemy's vessel, sending hundreds of lives to death, men call it wholesale murder. See the difference. When God takes human lives it cannot be murder, for he is above all law, cannot transgress law, does not therefore sin, cannot commit murder; but when man does these things it is wicked, sinful and wrong, and merits swift judgment and condemnation. And even though God wills that men should do these things, which he does, it still

does not thereby make God chargeable with it, nor relieve men from their accountability to him for it. God willed the death of Jesus, and the manner of it, but held the Jewish nation accountable for it. Absolute predestination of all things does not make God, cannot make God the author of sin; it does not relieve the guilty sinner of his guilt, nor make him any the less accountable to his Maker. To human reason, predestination and man's accountability do not harmonize; to faith, they accord perfectly. It has been claimed by some that the use of the word "absolute" is not necessary to be used in speaking of predestination, and that it is not a Bible word. Very true, and if the doctrine of predestination had never been expressed as being any other than absolute, the use of the word "absolute" would indeed be superfluous. But the tendency on the part of some to limit the Holy One of Israel, and to set bounds to his predestination, has made it necessary to use the word "absolute" to emphasize the predestination of God as extending to all things, and not only some things. Had limited predestination never been heard of, it would not be necessary to bring forward the word "absolute" to offset it. For ourself, we rarely use the word "absolute" in speaking or writing on predestination, for our brethren know very well where we stand and what we believe concerning it, so that it is not necessary. Elder Beebe has been accused of originating the phrase, "absolute predestination of all things." This is an error. We find this same expression over and over again in Toplady's translation of Zanchius, and Toplady lived and died before Elder Beebe was born. Toplady lived contemporary with John Wesley, the founder of Methodism, and much that Toplady wrote was to show up the

error of Wesley's teachings; therefore Toplady used the word "absolute" to emphasize the Bible sort of predestination as against the weak Arminian sort of predestination as taught by Wesley. For the same reason, Elder Beebe's ministry was being fulfilled at the time of the split between the Bible Baptists and New Schoolism, and he used the word "absolute" to let people know he did not believe the flimsy sort of predestination claimed by the New Lights. It has been said that the use of this word "absolute" has been responsible for much of the division among Old School Baptists. We do not believe this, but that, on the other hand, the limiting of the predestination has given rise to the confusion, just as any attempt to limit God in any of his dealings with men will always alienate lovers of the truth from those that oppose it. Also, it is claimed that the word "predestination" is never used in the Scriptures but in reference to the people of God and their salvation. As to that the word "predestination" is not in the Bible at all, and the words "predestinate" and "predestinated" are found only in the eighth chapter of Romans and in the first chapter of Ephesians. But it is not the word that counts; what the word means is everything. The meaning involved in the word "predestination" is found all through the Bible, from Genesis to Revelation, its doctrine interwoven with everything the Scriptures teach. We mean by the phrase, "absolute predestination of all things," that all things, both what men call good and that which they call evil, were determined beforehand of the Lord, and come to pass in accordance with his will to the fulfillment of his decreed purpose and end, and that anything, either good or evil, which God has not willed, and which he does not want, certainly cannot come to

pass. The wrath of man shall praise him, and the remainder of wrath he will restrain. If there is any of man's wrath which, if released, would not praise God, or which would tend to defeat the purpose of God, rest assured that measure of wrath will never find a vent. Though Paul does not use the words "absolute predestination" in the first chapter of Colossians, he preached it there stronger than any man has preached it since: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Could anything be stronger? Even the devil himself is a creature of God. For whether he be visible or invisible, a personal devil or merely the spirit of evil; whether he be in heaven or in earth; whether he be a throne, a dominion, a principality or a power, God made him, and made him for himself, that is, to suit his own ends and purposes. In that sense, even the devil is "good" in God's sight; not good in the divine or godly sense, but good for the purpose for which God intended him and for which God uses him. We classify things as being good or evil, but do we know what is really good and what is really evil? Unless we could from some high pinnacle of omniscience view creation's dawn and its final wind-up, could we be qualified to sit in judgment on any of time's events, condemning this as evil and approving that as good? The trouble with us is we are too entirely short-sighted, prone to jump to conclusions, prone to isolate a given event from all that precedes or follows it, and hastily to say, It is good, or it is bad. Nothing is either good or bad of itself; it is the

thing or spirit with which it is associated, the company it keeps, that gives it its true character as being either truly good or wholly evil. Men living at the time that Joseph was sold into Egypt by his brethren, and judging that act by moral standards, would unhesitatingly condemn it as wrong. So it was wrong from the standpoint of Joseph's brethren, for their motive was an evil one, but God meant this very thing for good, "to save much people alive." God's purpose in this transaction was a righteous one; the purpose of Joseph's brethren in that same act was wicked. Therefore, the fact that God "meant" it, or determined it, did not at all make him the author of the sin, nor relieve the brethren from their guilt in it, even though God designed the act to have taken place exactly as it did. The poet Milton and many others of the world's lights say that Satan is a fallen angel, that he was once in paradise, but fell from it or lost his first estate. Jude does say that there were angels that kept not their first estate, but he does not mean any such thing as this theology of Milton. Satan never was in paradise. He was always crooked. God did not make him straight at first and then he got crooked himself afterward. "His hand hath formed the crooked serpent." He was made that way, never was straight. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—John viii. 44. Sometimes we hear men say that God would not do this or that, that he does not do thus and so; or if God should do this or that he would not be just. Now, what do we know about what God has done,

does or will do only as the Scriptures record the revelation of God's will in the past and yet to come? Man can never be judge of what God will do or of what he has done. We must take the Scriptures every time in matters of this sort, and if man's wisdom contradicts, "Let God be true, but every man a liar." God called Moses to go to Pharaoh to bring forth his people, the children of Israel, out of Egypt, and then hardened Pharaoh from obeying him. Was that right? It certainly was if God chose to do it that way. Was Pharaoh guilty before God on account of the hardening? He certainly was, and deserved the death which ultimately fell to his lot. We have only to know that God does a thing to know that it is right. We have only to know that God punishes a man to know that that man is guilty. And even though that man's guilt was before determined of God, and brought about in the way of God's providence, the man is still a sinner and worthy of all the punishment that God metes out to him. The Lord told Shimei to curse David, and Shimei afterward died for it. He could not escape the consequence of his sin even though God told him to do it. It must be that even David himself knew that God had ordered he be cursed by Shimei, for David said: "So let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?" But his faith looked beyond the present evil to the ultimate good: It may be "that the Lord will requite me good for his cursing this day." Morality revolts at the thought of David's putting Uriah in the forefront of the battle to insure his death, so that he (David) should have Uriah's wife for his own use. But this is the way Solomon had to be born. He could be born no

other way; David, and not Uriah, must be his father; that one woman, and no other, must be his mother. We say it could be no other way, for it was no other way, and could it have been some other way it would not have been this way. Nothing can be otherwise than it has been, nor could it have been, for it was not God's will to have it otherwise. Sufficient reason why it could not be otherwise. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" How much, then, and what takes place among the inhabitants of the earth that is not according to God's will? Nothing. "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will."—Prov. xxi. 1. If the hearts of kings, why not the hearts of other men? The Lord moved David to number Judah and Israel, and afterward condemned him for it. See 2 Samuel twenty-fourth chapter. Was it right for David to number the people? It was right for David to do whatever God told him to do. Did he sin in so doing? He most certainly did, as he afterward acknowledged: "I have sinned greatly in that I have done." Neither did he charge God with his guilt either in word or in thought. It was God's will that King Ahab of Israel should fall at the hands of the Syrians, and to accomplish this the Lord sent a lying spirit into the mouths of Ahab's prophets, so that by their lies they should persuade Ahab to proceed in battle against the Syrians. Thus was his destruction accomplished. Was this right? It certainly was, because God did it. Whatsoever he does is right. But it would be wrong for me to lie even to deceive my enemy, and even if in the pur-

pose of God I should do so he would be perfectly just in calling me to account for it. God held the hand of the heathen king Cyrus and prospered him in battle against Babylon to deliver the Israelites from captivity. But how came they into captivity? As a consequence of their disobedience, of course. But was their disobedience an accident? The prophets in Israel and Judah had warned them again and again of their guilt, and called on them to repent, lest the captivity come upon them. But was there at any time a doubt as to whether they would repent or not? Certainly not, for their hearts were hardened, that they should not hear or understand. Who hardened them? The Lord. He has mercy on whom he will have mercy, and whom he will he hardeneth. Therefore, though the Lord hardened them from heeding the warnings of the prophets, did that make them any the less deserving of the ensuing captivity? Certainly not. And when God's will was accomplished in Babylon, he turned it over to Cyrus, that his people should be restored to their own land. Thus is proven how that the Lord forms light and creates darkness, makes peace and creates evil. (Isaiah xlv. 7.) He creates the wicked for the day of evil, as when he before determined the crucifixion of Christ and ordained the wicked hands that did it. Nevertheless, he held them guilty and punished them. Does God bring people into the world with the design that they shall perish without salvation? See Romans ix. 22, 23: "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?" The vessels of

wrath were fitted to destruction, were made to be destroyed. Again: "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Also Jude says: "For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men." From the abundance of scriptural evidence we have cited (and much more could be deduced), we must conclude that both the elect and nonelect are in God's hands, and each go to the place before prepared for them; that both good and evil come from the same omnipotent hand; that neither is subject to chance nor subject to the whim, will or fancy of man. Just as there is nothing either good or ill but has its place in the plan and purpose of God from before the foundation of the world, so there is nothing too big or nothing too little to be comprehended by him. "Are not two sparrows sold for a farthing [one-fourth cent]? and one of them shall not fall on the ground without your Father." Now, when a sparrow, which is worth only one-eighth of a cent to man, cannot fall on the ground without the Father being concerned in it, we must admit that the providence and divine arrangement of the Almighty does certainly include even those things which we might consider to be of small importance or of no account at all. For our part, we can say with one Young: "There is not a fly but has had infinite wisdom concerned, not only in its structure, but in its destination." And with Toplady we agree: "Not a dust flies in a beaten road, but God raiseth it, conducts its uncertain motion, and, by his particular care conveys it to the certain place he had before appointed for it." We agree that the predestination of God is

concerned only with those things that concern (in some way however remotely) the welfare of his people and the declaration of his glory. But how much is there that transpires in the world that is not in some way or other connected with the welfare of the elect, and with the glory of God? We believe that all the events that ever transpire in time are in some way links in the chain of God's predestination to accomplish the good of his children and the declaring of his glory. If all things were created by him and for him, it must be so.

This subject is not done, nor ever will be if we should write on forever and forever, but we desist.

L.

CIRCULAR LETTERS.

(Written by Elder J. T. Rowe.)

The Baltimore Primitive Baptist Association, in session with the Ebenezer Church, Baltimore city, to the churches composing the same, sendeth greeting in the Lord.

DEARLY BELOVED:—In this our Circular Letter we feel to call your attention to Jeremiah sixth chapter and a part of the sixteenth verse, which reads as follows: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." National Israel sought out many ways, and often turned aside from the good old paths of the Lord, and the Lord judged them and brought them back, sometimes slaying those who caused Israel to sin. There is no way so good and safe for the Lord's dear people as the way he has mapped out for them. Israel was made to feel the awful truth of the word of the Lord, that, Thy sins have separated between thee and thy God. This is also

true in the gospel. When the church of God goes astray she suffers the judgment of her God. When in the apostle's day some said, I am of Paul, others of Apollos, &c., Paul said they were carnal, and walked as men. Men should have no power over the faith of the children of God. Men go wrong, but the word of God never. Then let God be true, and every man a liar. Dear brethren, we should not walk in the ways of men, even though they be of ourselves, for men of your own selves shall arise, speaking perverse things, to draw away disciples after them. Let us follow men only as they follow Christ, but stand in the ways, and see their vanity and falsehood, and be all the time asking for the old paths, the true doctrine of Christ and his apostles who said: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." These few words contain the full gospel of Jesus our Lord, who foreknew, predestinated, called, justified and glorified them. A glorified sinner is a saved sinner, and a sinner is a son or daughter of Adam, a man born of incorruptible seed, by the word of God. Man is composed of soul, body and spirit, and though sentenced to return to dust, he shall arise in the image of our glorified Lord and Savior to praise him who redeemed us out of every nation, kindred or tongue, and all this is according to the purpose of him who worketh all things after the counsel of his own will. These truths of our God are the old paths the fathers trod, and in them is the good way of peace and gospel comfort, and following this way we find rest from the vain and speculative ways of men who, left to themselves, are restless as the wind. Dear brethren, we feel that we are both asking for and walking in the old paths,

believing and loving the doctrine of Christ and his apostles, who taught that the elect of God are predestinated unto eternal life through the blood of the Lamb of God, who gave himself for them. He died the death justly due to them. He was delivered for their offences and was raised again for their justification. We believe that just as the man Christ Jesus died and rose again, so all his redeemed shall come up from the dead, soul, spirit and body, in the image of their glorified Lord. We are sorry that there are some among our people who of late have been denying this glorious doctrine of our God, and also declaring the annihilation of the wicked. Our Lord taught that there is a heaven for those who are redeemed by the blood of Christ, and that its joys are eternal. He also taught that there is a hell for those who die in their sins, and that its punishment is everlasting. It is the man that goes to heaven and enjoys its glory. It is the man that goes to hell and suffers its misery. The beloved disciple John tells us that he that abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son, and then he says in his second epistle, tenth and eleventh verses: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds." Now, dear ones, the doctrine of Christ is of vastly more importance to us than men. Then let us reject all who do not bring this dear old doctrine of Jesus our Savior, which doctrine is ever new. If he be labeled Primitive or Old School Baptist, he is all the more dangerous to you if he bring not the true doctrine of the Bible, the word of God. We understand that to refuse to take part with, or

to allow those who bring not this doctrine to take part with us in the worship of our God, is what John means by his saying, "Receive him not into your house, neither bid him God speed." If we take part with such, we are untrue to our Lord, who requires our whole soul, mind and strength in his service. Do we desire that peace that Jesus alone can give? Then cease ye from man, whose breath is in his nostrils. Take the yoke of Christ and learn of him, and ye shall find rest to your souls. There is no possibility of going contrary to Bible teaching without going wrong. Then let us read the Bible, not seeking to twist it around to our notions, but with earnest, prayerful hearts that we may understand its true teaching, and walk and talk accordingly. How beautiful are the feet of him who preaches the gospel of peace. His feet are shod with gospel grace, and he makes a plain track easy to follow, for he follows Christ. But how deformed the feet and shuffling the track of those who mix truth and falsehood. They cover their own track so that it is difficult to follow them, and every time the child of God tries he gets into trouble. We feel that as an association we are standing fast in the doctrine of God our Savior, and pray that our God, upon whom we are entirely dependent, will lead us safely on to the end of our journey, and may he deliver his people everywhere from error, and to his blessed and holy name be everlasting praise through Jesus Christ his Son.

JOSHUA T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

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

A. F. Jones, Ga., \$2.00; James H. Wilson, Maine, \$1.00; L. J. Ross, N. Y., \$1.00.

OBITUARY NOTICES.

Bagely Anderson, son of Robert and Nancy Anderson, was born in New Jersey, Oct. 18th, 1828, died May 14th, 1915, aged 86 years, 7 months and 25 days. He was united in marriage to Elizabeth C. Hall in the year 1862. To that union were born nine children, four girls and five sons. Two sons and two daughters died in infancy, and one son, John, died two years ago last October. He leaves to mourn his demise his aged and faithful companion, two daughters, two sons, one brother, twenty grandchildren and five great-grandchildren, besides other distant relatives and friends. He settled in Adams County, Ind., sixty-two years ago, when that county was a dense forest, much as the Red Man had left it. He bought a tract of heavy timbered land, where by his industry and economy started to make a home for himself and family. Wild deer and turkey abounded plentifully in the country at that time, and furnished delicious food for those who could bring them down with their trusty rifles. This man and his faithful companion suffered the privations of pioneer life, but accepted the arduous task with cheerful hearts, and helped to bring a country from a wild wilderness into a prosperous farming country of fine homes and fertile fields. They contributed their share toward the upbuild of the country, and the history of this country could not be written without writing a part of the lives of these early pioneers. Early in their married life their house became the home of many of the Baptists of eastern Indiana and western Ohio. Father Andersou himself never united with the church, but was a good entertainer of the brethren. Sister Andersou was one of the members of the old Bluffton Church, and is now the only living member of that church. Elder Joseph Williams was for many years pastor of that church, also Elder Meredith. Wm. Pine was also a member, and was set apart as licentiate to use his gift in the church. The writer has visited at his home and heard him declare the unsearchable riches of Christ. Sister Anderson has been deprived of attending Baptist meetings for many years, as there is no church of that order near her, yet the Lord has not forsaken her, but has blessed her with his Spirit, so that she has said she was not alone. It has been my privilege to hold services at her home occasionally for a number of years, and feel she is reconciled in her great loss. This aged sister had the misfortune to fall and break her hip and dislocate it at the same time over a year ago, and can only walk a little with crutches. She has been confined to her bed some three or four weeks with a serious case of lumbago, therefore the funeral was held at the residence. She endured this great ordeal with christian fortitude. Her great meekness and humbleness make one feel that she is guided by that gentle spirit that all of God's children are

blessed with. Father Anderson's hospitable home was shared by many of the brethren, who could attest to his hospitality. His charity was commended by all who knew him. The apostle said, Now abideth faith, hope and charity, but the greatest of these is charity, and this was one of the possessions of this good mau.

The funeral was conducted by the writer.

NEWTON PETERS.

John R. Spires was born October 13th, 1835, near Franklin, and departed this life April 2nd, 1915, at the home of his daughter, Mrs. Wm. Walls, five miles south of Waverly, Ill., aged 79 years, 5 months and 20 days. On the fourth Sunday in September, 1857, he united with the Primitive Baptist Church on the Mauvaisterre (called Sulphur Springs Church), until 1867, at which time he moved to his farm, in the southwest corner of Sangamon County, and he then transferred his membership to the Head of Apple Creek Church, where he remained a faithful, humble and devoted member until death. He was a member of the Primitive Baptist Church fifty-seven years and six months, having been ordained as deacon of said church in 1868, and served as clerk of the Concord Association about forty years. June 9th, 1859, he was united in marriage to Sarah A. Weller, of Macoupin County, and to that union were born four children, one son and three daughters. His son, Thomas J., preceded him in death several years; his wife preceded him in death only fifty-seven days. Mr. Spires is survived by three daughters; Mrs. C. W. Taylor and Mrs. Wm. Walls, of Waverly, and Mrs. C. A. Sinclair, of Litchfield; also nine grandchildren, two great-grandchildren, one brother, Harvey Spires, of Franklin, besides a host of other relatives and friends. Mr. Spires lived in Talkington township, Sangamon Co., from the spring of 1867 until the fall of 1907, when he moved to Waverly. During the forty years he lived on his farm he was a useful citizen in many ways. He taught school for twenty years, and never applied for the position. He was elected supervisor of his towuship, and re-elected until he served four years. He served as assessor for seven years, township treasurer for a number of years and justice of the peace. Having known Mr. Spires for thirty-four years, will say to his grandchildren, Try to make as good and useful citizens as he was. In his death the church has lost a true and devoted member, although during his last days he did not get to meet with the church as often as he wished, but remained firm in the faith of the Primitive Baptist Church. He was beloved by his neighbors and all who knew him. Thus we lose an indulgent father, a good citizen and a faithful christian gentleman.

Funeral services were conducted in the Primitive Baptist meetinghouse in Waverly, Monday, April 5th,

at 11 a. m., by Elder G. W. Murray, of Winchester, in the presence of a large company of friends and relatives, preaching from the text, "If a man die, shall he live again?"

Abram H. Smith was born in Gratiot, Ohio, in August, 1840, died in LaGrange, Ind., April 9th, 1915. That is the brief announcement, yet between those widely separated dates lies a life story that is to the saddened writer of these lines the story of one of the bravest and best fathers that seven boys and girls were ever blessed with. In October, 1861, he was married to Mary E. Dumm. In the fall of 1864 he came with his family to Noble County, Ind., where he worked like all the pioneers of that day to hew a home out of the forest. For almost fifty years he journeyed with the sweetheart of his youth and reared a family of seven to manhood and womanhood. The mother was gathered home in June, 1911. The seven children were all able to be with their father in his last sickness, and the sons carried him on the last sad journey to the tomb. Elder George A. Bretz spoke comfortingly to us from the eighth chapter of Romans, after which we laid the dear father beside our beloved mother in the beautiful Ligonier Cemetery. He had been a lover of the Old School Baptists always, and had belonged with them about forty years. He had taken the SIGNS almost ever since I can remember, and sent it to me for Christmas last year. The sweet story of grace and his Bible and SIGNS were his chief joys. Our home was always a home for the brethren, and he entertained by the score. Many readers of this will remember "Pappy Smith" and his big home and heart. But it is over, and he has gone home. May the dear Lord he loved and hoped in through life, and found great comfort and consolation in the hour of death, be with us.

EMMA SMITH COLE.

Mrs. Katherine Reese was born Feb. 27th, 1859, departed this life May 13th, 1915, making her stay on earth 54 years, 2 months and 14 days. She was married to Mr. G. R. Reese August 12th, 1881. To that union were born eight children, three of whom preceded her to the grave. She professed a hope in Christ in August, 1898, and was baptized in the fellowship of the Primitive Baptist Church at Pilot Grove, Texas, and lived a consistent christian until it pleased God in his wisdom to take her from the walks of men and women of the earth. She was sick thirteen weeks of cancer, and lingered for many days in much pain, but she bore it all with patience. We would say to the sorrowing husband and children, Weep not for her as for one who died without hope, for she died in a gracious hope of seeing Him in his beauty and love and being like him. She is quietly resting in the love of Jesus, her Elder Brother and

Savior. Only a few more days on earth for many of us, then we shall lie down in the cold embrace of death to await the call of the Master. The long sleep of death will only be a small moment, as far as time and time things are concerned, then the awaking will be glorious to the redeemed host.

The writer was called to conduct the funeral service, and used as a text Psalms xc. 1, 2, in the presence of many sorrowing relatives and friends, after which the remains were laid to rest in the Gray Rock Cemetery, there to await the sound of the last trumpet, when Jesus shall descend from heaven with all his holy angels, with the voice of the archangel, and the dead in Christ shall awake with his likeness and be like him and be perfectly satisfied.

Written by request.

J. B. BOWDEN.

Mary Orchard Zavitz, widow of Samuel N. Zavitz, died at her home in Brooke township, Ontario, Canada, Monday, March 29th, 1915, aged 67 years 9 months and 9 days. Our mother was born in Devonshire, England, and came to Canada over forty years ago. She was married to her late husband a few years after coming to Canada, settling on the farm where she resided until her death. Her husband died about fifteen years ago. To them were born six children: Mrs. Reuben Benstead, of Aberfeldy, Ont., Arthur, of Waterford, Ont., Mrs. Lonis Douglas, of Metcalf township, Ont., Edith, Flossie and Ernest at home. She had been ailing for about two years and a half, but had been about as usual until a few days before her death. The doctor was called in Saturday, March 27th, who said she was suffering from bronchial pneumonia. Death relieved her of her sufferings on Monday morning, March 29th. Our mother was given a hope in the mercy of God about fourteen years ago. Previous to that time she had been a great worker among the Missionary Baptists, but after God opened her eyes and she was made to see herself a poor, miserable sinner she had no desire to worship with that people, and because of this she was persecuted in many ways for the truth's sake, and made many enemies when she would speak of the things which had been shown and taught her by the power of God, but she never had any desire to go back and make her home with them, but always loved to meet with those who love the doctrine of salvation by grace, and her home was always open to receive any of God's servants and hear them preach the unsearchable riches of Christ. She was made to know the deceitfulness of her own heart in a very marked way, and was made to abhor herself and repent in dust and ashes. Many times she would say that in her flesh dwelt no good thing, but she had a good hope that when she would awake with His likeness she would be satisfied. She was received in the fellowship of the Beulah Church, Canada, and baptized by Elder D. M. Vail in the year 1910.

Elder J. B. Slauson preached to our comfort at her home, and her remains were laid at rest in the Alvinston Cemetery. While we are lonely without her, yet we rejoice and are comforted to know that she is with Christ, which is far better.

ONE OF THE FAMILY.

W. C. Ayers was born October 15th, 1856, near Haley, Bedford Co., Tenn. He joined the church at Bethlehem, Bedford Co., Tenn., the second Sunday in September, 1881, and was baptized the same day by Elder J. E. Frost. He slipped and fell on his front porch Jan. 25th, 1915, and broke his neck, dying almost instantly in the presence of his wife and youngest daughter. O how we miss brother Ayers at his home and in his place at meeting, which was always filled unless providentially hindered. His home was always open to the Baptists, and he did not fail to let them know that they were welcome to his home at all times, where his faithful wife and daughters were ever ready to make everything pleasant for them; but he has crossed over the river, and while we shall never see his face on earth again, we have a hope that we shall meet him on the sunny banks of the new Jerusalem after we are done with the trials of earth. His life was such that it will ever be pleasant to think of the many pleasant days we have spent in the old church at Bethlehem and at his home with him and his dear family. He leaves to mourn their loss his widow, two daughters and one son: Mrs. Bertie Hickerson and Miss Elizabeth Ayers, of Haley, and William Ayers, Jr., of Shelbyville, also his home church, Bethlehem, and a host of friends. He was a firm believer in the doctrine of salvation by grace, and was ever ready to stand in defence of the truth. The writer knew him from childhood, and to know him was to love him. Dear, sorrowing widow and children, husband and father has only gone on before to that home prepared for all the elect of God before the world was. May the richest blessings of the Lord be yours to sustain you here, and when you are done with the perishable things of this world prepare you for that inheritance which fadeth not away, eternal in the heavens.

W. B. CHILTON.

SISTER Nancy Angelina Dodd McCoy was born in Hancock County, Ill., May 18th, 1836, and passed away at the home of her daughter, Mrs. I. C. Wristen, in Dighton, Kansas, April 3rd, 1915, aged 78 years, 10 months and 15 days. She was married to Hiram McCoy in 1857, and they made their home in Illinois until her husband was killed by a horse falling upon him March 8th, 1864. To that union four children were born, three of whom are living: I. U. and H. B. McCoy and Mrs. I. C. Wristen, all residents of that community. She is also survived by two sisters: Mrs. Mary Rigg, of Hamilton, Ill.,

and Mrs. Rebecca Michaels, of Lacygue, Kansas; there are also seventeen grandchildren and two great-grandchildren. After the death of her husband Mrs. McCoy kept her children together and did her best to be both father and mother to them, and no one who knows the sincere affection and almost reverential esteem in which she was held by those children can doubt that her efforts in that respect were especially successful. In 1886 she went with her dear little family and settled in Blaine township, where she resided until her death. Hers was the complete life of loving service. She was a faithful member of the Predestinarian Baptist Church at Providence since 1866, and never wavered in her belief that salvation is by grace, and often wrote to the church of her love for them, and was highly esteemed by all the members there. We are sorry to lose such a faithful and lifelong member of our dear little church. She was faithful in her work on earth, as in her duty to her God. She came back home, as she called it, last fall, and went to the graveyards where her father and mother and her husband and sister were buried and had their tombstones all fixed up, and then came here and stayed all night, and said to me, "I have done what I could, and am now ready to go back. I do not expect that you and I will ever meet on earth again, and if we do not, I want you to write an obituary notice and send it to the dear old SIGNS OF THE TIMES, which I have always read, and hope that my dear children will read when I have gone to my reward." We had known each other from childhood, and were greatly attached to one another. Thus ends the beautiful life of one of God's true and tried servants.

BELLE FRAZEE.

CHANGE OF ADDRESS.

ELDER W. E. Brush has changed his address from Rector, Ark., to Benton, Ill.

MEETINGS.

THE Bethel Church of Regular Predestinarian Baptists will hold their regular annual three days meeting commencing on Friday 10 a. m. before the third Sunday in June (18th), 1915. Stop off at Albany, take Lebanon branch, stop at Tallman. Several trains daily. Lovers of truth invited.

A. HORNER, Church Clerk.

WATERLOO, Oregon.

Liberty Old School or Primitive Baptist Church, of Los Angeles, Cal., meets every first and third Sunday in each month, at 11 o'clock a. m., at 42nd and Moneta Ave., and fourth Sunday at 11 o'clock, at brother and sister J. B. Dawson's, 644 Ashland Ave., Ocean Park, Cal.

W. T. HENDERSON, Pastor.

C. B. RICE, Clerk.

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 (ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
 PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83.

MIDDLETOWN, N. Y., JULY 1, 1915.

NO. 13.

CORRESPONDENCE.

FRAGMENTS.

Is an important message any more or less important because of the manner in which it is delivered? If the message is brought to us accompanied by sound of sweetest music to the natural ear, is it any sweeter or more valuable to our souls on that account? The manner in which the gospel is preached does not affect its power, though our feelings may be greatly affected toward the one who delivers the message in an unbecoming manner. It is not the tones of music or sounds of eloquence falling upon the ear which those want who are hungering and thirsting after righteousness, but the message of love and peace and good will to men. It is this which fills with delight the heart of the quickened sinner. The hungry soul wants the word of which the psalmist speaks: “Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart.” No man can produce hunger in himself at will, nor can any one provide for himself that which will satisfy a hunger for righteousness. Only the blessing of God which caused that hunger can

supply that which will satisfy it. No one can be taught by man how to sing and make melody in his heart unto the Lord; but when the grace of God is felt with divine power, then the melody of the holy message is already there, singing in the soul, however common the language in which it was spoken, and the soul rejoices in the melody.

I HAVE often felt sorry for those whom the Lord puts into the ministry, counting them faithful, while I am glad for the church in whose service they are called, for she needs those faithful men, and the Lord counts only such as his workmanship. He causes all of his ministers to be true and tried and faithful. But I sympathize deeply with them, for I know something of what they must suffer. It is not an easy thing for one to “learn to preach,” as it is for the world’s preachers. They cannot learn their lessons “by heart,” like a schoolboy. But the Lord’s ministers are learning all the time, and have to go over and over, again and again, the same old lessons, which seem to be still new. They have to go over the things through many a dark day and many a stormy night. They must keep

getting new things through new experiences of tribulation and sorrow, to tell to the people, and then they find that the new things are as old as the oldest experience of grace. The path of the Lord's servants lies along by things that are all the time "both new and old." How often we try to get away from our lessons, to get away from the hard learning, feeling sure that this new trial that seems to be coming upon us will surely make us unable to preach at all any more, it is so dark and direful in appearance. But we must go through the fire and through the darkness, for so the dear Lord has said. No one on earth can help us here; no one can tell us or show us how to preach. The best preacher that ever lived on earth, except Jesus, if he were with us all the time, could not give us one successful lesson in this wonderful work of preaching the gospel. Each one must learn his own lessons, and each must do his own preaching. He must by himself take from the Lord's treasurehouse all the things that belong to him, both new and old. No one can hand him one thing that will be of any use to him in his work; he must receive it for himself, as the gift of Jesus to the church through him, and made known it as his by the teaching of the Holy Spirit.

"BEHOLD, I was shapen in iniquity, and in sin did my mother conceive me."—Psalms li. 5. The psalmist did not present this fact as an excuse in any way for a depraved nature, or as in any degree a palliation of the evil of sinful acts. He did not say, I inherited a sinful disposition, and committed sins before I knew what sin was, and therefore I ought not to be blamed as one who knew he was doing wrong, nor punished for iniquities committed in ignorance. The

natural man will reason this way, but not the man who has been quickened by divine life. The psalmist was not seeking to avoid blame by tracing his life back before his birth, but his spiritual mind does not seek an excuse for sin, but acknowledges the justice of his condemnation. The convicted sinner acknowledges the Lord's right to desire truth in the inward parts, and in the hidden parts to know wisdom. In order that we may learn this true wisdom in the hidden parts of the soul the wickedness of our nature must be seen and felt by us in the sight of God, that he may be just when he speaks and clear when he judges. (Psalms li. 4.)

"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."—Rom. ix. 17. (Exodus ix. 16.) All that took place in the history of Pharaoh must have been according to God's eternal purpose, which he purposed in himself before the world began. Every purpose of God must be like himself, eternal, and must be infinitely wise and holy, and for the best good of his people and for the honor and glory of his most holy name.

I will read again from the inspired Scriptures of truth: "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."—Joshua xi. 20. What we want is to know what the Bible teaches. We can only understand it so far as the Lord shall be pleased to give us understanding. We are carefully told that those who crucified the Savior with wicked hands did what God's hand and

counsel determined before to be done. (Acts iv. 28.) We know that the Lord does his will in the army of heaven and among the inhabitants of the earth, and that he has an infinitely wise and holy and gracious purpose in everything that takes place, but too deep for us to understand. He hates sin with a perfect hatred, and it cannot be thought that he regards it in his predestination in the same way that he regards holiness; yet sin is in the world, which could not have been the case if the Lord had not so purposed. He must have purposed all things after the counsel of his own will, as is plainly declared in the Scriptures of truth. Things which are wicked in them that do them are clearly shown to be embraced in the purpose of God, who declared the end from the beginning, and from ancient times the things that are not yet done. (Isaiah xlvi. 10, 11.) Concerning such things the apostle tells us plainly what the natural man will say: "Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?" I acknowledge that this is what I have felt at times. But the apostle does not undertake to explain or reason with us upon this deep mystery, but rebukes the opposition of our carnal minds: "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"

I do not want to be found replying against God. He hath mercy on whom he will have mercy. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." I am thankful to be among those who are crying for mercy, for I need it all the time.

What a terrible thing it would be if our God were limited in any sense, or in any degree. When war's tumults are

abroad in the earth, and wicked men are filling the world with crime and misery and desolation and mourning, how restful it is to remember that our God has all power in heaven and in earth; that he doeth his will in the army of heaven and among the inhabitants of the earth; that he maketh wars to cease unto the end of the earth, (Psalms xlvi. 7,) and that when he will he can cause this terrible conflict to come to an end, and can at any time cause sorrowing souls to rejoice in the peace of God, and to break forth into singing the Lord's song of peace on earth and good will to men. How good it is to trust in the God of purpose and power and grace. "He shall not fail nor be discouraged, till he have set judgment in the earth." The gospel presents this work finished in the experience of every heaven-born soul.

SILAS H. DURAND.

SOUTHAMPTON, Pa., May, 1915.

FAIRMONT, W. Va., March 8, 1915.

DEAR EDITORS:—I will write some of my views on Prov. xxi. 1: "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will." This Scripture proves that God is a sovereign, and has all power over his creation. Now let us notice man. God made him upright, but he has sought out many inventions. After the fall let us notice the condition of his heart; it is deceitful, and desperately wicked, and who can know it? It is in a state that man cannot serve God nor choose the right way, for it is so deceitful, yet his heart is in the Lord's hand, even the king's heart, and while he may rage and boast of his will power, yet the Lord turneth it whithersoever he will. Dear brethren and sisters, did you ever take thought about this portion of God's word and notice

how plainly it teaches the sovereignty of God in working all things after his own will? He is God, he is the Lord Almighty, he rules both in heaven and in the earth. Then if the king's heart is in his hand, who has some authority, and he turns it whithersoever he will, why do puny, sinful men boast of their will power, and say, We can do as we please? Can the water turn its course? If so, then can mortal man. While the king may have some authority, yet his heart is in the hand of the Lord, and he turns it whithersoever he will. Look at King Pharaoh, how he was turned about; he first was willing to let the people go, and then was not willing, so you see his heart was in the hand of the Lord to turn it about whithersoever he would; and also King Nebuchadnezzar wanted all the people to worship his golden image. Did they do as he willed? O no, there were three Hebrews who would not obey his bidding. Why would they not? Well, it was because God had taught them to fear and worship him, and he turned Nebuchadnezzar's heart to do them good instead of hurt; his rage or fury was turned away when he saw one like unto the Son of man, or of God. He was made to praise God, for the wrath of man shall praise him, and the remainder he will restrain. Then again, there was Saul of Tarsus, he had letters of authority in his pockets, but what account were they when the Lord turned his heart whithersoever he would? I wonder where his will power was then. I expect he felt as helpless as I have myself. So boasting is excluded, God is sovereign, he does his will, and man's will is changed. Paul thought to do many things contrary to the name of Jesus, but did he do all he intended? O no, he could not go beyond the praise of God in his wrath, and the

remainder was restrained, turned away from Paul; he was turned about, his heart was in the hand of the Lord, and he took away his stony heart, and gave him a new heart, one that loved God and loved his children, and then he was made willing to preach Jesus; instead of destroying and wasting the church, he preached Christ Jesus the only way of salvation. So the king's heart is in his hand, and he turns it whithersoever he will, yet people are so blinded by the god of this world that they cannot see the power and holiness of God, and think that God's purpose or plan was overthrown by Satan in the garden of Eden when he beguiled Eve, but not so, for God's plan was to save sinners from the beginning of time, for he chose his people in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love, according to the eternal purpose which he purposed in Christ Jesus our Lord. (Eph. iii. 11.) What was it he purposed to do in Christ? He purposed to save sinners. When did he purpose to save them? Was it a limited purpose or was it not? It was his eternal purpose. Christ stood as a lamb slain from the foundation of the world. What was he slain for? It was for the sins of his people. For my people was he stricken, that he might give his life an offering for sin. So while all the kings and rulers of earth may rage against Christ and his plan of salvation, yet their hearts are in his hand, so that he will turn them as he will, for he will check their rage, their wrath will praise God and the remainder he will restrain, for there is none that can keep alive his own soul, so how can they do as they will or as they please? No man in nature has any desire to serve God in sincerity and in truth, because they all are carnally-minded, and they

cannot serve God, for their carnal mind is enmity against God, not subject to the law of God, neither indeed can be. So let the war rage, God has the control, for the powers that be are ordained of God. Christ said there should be wars and rumors of war, and they must come to pass. Evil is in men, and they are inclined to do wickedly, and "the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand," yet the king's heart is in His hand, and he turneth it whithersoever he will. God has fixed it so that the rivers must flow the downward course, and who can turn them and cause them to flow an upward course? God is able to send an abundance of rain and to cause the rivers to overflow their banks and take another course, but it is a downward course. So with the wicked, those who shall not understand, God often turns their plans, or overthrows their plans, for the wrath of man shall praise him, and the remainder he restrains, yet they shall do wickedly, and shall not understand, but the wise shall understand, because God has made them wise by his grace and by writing his laws in their hearts and putting them in their minds, and this is why they do understand. Man's heart is evil, and that continually, and his course is a downward course, and when he turns his course from one thing to another it is always a downward course; although he makes a profession of religion, and may claim to be a christian, yet he is only in the broad road that leads to death. Not so with the wise, when God puts his laws in their inward parts, creates them in Christ Jesus, they are new creatures, then all has become new, old things are passed away, and behold all has become new. They then see and understand that Christ is the way, and not the old way, the law

or covenant of works, but Christ the new and living way. Like Paul, the eminent apostle, he saw the old way which he thought to be ordained unto life was ordained unto death, that he was carnal, sold under sin, and sin was in him, that the best he could do would not take him the upward course, but led him downward, the way of death, down to hell itself. Christ is the new and living way, for Christ is the way, the truth and the life; he sets up kingdoms and tears down kingdoms, and sets the basest of men over them; when they are going against that which is to his praise he restrains their wrath, turns the king's heart whithersoever he will. Let us then take courage and trust in God for his will and protection; he is the governor of his kingdom, and the gates of hell cannot prevail against it, so let us rest in his strength under his banner, which is love, wonderful love, and it is shed abroad in our hearts by the Holy Ghost. "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." Whose children are they in this text, in 2 Corinthians iii. 3? They are Christ's children. How was it written in their hearts? for we can plainly see that it was not written on tables of stone. Not with ink, but it was written with the Spirit of the living God in fleshy tables of the heart. Can this be the minister who is the penman? I think not, God is the penman, and when he wrote the law on the tables of stone he gave them to Moses. "And the Lord delivered unto me two tables of stone, written with the finger of God."—Deut. ix. 10 (Exodus xxxi. 18; xxiv. 12.) So we see this writing was not left to Moses to write, but God

even did it in the first covenant, so he does it in the second covenant, and this is how it is done, it is done by the Spirit of the living God, God does it by his Spirit in fleshly tables of the heart. We might look at it this way: God the penman, the Spirit his pen, the table the heart. Where is the work of man in it at all? But here comes in now the duty of the gospel minister: after God calls him by his grace, and qualifies him to preach Jesus Christ to his children, telling them what the Lord has done for them in calling them to repentance and writing his law in their hearts and putting it in their minds. Preach the gospel, not the doctrines and commandments of men, but the doctrine of God our Savior, which is the power of God unto salvation to every one that believeth. Tell them that Christ died to save sinners, and he alone, without the help of man, that he beheld, and of the people there was none to help him, and that it was his own arm that brought salvation unto him, and that his righteousness sustained him; this is what they are to do, instead of preaching for the purpose that thereby they might be saved, if they will only accept the easy terms of the gospel, and be saved if they will hold out faithful until death. God works all things after the counsel of his own will, not after the counsel of our wills, for his ways are not our ways, nor his thoughts our thoughts, for even the king's heart is in his hand, as the rivers of water he turneth it whithersoever he will. The rivers of water are under his control, in his hand, they rush at his command. When he sends the dashing showers upon the earth and they run into the rivers, it is all at his command, so what is a king? He cannot pass his bounds and limitations, for Paul said to the people at Mars' Hill that the

bounds and habitations of the children of men are set, and that the Lord hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. The proud waves can go so far, and there they are stayed; so, proud, vain man, you can go so far, and no farther, God is sovereign, he rules in the army of heaven and among the children of men. Look at King Herod in his rage and fury, and yet under the pretence of worship, but when he found he was mocked of the wise men he sent and destroyed the children under a certain age. What for? To catch Christ, the young Savior, but he only fulfilled prophecy. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, In Ramah was a voice heard, lamentation, and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they were not. Look at this as you will his wrath only fulfilled prophecy, and that to God's praise, he could not go beyond the praise of God. This prophecy must be fulfilled, so it was, and God made a way for Joseph and Mary and our dear Savior Jesus Christ to escape, and this fulfilled prophecy again. Matt. ii. 2: "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." Poor old Herod, that wicked king, could not go beyond his limit. Listen what saith the Lord: "Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."—Jer. xxxi. 16, 17. The wicked

may kill the body of his saints, but that is all they can do, and God permits this to be done with some of his saints, but it is to his praise and glory. "There is hope in thine end, saith the Lord, that thy children shall come again to their own border," the purchased redemption border, where Christ purchased for them a resting-place, a home in heaven. "They shall come again from the land of the enemy." The enemy cannot hold them, for Christ freed them from eternal death, and he will raise them from death and they shall live in his sight and behold his glory, which he had with the Father before the world began. When Christ Jesus rose from the dead his children arose with him. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Let this be as it may, whether he brings them with him from the land of the enemy at his resurrection, or brings them at the day of the resurrection of the saints, or when, let this suffice us, God will do all things well, for he is God and changes not, he will save all his believing children, and he will save all that the Father gave him, and that number is composed of infants and also of adults, and they are all saved by the grace of God, without works on their part, but saved in Christ Jesus before the world began, which God purposed in Christ with an eternal purpose, so how firm it is. No wonder that the king's heart is in the hand of the Lord; no wonder he turns it whithersoever he will. May God bless us with his heavenly blessings.

I will say also I received a good letter from Elder L. D. Seals, of Vanleer, Tenn., asking me to come and visit their churches out there.

JAMES W. LINN.

SOUTHAMPTON, Pa., Jan. 26, 1915.

DEAR KINDRED IN A PRECIOUS HOPE:—While reading this letter from a beloved sister far away, I was prompted to share it with others who love the same blessed truth. The experience of her childhood especially did I think would be read with sweet and tender interest by those who are left of her friends and loved ones. So, after writing to her, I have just received a hesitating consent for her letter to appear in the SIGNS, that messenger which is such a blessing to the scattered ones who cannot speak "face to face." How many of these are shut in by affliction, being often depressed and lonely, and what a comfort in unfolding the SIGNS to read the language of the heart expressed by another. This is truly "soul companionship."

Unworthily, your sister,

BESSIE DURAND.

CRAWFORDSVILLE, Ind., Dec. 14, 1914.

MISS BESSIE DURAND—MY PRECIOUS SISTER:—Your last letter of October 8th is still unanswered on paper, but has been in mind on my bed in the still hours of the night several times. Last night was one night I talked with you and we held sweet counsel together. I have not been very well since I came home, and tremble so much (like my dear old father did at my age) I often say I will stop trying to use my pen, I fear to bother such smooth writers as you and several of my New Jersey cousins.

"Approach, my soul, the mercy-seat,
Where Jesus answers prayer;
There humbly fall beneath his feet,
For none can perish there."

I am glad I learned so many precious hymns in my youth, for they soothe me when I am cast down and fearful. "Jesus, thou art the sinner's friend, as

such I look to thee," and, "Jesus, lover of my soul, let me to thy bosom fly," are my constant companions. I love the composers, and have often wished to meet and take them by the hand and tell them how their words have comforted me. Elder Keene's writings are very interesting to me in that way. I would love to hear him preach, but think I never shall. I have been highly favored in hearing much good preaching, and can remember certain heartsome sermons I heard many years ago. When I was ten years old father and mother went to an association in company with Elder Vancleave, his first wife and their children, taking me along to help take care of my brother Walter, then three months old. Three hundred people stayed at the house where we were. It was in August. The man of that home had a wood fire out in the yard, boiling potatoes to feed those people. I sat there with my sleeping babe to keep him warm. That Baptist brother would sing a new hymn he had just learned:

"O for a glance of heavenly day
To take this stubborn stone away,
To thaw with beams of love divine
This heart, this stubborn heart of mine."

I thought, That writer is describing my heart of stone. The different churches would come up to hear that man sing while he boiled several kettles full of potatoes, and I learned the whole hymn while listening. The verse,

"The rocks can rend, the earth can quake,
The seas do roar, the mountain shake,
Of feeling all things show some sign,
But this unfeeling heart of mine,"

followed me for days. My experience, if I have one, comes through many hymns.

"O the Lamb, the loving Lamb,
The Lamb on Calvary,
The Lamb that was slain, but lives again
To intercede for me,"

was very sweet to me at one time. For

many of my childhood years I had seasons of being burdened with my cruel sins. When I was eighteen years old, on my way to school in New Jersey, after a restless night of troubling, I was standing under a tree; the sun shone brightly and the words, "Jesus died for sinners," came to me, and I knew I was a sinner and felt powerless to help myself. I had tried my prayers, they were powerless. I could say, "Here, Lord, I give myself away, 'tis all that I can do." Then I was very anxious to sing, "What wondrous love is this." That was a bright morning without clouds, but I could not sing aloud until evening, locked up in my room alone at my grandfather's. I think I have told you this before. A little of this was printed in the SIGNS in 1854, the year I united with the dear old church where my parents and grandmother then belonged, and my sister Susan joined many years afterward.

I have had a refreshing nap. How good the Lord is to let me take rest. A neighbor across our street, not as old as I, cannot sew or knit nor go upstairs, walks with crutches, cannot hold her book to read, and I never heard her complain. I feel very guilty in comparison. I am glad you told me about the new babe born in your house; such a sweet comfort sent to you. "A babe in the house is a well-spring of pleasure." I wish I could see it. Will they stay all winter with you? We are having our first heavy snowstorm. The autumn has been warm, dry and pleasant. The first Sunday in this month the Stovers took me in their auto to our church, where we had our communion, a sweet season. When I first joined the church and felt so little and unworthy, I felt it would be very wrong to put the precious bread in my sinful mouth, but they sang the hymn:

"Great God, from thee there's naught concealed,
Thou seest my inward frame."

The whole hymn is touching, especially the third stanza:

"But since my Savior stands between
In garments dyed in blood,
'Tis he, instead of me, is seen,
When I approach to God."

Since I know that hymn I go forward with comfort, leaning on my Savior. I talked with you in the night, and now tried to put my thoughts down. If you were my neighbor what good talks we could have together. I very often wish to ask about mysteries I find in my Bible, and talk of the comfort there is in the SIGNS. The last letter of Elder Chick's was very good. I agree where he said, I never hated the Old Baptists, as some of our writers say. I always loved this peculiar people. I find this letter is full of imperfections, but you will cast the mantle of charity over all, knowing I love you. I must mention two more hymns:

"How sweet and heavenly is the sight,
When those who love the Lord
In one another's peace unite,
And thus fulfill his word."

This was the first hymn Elder Durand read on his first visit to our church. My precious mother enjoyed that time so much; she often spoke of the refreshing. The next time he came, at our breakfast table he repeated: "My business lays at wisdom's gate, where needy sinners come," &c. I had never heard it before; now we sing it very often.

Give my love to your two nieces and to your brother. How is his health now? I am reading "The trials of Job" now. Dear old Job was a perfect type. Your brother must have had many sleepless nights while writing that book.

Write to me for Christmas cheer if you can. God bless you.

Your trembling sister,

LINA W. BECK.

DAYTON, Ohio, Jan. 17, 1915.

DEAR KINDRED IN CHRIST:—If I may presume to address you thus. There is with me again a desire to write, but what to write I know not, and surely if the Spirit says, Write, it will also tell me what to transmit. But this is what makes me fearful, for I do not know whether this desire is of the Spirit or the flesh, and I know, my dear kindred, that if it be of the flesh it will be of no use to any of God's dear people, and when I write, converse or commune in any way I earnestly desire that it may be of some comfort or edification to those of like precious faith, otherwise I feel that what I may say or communicate will be in vain. Dear friends, my greatest desire and pleasure is in going to meeting and hearing the gospel preached in its simplicity and purity and mingling with those whom I hope God for Christ's sake has washed in the blood of the Lamb and made purer than any earthly thing can ever be. Whether I am included in that precious number God alone knows, but I know that he is too wise to err and too good to be unkind, and I want to say truly, Thy will, O God, be done. How I desire and wish to live and walk as becometh a child of grace, but unless the dear Master holds me up I cannot, for without him we can do nothing. May we say of a truth, dear friends, as did dear old Job, "Though he slay me, yet will I trust in him," and, "Though I walk through the valley of the shadow of death, I will fear no evil, for thy rod and thy staff they comfort me. Well, another year has come and gone to join those of the past, and yet my unprofitable life is spared to enjoy a little of what light, life and christian fellowship there are to be seen in this cold and sinful world among men. I am glad to know that brotherly love to-day is the

same as it was when Jesus was here teaching the people. You know that Jesus told his disciples that the world hated him because he was not of the world, and that the world would hate them of his chosen also, yet how rejoiced I feel that he also said, In me peace. O dear christian friends, when we love each other with spiritual love for Jesus' sake that alone should make us rejoice and desire to do God's will and obey his commands. How very lonely I feel at times on account of having no dear Old Baptist friends in our city of nearly two hundred thousand inhabitants to come and visit me and converse with me about eternal things which pertain to our souls most solemn interest, which pertain to our eternal salvation. How pleasant it is to meet with those we fellowship as christians, to talk about our hopes, our conflicts, our joys and sorrows, those things which belong to our hope in Jesus. How refreshed we feel when in the society of those we love, who feel so weak and helpless without the love and grace of God to support us through life's journey, and how gracious it is to me when I find a believer who is traveling the same spiritual highway that I hope I am, so that we can see eye to eye, believing in the same glorious salvation that embraces poor, lost sinners, to talk of the love and mercy of our adorable Lord, who sent his Son to die on Calvary's cross for his elect, whom he chose in Christ before the foundation of the world, that they should be holy and without blame before him in love. O how very wonderful the grace that would cause God the Father to give his own Son to die for enemies. Truly, as the poet sings, Grace all the work shall crown; it lays in heaven the topmost stone, and well deserves the praise. When I think of my-

self, dear christian friends, as one who hopes in God's mercy, I feel utterly unworthy of such love and mercy, for I am a poor, wretched sinner, and do not grow any better; I still have the same carnal nature to contend with, but our God is rich in mercy, and O how precious, if it were not so we could have no hope. Some of the dear ones are nearing the end of life's journey, and the sun of their lives is setting, and the shadows are lengthening, but if the blessed Jesus is theirs, if the atonement which he made cleansed them from all sin, it will indeed be well with them, will it not? At this time many Arminian churches in our city, or in fact all of them, are arranging to have a great evangelistic campaign as soon as the tabernacle is completed where the great meetings are to be held, which is to seat five thousand people, and many of the ministers are donning overalls and assisting in the work, while great crowds stand around and watch the erection of the building. O how thankful we should be to God that he has in love and mercy shown us that all power is of him. But these things are hid from them, they cannot see, they cannot know except taught of the Father. All must be taught of him, the great and only true Teacher; if he draws them to him they shall come to him, and he will not cast them out. We are fed upon the bread that does not perish, but is everlasting life. Jesus says, I am that bread, and he that eateth of my flesh and drinketh my blood hath eternal life. He dwelleth in us, he in the Father and we in him. What a wonderful blessing from the Lord when given us from the inmost recesses of our hearts to say, as did John the Baptist, He must increase, but I must decrease. How good to feel that we are the friends of the Bridegroom. It is sure that with all the

disciples of the Lord there is that spirit which is glad to decrease that Jesus increase. O how very deplorable to me that I cannot meet as often as I desire with those of like faith and belief. O that I should not murmur; O to be able to stand still and see the salvation of God. I feel that what I may write will give little comfort to God's chosen, and that it is purely selfish to unburden my own mind. I feel, too, that having the distinction or name among the dear Old School Baptists, and to be banished from the dear home circle because of it, is indeed a sad experience. The outward show, the well filled swine's trough and kindred traits, so conspicuous in the house of the strange woman, is no compensation for the absence of those who believe in and preach Jesus Christ, who hath saved his people from their sins. True, the Lord is ever near, and it is a priceless comfort to know this, yet I am so liable to be mistaken, and often ask myself whether I am not deceived and guilty of deception. "We know that we have passed from death unto life, because we love the brethren," and I fully apprehend that this love is of God, who is love.

Now may the sweet blessings of God's grace be with each and all of us to guide us through the weary and many changes that meet us by the way, is truly the sincere prayer of your unworthy sister in hope,
LIDA KELLER.

MT. VERNON, TEXAS.

DEAR BRETHREN EDITORS:—It has been quite a long while since I have written anything for the dear old SIGNS. I will now try as best I can. To-day (Jan. 22nd) finds me housed in on account of the weather and la grippe. My health is never very good. I have often thought how thankful ought people be

who are blessed with perfect health and plenty of this world's goods, but it seems the greater the earthly blessings the more ungrateful they are. I know that I have been given a greater degree of earthly blessings than I have been thankful for. I have been afflicted a good portion of the last fifteen years, but believe that the Lord has a grand purpose in all my afflictions, and hope to be reconciled to his providential dealings. Sometimes I think if I were given good health and plenty of this world's goods I would soon get beside myself and become the more ungrateful. The longer I live the more I realize my proneness to evil, and the greater I see the total depravity of the human family. The talented man can never see or know anything about his depraved nature until he has been born again, and that heart of stone has been taken away and a heart of flesh given. I do not believe the new birth destroys the nature, as we still bear the image of Adam so long as we live here in the flesh. (I had no thought of branching out on the subject of the new birth when I began, for I am aware of some dissension among the dear saints on the new birth, but what I write is not for controversy.) The only way to get out of Adam is to die. The subject of the new birth is one of the grandest subjects of the New Testament. Jesus is the first one who taught the doctrine of the new birth, and it would seem by reading John iii. 3-5, that Jesus was explaining to Nicodemus the real necessity of being born again (or from above), and to take the third verse as it reads in a literal way would seem to teach that man is born twice, or again as at first: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom

of God." To this Nicodemus answered: "How can a man be born when he is old?" thus showing he only had a literal view of the matter. Then comes a more complete answer: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Nicodemus, like all others of the human family, could not see anything in such doctrine as Jesus preached, because of blindness. Paul said, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. Man in his nature is only natural, and natural things are as far as he is capacitated to understand. As no fountain can flow above its head, so the natural man can only go to the extent of natural knowledge, and the spiritual birth comes from above and alone from God. Nicodemus marveled, as all men marvel, at the works of God. Jesus told him, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—John iii. 6. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 11-13. Here is enough testimony to forever set aside free agency or human contrivances, because if a man could bring about his own birth it would be by the will of the flesh, and then he would know how it came about; but Jesus said, "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." So

if men in any way whatever do a single act that will effect a change of heart, they could know just how they came in possession of the spiritual birth. Peter had a view of the new birth when writing to the elect of God scattered throughout the five provinces, as he said, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."—1 Peter i. 23. Truly one born of the Spirit knows not whence it came, but one thing about it, he has lost all interest in worldly pleasure. The ways of Zion he once could see no beauty in are lovely to him now after this change of mind or heart; he loves the ways of Zion, and no earthly charms hold to him the inducements they once held, and all he can say in regard to his knowledge is, "Amazing grace! how sweet the sound!" &c. O how sweet to the poor child of grace is the sound of the gospel of the Son of God, when one is so blessed with an ear to hear, and how sweet are the sacred moments when one of the tried and true servants of the Lord is given liberty of speech and light of understanding to preach Christ as our complete Savior. In such preaching no grounds are left for strife. Confusion and dissension never come through the Spirit, they come through the lust of the flesh. The greatest strife or confusion that ever bothers me is that of my own reasoning, the flesh against the Spirit and the Spirit against the flesh. This, dear brethren, is one mark of identity, as the strong man has been bound by the stronger, thus causing trouble.

It would take too much room in the SIGNS to write all my thoughts, so I will close.

Your brother in hope,

J. B. BOWDEN.

CAVE CITY, Ky., Jan. 15, 1915.

DEAR EDITORS:—I am sending you a communication from Elder P. W. Sawin, of Shelbyville, Ky., which I would like to see published in the SIGNS.

Dear brethren, please accept my sincere gratitude for the time you have been sending the paper to me, free of charge. I am now residing with my only living daughter, Mrs. Allie Davis, as I am unable to keep house since the death of dear Blanche. The few brethren are widely separated, which makes the SIGNS with us doubly welcome. I have only had the sweet privilege of listening to one sermon since the funeral of my dear Blanche.

Dear Allie unites with me in christian love.

LAURA M. BAIRD.

SHELBYVILLE, Ky., Jan. 6, 1915.

MRS. LAURA M. BAIRD:—I have had it in mind for some time to write you, but many things prevented, most of all a dark, barren mind, so I have written but little in the past few months. I really do not know who passed the last letter, that though does not make any difference, if our minds are exercised to write, or we have our dear ones in mind. The old year is past—gone, with its full store of whatever it contained for us emptied or poured out; to us, and many more, it held the full cup of sorrow, of which we drank deeply, yet all was measured out to us in wisdom by a kind, loving Father, and in some mysterious way is for good, but poor depraved mortals like we are often, through the weakness of the flesh, found murmuring and complaining, not reconciled to His way. How true, as said the apostle, we only know in part; clothed with mortality we only see the present, just now, but known unto God are

all his works. What a great and wonderful God is our God; there is none like him, declaring the end from the beginning, and from ancient times the things not yet done. What a comfort, how wonderfully blessed, to feel that this God is our God forever, and to rest our all in him, to know he has all power over men and devils, and has safeguarded his dear children in all the way. O how infinitely blessed when we can sweetly confidently rest our weary, tempest-tossed souls upon the dear bosom of his love and feel the dear embrace of his tender, loving arms. I sometimes wonder if I really know this. I fondly hope I do. The dark, tempestuous night, when there was no beacon light, when there were neither sun, moon nor stars, I think I oft have felt in the last few months, when there was none to deliver or could save except he of whom it is said, Even the winds and waves obey his commands. It is difficult to feel in such a tempest that it is for good, indeed we cannot until he speaks peace to our soul, then what a change is wrought; immediately we are at peace, resting in the light and sunshine of his presence. I know from the revealed word (and I hope by experience) that there is not a place or condition that surrounds his dear children but that the Redeemer is with them. If I make my bed in hell thou art with me there. He was with his dear disciples in that fearful storm on the sea, with Daniel in the lion's den, with the three Hebrew children in the furnace. Where can I go from his presence or from his Spirit? O dear aged and afflicted sister and pilgrim, again I say how infinitely blessed are we if this God of Abraham, Isaac, Jacob, Daniel and the three Hebrew children, yea, the God of the whole earth, the Creator and Disposer of all events and times, is our God. My soul is lifted up with re-

joicing as I think of this great and mighty One, who remembers a dust worm like me, and takes notice of me, that should hold me in the right hand of his power, to save me, a rebel worm, blackened and sin-stained with the blackness of hell. Will he leave me now? No, this God is our God; he will be our God even unto death. Held in the right hand of his power. None can stay his hand, or say unto him, What doest thou? How often we forget him, but his eye is ever upon and his tender care over his dear loved ones; they are kept as the apple of his eye. He will gather his lambs in his arms and carry them in his bosom. O blessed, tender, loving care! Well might the old prophet sing, Happy art thou, O Israel. Who is like unto thee, O people saved by the Lord? My soul shall be joyful in my God.

Dear sister, together with the household of faith, whose hope the Lord is, when I took my pen to write I was utterly barren, and felt, What can I write of cheer and interest to your fruitful mind? I trust the Lord has led my mind out into these blessed things of the Spirit, and my own soul has been comforted to feel his divine care is over us and will provide, and guide in his own right way, and here I would raise an Ebenezer to his praise.

"O to grace how great a debtor
Daily I'm constrained to be."

I trust this may find you reasonably well. As a dear, aged pilgrim, sister and mother in Israel, we wish for you the full assurance of that living faith and hope in your declining years that as the curtains or shadows of night gather around you may be favored of the Lord to look beyond by faith and see the beauties and glories of that blessed haven of rest, where none shall say, I am sick; to read

your title clear to mansions in the skies, and bid farewell to every fear, and wipe your weeping eyes. The Lord bless and comfort you and yours, present and absent, and accept this as a token of love and fellowship in the Lord and in gospel bonds. May you be favored to glean some crumbs.

My family is reasonably well. Mrs. Sawin is much better, for which I desire to be grateful unto the Lord.

P. W. SAWIN.

LONDON, Ont., March 28, 1915.

ELDER H. H. LEFFERTS—DEAR BROTHER:—No doubt you will be surprised at receiving a letter from me. Ever since the Duart meeting I have been impressed in mind to write you, and would hesitate time and again. My utter inability to write to one so much above me in the things of the kingdom of God made me sink and feel so little in self. To-day I read again from what you preached about at the Duart meeting: "And he took the blind man by the hand, and led him out of the town," and so on. (Mark viii. 22-26.) I have not as yet forgotten or lost the sweetness of that sermon. He saw men as trees walking. It was beautiful. At first when God begins his work in our souls, it is sometimes a long time ere we know what is the real cause of our sickness, and there is no sickness to be compared with it. I felt my inability to relieve myself of my great burden, and went for years crushed under a load of guilt and sin, and felt undone forever, justly banished from his presence. Some would tell me to put my trust and hope in Jesus. I would try and try, but no rest. My grief was so great that I could not work. All my associates, so dear to me before, I did not want to see them. My life was so changed, the things I once

loved I hated, and I would plead with the Lord to have mercy on my soul, but felt, I am lost forever. I could not go back to town (the world). How sweet that was to me as you preached. I did not want to go back. No, I was like John Bunyan, with a great burden on my back fleeing to the celestial city, no turning back. Father or mother, sister or brother could not comfort me. O no, my grief was too great, and, like you preached, Jesus had to touch my eyes again before I could see clearly. Hope was given and my burden removed. The springtime had come, the singing of birds, and the voice of the turtle was heard in the land. Jesus sent the healed man away to his house (the church) saying: "Neither go into the town, nor tell it to any in the town." I feel to know what this all means. We who are born of the Spirit do not want to go back into the world; it is no comfort, but sorrow. If we sow to the flesh, we shall of the flesh reap corruption.

I did not intend writing this way, but just had to pen these words to you to-day. The words came with much sweetness to me: "They that wait upon the Lord shall renew their strength," &c.—Isaiah xl. 31. I felt I was waiting upon the Lord in thought, meditating upon his word, eating of the sweet bread of life. This world has lost its sweetness to me. If I can be where my brethren are, there is my joy. How kindly dear brother Durand spoke to you and dear brother Ker of your articles in the SIGNS. It must be a help to hear that from the dear faithful soldiers of the cross. Our beloved pastor was very ill for two weeks, but is better. I hope the Lord will spare him to us long in Canada.

With much christian love to you and yours, your sister in hope,

FLORA J. SINCLAIR.

GASHLAND, Missouri.

DEAR EDITORS:—Please find inclosed a money order for the renewal of my subscription to the dear old SIGNS, which I read first in my girlhood days at the home of my dear parents (Thurston and M. A. Knight), who are now, I trust, basking in the smiles of our dear Redeemer. As soon as I became a member of the dear Old Baptist Church in Liberty, Ky., in July, 1873, I wrote my father that I wanted the SIGNS OF THE TIMES, which soon arrived. I enjoyed it while I remained there, which was until December, 1882, when with six daughters we returned to Missouri. In October, 1883, the seventh daughter was born in my dear father's house. In 1910 brother J. C. Elliott, an Old Baptist, died, first husband of sister S. V. Magee, whose obituary was recently published. July 10th, 1910, my precious old father passed away, and August 18th, 1910, my dear husband died of Bright's disease. All his sisters, one brother, father, mother and grandparents on his mother's side were Primitive Baptists. My husband, R. E. Hamilton, was one in belief. I heard him relate his experience to Elder Bija Anderson, of Estill County, Ky., who admonished him to go to his friends and tell what great things the Lord had done for him. He made answer that he was too unworthy, and could not cease from sin, that when he would do good, evil was present with him, and that when he got angry he would swear, so he thought he was not fit to join the church. But the last years of his life we lived near Goshen Church, St. Clair County, where my membership is. He died at our home in Harpers Prairie, and we brought his remains to Barry Cemetery, Clay Co., Mo., and if it is God's will I wish to be placed by his side when I pass

away. We have two daughters living in this county: Mrs. G. C. and Mrs. A. D. Martin. I make my home with A. D. Martin, Route 1, Gashland, Mo. I heard Elder Durand the fall I was married, in 1871, when he preached in this county. Sister Rosina spent one week with us in Kansas City, Mo., while he and father visited churches. Sister Rosina and I corresponded for a number of years, and afterward through the dear old SIGNS. I dearly love to read Elder Durand's writings, as well as many others too numerous to mention. Sister M. J. Mundy and I are all the Primitive Baptist daughters now left on this earth of T. and M. A. Knight.

Do as you please about publishing this in the paper.

Unworthily,

U. T. K. HAMILTON.

SMITHSHIRE, Illinois.

DEAR EDITORS:—It is time for me to send my annual remittance for the SIGNS, and I feel it my duty to speak a word of encouragement to you in your work. Indeed, I have felt so for a long time, but have neglected it partly because of pressing worldly duties and partly because I have felt unable to say anything adequate to the afflictions through which you have been called to pass. Elder Chick had so endeared himself to me by his personal letters that his passing seemed almost like that of one of my own household, and I could scarcely imagine what it would mean to those who mingled with him intimately in publishing the paper and in the home. Then my heart ached afresh at the loss of sister

Ker, as I tried to realize what this and the increased responsibility as editor of the SIGNS would be to Elder Ker, and I sincerely wished I could say something to let you know I had fellowship with your sorrow, but no words came to me, my mind seemed barren of all save pain. Then sister Wright in the far west wrote so beautifully and said what I had felt, and many others have sent you sweet and comforting messages, so that I feel there is no need for me to speak, except for my own sake, to discharge a duty I have for some time felt. As we go along we learn more and more that all true service is quite as much a blessing to the servant as to those served. I trust you realize daily this reward in your large service to poor, erring and scattered Israel. The Israel of to-day, or the church, surely has been stricken and given into the hands of the enemy. Organizations among whom the pure gospel is preached are far apart, and true believers are scarce. What a comfort your work is to them, and how great must even your present reward be in this service of love. While all the lonely and scattered ones have grieved with you in your grief, we now feel comforted and thankful in that the SIGNS still lives and still carries to us the same sweet old story of salvation by grace. Our faith in the power and mercy and loving care of our God is also increased through these providences, sad as they have been, and we remember afresh his promise to be with us, and especially with those who are to preach his gospel: "Lo, I am with you alway, even unto the end of the world."

Your sister in hope,

GRACE VEECH SMITH,

NORTH BATTLEFORD, Canada, July 22, 1914.

DEAR EDITORS:—Another year has rolled away, so I must pen a line or two, as my health will not allow me to travel. I am taking a doctor's treatment. Patience will get its perfect work. God has given me patience, and taught me to be still, resting in the clefts of the Rock (Christ Jesus). He alone is the polisher, and his image is seen in each one. When the kingdom of God is within us we know each other. You all are my companions in the way, the only church. I feel we are one in Christ. Natural men cannot understand the things of the Spirit: salvation by grace. Though in the world, we are not of it. Every number I receive of the SIGNS is so full of manna my cup runs over with joy. I was going to write, but am brought to silence. The SIGNS shows plainly the power of God in Christ and the Holy Ghost, bringing all things to remembrance, God's word fulfilled. I often wondered what the signs of the times meant, spiritually, but O how beautifully it was expounded. Elder Silas Durand told me of the wonderful truth. To me, self is the only Arminian. Each one of the writers truly gives evidence of being buried with Him in baptism. The power of the word of God made flesh. To show that we have been washed by that Word is necessary to baptism.

I could write and write, but the half will never be told. A word to the bereaved ones. Why unconsolable, as those who have no hope?

(MRS.) K. FINLAYSON.

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.

CORRESPONDING LETTERS.

The Baltimore Primitive Baptist Association, in session with the Baltimore Church, to the associations and meetings with which we correspond sendeth greeting in the Lord.

DEAR BRETHREN:—It has pleased our heavenly Father that we should meet once more, we believe for the purpose of praising his great and holy name. Those who came, with whom we are in immediate correspondence, their preaching was in demonstration of the Spirit and with power. How good it is when the whole counsel of God is declared in the preached word. We are commanded by the apostle to shun it not; yes, there is danger in varying one degree. Behold how great a fire a little spark kindleth, and how hard it is to check when once beyond our control. God grant that all of the members of the precious body of his dear Son might strive together, and by so doing keep the unity of the Spirit in the bond of peace. What a ghastly sight it would be to our natural eyes to behold an earthly brother going about the streets of our city with his body partly dismembered, and what a terrible thing it would be if we should be found guilty of having taken part in this dismemberment. Love ye one another, and so fulfill the law of Christ. It has been good to have met and mingled together with your messengers once more; they have brought glad tidings of good cheer, and our hearts have been made to rejoice.

Our next session is to be held with the church at Black Rock, Baltimore County, Md., May, 1916, where we hope to meet again your messengers in peace and harmony. May the God of all grace rest and abide with us all, is our prayer for Jesus' sake.

JOSHUA T. ROWE, Moderator.
FRANK G. SCOTT, Clerk.

The Delaware Association, now in session with the Bryn Zion Church, to the sister associations and churches with which we correspond.

DEARLY BELOVED:—We are favored of the Lord with a good attendance from sister associations and churches, and the blessings of divine grace have been handed out to us from our God through the ministry and by social intercourse. We have received your messengers and messages with gladness of heart. We feel that God has been glorified in our coming together, therefore the end has been accomplished for which this meeting is now recorded as one of the events of the past, with many other such events in which God's glory has been the first thought in the hearts of the Lord's dear people.

The next session of this association will be held (if the Lord will) with the Welsh Tract Church, New Castle County, Delaware, on Wednesday, Thursday and Friday, May 25th, 26th and 27th, 1916, where and when we hope to receive your messengers and messages again.

B. E. CUBBAGE, Moderator.

P. M. SHERWOOD, Clerk.

The Delaware River Old School Baptist Association, convened with the Southampton Church, at Southampton, Bucks Co., Pa., June 2nd, 3rd and 4th, 1915, to the associations and meetings with which we correspond, sendeth greeting and love in the Lord.

DEAR BRETHREN:—Through the tender mercy and kind providence of the God of heaven and earth we have met as an association. Your messengers have come to us bearing the messages of that one truth, the gospel of peace, which is proclaimed through the operation of the

Spirit of the Son of God. Their expressions have been in a meek and quiet spirit, which we feel is the exercise of the worship of our God, and having this manifestation our hearts yearn for the time to come when they will meet with us in another session of our association.

Our next session is appointed to be held with the First Hopewell Church, Mercer Co., N. J., on Wednesday, Thursday and Friday before the first Sunday in June, 1916, where we hope to again meet and receive all your ministers and messengers.

S. H. DURAND, Moderator.

WM. HOBENSACK, Clerk.

The Warwick Old School Baptist Association, in session with the Warwick Church, Warwick, N. Y., June 9th, 10th and 11th, 1915, to the associations and meetings with which we correspond sends love in the Lord.

DEAR BRETHREN:—This session of our association has been one of pleasantness and peace, which is not unusual with us. The Lord has given us, lo, these many years, to keep the unity of the Spirit in the bond of peace, and to his great name be honor and praise. We have gladly received your messengers and Minutes; through them we have been strengthened and comforted.

Our next session is appointed to be held with the New Vernon Church, New Vernon, N. Y., to begin Wednesday before the second Sunday in June, 1916, when and where we shall hope to again receive your messengers and Minutes, thus continuing correspondence with you. Until then farewell.

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1915.

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.

JUSTIFICATION.

JUSTIFICATION is that gracious act of God by which the sinner is justly free from all blame and censure in the sight of God, justly free from the penalty of all his sins, without spot, wrinkle or any such thing in the sight of the just and holy God. Redemption and justification are not the same. Redemption is the act of paying the purchase price to buy back that which has transgressed the law. The church of God, being made partakers of flesh and blood in Adam, transgressed God's holy law. The penalty of this transgression was death. Jesus, the head of the church, paid this debt, this redemption price, in the laying down of his life and the shedding of his blood. The death of Jesus redeemed his people, it did not justify them. The resurrection of Christ is the justification of his people. Having died for their sins, to pay the penalty thereof, he is raised from the dead for their justification, to place them in an unblamable standing before the throne of God. "We believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification."—Romans iv. 24, 25.

"Being justified freely by his grace, through the redemption that is in Christ

Jesus."—Romans iii. 24. Here justification is spoken of as being by grace. This does not contradict the truth that justification is by the resurrection of Christ, but shows that God raised his Son from the dead, not because of anything in his people that compelled him to do it, not because of any merit or worth in them, but solely upon the basis of the free and unmerited grace of God himself. It was the design of God from eternity to make his elect people a present, or gift of the benefits to flow from the death and resurrection of his Son. In this way justification is by grace, it comes to the sinner wholly undeserved, by the raising of Christ from the dead. Also, this Scripture in Romans iii. 24, speaks of the justification coming through the redemption. While justification and redemption are separate acts, they are closely related, and the justification is an outflowing of the redemption. In other words, Christ had to die before he could be resurrected, his resurrection issues forth from death, thus the justification of the church, which is by his resurrection from the dead, comes through the redemption.

"Therefore we conclude that a man is justified by faith without the deeds of the law."—Romans iii. 28. In this Scripture justification is spoken of as being by faith. This is not a different justification than that which is by the resurrection of Christ from the dead, but the justification which is by the resurrection of Jesus Christ furnishes a foundation for the justification which is by faith. Justification by faith is the experimental knowledge of the justification which is by the resurrection of Christ from the dead. What benefit to the people of God would all the operations of God be were they never to be experienced by any of the people of God? All that God has done

through Christ for his people is brought to their knowledge by faith, which is the gift of God. Faith brings to the believer the knowledge that Christ has risen from the dead, and that he has thereby justified him before the face of God in love. We might say that we were justified 2000 years ago, when Christ arose from the dead, but we never can know anything about it until faith brings that knowledge, or news, home to us. In this way we are justified by faith; not that faith actually does the justifying, but faith tells us how that justification was done: by the resurrection of Christ from the dead. Just so, all the holy men of old who lived on earth before the coming of Christ in the flesh were not actually justified until Christ arose from the dead, but by the faith which God gave them they looked forward to the accomplishment of all the perfect work of Christ, so that their faith viewed the resurrection of Christ as a thing already completed, therefore they, too, were justified by his resurrection from the dead and were apprised of that fact through faith, thus were justified by faith which lay hold on the resurrection of Christ ahead of them.

“Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.”—Romans iii. 30. By “the circumcision” is meant Israel of old; by “uncircumcision” is meant the Gentiles. God had a people among the Jews, and he has a people among the Gentiles. Since God is one God, he does not save his people by two plans of salvation, but one; he does not justify them by two modes, but one. Whether one is a Jew or a Gentile, if they be one of God’s elect, they are all justified the one way, by the resurrection of Christ from the dead. “Even the righteousness of God, which is by faith of Jesus Christ,

unto all and upon all them that believe: for there is no difference.”—Romans iii. 22. Here we see there is no difference as to the mode of justification, whether one is a Jew or a Gentile. All are saved by grace, and all are justified by the resurrection of Jesus Christ, and all have this good news communicated to them by the faith which is the gift of God. This excludes all boasting, so that if we glory, let us glory in the Lord. Whether one is justified by faith or through faith, it is all the same, for the justification which faith brings to our experimental knowledge has its roots in the resurrection of Christ from the dead.

Written at the request of brother Buford Oldham, of Owensville, Indiana.
L.

MARK VIII. 35.

“FOR whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel’s, the same shall save it.”

In the verse preceding this, Jesus tells his disciples: “Whosoever will come after me, let him deny himself, and take up his cross, and follow me.” No man naturally can ever have the will to follow Jesus, that will must be begotten in him by the operation of the Spirit of God. When that will to follow Jesus is begotten in one, it leads to the next step: self-denial. Self cannot deny self; it takes a higher power than one’s self to enable him to deny self. So, when the will is given to follow Jesus, it leads to the denial of one’s reason, one’s natural faith, one’s fleshly inclinations and appetites, one’s old religion; in fact, to the denial of the old man at every point. Thus there follows as the result of such denial the taking up of the cross. We are crucified with Christ. Self-denial, in the sense that the will of the Spirit in one brings it about, is being crucified with

Christ. Being a disciple of Christ is not at all pleasant to one's fleshly nature, it is a continual life of the cross. The people of God belong to him, he has bought them with a price, not of silver or gold, but with the precious blood of Christ, having chosen them in him before the world began. It is not to be expected, therefore, that God's people can live to themselves. They are not their own, but God's, hence must live the life that he wants them to. His will will be accomplished in them whether they want it that way or not. In trying to save their lives, God's people find that they lose their lives. That is, in trying to lay our plans to accomplish our own natural and selfish ends, in making arrangements to carry out our own designs and to live our own lives, we are continually reaping disappointment, all the time finding that God's predestination overrules our weak determinations. Thus in trying to save our lives, in trying to make them work out as we want them to, we all the time lose our lives, find that we cannot do the things our nature inclines us to do. On the other hand, when we are made willing to lose our life for Christ's sake and the gospel's, willing to be God Almighty's anything or nothing, just as he wills it, we find our life in the better sense of the word; that is, we find a higher and holier joy and sense of well doing in the sphere of the Spirit that earthly men are alien to. Those who, for Christ's sake, have been called to lay down their lives for the gospel, thus losing their lives, have been attended by such provisions of God unsought for and unearned, that it amounts to the finding of their lives in a far better and fuller sense of living.

Requested by J. M. David, Danielsville,
Ga. L.

ACTS IX. 7; XXII. 9.

"AND the men which journeyed with him stood speechless, hearing a voice, but seeing no man." "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me."

It might seem at first reading that the two Scriptures above contradict each other, since in the first it says the men with Saul heard a voice, while in the second it says the men "heard not the voice of him that spake to me." However, when we look at these Scriptures carefully there is no contradiction at all. As Saul journeyed from Jerusalem to Damascus bearing letters from the high priest authorizing him to bind men and women of the faith of Jesus and bring them captive to Jerusalem, he was accompanied by other men (we do not know how many). As they journeyed, suddenly at midday a light beyond the brightness of the sun shone round about Saul and the men that were with him. Saul says the men that were with him saw indeed the light. In the sense that this light shone round about them, we do not doubt but that these men did see it, but as this light shone within the heart and soul of Saul, no one saw it but himself. This light shining in him must have revealed his guilty state before a just and holy God; this light shining round about the men that were with him did not reveal to them that they were sinners. The light shining round about one will never bring this revelation, it must shine in and within the soul of the sinner in order to reveal that one's guilty state. Thus, it seems to us there is a sense in which those traveling companions of Saul did not see this light that Saul saw. He saw it, not only as round about him, but felt the full blaze of its revealing power in himself, while the men with him saw it only as round about them, with no mani-

festation of the light shining within themselves. Along the same line, the men with Saul did hear "a voice." Please note the Scripture does not say they heard "the" voice, but Saul heard "the" voice. Saul says these men did not hear the voice that spake to him. This is true, for while those men heard "a" voice, some kind of a sound, they certainly did not hear the voice that Saul did, which said unto him, "Saul, Saul, why persecutest thou me?" Paul does not say that these men heard nothing at all, he admits that they did hear a voice, but says, "They heard not the voice of him that spake to me." It was Jesus that spoke to Saul, and it was the voice of Jesus that he heard. The men who were with Saul, while they heard a voice, certainly did not hear the voice of Jesus. When we take the Scripture in Acts ix. and compare it with Acts xxii. carefully, we see there is no contradiction.

Written at the request of J. W. Barnes, of Terrell, Tennessee. L.

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

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CIRCULAR LETTERS.

(Written by Elder B. F. Conlter.)

The Delaware Association, in session with the Bryn Zion Church, Kent County, Delaware, May 26th, 27th and 28th, 1915, to the churches and associations with which we correspond, sends greeting.

BELOVED BRETHREN:—The Association, in addressing you this annual letter, is pleased to communicate good tidings of peace and prosperity within our midst. We therefore ask your faithful and careful consideration of Romans xiv. 17: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." The pleasures and all that is embraced in meat and drink belong to the world, which is dead in trespasses and in sins. The kingdom of God is invisible to the natural eye, and also to the natural mind, neither is there any desire in the natural heart for the things of the kingdom of God. In the one death reigns, in the other "righteousness, and peace, and joy in the Holy Ghost." As in the case of the rich man and Lazarus, Abraham said, "And beside this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." The world desireth the things of the world, and the children of the kingdom are turned in their hearts to the precious things of the kingdom. The apostle in this Scripture first tells us what the kingdom of God is not. Scripture tells us that we were shapen in iniquity, and in sin did our mother conceive us, therefore is our flesh sin, our heart deceitful above all things and desperately wicked, our mind confined to the knowledge of the things of our earthly nature only. The pleasures and follies of the

world are our meat and drink, unbelief reigns supreme in our minds and in our hearts. Selfishness, pride, envy and hatred are a part of our very being, and are made manifest in all our daily walk of this life. These things are what the kingdom of God is not. Then we are told what the kingdom of God is, that it is "righteousness, and peace, and joy in the Holy Ghost." In this kingdom the Spirit (the Holy Ghost) takes of the things of Jesus and shows them unto us. He shows us that Jesus is our all and in us all, his love fills every heart, his righteousness is our righteousness, for it is imputed unto us through his atonement. Therefore his kingdom is righteousness, for the King and his chosen compose the kingdom. The kingdom is righteousness, because Christ is altogether righteous, he is all glorious within. In ourselves, that is, in our flesh, we have no righteousness, no holiness. The earthly house of our tabernacle is a thing of time, it becomes dissolved and becomes a thing of the past, but blessed be our Lord, he has built another house and placed it within this earthly house, a house not made with hands, eternal in the heavens. Then righteousness and peace and joy fill the soul, and the light of faith points you to the kingdom, saying, "The kingdom of God is within you." The stronger man has entered the palace of the strong man, bound him and spoiled his goods, so that he is no more a master, but a servant. Sin continues to abound, but grace doth much more abound, the face is turned toward the holy city, for a voice from behind has said, "This is the way, walk ye in it." Now all this conflict and soul experience is because "the kingdom of God is righteousness, and peace, and joy in the Holy Ghost." When Jesus was about to depart from his disciples to pre-

pare a place for them, he said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I said unto you." The Holy Ghost giveth us confirmation of instruction in righteousness through the Scriptures. The blessedness of peace and joy in the Holy Ghost is ours because the kingdom of God is within us. It is the Holy Ghost that speaketh in the saints, therefore do we speak thereby, for the evil of the heart has been subdued by the power of grace. When we pray acceptably, we pray in the Holy Ghost. The apostle Jude says, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost." The kingdom of God, the habitation of the saints, the temple of God set up in the heart, and the indwelling of the Spirit, is that which worketh mightily in you, making manifest in the heart "righteousness, and peace, and joy in the Holy Ghost," which is the kingdom.

B. E. CUBBAGE, Moderator.

P. M. SHERWOOD, Clerk.

(Written by brother George M. Conner.)

The Delaware River Old School Baptist Association, in session with the Southampton Church, Southampton, Pa., June 2nd, 3rd and 4th, 1915, to the brethren of this and other associations with which we correspond, sendeth greeting in the Lord.

DEAR BRETHREN in a precious truth, as in Christ Jesus, one that we worship in truth and in spirit:—It has been handed down to my lot to write a Circular letter, but I feel to be the least of all the saints of God, if one at all, but hope to write some words of comfort. It may not be of comfort to all, but if it is to some poor worm of the dust, my cup is

filled. It is a pleasure to me to give a crumb to a hungry soul, for from them I get my meat and drink, from that river that flows from the throne of God, that flows on and on, so pure and gentle, it flows as pure and clear as crystal. Many times have I thought to write this Letter, but have been so barren of spiritual things, not a crumb in sight, but at this time, if it is the will of God to give me words to write, I will obey, and give to his dear children words that I hope he will fill my mouth with. A portion of Scripture will be found in the first chapter of Job, sixth verse, that reads like this: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." Now as it draws near to the time of an association we all hope to present ourselves before the Lord in meekness and gentleness, being kind to one another in love and fellowship, trying to bear one another's burdens; but Satan will come also, to try to tell his ways, and will be very close at hand at all times, and will say as he said in the garden of Eden, Ye shall not surely die. But, my dear brethren, do you remember what the Lord said to his apostles? "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." This a child has to contend with in this world here below, he goes step by step, learning from God, his Master, who corrects him with a firm hand, but so gentle and so kind. He carries the little lambs in his bosom, he falls among wolves, a child of God, but to learn what wolves are. They are not more nor less than the devil, and serpents, ready to devour whom he sees. In this chapter of Job, the trials of poor Job, this servant of God, look how he was tried upon all points; Satan was

there, and the Lord said unto Satan, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord." In all this Job sinned not, nor charged God foolishly.

I have penned a few trials of God's children, they are like poor Job, and have been made to cry out, I know my Redeemer liveth. With all our trials we have been made to rejoice in his name, for it is working out some good thing for us. The reason I tell you this is because I have had trials of my own, been with the wolves, the serpents, been with the world, and I hope by the grace of God to be wise, or know something of the serpents, or that old fellow that is called the devil, for I think he dwells in this earthen vessel as the Lord sees fit to drive him out or bid him come, as is said in Matthew xii. 28: "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." How strange is the course a christian must live, but through it all he can sing with the poet:

"How can I sink with such a prop
As my eternal God,
Who bears the earth's huge pillars up,
And spreads the heavens abroad?"

I feel that I can say as Hezekiah, "O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live." If this is spiritual food, I cannot call one out by name or add to the number, all is with the Lord; it seems to me like writing to one big family of God. May God's blessings rest upon all his family, to lead those by the way, the living way. My loving remembrance remains for Southampton, as I often think of my first visit to that association, only a few years ago. It was the first that I ever attended, and if it is the Lord's will may I return from this one singing his praises. Isaiah

xxxviii. 19: "The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth."

I will now close. May God bless you all with love and fellowship. Strive to keep peace, and if we differ on the doctrine, may our mouths be closed. Without we may talk in love and sweet fellowship. I hope this is written by the blessing of God.

S. H. DURAND, Moderator.

WM. HOBENSACK, Clerk.

(Written by brother George Ruston.)

The Warwick Old School Baptist Association, in session with the Warwick Baptist Church of Warwick, N. Y., June 9th, 10th, and 11th, 1915, to the churches within her bounds, sends love in the Lord.

DEAR BRETHREN:—In our Circular Letter we would call your attention to the following words of Jesus: "My sheep hear my voice, and I know them, and they follow me."—John x. 27. The desire of all tried souls in Zion is to read their title clear, to find out really whether they are the sheep of God's pasture or not, and they are continually questioning if their experience is God's work in their soul, or their own foolish imagination. Jesus said, "I am the good shepherd: the good shepherd giveth his life for the sheep." And again, "I give unto them eternal life; and they shall never perish." For this wonderful person to be the giver of eternal life, proves that he is more than man and none other than God himself. The prophet Isaiah says, "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." In the text before us he says, "My sheep," indicating that he has a choice, a chosen and particular people. These were chosen in him from

eternity, out of every nation, kindred and tongue. To his disciples he said, "Ye have not chosen me, but I have chosen you." They were not chosen because they were the most moral, or the most virtuous among men, for it is the confession of all God's children that they were conceived in sin and shapen in iniquity. Of these chosen ones it is said, "My sheep hear my voice." With this voice there is almighty power. It is the voice of the Lord Jehovah, the same that said, "Let there be light: and there was light." John said, "In the beginning was the Word, and the Word was with God, and the Word was God." "All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men." "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." His disciples said, "What manner of man is this, that even the winds and the sea obey him!" It was the voice of this person that raised the dead, healed the sick, cleansed the lepers, opened the eyes of the blind and unstopped the ears of the deaf. His voice shall not be heard in the street, yet those who are in their graves hear it, and hearing it live, therefore we can readily conclude that such a voice is more than human. If it were only human it could not (though very powerful) rise above the level of humanity, for "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Jesus said, "The words that I speak unto you, they are spirit, and they are life." It is necessary for the Lord Jesus as God Almighty to breathe into his people the breath of life. It is written, "The first man Adam was made a living soul; the last Adam was made a quickening spirit,"

and when his word is spoken to those dead in sin there is a change. In some it is perhaps imperceptible for years, with others it is like a voice of thunder threatening punishment for sins committed. In all cases the same spirit applies the word, but there are diversities of operation. With the word, life has been implanted in their souls, and that life as light is showing them their past life and present condition. They may try to stifle this voice, for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved, (John iii. 20,) but the word is powerful and will assert itself. It is continually applied to their souls, until they are grieved over their sinfulness, and are made to hate the life they are living. When they try to live better they find sin coming up where they least expect it, plunging them again into the ditch, so that their own clothes abhor them. (Job ix. 31.) Such characters, like living children, cry, being troubled, and finding no helper, they conclude that no man cares for their souls. Like the Philippian jailer they cry, "What must I do to be saved?" In such a condition they are convinced, little by little, that they cannot save themselves, and that their condemnation is just. By bitter experience they are taught that there is a God who brings every deed done in the body into judgment. They hear of others who have approached this great God with their case and have been forgiven, and something says within them, Why not you? But they are conscious that their case is worse than others, so feel themselves lost. To such the gospel trumpet is blown, Jesus the great Shepherd is proclaimed as the one who can forgive sins, bind up the broken-hearted, proclaim liberty to the captives and open the prison to them that are bound. The

poor souls feel it to be like good news from a far country, and with the hearing comes a desire that this same Jesus would but look upon them, would but speak the word, that they might be made whole. With their burden pressing they cry to him to pity, and be merciful to them. They hear that he came to seek and to save that which was lost, and that he is mighty to save; they believe he is able to save them, but is he willing? They read that all that came unto him sick he healed, never turning any away. His ear is not heavy that it cannot hear, and in his own good time he is known of them, their burden is gone and they are free. He gives them beauty for ashes, puts a new song in their mouths, and they are filled with gladness, thanksgiving and praise, for while the Bridegroom is with them they rejoice. They have heard his voice and he is known of them. His goodness in appearing for their help when no other helper could be found has made him very precious to them. Now they can feelingly sing, "Christ is my life, my joy, my care, my blessed hope, my heavenly prize." The Sun of Righteousness has arisen with healing in his wings. (Mal. iv. 2.) He has become to them an everlasting light that shineth more and more unto the perfect day. They have tasted that the Lord is gracious, and are filled with amazement at the thought that he should have taken pity upon them in such a condition. When they, naked and self-condemned, were looking for wrath he forgave their sins and clothed them, and now they feel that eternity will not be any too long to sing the praises of such a Redeemer. Unconsciously they are singing the song of the redeemed. Jesus to them now is a living Savior, in whose favor is life. He has become their hope, both sure and

steadfast. They can now say, My beloved is mine, and I am his. It is now their happiness to tell to others what he has done for them, and to their surprise they find that none understand their language but those who have been led in a similar path, a people of like precious faith. To these they come telling what God has done for them, and there is joy, joy always when God's children hear of the coming of Jesus, for joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance. (Luke xv. 7.) "My sheep hear my voice, and I know them, and they follow me." These souls now realizing that the Lord is their Shepherd, desire to be led by him, to do his commandments, hearkening unto his voice. They have known the way of transgressors to be hard, and have tasted that the Lord is gracious, consequently their desire is that they should be led in the right way. Jesus to such characters is the way, and the door through which they go in and out and find pasture. The Bible to them is now a wonderful book, filled with the testimonies of the faithful, and in reading they are not backward in understanding that they have been led by the same Spirit; prophets and apostles all testifying that God chose, kept and sustained them, and that he worketh all things after the counsel of his own will. They see clearly that Jesus was the desire of the saints in all ages, and find themselves in an innumerable company, Jesus being the chiefest amongst them, and the altogether lovely. While they are favored with such views nothing could be more pleasant, but it is their Lord's will that they shall not continue long in such a state. As his meat was to do the will of the Father that sent him, so their meat will be found in obedience to his will. He

said to his disciples, "Follow me," and they left all and followed him. On entering upon his ministry he went to John the Baptist and was baptized in Jordan. The Spirit of God descended upon him in the form of a dove, and a voice said, "This is my beloved Son, in whom I am well pleased." It is the desire of those taught by him to follow him whithersoever he goeth. Seeing that Jesus humbled himself to be baptized of John, and in doing so had the testimony that he pleased God, so they would follow him, ever conscious that they are unworthy of a name and a home with his dear people, and knowing that they love them and desire their fellowship. When it pleases their Lord to hide himself, to teach them that they still have a body of sin, and are in a world full of allurements, very soon they find themselves in a wilderness, being tempted of the devil, and having hearts that are deceitful and desperately wicked, they are not slow to follow his suggestions, and in doing so are defiled. When they are shown how they have strayed, they loathe themselves, and long for their Shepherd to appear. Such experience works in them a carefulness, and a continual fear of themselves. At other times when temptations assail they say, like one of old, How can I do this great wickedness, and sin against God? and can pray, Keep me from sin lest it grieve me. The consciousness of their own weakness makes them willing to take the lowest place, to be servant of all. David says, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." They are often left to travel alone in darkness that can be felt, writing many bitter things against themselves, thinking that if they really were Christ's sheep they would have a continual happiness, but it is

God's will that they follow their Shepherd, who was a man of sorrows and acquainted with grief. They must be tried as gold is tried, and refined as silver is refined. At times this is very painful to the flesh, but the Spirit of Christ within says, "Not my will, but thine, be done," desiring that God will search them and try them and see if there be any wicked way in them, and lead them in the way everlasting. Such souls are not only following their Shepherd, but his Spirit, as the light of life, is in them, guiding them into all truth, for he said, "Surely they are my people, children that will not lie: so he was their Savior. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them: and he bare them, and carried them all the days of old." They take the spoiling of their goods joyfully, esteeming the reproach of Christ greater riches than the treasures of Egypt, (Hebrews xii. 26,) his Spirit working in them to will and to do of his good pleasure. If it is their lot to be reviled, they revile not again, and fearing themselves they cry, Lord, keep me, help me, and deliver me. They learn obedience by the things which they suffer, and in His obedience they obtain eternal salvation, of which their Shepherd is the author.

In conclusion, we would pray that the great Shepherd of the sheep will ever be near us, giving us gracious tokens that we are his choice and causing us to hear his voice and follow him.

H. C. KER, Moderator.

JOHN McCONNELL, Clerk.

MARRIAGES.

By Elder Geo. L. Weaver, June 3rd, 1915, at the residence of the bride's mother, 3259 West 98th St., Cleveland, Ohio, Cyrus Cross and Jennie M. Gwynu, both of Cleveland.

OBITUARY NOTICES.

Mrs. Esther M. Niles, of South Gardiner, Maine, was born Feb. 27th, 1845, and departed this life to be with Christ, which is far better, May 11th, 1915, aged 70 years, 2 months and 12 days. She was married May 29th, 1870, to John Niles, who died July 8th, 1902. Our departed sister and her husband were both members of the church at Bowdoinham, Maine, and were baptized between forty and fifty years ago by Elder Hiram Campbell. Our sister was truly one who feared the Lord, and was of a lowly and gracious heart. She was firm in her attachment to the doctrine of God our Savior, and all her expectation of eternal salvation and of eternal glory in Christ Jesus she felt must flow to her, a vile transgressor, from the sovereign grace of God. She loved the company of the saints, esteeming herself to be a poor, unworthy one, whose only hope was in the Savior, Christ the Lamb of God for sinners slain. The little flock, the church at South Gardiner, will miss her in their assemblies for the worship of God. The meetinghouse was near her home, and she was ever there at their times of meeting. During her last sickness our sister was called to endure very much suffering, but she was well and kindly cared for by her daughter-in-law and her sons. The Lord has taken her to himself from this world of burdens, afflictions and pain. The earthly house is dissolved, and her ransomed spirit, we believe, has been received by the Lord Jesus to himself in glory. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Our sister left three sons, who mourn their loss of a true mother.

At her funeral the writer preached from the words: "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus ii. 13, 14. Her body was laid away in the grave beside the remains of her departed husband, to await the resurrection at the last day, when they shall come forth from their sleep in the dust of the earth immortal, spiritual, incorruptible, fashioned like unto the glorious body of our Lord Jesus Christ.

ALSO,

Mrs. Ada Ann Chadbourn, of North Berwick, Maine, died May 25th, 1915, aged 82 years, 10 months and 18 days. She was married Feb. 11th, 1854, to Reuben C. Chadbourn. Her husband, brother Chadbourn, departed this life Jan. 22nd, 1912. Our beloved sister when a young woman was brought by the Holy Spirit to a knowledge of her condition as a poor, perishing sinner, and in the Lord's own good time she was given faith to look to the crucified

Lamb of God as her hope of reconciliation with God. Her rejoicing in hope of the glory of God was in our precious Redeemer, Jesus Christ. She professed her hope in the Savior, and was received in the fellowship of the church at "Oak Woods," North Berwick, August 2nd, 1857, and was baptized by Elder William Quint. During all the long period of her membership in the church her interest in the welfare of Zion was unabated. Even during the years when, through infirmities, she could only occasionally assemble with the church, her heart went out for the peace and prosperity of the children of God. Our sister was well known, and respected by her neighbors and friends. She was kindly in her ways, and to the last of her days took an interest in young people and children, and her great-grandchildren will not forget the lively pleasure she took in their needlework, drawings and other handiwork. For a number of years she was in failing health, but had the kind and patient ministrations of those about her. In the last few months her health and strength declined more rapidly, and in her increased feebleness she became confined to her bed. Whenever I visited her I found her cheerful, and much gratified with conversation upon the things of the everlasting kingdom of our Lord and Savior Jesus Christ. She took much pleasure in listening to the singing of precious hymns of the gospel of Christ. The last time I visited her, not many days before she died, I sat by her bedside and talked of the sovereign kindness and love of God our Savior. She expressed her delight to hear such things, and said she loved that preaching which gave all the honor and glory to God. She then said she would like me to read a chapter in the Bible and speak in prayer. Through the riches of God's mercy she ran with continuance the race set before believers in the gospel. She has finished her course, she kept the faith. Truly our departed sister will be missed by us all. We sometimes sigh over the removal from our midst of those whom we love in the truth, but the Lord is gathering home, out of this world of wickedness, affliction, conflicts and pain his loved and ransomed children to himself. Our Father, who art in heaven, thy will be done. There survive her an elder sister, sister Abbie Clark, of North Berwick, Maine, and a younger brother, Osbourn Clark, of Wells, Maine. Her daughter, sister Marcia Allen, and grandchildren, Mr. Roscoe Allen and sister, Mrs. Rosie Hobbs, and three great-grandchildren, children of sister Rosie Hobbs.

At her funeral the writer preached from 2 Timothy iv. 6-8. Her remains were buried in the Sanford Cemetery, beside the body of her departed husband, until the Lord Jesus shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be

caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words.

FREDERICK W. KEENE.

Elder J. L. B. Darnall was born in Marshall Co., Ky., Feb. 16th, 1842, died Feb. 7th, 1915, making his stay on earth 72 years, 11 months and 21 days. When the war broke out between the States he enlisted in the Confederate army under Capt. Crit Edwards, 3rd Kentucky Infantry, and served about three years. He was in many hard battles, but escaped without a wound. He was married to Miranda Edwards in 1859, at the age of seventeen. To them were born twelve children, six of whom are now living. He joined the Primitive Baptist Church at Rough Creek, Marshall Co., Ky., in September, 1880, and was baptized by Elder W. D. Poiner. He was liberated to preach (date not known), but was ordained to the full work of the ministry at Soldier Creek Church, Marshall Co., Ky., in January, 1885, by a presbytery composed of the following named Elders: T. F. Harrison, moderator, J. M. Perkins, clerk, F. P. Chandler, J. V. Kirkland, W. D. Poiner and D. Davis. His wife died in 1888. He then came to Trigg County in 1888 and was married to Mattie A. Adkins. To them were born seven children, six of whom are living. He joined Dry Creek Church, and was called to the care of it, together with three other churches, and served them faithfully. He was moderator of the Little River Association for eighteen years. He was held in high esteem by the Baptists, both at home and abroad. He was firm in his convictions, yet unassuming in disposition. He was a firm believer in the sovereignty of God and in the absolute predestination of all things; salvation by grace and grace alone through the Lord Jesus Christ was his meat and his drink. His health began to fail about two years before death came, yet his faith and hope seemed to grow strong in the Lord. He was poor in this world's goods, but rich in hope of immortality, eternal life. His name will live long in fond memory of the Baptists. We feel sure that God only can fill brother Darnall's place. He left three brothers: N. J., Ben and "Wat" Darnall, wife and children to mourn their loss.

The funeral was held at his home church, Dry Creek, in the presence of a large concourse of people. The writer tried to speak to the comfort of the living, from Romans iv. 25; followed by Elder L. D. Seals, who spoke with power from the words of Jesus: He that believeth and is baptized shall be saved, but he that believeth not shall be damned.

May it be the good pleasure of the dear Lord to comfort those who mourn. Amen.

D. R. TURNER.

Miss Eliza McDonald, our dear sister in Christ, was called from the trials of this life into sweet rest April 25th, 1915, in the 27th year of her age. Sister Eliza (as she was commonly called) suffered a long and painful illness. She was taken ill on the third Sunday in October last, and from that time never saw a well day, and very few days that she was free from pain. Her illness seemed to baffle the best medical skill that could possibly be secured, and on April 19th she underwent an operation in the Victoria Hospital in London, Ont. Everything that kind and loving hands could do was done, but her time had come to leave this world of sorrow and care to enter into the sweet and full consummation of her hope. Sister Eliza was received by the Covenanted Baptist Church of Canada at the quarterly meeting held in Duart February, 1913, and was baptized at the next quarterly meeting at Dunwich in May, 1913, by Elder H. C. Ker. Sister Eliza's experience was a very bright one. On the night of her deliverance, at Deacon Gillis', in Muirkirk, it was my privilege to be gathered with the company that night at their hospitable home, and I can truly say it was a time long to be remembered. Our dear departed sister was filled to overflowing with the indwelling of the Spirit of her blessed Lord, which caused her to sing and praise his most blessed name all night long, and often would she say, Can you not watch with me a single hour? The words, Arise, shine, for thy light is come, and the glory of the Lord has risen upon thee, so filled her soul to overflowing that she could no longer ponder the blessed assurance of the sweet hope which she had for a number of years in her own bosom. Sister Eliza had a sweet gift, and many have been comforted by her good and comforting letters which have appeared in the SIGNS from time to time. But her pen is laid down, never to be taken up again; her work is done, and we can truly say it was well done. She died a most triumphant death, speaking words of comfort to her grief-stricken parents, who were continually at her bedside. A few minutes before she passed away she repeated these words: "I shall be satisfied, when I awake, with thy likeness." All fear of death was taken from her, and she sweetly fell asleep in her blessed Savior at 3 a. m. Sunday morning, April 25th.

Her funeral was held from her home in Appin, and the large concourse of people that gathered to pay their last tribute of respect spoke louder than words of the high esteem in which she was held. The writer tried to speak to the comfort of the grief-stricken family from Malachi iii. 17. She leaves to mourn their loss her father and mother, two brothers and two sisters, beside the church and a large circle of relatives and friends. May the grace of God sustain our aged sister and her husband in this their deepest affliction.

J. B. SLAUSON.

Sister and Mr. McDonald wish to extend their heartfelt thanks to all those who so kindly remembered them in this their most sad affliction with letters of sympathy and words of comfort, and as it is quite impossible for them to reply personally to all who so kindly remembered them, they take this means of expressing their appreciation of the kind and loving remembrances.

Written by request.

J. B. S.

Deacon Russel S. Scroggin died at his home Monday, Nov. 9th, 1914. He was born in Gallatin Co., Ill., Jan. 14th, 1823, and was 91 years, 9 months and 25 days old at the time of his death. He was the son of Garter and Phebe Scroggin. He was twice married, first to Elizabeth Lucas, March 25th, 1845. To that union were born five children, three sons and two daughters: Mrs. Armind Curtis, Charles and Russel preceded him in death; H. M. Scroggin and Anga Curtis are left to mourn the loss of a kind and indulgent father, together with many grandchildren and great-grandchildren. He was a member of the Old School Baptist Church called Lake Fork, which he joined the first Sunday in June, 1883, and was baptized by Elder James Ring, pastor of that church. He was soon chosen deacon of that church. He loved to hear the gospel preached, and was never absent from his home church when in session. The things of this world had lost their sweetness to him, and the precious things of the kingdom of our God were uppermost in his mind. He loved to meet with the brethren and talk with them on the subject of salvation by grace. His second marriage was with the widow of George Y. Stipp, who is left to mourn the absence of a dear, kind husband. They were both firm believers in the doctrine held by the Old School Baptists. His first and chief pleasure on earth was in going to meeting and hearing the gospel proclaimed, and mingling with the brethren and sisters in singing praises to God, his favorite hymn being, "How firm a foundation, ye saints of the Lord," &c. But he is gone. May the God of all grace comfort those left to mourn their loss, is the humble prayer of the writer.

Funeral services were held at his home in Mount Pulaski, Ill., Wednesday, Nov. 11th, conducted by Elder George W. Inyard, of Olney, Ill. Interment in Steenbergin Cemetery, by the side of his beloved dead, to await the resurrection of the just.

ELIZABETH SCROGGIN.

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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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83. MIDDLETOWN, N. Y., JULY 15, 1915. NO. 14.

CORRESPONDENCE.

SENECA, Kans., April 3, 1915.

DEAR BRETHREN:—I will now attempt to write, using for a text the words recorded in Philippians iii. 20, 21: “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.” I realize this subject is too big for me; yes, I know that much, I think, therefore my desire is that if it is God’s will, he may give me light and liberty to write in such a way as to give him all the glory. This morning the word “conversation” in the text came to me with more force and meaning than ever before. O what a great subject in these few words, “For our conversation is in heaven.” Paul had just been speaking concerning those whose conversation was not in heaven, but upon earthly things. He said, “Brethren, be followers together of me, and mark them which walk so as ye have us for an example. (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, whose God is their belly; and whose glory is in their shame, who mind earthly things.)” Then come the words of our text, “For our conversation is in heaven,” &c. As much as to say, We do not do that way, we do not mind earthly things, our conversation is in heaven. Yes, that is what Paul means to teach. Here, if I have a true conception of what he is teaching, we observe this church was one of the few exceptions about obeying what they had been taught. Paul said to them, “Wherefore, my beloved, as ye have always obeyed,” &c. There were very few churches, even in the days of Paul, that it could be truthfully said of them that they had always obeyed. Also we might mention the seven churches of Asia. Comparatively speaking, there were but few that had not sinned to the extent that they were told to repent, with threats of penalties to be inflicted if they did not. Their conversation was not in heaven, their work showed that many of them were minding earthly things, instead of having their conversation in heaven and on heavenly things. The psalmist David said, “The wicked plotteth

against the just, and gnasheth upon him with his teeth."—Psalms xxxvii. 12. Also read verse fourteen: "The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation." Here we see who it is that persecutes, and also who it is that is persecuted. It evidently has always been the same way; that is, all whose conversation is upright or in heaven will suffer persecution. James taught the same as David taught. James said to his brethren, "Ye have condemned and killed the just; and he doth not resist you." It is easy to see whose conversation is upright or in heaven in that case mentioned by James. We all know that it was the just who were put to death by the unjust. Those who were thus guilty were minding earthly things instead of having their conversation in heaven; they were living after the flesh, not living after the Spirit. Paul said to the Galatians, "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it."—Gal. i. 13. Paul's conversation at that time was not in heaven when he was persecuting the church of God and wasting it. Philippians i. 27, reads thus: "Only let your conversation be as it becometh the gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." O what a glorious sight this would be to see all of God's people thus living, but, as stated before, very few live that way. Our conversation betrays the works of the flesh. If the conversation of all of God's people was upright, one thing evidently would be true, and that is, God's people would not persecute each other;

they would only be persecuted by those who never knew God, instead of persecuting each other. O that we all could remember that those whose conversation is in heaven are never persecutors, while in that condition, but that it is always those whose conversation is not in heaven who are persecutors. I do not think that there is one exception in the Scriptures given to this rule; that is, there is not a case recorded where any whose conversation was in heaven were at the same time persecutors of the church of God and wasted it. On the other hand, there is much Scripture to prove that God's people when not in that condition are persecutors, and that they not only persecute, condemn and kill the just, but that they also will fight and kill each other, as James said of his brethren. He first asks this question, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"—James iv. 1. James then tells them why this is. He said, "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God." O what a rebuke this was to the brethren. It is yet true that whosoever therefore will be a friend of the world is the enemy of God.

Now I will try to notice the words of our text. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ." From this we learn that the Lord Jesus Christ will come from heaven. Many other

Scriptures teach the same. Read Acts i. 11, the latter clause: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." One thing we should observe here in the connection is, he was taken up and a cloud received him out of their sight. Therefore if he comes in like manner as he was seen going into heaven, he will come in a cloud, and to this agree the words of Paul, 1 Thess. iv. 16, 17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." O what a glorious meeting that will be, when all are together in the cloud with the Lord, and the grandeur of it all is, "and so shall we ever be with the Lord," never to be out of the cloud any more. "Wherefore comfort one another with these words." In this time life we have a foretaste of these things, so to speak, but we do not remain there any great length of time at once; sometimes only momentarily, and sometimes days, or even weeks; even if it were a whole lifetime here on earth, O what would that be compared with eternity? Paul said, "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." Now I do not know of any other way taught in the Scriptures whereby mortal man can attain unto these things even in this life, only when they are raised up and made to sit together in heavenly places in

Christ. Our own experience teaches us these things, as well as the Scriptures, and yet with all that O how prone we are to look to self instead of to God for our every need. O that we all could remember the words of our text: "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ." Paul was admonishing his brethren to live as though they expected to see that day, and so they did if indeed they were the objects of God's mercy. That day is sure to come. Our hope embraces that very thought, it reaches beyond this life, in our first experience, in our first love, when we were raised up together and made to sit together in heavenly places in Christ Jesus; our conversation then was above, our cup was running over with joy and praise to God for his wonderful love to us. Now Paul said, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 1-4. Paul was admonishing those brethren to keep right on the way they were started. That is, "If ye then be risen with Christ, seek those things which are above." Evidently no mortal man was ever instrumental in raising himself up with Christ. Remember Paul said, "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." Man did not have anything to do in quickening himself, and yet he is quickened together with Christ. "(By grace ye are saved.)" God does the quickening, God also does the raising of us up

together with Christ, and makes us sit together in heavenly places in Christ Jesus. "That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus." Then Paul sums up the whole matter in these words: "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." That doctrine is taught in our experience, as well as all through the Scriptures, and yet many of the churches in Paul's time were bewitched, or seduced, to that extent that Paul said to the church of Galatia, "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." Just so it was with the church at Corinth. Paul said, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" So we see there were those even in Paul's day who also denied that the dead are raised. Paul hinges his whole argument on that one fact: Christ is risen from the dead, and is the firstfruits of them that slept. Otherwise, "Then they also which are fallen asleep in Christ are perished." He also said, "If in this life only we have hope in Christ, we are of all men most miserable." O let us all ask ourselves the question, Is our life being spent in such a way that we in truth can say, "If in this life only we have hope in Christ, we are of all men most miserable"? Let us ask these questions: Was Paul living like the world was living? Was his conversation like it once was? Was he minding earthly things? Was that what made him say, "If in this life only we have hope in Christ, we are of all men most mis-

erable"? O no, we know better than that. We know Paul all the time was admonishing his brethren not to live like the world. To live as Paul lived causes persecution and opposition, not only by the world, but by the professed followers of Christ, even those who have a zeal of God, but not according to knowledge. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Evidently God's people are the only people that ever have a zeal of God. But the more of this kind of zeal without knowledge we have, the greater persecutors we will be. At least that evidently is the way it was in Paul's day. He said, "Am I therefore become your enemy, because I tell you the truth? They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. But it is good to be zealously affected always in a good thing, and not only when I am present with you." Here we see the difference between the churches of Galatia and the church at Philippi. The one had always obeyed, both in Paul's presence and also in his absence. On the other hand, the churches of Galatia had obeyed when Paul was with them, but were disobeying in his absence. Therefore Paul said, "But it is good to be zealously affected always in a good thing, and not only when I am present with you." The trouble with those brethren was they were following man instead of God; that is, their teachers were teaching in such a way as to give man at least part of the glory. Paul tells the brethren plainly their object for thus teaching. He said, "As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ."

No man in the state of nature was afraid of being persecuted for the cause of Christ, and an unbeliever in Christ has no zeal of God, therefore is not afraid of being persecuted for the cross of Christ. And the strangest part of all is that if their doctrine were true the last one of these teachers would be lost, as Paul shows, Gal. vi. 13: "For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh." Paul also said to those brethren, "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offense of the cross ceased." This proves or shows what Paul meant when he said, "If in this life only we have hope in Christ, we are of all men most miserable." Paul asked those brethren, "Have ye suffered so many things in vain? if it be yet in vain." This showed that those brethren had suffered from those who had opposed the doctrine of salvation by grace. Paul said to them, "Ye know how through infirmity of the flesh I preached the gospel unto you at the first: and my temptation which was in my flesh ye despised not, nor rejected, but received me as an angel of God, even as Christ Jesus. Where is the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me." It was while those brethren were in that condition that they suffered so many things; it was then that their hope was in Christ. O what a sorrowful change had come over them. They seemed willing to give up their hope and follow teachers that would hinge their eternal destiny on the keeping of the law of Moses, rather than on what Christ had done for them. Paul had not changed or quit preaching the

gospel, and he asked them, "Where is then the blessedness ye spake of?" "Am I therefore become your enemy, because I tell you the truth?" No wonder he said, "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." There was no gospel in it. Just so it is to-day; there is no gospel in the doctrine that our eternal destiny is hinged upon what man must do, instead of what Christ has done. Also there is no gospel in the nonresurrection doctrine. If that doctrine is true, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and our faith is also vain. It seems to me there is no doctrine more vain and unreasonable than to claim our conversation is in heaven and at the same time deny that we ourselves will be in heaven. O why should our conversation be in heaven and at the same time we not expect to be there ourselves? O how vain! Christ either did what he was sent into the world to do, or else he did not do what he came to do. Jesus said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 37-39. Now it remains yet to be proven that these words of Jesus will not be fulfilled, not only while living here in time, but also at the last day, when the dead shall be raised. Evidently that is what Jesus meant in the above words, "raise it up again at the last day." Verse forty says, "And I will raise him up at the last day." Paul taught the same also in 1 Cor. xv. 24, 25.

He there is speaking of the end of time, as we speak of time things. It is then that death will be destroyed. It is then that the words of our text will be literally fulfilled; that is, our vile body shall be changed and fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. It is then that the mystery mentioned by Paul will be a reality: "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." O what a glorious day, a grand reality of that hoped for. Then we with David will be satisfied. He said, "I shall be satisfied, when I awake, with thy likeness."—Psalms xvii. 15. This hope will do to live by, yes, and it will also do to die by. O may our conversation be in heaven now, and we hope it will be in the life to come.

Yours in hope of a glorious resurrection,
JOSEPH FORD.

MONTGOMERY, Ala., Dec. 14, 1914.

DEAR BRETHREN:—I have just been restudying some old and familiar Scriptures upon which condition salvationists, Arminians and the like of them have built their theology and so-called churches all through the gospel age. Result: I am more than ever, if it be possible, convinced that their foundation Scriptures have been wholly misunderstood and misapplied by them. I desire to give the sons and daughters of God who may read the SIGNS OF THE TIMES what I think is the true meaning of some of these same Scriptures.

First, Hebrews ii. 9: "He by the grace of God should taste death for every man."

Of course this Scripture is one of their main props for teaching that any and every one can, if he wills so to do, accept or reject Christ. And they claim it was written expressly to settle the doctrine of free agency, and should, they say, forever hush the mouths of the nonconditionalists. Well, let us see. What was the apostle writing about when he used this expression, "Taste death for every man"? Answer: suffering. Again, what was the purpose or intent of such suffering? Answer: "To make the captain of their [the sons of God] salvation perfect through [just such] sufferings." Now these two questions and answers are to be found right in the heart of verses nine and ten of Hebrews, second chapter. It seems to me that only the spiritually blind can fail to see the real object of this text and context thereunto. In my judgment I see in this phase of the "sufferings" of the cross, the suffering for the "unjust," the children of the devil, (John viii. 44,) the crowning exorciation of the drama of the universe.

Second, 1 Timothy ii. 4: "Who will have all men to be saved, and to come unto the knowledge of the truth." Again we ask, What was the apostle writing about, and what was the object, intent or purpose of this text and context? We must start at the very beginning of this letter to Timothy to gather the full meaning of these words. Paul was exhorting Timothy, together with the brethren or the churches, to pray for the kings and rulers and all subjects of Cæsar's kingdom, that the civil law and order might be maintained and "saved" from anarchy and ruin and destruction, and all for the purpose that God's people might be able to lead a quiet and peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God

our Savior, "who will have all men to be saved, and to come unto the knowledge of the truth." Paul was impressing upon Timothy the "truth" about the law of the land, the civil law, its objects and civic virtues. The land was full of strife-stirrers, aiming at the overthrow of all law. Besides, "some" of God's people, led off by Satan, young converts, wholly unqualified and unprepared to preach "sound doctrine," were "desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." They were preaching or "teaching" that the law of the realm was made for the righteous as much as it was for the lawless and disobedient sinners. This was all bad or false "teaching;" and so we find the apostle saying, We know "that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God, which was committed to my trust." And so the true word is that insofar as it lay in the potentiality of "sound" teaching by God's preachers, "all men" God will have to be saved from anarchy, and to a due and proper allegiance to the laws of the country and obedience unto the kings and all rulers over them. Hence the exhortation was given to pray for kings and all their sinful subjects, that God might guide them and restrain them along the way of peace and order.

Third, John xii. 32: "And I, if I be lifted up from the earth, will draw all men unto me." Now the blind teachers and blind leaders of mighty Babylon, with her thousands of "mighty men,"

"men of renown," have always tortured this text into a meaning never contemplated by the great Teacher. Its real meaning is clearly stated in the following verse: "This he said, signifying what death he should die." The attention of "all men" of all ages will be called to the great event of great events, his death upon the cross. It has no reference to the salvation of the world, for God chose all his people in Christ Jesus long before the foundation of the world was laid. God also "predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Before the final doom is pronounced upon the world of crucifiers, their every knee shall bow and their every tongue shall confess that God is "just" to them, as well as the "justifier" of all his dear children. Yes, indeed, the eyes of all the sinful world, from Cain to the last, will be drawn unto Christ, whom they murdered on that cross. They shall look upon me whom they have pierced, and shall wail because of me.

I have selected these three passages (as out of many others, which the leaders of the blind go about the earth, for hire, preaching on and asking the children of Satan to do the impossible, the unthinkable thing of accepting Christ,) that God's people may in some sort be comforted by beholding the exceeding foolishness of all such worldly preaching of the worldly wise.

Dearly beloved brethren in the Lord, know always that our Father knew his children from before the beginning, and will keep us throughout all the infinite ages to come in unspeakable joy and glory and happiness, world without end. Amen.

GEORGE W. TOWNSEND.

HEBREWS IV.

THIS chapter is relied on by some teachers of sabbath keeping to prove that the seventh day is still enjoined upon believers to keep it holy as the ancient Jews did. Truly it does set forth the keeping of the antitypical sabbath, the real sabbath for all true believers in Christ. Notice the rest spoken of as God's rest, "my rest," and "his rest." As these Jewish believers whom Paul is addressing were dull of hearing, it seemed difficult for him to speak of the many things necessary so that they could comprehend the difference between the law and ordinances given by the hand of Moses, and the dispensation of the Lord Jesus Christ. These Jews well knew that the commandment to keep the sabbath day holy was given to their fathers in the law of Moses, but did not know it to be typical until they had been taught by Paul. He seemed anxious for them to consider the high value of Jesus and his house contrasted with the dispensation of Moses. Though Moses was a faithful servant in his house, bearing testimony of the things which should follow and of the Prophet that should rise like unto himself, whom Israel should hear, yet Moses represented the shadow of good things to come, and not the very image of those things. This of itself is evidence of the superiority of the coming Prophet to Moses. It seems evident that in Moses' day the promised land of Canaan was to be a literal rest for the children of Israel who came out of Egypt, and to them in prospect it was to be God's rest for them. Paul says that those who fell in the wilderness for their sins were cut off from entering into God's rest, or entering the land of Canaan, which was typical of the gospel rest. This rest cannot mean eternity, for Paul speaks of it in

the present tense: "For we which have believed do enter into rest."—Verse 3. Although God's works were finished from the foundation of the world, and he rested on the seventh day, and hundreds of years after gave the law to Israel, and in that law a command to keep the sabbath holy, yet he afterwards spoke of another day, and as Paul said, limited a certain day. This day is the antitypical sabbath day, or gospel day. It is the day of the Lord Jesus Christ. Jesus said, "Abraham rejoiced to see my day: and he saw it, and was glad."—John viii. 56. This is that day of rest which all true believers enter. None but believers can enter it. Paul's proof of this is in verse eight: "For if Jesus [Joshua] had given them rest, then would he not afterward have spoken of another day." From Paul's argument to those "dull of hearing" it seems certain that the sabbath day was a real rest from work, and also figurative twofold of rest: first of that rest beyond Jordan's flood in the land of Canaan, and second, of the "another day," or gospel day. This is the rest that remained after the resurrection of Christ. This rest cannot be entered except through belief. It ought to seem plain to Bible readers that Canaan cannot typify heaven or eternal glory, though many teachers have tried to make it appear that way. The Israelites after passing into Canaan were subject to war, pestilence, famine and many other troubles. Now the gospel rest is a bright assurance of faith, that by the promise of the eternal God the recipients of the faith of God's elect have a good hope through grace of eternal life, which God promised before the world began. All who have this good hope have entered into God's rest, and have ceased from their works as God did from his works. The typical day of

the real sabbath, or rest spoken of by David, is the old Jewish sabbath day, which required a complete rest from work. If any labor was done on the sabbath day then it was broken, and subjected the violator to be punished with the sentence which God had prescribed. What a sore penalty for violating the law of the sabbath. As the children of Israel journeyed in the wilderness, and were promised a fruitful land beyond Jordan where milk and honey flowed, we often wonder why the Lord kept them there in the barren wilderness forty years, when the land of promise was not far away. Paul tells us it was because of unbelief that they were not permitted to enter into God's rest. Certainly it was a fearful lack of faith in the mighty hand of God for Aaron and the majority of the children of Israel to make a calf of gold and fall down and worship it with lies in their mouths, saying, "These be thy gods, O Israel, which brought thee up out of the land of Egypt."—Exodus xxxii. 4. Those Israelites were unbelievers in the mercy of God in regard to temporal things, hence they were not counted worthy to cross the flood of Jordan and enter into the temporal rest promised unto Israel. Not all who came out of Egypt by Moses provoked the Lord and were slain in the wilderness, but a remnant was kept from idolatry and crossed over to the land of Canaan with Joshua and Caleb. Paul's forceful argument, containing self-evident facts, in the eighth verse, proves that the rest in Canaan was not perfect. The Israelites in anticipation of possessing the land of Canaan looked for temporal rest and enjoyment. This was partially realized. History shows that their disobedience against God's commandments caused wars and turmoils. After Joshua's day God limited a certain day, speaking of it through David, saying, "To day, after so long a time; as it is said, To day if ye

will hear his voice, harden not your hearts." Because if Joshua had given them rest then would God not afterward have spoken of another day. This certain day was typified by the seventh day, or sabbath, under the law dispensation. This day is the new covenant day of promise. In that day a fountain was to be opened in the house of David. This fountain ever existed, but was never opened until the birth of the King of kings. This day of God's rest, and the day of rest for all true believers in Jesus, the only begotten Son of God, was to be like its type, the sabbath day, a day in which all believers should rest from their works as God did from his in the creation of all worlds. This sets forth the faith or belief of all believers in Christ, viz., salvation through the grace of God in Christ Jesus. What is the conclusion of the whole matter? It is unlawful under the new covenant for any man to obtain salvation by the deeds of the law, for by the deeds of the law shall no man be justified. How then shall a man be justified? By the law of faith, which is the grace of God to man given. Of that day of rest which remains to the people of God David says, This is the day the Lord hath made, we will rejoice and be glad in it. This cannot be the common sabbath that all Israel knew as a rest day, but a spiritual high day, when a King should reign in righteousness, and princes rule in judgment. As Jesus rested in the tomb on the Jewish sabbath day after he had accomplished all the work of redemption, so all true believers cease from all self-righteous works, and obtain the gift of eternal life in the great Sabbath of rest. Let all the saints praise him for the benefits they receive from him in this day, and for the wisdom which enables them to see this day.

In hope of immortality,

J. F. BEEMAN.

TIAWAH, Okla.

PEACE, CONTRASTED WITH WAR.

"PEACE I leave with you, my peace I give unto you: not as the world giveth, give I unto you," &c.—John xiv. 27.

This is the Savior's language to his disciples while he was with them before his resurrection and ascension to the Father, with the assured promise of the Holy Ghost, whom he would send in the Father's name to abide with them forever, who should teach them all things and bring all things to their remembrance whatsoever he said unto them; therefore his word is eternally settled in the heavens. Peace means calmness, tranquillity and harmony. War is the very reverse—an armed contest, carrying with it terror, devastation and desolation. When the Lord God of Israel gives peace to his church or the land the war element with all its commotion is as silent as the grave. War is a dark picture, producing disturbance, confusion, alienation and death itself; even not infrequently in the militant kingdom as well as among the nations of the earth, it is a great calamity. The inspired prophet Isaiah, speaking of the birth of Christ and the pouring out of his judgments, says, "For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire." "Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together."—Isaiah ix. 5, 11. The whole connection of this prophecy is significant of the true battle Warrior and the shed blood of the Messiah, with all the fury of the law upon him, as the Lamb slain from the foundation of the world, bearing the sins and reproaches of his poor, insolvent children, setting the lawful captive free, enduring the cross, and all the vindictiveness of the law was laid upon him. Here is the humanity of Christ, his garments rolled in blood, the

burning and fuel of fire, calling for full satisfaction, which never could be appeased except through the imputed righteousness of Christ, that legally bound him as the Redeemer of all the heirs of promise. (Heb. i. 2, 3; Matt. i. 21; Rom. i. 3, 4.) Our breaches of the law are his, and his obedience ours; his presence gives joy and peace to the flock of slaughter, (Rom. viii. 36,) keeps the feet of his saints, watches over the sheep of his pasture, imparts light and understanding to them, keeping their hearts and minds through all the shifting scenes and circumstances of this time state, as their King and gracious Deliverer, teaching them that, denying ungodliness and worldly lusts, they should live soberly, righteously and godly in this present world. (Titus ii. 12.) He revealed himself to the elect lady, the holy seed in type, through Abraham, Isaac and Jacob, chosen of God and made partakers of the covenant ordered in all things and sure, predestinated unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, and thus secured to himself a glorious inheritance, without spot or wrinkle, and cleansed from all pollution, receiving the seal of the atonement as heirs and joint-heirs with the Lord Jesus Christ, in whom we have redemption, even the forgiveness of sin. His blood was manifested as a fountain of living waters in the house of David for sin and uncleanness. O what solid joy, in anticipation of that rest which remains to the people of God in the realms of endless day, freed from the sorrows and vexations of this mortal life, to live eternally with Jesus. "There the wicked cease from troubling; and there the weary be at rest."—Job iii. 17. From the days of the two firstborn, Cain and Abel, unto the present, the church in

her visible organization has suffered persecution at the hand of her assailant, the vicious dragon, the beasts, the false prophets. The old mother of harlots and abominations of the earth sendeth forth her emissaries to blind and engulf the children of men by her sorceries and her witchcraft; because all the world wondered after the beast, and all the anti-christian delusions in the affairs of false religion have been, and do yet, make war with the saints, the church of the living God. (Dan. vii. 27; Rev. xvii. 6.) Jesus said to his disciples, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world."—John xvi. 33. Destroying the principality and power of darkness, for he (Christ) must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death. Therefore in the furnace of affliction the Lord gives peace and security to his bride; the little flock he purchased with his own blood shall endure as the sun before him.

War is terrible in its nature and consequence, which has come down through the past ages and events of the world's history, nations and governments crumbling back to dust, as God determined in his purpose from the ancient of days, for the removal of creature man, by all the various methods he employs to accomplish that object, either by famine, or peril, or sword, disease, earthquakes, wars and rumors of war; then the gloomy clouds of adversity spread their blighting contagion over the vast domains of earth and seas. These reflections are both serious and depressing to those taught in the school of Christ, who are concerned and give attention to the reading of holy writ and the fulfillment of the predictions

of our Lord, who declared the end from the beginning, and from ancient times the things not yet done, saying, My counsel shall stand, and I will do all my pleasure. (Isaiah xlvi. 10.) The Lord is King, and there is none like him. The Deliverer, who shall come out of Zion, and shall turn away ungodliness from Jacob, purifies the heart and purges away the dross of his church, giving her peace and comfort in the gospel, as a flowing stream, a fountain sealed up. She is made white and tried, and as the true gold, sustains no loss, and the more she is tried in the crucible of persecution the brighter she (like the pure gold) shines unto the perfect day. "He shall dwell on high: his place of defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure. Thine eyes shall see the King in his beauty: they [the sheep or elect of God] shall behold the land that is very far off."—Isaiah xxxiii. 16, 17. The Lord makes his people, or body, the church, able to withstand all the fiery darts of the wicked. The Lord by the prophet Isaiah gave renewed comfort and assurance to his people, the Israelites, that notwithstanding opposition, conflicts and temptations which confronted them in all their journey, "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." O blessed hope, O glorious hour; saved from sin our souls shall soar through the precious blood of Jesus to the resurrection of the dead, the life and salvation of all the seed of promise embraced in the everlasting covenant ordered in all things and sure.

War in a temporal sense among earthly

powers is dreadful and destructive, fostering strife and extinction of those so engaged, and doubtless such revolutions are caused by false religion and religious fanaticism seeking to dominate the world and to debauch society by cunning craftiness, whereby they lie in wait to deceive. However, the fountain of iniquity is bound by a demarkation line, and can only bruise the heel, to torture, to kill with sword and with hunger and death and with the beasts of earth, the pale horse that John saw in his vision when the fourth seal was opened, that death and hell followed with him. (Rev. vi. 8.) But the church of God shall survive the sea of fire and wreck of worlds, and ultimately anchor safely in the haven of eternal peace. In our pilgrimage we walk by faith, not by sight, in hope of the resurrection, to wit, the redemption of our body. The whole retinue of the grace covenant will be in glory land, there to sing the song of Moses and the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Death is swallowed up in victory in the resurrection of the saints, the boasting grave is vanquished forever; then we, the entombed and multiplied millions, shall be made immortal, and shall see Christ as he is and be like him. So we, the ransomed of the Lord, as disciples ought to love one another with a pure heart fervently, which believers are admonished to exemplify in their walk and conversation, and not to be conformed to this world, but to be transformed by the renewing of the mind, that ye may prove what is that good and acceptable and perfect will of God, (Romans xii. 2,) to set our affections upon things above, and not on things on the earth. Therefore in the Spirit and power of the Holy Ghost

we can render unto God acceptable service, live in humble obedience to the precepts and commandments of our Lord, suffer for his sake, extol him as the Prince and Savior of Israel, her Advocate, who reigns in righteousness and true holiness. He leads, and feeds his children on the sincere milk of the gospel, building them up in spiritual knowledge and justifying faith, to trust him implicitly and have no confidence in the flesh. And those who have hope that the Lord has pardoned their sins, and are outside of the church, may be constrained by the love of God to deny themselves by walking in obedience—following our Lord in baptism, to rise in newness of life, to mingle with the saints in the holy worship of the Lord of life and glory. Listen to the word of the Lord: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint." Wherefore comfort one another with these words.

Dear editors, by request of brethren who are warm friends and subscribers of the SIGNS I have thus written, giving the above interpretation, and it is now at your disposal. The Lord bless you all.

Affectionately,

ASA HOWARD.

KELLER, TEXAS.

GALION, Ohio, Dec. 20, 1914.

DEAR BROTHER KER:—I have just finished reading the last number of the dear old SIGNS, and am wonderfully encouraged, and have received much comfort in reading the editorials and many good letters, all of which I feel to be unworthy. I have been impressed to try and write a few lines several times since dear brother Chick's death, and just as

many times have put it off, feeling my weakness, and that it would be better for me to keep silent; but last night the desire came again to write, and I am trying to do so. How we all miss dear brother Chick, and you most of all, but we know our loss is his eternal gain, and may we, with all the bereaved ones, be enabled by the Spirit to bow in humble submission and say, Thy will be done, for we know he doeth all things well. I had wondered who would be the one to take up the work Elder Chick left off. I never doubted that the Lord had a man prepared for the work, and I was glad when I saw Elder Lefferts' name mentioned in the SIGNS as the one. I have always enjoyed reading after him and yourself, as well as all the writers in the SIGNS, and have often felt that I would like to drop you all a word of encouragement, but have always feared lest I should only darken counsel, so would put it off. I have been thinking of a passage of Scripture found in Matt. xi. 5: "And the poor have the gospel preached to them." The thought that occurred to me is, Who are the poor here spoken of? Surely not the poor in this world's goods, for the Savior said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Now to my mind we find this parable explained in the prayer of the publican and the Pharisee. The one was rich, having all that heart could wish; he even thanked God he was not as other men, he was rich, filled with his own righteousness. Here is one who is not sick, has no need of a physician. The Master says, The whole need not a physician, but they that are sick. Now we will leave this rich man, filled with his good works and self-righteousness, and look at the other, the poor one, who had

nothing. He could not so much as raise his eyes toward heaven, but smote upon his breast and said, "God be merciful to me a sinner." This poor fellow had nothing. Here is one who is sick, one who needs a physician, one who knows if the Lord does not have mercy upon him he is lost. Now we will look at the first one again. We remember that Lazarus was laid at the rich man's gate full of sores, and the dogs came and licked his sores. First we notice these were dogs, not sheep, neither shepherds, and second, they ate the crumbs that fell from the rich man's table. The Scriptures speak of the greedy dogs that can never have enough. These to my mind represent the servants or ministers of antichrist; they licked the sores of the poor beggar. I believe whenever these greedy dogs find one of the Lord's poor children begging for mercy they will lick his sores or cry, Peace, peace, when there is no peace; they will lick the sores, tell him that he can save himself, that the Lord made a way possible for their salvation, but they must accept or they will be lost, and it is of him that willeth and of him that runneth, and they bind up the hurt of my people slightly, crying, Peace, peace, when there is no peace. So with poor old Job, when God so sorely afflicted him, and the three miserable dogs tried to comfort him and to bind up his hurt, and blasphemed the God of heaven and chided poor Job, he said, "Miserable comforters are ye all;" and even when Job's wife said, "Dost thou still retain thine integrity? curse God, and die," he said, "Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?" And he said, "Though he slay me, yet will I trust in him." This is where the poor in

spirit have their trust, and the Lord says, Blessed are they, for theirs is the kingdom. So we see that it is not possible for a rich man to enter into the kingdom, for says the Savior again, Except ye be converted and become as a little child ye shall in no wise enter into the kingdom of heaven. So, then, his children are all poor and entirely dependent upon him. They are not looking for justice, for they know that would be their eternal destruction, for we have all sinned and come short of the glory of God, and like the poor, sick beggar and the poor publican we cry, "God be merciful to me a sinner." One of the apostles said Let us have grace, whereby we may serve God acceptably with reverence and godly fear. May we all be made to see and feel that the Lord will never leave one of these little ones who is poor in spirit, but where he has begun a good work he will perform it until the day of Jesus Christ.

May the Lord still be pleased to uphold both the editors and publishers of the SIGNS in the future as in the past, to the glory of his name and to the comfort of his church, which is his body, is the prayer of a poor sinner and a brother, I hope, though unworthy,

C. E. JACKSON.

HAVANA, Kansas.

DEAR ELDER KER:—I was pleased with your "New Year's Greeting." It breathed forth a pure spirit of love and unity among the saints of God. These differences of opinion with the Baptists upon some minor subjects of Scripture should not be a source of unkind reflection. There are some Scriptures which have caused varied explanations. What is man, his origin and destiny? have been themes of considerably wide divergence of thought. I am aware that I entertain

some views which differ from many of my brethren, but not with an unkind feeling. "Let brotherly love continue" is a good rule to follow. Your remarks upon that subject are worthy of commendation. Your reference to Elder Gilbert Beebe's article upon the subject of the resurrection was read with deep interest. I have read the editorial in the second volume of the Editorials. I quote: "So when the saints are called hence their spiritual life, which they received in regeneration, does not die." This meets my entire approval, for the spiritual life received in regeneration is Christ within the hope of glory, and by that Spirit believers seek for glory and honor and immortality, eternal life. These they do not possess in this mortal life, but receive them in the life to come, when mortality shall put on immortality. The Spirit of Christ in the quickened one controls his spiritual actions. "Quickened souls" I feel mean only quickened people. Some distinctive part of man is not quickened, but the whole man, and that quickening assures him that he shall live again in the spirit world. There are about five different meanings to the word "soul" in the Scriptures. The Adamic man has but two primary forces: first, the material body, second, the power that gives life and activity to the body, breathed into the clay body by its Creator. Man by sin forfeited that life, and man was appointed to die, and when the judgment of death falls upon man that life ceases, for it is that which dies, and the body is remanded to the state occupied before life—dust. In the condemnation passed upon Adam entailing all his posterity, there was not a ray of hope offered that he should live again. Dust thou art, and unto dust shalt thou return, was final, and it has never been

modified except through a new and living way. The promise of that way was given to Abraham and his seed. All the seed of Adam were by nature the children of wrath. "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.)" Thus Christ abolished death, and brought life and immortality to light through the gospel. "For by one offering he hath perfected for ever them that are sanctified." He makes himself known to the sanctified ones by putting his laws into their hearts and writing them in their minds. He assures them that they shall live again. "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." I will raise them up at the last day. Every quickened one must yield up his mortal body to death, but goes down to death supplied with that God-given faith which gives him a strong hope that when Christ, who is his life, shall appear, then he shall also appear with him in glory. That same Spirit which quickened him in his regeneration will be the only Spirit that will quicken his mortal body when Christ shall come again the second time without sin unto salvation. Then will be the time of redemption from the power of the grave. Every quickened soul will exclaim, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Every redeemed soul, or saint, will with fullness of joy exclaim, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

In conclusion, I hold that the natural body of the saint must go down to death in its entirety until Jesus shall come the

second time to awake it from sleep, to meet the Lord in the air and be forever with the Lord, immortal, eternal. Our life is hid with Christ in God until Christ shall come again.

Your brother,

T. R. PITTMAN.

LANHAM, W. Va.

DEAR BRETHREN EDITORS:—I have two letters, one from Mrs. Otha Pennington, of Corliss, W. Va., the other from brother C. M. Bird, and both of them ring right to me. Mrs. Otha Pennington seems to be convinced that she is not at home with the Ashdods, therefore would be pleased to be baptized in the fellowship of the Primitive Baptist Church.

J. W. McCLANAHAN.

ST. ALBANS, W. Va.

DEAR BROTHER McCLANAHAN:—While feeling sad this evening, and thinking of the many good meetings I have been blessed to attend, you came into my mind, and now I am writing, having no other way to converse with you, and am reviewing my past experience all the way in which, as I hope, the good Lord has led me these sixty-one years of my natural life, and about thirty-eight years of what I sometimes hope spiritual life, which seems to me has been very unprofitable, and if there were no other source to look to I would be of all beings most miserable; but bless the Lord, he hath not dealt with us after our sins, nor rewarded us according to our iniquities, for as the heavens are high above the earth, so great is his mercy toward them that fear him. Brother McClanahan, in my shut-in condition, owing to poor health and coldness of the weather, I often think of you, and wonder if you, too, are shut in and have not the privilege of meeting with God's dear people, speaking

words of comfort to them, speaking out of the abundance of the heart, speaking to the destitute, to the afflicted and poor. You know the Lord says, I will also leave in midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. There is no other name given under heaven whereby we must be saved. No wonder the prophet Isaiah could say, Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains, for the Lord comforteth his people, and will have mercy upon his afflicted. Again, "Bless the Lord, O my soul; and all that is within me, bless his holy name." Like as a father pitieth his children, so the Lord pitieth them that fear him. "For he knoweth our frame; he remembereth that we are dust." But I feel to say, as the poet, "Great mystery, I cannot tell why," &c.

I have not heard from any of you since the association. Write me at your earliest convenience. I have not written as I thought, but it is not in man that walketh to direct his steps.

From a poor sinner,

C. M. BIRD.

CORLISS, W. Va.

DEAR ELDER McCLANAHAN:—I feel my unworthiness in addressing you thus, for I have so often scoffed at you and the doctrine you preach, but I believe God in his mercy has opened my eyes to the truth at last, and now, whether I am one of his or not, I believe he will do all his pleasure, and he does not need the help of man. Perhaps you know that I have been a member with the Missionary Baptists, but some time ago they sent me word that they had put my name on the back list. This does not trouble me at all, for I hope my name has been written in the

book of life, which has no back list, and if it is God's will for me to ever get where there is an Old Baptist Church, and they think me worthy, I am going to join them.

I wish to thank you and all the dear people who so kindly sent us money to leave Cincinnati when Willard was so sick. Such noble deeds to such an unworthy one as myself seem beyond my understanding. Willard, of course, is your brother, and I believe a christian, but I am such a sinful piece of clay it does not seem possible for any of God's dear children to even think of me. It is useless for me to express in words how I feel toward you and all the dear people down there, but I hope God will bless you all and let us all live to meet again. I am a stranger to all but you and brother George, but I hope I am only a stranger in the flesh.

I am very sorry for you in the loss of your eye, and know you must suffer a great deal. I hope God will be with you in your afflictions, and I believe he will, for I do believe you are one of his dear children, and his promise is to never forsake his own.

From one of the least, if one at all,
 OTHA PENNINGTON.

CLARKS, Nebr., Dec. 5, 1914.

DEAR EDITORS:—I feel that I would like to talk a little to-night to my Father's children scattered over this world of sin and sorrow. We are a scattered few indeed, and all have our trials and conflicts, yet our dear Redeemer has promised never to leave nor forsake us, and his promises are as firm as his throne, and if one of them was to fail the whole plan of salvation might just as easily fail. He says, As I have purposed, so shall it stand, and the wills and shalls of Jehovah

are as firm as the Rock on which his church is built, and that Rock is Christ, and when he can be dragged from his throne, then, and not until then, can any of those for whom Christ died be lost. If they are engraven on his hands how could he forget them? I think that engraving is the prints of the nails. Yes, dear ones, we shall all know him, and he will know us, for known unto God are all his ways before his works of old. I believe that all for whom Christ died are just as safe as though they were praising God around that throne which John saw, where they had no need of the sun nor the moon to give light in that beautiful city, for the Lord God and the Lamb are the light thereof. John describes it as a city of pure gold, and the center of attraction was the lovely Redeemer, whose eyes were as a flaming fire and his feet as fine brass. O is it possible that such a vile sinner as I shall find such things in store when done with sin and all these troublesome times are over? To think that these joys shall be mine seems too much. When I look at self I can see nothing but a fountain of corruption. I mourn on account of sin; I am as the pelican in the wilderness, or as the sparrow upon the housetop. But there is a people spoken of in the Scriptures who wandered about in sheepskins and goatskins, being destitute, afflicted and tormented. I sometimes hope I am of that blessed number.

Dec. 20th.—I will try and finish my letter this gloomy Sunday morning. It is snowing hard, and all nature seems in harmony with my feelings, dark, cold and gloomy indeed. I have been thinking this morning about the Father's children, and O how I would love to clasp glad hands with each and every one of them, and hear them tell of their joys

and sorrows, their hopes and fears, but alas, they are far away, and we are here alone, as far as spiritual company is concerned. We went to York, Nebr., to the yearly meeting last October, which was the first time we had been blessed with the privilege of meeting with God's people for nearly four years, and I assure you it was a feast to our hungry souls. It seems hard after so much of our time spent in the Master's vineyard to be entirely shut off from meeting and worshiping with the people we love above all others. Of course we love our natural kindred, but there is a different feeling or kind of love which binds Christians together—a love that floods cannot drown nor flames destroy. O, my soul is amazed, and I wonder at the love that brought our adorable Redeemer down from his Father's glory to die for man, the most sinful of God's creation, for while we were yet enemies Christ died for us. Then is it not enough for all our trials, conflicts, pain and suffering to have a small hope that when done with time things we have a house not made with hands, eternal in the heavens? Dear children of God, lift up your bowed heads, for our redemption draweth nigh. Only a few more days of suffering, a few more lonesome hours, a few more beating storms against these frail barks of ours and we will be done with suffering, and if we are what we profess to be will hear the welcome words, Child, your Father calls, come home.

I see that our time has expired for the SIGNS OF THE TIMES, and will send our remittance, as we do not want to do without it, it is about all the preaching we get.

Now, brethren editors, if you see anything in this not right, cast it aside, for right is all that will do any of us good,

either in this world or that which is to come. I would just say to our many friends and brethren in Illinois, Iowa, Missouri, Kansas and Nebraska, as well as those in the far west, we often think of you all. We are able to be up and around, for which we try to be thankful.

Your little sister, I hope,

PHEBE WAGGONER.

BENSON, Ariz., May 23, 1915.

DEAR BRETHREN EDITORS:—I am sending you a letter which I greatly enjoyed, and think others might, too. I am far from home and my own church, and such letters are of great comfort to me. I only know of one Old Baptist beside myself in the State, and have never met her.

Please do as you think best with this letter, and omit anything amiss.

Your sister in hope,

ALTHA DRAKE.

EWING, N. J., April 14, 1915.

DEAR SISTER IN CHRIST:—You have surely been much on my mind of late, and I hope it is the Lord's will that we may one day have you with us again well and strong. I surely miss you at the meetings, for I always felt sure you loved to be there. Sunday we had a sweet meeting, led by brethren Bond and Van Noy. When an invitation was given for any one who would like any particular hymn sung to mention it, Elvie asked for "How firm a foundation, ye saints of the Lord." All seemed to join heartily in this, and I told her after meeting that I felt it to be such a good hymn. She said she liked it much, and that it was Altha's favorite, and she was thinking of you when she asked to have it sung. You know how apt I am to make mistakes, but I hope I can say I feel there is

one thing I have been led to see no mistake in, and that is, when from hating I was caused to love the Old School Baptists, and I trust that though the vilest of them all, I do know the truth as it is in Christ Jesus, and though I often wonder how they can have fellowship for such an one, yet I feel that if they felt they must exclude me I must still be like Ruth with Naomi, and run after them and beg that they please hinder me not from following after them, for I feel that they are the people of the living God, and they desire to give him all the glory. How different are all the others! How terrible it seems when we think of how they are working, and so feel that they are earning their way. When we work and earn a thing we do not need to praise any one for it, but when a gift is bestowed freely how our hearts swell with gratitude to the one who has bestowed it upon us. If they have earned their way, what have they to praise and glorify the blessed Redeemer for? But when one sees how utterly dependent he is upon God for all, that he cannot do one thing, and feels himself utterly lost and undone, then when the blessed Lord reveals himself to that one, and tells him that salvation by grace is a free gift to the poor, wretched sinner, who was sinking in despair, then is there not everything to praise him for? How wonderful at times this seems to me, when I feel that I can lay hold upon the promise that because he lives I shall live also, and one day shall see him as he is, and when the wonder of this free salvation, the gift of God, not given for anything we ever did or ever can do, lest man should boast, it is just so wonderful that I cannot grasp with my poor finite mind the wonder and greatness of it. Then again, when I view myself such a vile sinner I just

feel that it cannot be for me, and doubts and fears again creep in and destroy my peace. I wonder how you can have fellowship for me, knowing me as well as you do, yet you have ever been kind to me. I was glad to get your postal, and am ashamed to be so long in answering, but I have been busy, and have such a barren mind it seems that what comes from my pen can be of no use to any one. I must surely seem like a great hypocrite to you, but I hope that I have been made to see the sin and folly in many of the things I once indulged in. I hope the Lord is leading me, and that he will give me strength to shun those things. Surely I look back with deep regret on the many times when, because of pleasures, I would absent myself from the Saturday evening meetings. I think of the dances, and occasionally the theatres, which I used to frequent and indulge in, and this time of sorrow and gloom through which I am now passing is richly deserved. I sometimes wonder if there will ever be any more peace or joy on earth for me. I know that the words of the hymn are true: "And though my soul were sent to hell, thy righteous law approves it well." I can only hope in his mercy, and at times I grow hopeful, even in suffering, for we are told that whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Sometimes I grow hopeful, and feel that if I were not his child he would not make me suffer for my sins, as I feel that I am doing now. Truly I abhor myself. What would I not give to undo the past frivolous, wasted life? I do long to be different, but seem to grow worse all the time. O why cannot I be different?

Well, I think I have written a strange letter to one who is in poor health, but I cannot write differently, it seems. I can

only tell you I miss you, and I do hope we may have you back with us well and strong again. What a lovely people these Old Baptists are. How wonderful that I am called an Old Baptist, and may I truly be one. I remember when I heard the name with scorn, and felt it a disgrace even, but may I never cease to feel thankful that I know the difference now. I know you have many to write to, so will not ask you to write to me, for there are many nearer who have a stronger claim, but I leave you to judge whether I would not be glad to hear from you. All are well here.

I will close with much love and best wishes for a speedy recovery.

Your little sister, I hope, in Christ,

KATIE A. VAN NOY.

LEESBURG, Va., Sept. 10, 1914.

MRS. LOTTIE A. DAVIS—DEAR SISTER:—I was very glad to get your good letter, and that you were impressed to write a stranger in the flesh; it touched my poor heart to think the dear Lord had given me such a place in the heart of dear ones. When my son told me that you had come out from another denomination my heart went out to you. I always have a different feeling for those who have been captives in Babylon, for I myself was a captive there twenty-one years, and part of that time chafing under bondage, but it pleased the Lord to come to my relief, and O when I had a view of the true church how lovely she looked. Truly she is the perfection of beauty out of which God hath shined, the city of our solemnities. Truly the Lord is good to give us a home among his dear people. You say you could hardly wait to be taken down into the baptismal waters; it was just that way with me, I could hardly wait for my feet to touch the water's

edge, it all seemed so wonderful to me. I had impressions when a mere child of myself as a sinner, and wanted to be a christian; I thought all that said Lord, Lord, were all right; I was ensnared. I believe the Lord had a purpose in leading me around, and at last brought me out, like yourself, with a high hand and outstretched arm, and led us in a way we knew not; blessed be his holy name. I was so impressed to go to his people and tell them what great things the Lord had done for me that I felt the very stones would cry out if I did not go and tell them.

"I love thy kingdom, Lord,
The house of thine abode;
The church our blessed Redeemer saved
With his own precious blood.

I love thy church, O God,
Her walls before thee stand
Dear as the apple of thine eye,
And graven on thy hand."

My dear sister, I think this is the language of your heart as well as mine.

Now I must bring this to a close or you may weary of reading. I had expected to be in New York by this time, but on account of little Sarah's being sick I am here yet and may see you again, if the Lord will. Until then, farewell.

In sweet fellowship, your unworthy sister,

SARAH P. LEFFERTS.

WARWICK, N. Y., Jan. 20, 1915.

MRS. LOTTIE A. DAVIS—DEAR SISTER:—When I received your good letter, about Christmas time, I did not think it would so long await a reply. I was sick then, hardly able to be about the house, but tried to keep up because it was "Merry Christmas," and I did not want to cast a shadow over the happy faces around me. I have not felt able to do letter-writing, but yours has been on my

mind so much that I do want to try to reply, but what I shall write I know not, but hope the dear Lord will give me something. As I read your letter over it brings to my mind the littleness I felt when in company with the Lord's people; they looked so good and so heavenly that I felt and hoped I some day might be like them, but, my dear sister, I have never been able to see myself as I saw them, and see them now, but I do hope as I bear now the image of the earthy I may also bear the image of the heavenly when I shall see my Savior face to face. Now, my sister, I think I know just how you feel when you listen to the gospel being preached; I felt that I did not want to go from the sound of it, and the Book says, Blessed is the people that know the joyful sound, and we do know it is true, do we not? When we were in Babylon we did not hear the sound, and now what manner of people ought we to be since he has been so gracious unto us in giving us a hope in his mercy and liberating us from Babylonish captivity to praise our God within the gates of Zion. O that we might love him more and serve him better. How sweet to feed in green pastures and to lie down beside still waters. He restoreth my soul, my cup runneth over. "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." I am sure the language of the psalmist has been your desire, as he says, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." My dear sister, may it be your chief delight to meet with the Lord's people whenever they meet for worship; may it be your happy privilege to do so; it is in so doing that you

encourage your pastor, you hold up his hands and strengthen him for the work he has to perform in going in and out before you, breaking the bread, &c.

Cast over this poor letter the mantle of charity. I am not feeling at all well, and my hand is unsteady. I will be glad to hear from you whenever you may feel to send me a line. It is my joy to spend and be spent for the Lord's people. When it is well with thee, remember me.

Your unworthy sister in sweet fellowship,

SARAH P. LEFFERTS.

HAVILAND, Kansas.

DEAR EDITORS:—I am inclosing you a good letter from brother Martin, which I think would make good reading in the SIGNS. It is at your disposal.

J. R. HARDY.

MAY, Texas, April 7, 1915.

DEAR BROTHER HARDY:—I was truly glad to get another letter from you, and to learn that you had not forgotten me, a poor, afflicted castaway. I cannot command words that would adequately express my appreciation of your expressions of sympathy and heartfelt interest for truth and righteousness, for these, if we are in possession of them, are of far more value to us than all the worldly riches and pleasures that could be bestowed upon us. I realize my own imperfection and shortcoming perhaps more than any one else, yet my greatest desire is to see our beloved Zion once more united in the strongest bonds of brotherly love and fellowship, that she may travail and bring forth sons and daughters to the glory, honor and praise of Him who gave himself for her that he might redeem her from all iniquity, and purify unto himself a peculiar people zealous of good works. If the

apostle's injunction to let brotherly love continue had been heeded, surely we would not have been in the sad and deplorable condition we are now in, but the question arises, How can we let brotherly love continue? To my understanding this is a personal matter with each and every one of us, if indeed we are what we hope we are, and if I am not mistaken the best and safest way to do this is by an orderly walk and godly conversation. The injunction does not come to you, my brother, to let your brotherly love continue toward me, but it is to you to let my brotherly love continue toward you, and it comes to me to let your brotherly love continue toward me, and I do not believe I can do that only by an orderly walk and godly conversation. I do not believe that either you or I have the power to create true, genuine brotherly love within us for each other, neither do I believe that you could destroy your brotherly love for me. In the first place, you would have no desire to do so if you could, and it would be grievous to you if I were to destroy it, which I think I would do if I were to persist in a disorderly walk and unchristian conduct, so if I want to retain your brotherly love I must do it by conducting myself in such a way as to retain your confidence. If I can so live as to retain your confidence your brotherly love and fellowship for me will never be lacking. O may the Lord in his goodness and mercy give me sufficient grace that I may so live, then it would be of but little concern as to what the adversaries might do or say. It has been my greatest fear that I would do or say something that would destroy or weaken the confidence of my brethren. My desire is to walk in that strait and narrow way which leadeth unto life, but if left alone I am sure I will never find it, for it is a path

which no fowl knoweth and the vulture's eye hath not seen, nor the lion's whelps trodden, neither has the fierce lion passed by it.

But I must close, as I am hardly able to be up. I hope you will pardon my intrusion on your time and patience. I hope you are all well. I would be glad to hear from you any time you have a mind to write me.

Your little brother, I hope,
J. W. MARTIN.

STOCKDALE, Texas, May 31, 1915.

DEAR EDITORS:—I am inclosing a letter to you that was written by my dear father. I asked him to write his travels from nature to grace for the benefit of his children, grandchildren and others who may read it. I love to read experiences of the old landmarks, of their failures and shortcomings, for it gives me courage; as long as we are in this old body we will fail, but Christ will never fail; his wills and shalls will never be broken. My only hope is hinged on his power and resurrection, knowing he doeth all things well.

A few more words about my dear parents. What a good example they have set, how honest, truthful and humble, always at the feet of their brethren, never giving any trouble, but contending for the Lord's faith, not taking sides with their children, or any one who was in the wrong. I want my brethren to tell me when I am in the wrong, do not keep me in ignorance.

Dear friends, write on for the SIGNS when you feel moved by the right spirit, for the benefit of poor invalids, like myself, who are not able to go to meeting.

Thanking you and my dear Savior for the past writings, your sister in bonds,

(MRS.) M. S. HAWK.

SAN MARCOS, Texas, May 29, 1915.

I HAVE been requested by several to write a sketch of my life as a church member. I was born in Grundy Co., Tenn., May 6th, 1839, and was left motherless when five months old, and was raised by my grandparents. January 29th, 1860, I married Sallie Ann Tate. Five years later I was very much troubled about my future state. I read the Bible to try to find some comfort, but it seemed to condemn me. I grew worse all the time. One night I lay down across the bed, I thought for the last time. It seemed I could feel myself sinking down to torment, and all my cries were for God to have mercy on a lost sinner. How long I was in that state I do not know, but unexpectedly to me my burden was gone and it seemed that everything was praising the Lord Jesus, and he all the day long was my joy and my song. In a few days I began to think I was mistaken, that I had caught the shadow and missed the substance. I went on in this way for some time, examining myself to try to be certain if there were any change in me, and I am not satisfied yet. I told my wife my feelings, and she was pleased. She had had an experience of grace for some time. The next summer, in 1866, we went to Sulphur Springs Church, Warren Co., Tenn., and were received, and baptized the next day by brother Gilbert Moffet. There were five churches around from the different associations about there, and organized the Collins River Association for convenience, and brother Moffet was our pastor. In 1869 we constituted a church, and I was set apart for ordination to the deaconship, which I never felt worthy of, but the church is the judge.

I am leaving off some things I would like to have on record, but it will make

it too long and wearisome. We came to Texas in 1882, and our letters lay in our trunks two years before we found any of our faith. We put our letters in Bethlehem Church, Caldwell Co., in the San Marcos Association. The Creator, Upholder and Disposer of all things saw fit to take my wife home Nov. 25th, 1889. No person can tell the loss of a good christian companion except through experience.

If there is nothing in this to be of help, I hope it will not be a stumbling-block.

I will give a little account of my family's standing. I have seen eight of my children, one daughter-in-law, three sons-in-law, one grandson and three granddaughters join the Predestinarian Baptist Church. I am in my seventy-sixth year, and this is a great consolation to me in my declining days. I would like to write some things of the love and mercy of the all-wise God in saving his bride from her sins. Bless his holy name forever.

With love to all friends,
M. V. DYKES.

LAMBERT, Oklahoma, March 31, 1915.

DEAR BROTHERS EDITORS:—I will try and write you a line or two, as I am sending you a postal order for two dollars to pay my subscription for another year, as the time is up that I have paid for, and I do not want to be without the dear old paper, for it has been a great comfort to me, as we have no more Old Baptist preaching here in this part of the country, and I do love to read the letters and editorials. I think the two editorials in the last number were very good, and I hope the good Lord will bless and keep you both a long time, that you may write for the edification and comfort of the poor scattered ones. I do love to read

the letters of the brethren and sisters who write for the dear old paper. There are but few who write for the paper that I have ever known here in the flesh, but I have a hope that I do know them in their writings, for they tell my experience better than I can tell it for myself. It is said that we know that we have passed from death unto life, because we love the brethren. May God bless the editors and writers of the SIGNS, and all others who know the truth as it is in Christ Jesus, in prayer.

A poor sinner, in hope of eternal life,
JAMES J. CLARK.

NOTICE.

PROVIDENCE permitting, I expect to be with the Woburn Church, Woburn, Mass., the fourth Sunday in this month (July 25th). Meeting at the usual hours.

H. C. KER.

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

Elder J. M. Fenton, Pa., \$2.00.

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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, 1915.

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

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be ad-
dressed, and money orders made payable, to**J. E. BEEBE & CO.,**Middletown, Orange Co., N. Y.***JOHN X. 12, 13.**

"But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep."

The Savior in this chapter, as well as in many others, was speaking by natural figures easily understood. This was a most forceful way to present his everlasting doctrine of love and faithfulness to the people of his choice. The figure of sheep was used in ancient times to represent the people of God, and the figure has ever been very striking. No beast needs care and protection more than sheep, and none learn to love their masters more readily, but strangers they will not follow, because they know not the voice of strangers. The man who is hired to be a shepherd has not, cannot have, the same interest in and love for the sheep that their real owner has, therefore Jesus uses this figure to show that all the interest an hireling has is the fleece or pay for his work. As long as everything goes nicely and no danger is seen the hireling will be on hand, and will be thinking of his hire more than the sheep; but when the wolf, the enemy of sheep, comes, the hireling flees, because he is an hireling and loves not the

sheep. The sheep then being left without protection are killed, others wounded and others scattered. On the other hand, men who are shepherds of their own flocks put themselves between the sheep and the enemy, risking and sometimes losing their lives in the salvation of their sheep. This is done from a twofold standpoint: first, love for the sheep, second, the value of the flock. Jesus in this chapter is showing that all who came before him were thieves and robbers, not caring for the sheep, but looked to their own interests. The sheep did not hear them, because they knew not the voice of strangers. There were many who came before Christ claiming to be sent from God, and many, not sheep, followed them, but they died, their works came to naught, and their followers were deceived and disappointed. But when Jesus, the good Shepherd, came, his sheep heard his voice and knew him; yes, knew him as the Redeemer of Israel. His love for the sheep and their worth to him caused him to put himself between the arch-enemy, death, and the flock. He gave his life for them, arose from the dead for their justification, and ever liveth to intercede for them in the presence of God. How good that all the sheep of his pasture can say:

"The Lord my Shepherd is,
I shall be well supplied;
Since he is mine, and I am his,
What can I want beside?"

Where the Spirit of the good Shepherd dwells in men called to feed his sheep there will be love for the flock above all else in this life, so that a man will forsake father and mother, wife and children, houses and lands, for their service and welfare, and with Paul say, I am willing to spend and be spent for you; I seek you, not yours, or in other words, gold and silver. How many in the world

to-day who profess to be the servants of God would labor six days in the week on the farm or in an office and serve churches on Sunday where the people were too poor to pay their carfare or horse hire, much less give them ten dollars for their work? All about us in all our land we see men striving to benefit themselves at the expense of what they call churches. This is not the spirit of the good Shepherd, but "the hireling," who careth not for the sheep.

Written by request.

K.

ISAIAH IX. 8.

"THE Lord sent a word into Jacob, and it hath lighted upon Israel."

In this chapter and just preceding the text we have the promise of the gift of the Son of God, the child born; then the mighty and glorious names by which he is now called. Taking these things into consideration we understand the prophet to have been speaking of gospel things when he penned the words of our text. It is true, however, that when we speak or write of Jacob we must of necessity go back into the old covenant to find this man with his peculiar characteristics; the law period was his day. Hence to correctly get at our text we must consider Jacob before we can have a clear view of Israel. When we say Jacob we do not mean the brother of Esau as an individual, but the nation known as the Israelites. The life of Jacob and all his characteristics were in all his seed or children; all were represented in the name "Jacob." Under the law the Lord dealt with them as with one man, but what he did for them was temporal, literal, because they were a natural people—all were Jacob. The law and the prophets, the priesthood, the oracles, the tem-

ple, the sacrifices and offerings thereof, all composed the word sent into Jacob. In all those things there was spirit, but unknown to Jacob or national Israel. So blinded were they that they could not steadfastly behold the face of Moses; they could not see beyond the surface nor look into the things God had prepared for them that love him. Revealed things belonged to them, that they might do all the works of the law, but secret things belonged unto God. Therefore Jacob had and lived in the types and shadows of the law, but Israel lives in and has the very image and substance of those things. Israel being "the children of promise," the new creation, the spiritual house of God, the "word" sent into Jacob has lighted upon him, that is, found a resting-place, being understood. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Yes, the secret things of God not seen by the eye of Jacob, nor heard by his ear, nor ever entered into his heart, are now known and felt by Israel. Moses is not Israel's lawgiver, Aaron is not Israel's priest, but Christ is the Lawgiver and Priest, and his "word" lives in the heart, soul and very being of Israel. All that was literal to Jacob is spiritual to Israel. Paul as an example had both experiences; first all was "letter" to him, but afterwards all was "spirit." First he was Saul, afterwards Paul.

We have now given our opinion of the matter, and leave it for the consideration of the one who requested us to write on the subject, together with all our readers.

K.

ZECHARIAH IV. 2, 3.

DEAR BROTHER:—Will you please give your views through the SIGNS OF THE TIMES on Zech. iv. 2, 3? "I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." By complying with this request you will confer a great favor upon one who hopes and desires to know the truth.

With best wishes for the household of faith, your little brother, I hope,

AMOS RICHARDSON.

BONO, Texas.

Zechariah and Haggai were prophets to the remnant of the Jews that returned to Jerusalem from Babylon after the seventy years captivity. Ezra and Nehemiah mention both of these prophets as having been among those who returned from captivity. Nehemiah also names Zechariah as having been one of the priests. It is quite probable that Zechariah was born in Babylon during captivity. But be that as it may, we are certain he was one of those holy men of old who spake as they were moved by the Holy Ghost, and his prophetic utterances promised three important things: the deliverance of the Jews from Babylon and their restoration to the land of Canaan, the rebuilding of the temple, and the coming of the Messiah, or Christ. Like most prophecies of the Old Testament, this of Zechariah has two applications: a literal and a spiritual one. The literal meaning was of primary importance to the Jews of that day; the spiritual meaning is of primary importance to the spiritual Jews of this day. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Romans xv. 4. We will first try to look at the literal meaning of Zech. iv. 2, 3, and its import to the Jewish nation of that long ago time. Let it be known,

therefore, that this vision of the candlestick and the olive trees came to Zechariah when the Jews were as yet in captivity, for we are given the date of this vision as having been the twenty-fourth day of Sebat, in the second year of the reign of Darius over Babylon, and the Jews did not return from captivity until the reign of Darius' successor, Cyrus. To a right understanding of this vision, it is necessary to read the third chapter in connection with the fourth, and to consider them as being connected. Doing this, it cannot be stretching the meaning to say that primarily the vision held in it a promise to the Jews of their deliverance from the seventy years exile and of the rebuilding of their demolished and despoiled temple at Jerusalem. Mention is made in the third chapter of Joshua the high priest, and in the fourth chapter of Zerubbabel the builder. These are the two olive trees that supply the candlestick with oil. The candlestick stands for the commonwealth of Israel, which in all its branches and tribes was subject to the leadership and authority of Joshua and Zerubbabel, who were supposed to look after the welfare of the people in all things: Joshua being their minister in religious affairs, Zerubbabel their governor politically and civilly. Now let us turn from the literal to the spiritual meaning of the text and see what value there is in this fragment of Jewish history to the people of spiritual Israel in this gospel day. If Israel of old be a type of Israel anew in Christ, and the candlestick literally signifies the commonwealth of Israel then in national existence, it must follow that spiritually the candlestick represents the church, and we do not believe that any of our brethren will fall out with us on this point. Then it must follow that both Joshua and Zerubbabel are

types of Christ, for it would never do to say for one moment that the church receives her oil or holy unction from any but Christ, who is head over all things to his church, "the fullness of him that filleth all in all." John in the first chapter of Revelation tells of having seen one "like unto the Son of man" in the midst of the seven golden candlesticks; in other words, he saw Christ in the midst of his church. Zechariah spiritually saw much the same, but he expresses it as having been one candlestick with seven lamps on top of a single bowl, which was supplied with oil from the two olive trees. While each of these olive trees literally stood for two distinct men: Joshua and Zerubbabel, in the antitype these two trees are swallowed up in the one Christ, but presenting Christ in two distinct phases: one his priesthood, the other his kinship. There is no such thing in all the Scriptures as a perfect type of Christ, even as the shadow of a tree is never a perfect figure of a tree. The most that a shadow does is to outline the tree, it cannot picture it in detail. Thus, in the Old Testament we very often find one man representing Christ in a certain aspect, another man showing him in another phase, a third another, and so on. One would be compelled to consider all the types of the Old Testament together in order to come at anything like an exhaustive type of Christ, and then even the half would not be told. So we see in this vision of Zechariah that Joshua shows forth the priesthood of Christ, and Zerubbabel figures him as king. From these two olive trees of the priesthood and kinship of Christ come the golden oil that supplies the light and life of the candlestick or church. Going back to the third chapter, let us consider Joshua as Jesus. He is first seen as standing before the an-

gel of the Lord, and Satan standing at his right hand to resist him. So Jesus was led up into the wilderness straightway after his baptism to be tempted of the devil. Satan tried to resist the Lord. However, the Lord rebuked him; Jesus brought not a railing accusation against his tempter, but flayed him with the sword of the Lord, the word of God: "It is written." Joshua was seen in the vision of Zechariah as being clothed in filthy garments until the Lord commanded his filthy garments to be taken away and that he be clothed with change of raiment. So Jesus was made sin for us. Though he was in nowise a sinner himself, but holy, harmless, undefiled and separate from sinners, yet he was before the judgment-seat of God answerable for his people's guilt, their sins were imputed unto him, and so he was made sin for us, though he knew no sin. Here in the flesh he wore these filthy garments, in the sense that he bore all the guilt and condemnation of his elect. The iniquity of his bride was his iniquity, his righteousness is hers. Here, in the world, he bore our likeness, the image of the earthy. But, having arisen from the dead and ascended unto the Father, he is glorified with the image of God. He hath awakened in the likeness of God and is satisfied. "Though we have known Christ after the flesh, yet now henceforth know we him no more [after the flesh]."—2 Cor. v. 16. Christ "is the image of the invisible God."—Col. i. 15. Jesus, the great High Priest of the church, having purged away the sins of his people in the shedding of his blood, his filthy garments are gone and he is clothed in change of raiment: his resurrection glory, the same that he had with the Father before the world was. "Let them set a fair mitre upon his head." This mitre signifies his

bishopric and priestly office. It is his glory and honor. We see Jesus "crowned with glory and honor."—Hebrews ii. 9. There was a stone laid before Joshua, upon it were seven eyes, it was engraved by the Lord, and the iniquity of the land was removed in one day. The stone is the foundation which can never be removed, and especially shows that this Priest is one who does his work perfectly, so that its validity never ceases. By the one offering of himself Jesus perfected forever them that are sanctified. The redemption of the church is perfect and complete, a stone or rock that cannot be moved or upset. Seven eyes are upon this stone. This shows perfection of vision, omniscience, the all-seeing God, which ever beholds the efficacious atonement of the spiritual Joshua, Christ, so that he instead of the sinner is seen, and omniscience beholds no spot, wrinkle or any such thing in the body of Christ, the church. "Behold, I have graven thee [the church] upon the palms of my hands."—Isaiah xlix. 16. The Lord has engraved this graving in the stone, and the iniquity of the land was removed in one day: the day when Jesus died, the day when our great Melchisedec, the spiritual Joshua, offered himself without spot to God, a living sacrifice, to atone for all the guilt of his people. This olive tree, or tree of oil, of the priesthood of Christ, one of the anointed ones that stand by the Lord of the whole earth, flows through all the candlestick, the church. The oil that was poured upon the head of Aaron ran down over his beard, even to the skirts of his garments. No part of his body was missed in that holy anointing. So no member of Christ's body but is with him anointed a priest unto God. All receive the golden oil out of the tree of the oil of his eternal priest-

hood, the intercession that is after the order of Melchisedec, after the power of an endless life. Now let us turn from Joshua to Zerubbabel, the other olive tree, the kinship of Christ. The word Zerubbabel means "destroyer of confusion." Christ destroys confusion by bringing order out of chaos, making crooked things straight, darkness light and rough places plain. Zerubbabel led the Jews out of captivity, restored them to the land of promise, laid the foundation of the temple, or house, and also finished that house. All this was "not by might, nor by power, but by my spirit, saith the Lord of hosts." These words just quoted are given to Zechariah by the Lord as the keynote of the candlestick. The church in its deliverance from captivity to the world, the flesh and the devil, and in its upbuilding through the Spirit for the habitation of God, is not the work of human might nor earthly power, but the fruit of the Spirit of the living God. Jesus, the King, leads his people forth from sin's captivity into the glorious liberty of the children of God, builds them up living stones in his spiritual house. He sets his house in order, its government is upon his shoulder. Her doctrine, faith, order and ordinances all proceed from this spiritual Zerubbabel, this destroyer of confusion, this Prince of Peace, who is King in Zion. The golden oil of this olive tree of the kinship of Jesus permeates all the candlestick in all its branches so that every member of Christ's body is with him anointed a king unto God. "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 him be glory and dominion for ever and ever. Amen."—Rev. i. 5, 6. L.

OBITUARY NOTICES.

Miss Mary Frances Pridmore, or "Cousin Mollie," as she was affectionately called by all who knew her, died June 11th, 1915, at the home of brother W. F. Norman, near Purcellville, Loudoun Co., Va., after a short illness of pneumonia. She was born in Prince William Co., Va., in 1843, and at her death was aged 72 years, 3 months and 24 days. She was the daughter of Benjamin and Elizabeth Pridmore, both of Prince William County. At the tender age of five years she went to live with the Norman family, and remained with them all the rest of her life. Hers was a life spent for others, one of self-denial for the sake of others, always thinking of others and of what she could do for them. She never made a public profession of religion, but was a firm believer in predestination and a friend of the Old School Baptists. She was one of those secret or hidden ones of the Lord which he has scattered everywhere about the world, and whom he has never seen fit to manifest openly as members of the church militant. Brother Norman asked her on her deathbed if she were afraid to die. She answered him with a calm and quiet look, and softly said, "O no." She requested that the hymn beginning, "Just as I am without one plea," be sung at her funeral. "Cousin Mollie" is survived by three sisters and one brother: Mrs. Emma Manuel, of Prince William County, Mrs. Gertie Low, of Manassas, Va., Mrs. Anne Lynn, of Washington, and Levis Pridmore, of Oregon. However, she will be missed and mourned by none so much as the Norman family, with whom she had lived so many years and to whom she was as dear as one of their very own. She was never one to travel about much or go from home. Those with whom she was associated day after day in the home life knew and appreciated the valuable traits of her unselfish character.

The funeral services were conducted from the home of brother W. F. Norman by brother F. E. Robey, of the Ebenezer Church, using as a text, "Blessed are the dead which die in the Lord." Her body was laid to rest in the burial-ground at Ebenezer.

Written at the request of brother W. F. Norman.

L.

Sarah Dorcas Hodges Ramey was born in Surry County, N. C., Dec. 6th, 1837, and died at her home, eight miles south of Gardner, Kansas, June 10th, 1915, aged 77 years, 6 months and 4 days. She was married to Samuel P. Ramey Dec. 15th, 1856. To that union were born eight children, one dying in infancy, and Albert Augustus in 1910. The living children were all present at her funeral. She with her husband moved to Missouri in 1858, and removed to Kansas in 1861, settling near Lawrence. About three years later they moved to Miami County, and

in 1869 they bought the farm where they made their home the remainder of their lives. Her husband preceded her in death about ten years. Since then she and her youngest daughter, Miss Violet, made their home at the old homestead. She, with her husband, was baptized in the fellowship of Gilead Primitive Baptist Church in November, 1870. Her faith in her Savior was exemplified by a meek, humble and consistent life, and trust in the promises in the testimony of Him who had revealed to her the power and glory of his kingdom. She was of a very quiet and reserved disposition, yet firm in expression and kind in her relation and associations with her family and neighbors. She was an example to the church, and it can be truthfully said of her that she did not speak in church, but asked of her husband at home, and her mind was richly stored with spiritual knowledge. She had been confined to her bed only about one month, and did not suffer intensely, but quietly and peacefully fell asleep in the triumph of living faith. She had requested that the writer be sent for to conduct her funeral service, which I tried to do at the home Sunday, June 13th, using as a text 2 Cor. x. 12-14, and singing hymns 175, 167 and 280, after which burial was made in the Antioch Cemetery. She leaves besides her six children eleven grandchildren, three great-grandchildren, one sister and many other relatives and friends, who deeply feel their loss, but their loss is her gain. May the God of all mercy give them faith to trust in his name, and keep his people in humble hope of the resurrection from the grave.

W. L. HALL.

Martha Strobeck was called from this world of sorrow to a higher life June 15th. She was greatly beloved by a large circle of friends, and her death has caused the deepest sorrow, not only in her home, but in the church and community. Her kind ministries for the welfare of others made her a friend to all who knew her. She united with the Old School Baptist Church at Schoharie, N. Y., in 1874, from which time she had been a dearly beloved sister. Elder Bundy (her pastor at that time) baptized her. Her only theme was salvation by grace, and grace alone, nothing left to be done. Jesus being the Redeemer of his children, she trusted and leaned on his everlasting arm. His arm was underneath at the last moment, when no earthly friends could help. She dearly loved this doctrine, it was her meat and drink. She was twice married. Her last husband departed this life in 1893, since which time she had lived with her sister, Lucy J. Borst, and husband, brother Dow V. Borst, Seward, N. Y. For twenty years they had lived together, enjoying the peace that Jesus left when he said, My peace I give unto you (meaning those whom he came to save). Our dear sister was willing to depart and be with her

Savior. Her illness was very short, only twenty-four hours, and when she left us a sweet smile came on her dear face for a lasting remembrance. O, we miss her more and more each day, yet how could we wish her back? Her work was nobly done here.

Elder John Clark spoke at her funeral from these words: "If in this life only we have hope in Christ, we are of all men most miserable."—1 Cor. xv. 19. He spoke very comfortingly to all. She was laid to rest in Cobleskill Cemetery, beside her first husband. She had no children, but was truly a mother to her nephews in her sister's home. Had she lived until July 5th she would have been 75 years old. The day before she died she was very active, not complaining at all, working in her flowers, which were her delight at all times. May God be with us and comfort us, is the prayer of her sister,

LUCY J. BORST.

I send you the inclosed, and will add that sister Strobeck was a faithful and devoted sister, and was present whenever possible with the assembly of the saints in their worship of God in church relationship. This we prize very highly in this day and age. She leaves upon record a true and faithful life to her church and Lord and Savior. May the Lord comfort those who mourn their loss.

J. M. FENTON.

Oscar C. Benson was born August 5th, 1890, near Delmar, Del., and departed this life May 17th, 1915, making his stay on earth 24 years, 9 months and 12 days. He never united with the visible church, but from his walk and conversation we have reason to believe he was numbered among those whom Christ came to save. All that was mortal was laid to rest in the family plot at Little Creek, Sussex Co., Del., May 19th, 1915, there to await the voice of the archangel, for we believe that the Lord himself shall descend with a shout, and that the dead in Christ shall be raised to dwell in his presence throughout an unending eternity.

A. T. BENSON.

James Renfroe, son of Ernest and Nettie Renfroe, was born in Woodlawn, Ala., July 15th, 1903, died in Birmingham, Ala., Feb. 6th, 1915, aged 11 years, 5 months and 22 days. James while out playing on his roller skates the afternoon of Feb. 6th, 1915, was struck by an auto truck, fracturing his skull in two places. His unconscious form was rushed to the hospital, and all that medical skill could do was done for the dear boy, but he never regained consciousness, and at 10:30 o'clock the same evening he passed away, leaving a heartbroken father and mother, two younger brothers, Thomas and Clyde, besides a host of other relatives and friends to mourn their loss. James was a dear, affectionate child, and loved by all who knew him.

On account of his mother's grief the funeral was held at Shaw's Undertaking Parlors Sunday afternoon at 3 o'clock. The remains were laid at rest in Woodlawn Cemetery. The Lord giveth and the Lord taketh away, blessed be the name of the Lord. May the dear Lord bless and comfort the bereaved parents, is my prayer.

His grandmother,

MOLLIE RENFROE SEID.

POETRY.

WHY NOT FOR ME?

GIVE me that faith undying,
 Fadeless in the heart to dwell,
 With its soft notes sweetly sighing
 For its fondest hope to tell,
 That Christ Jesus, the mighty Redeemer,
 Who suffered on dark Calvary,
 Was crucified to save poor sinners;
 Why not, then, why not for me?

Then I would ask no other,
 Time would not bring it decay;
 Though bright the scenes round may gather,
 Soon they will all fade away;
 But that hope of the Savior's eternal,
 It dwells e'er in eternity;
 O, he died to save all poor sinners,
 Why not, then, why not for me?

Though buried oft in sorrow,
 Trusting still a brighter day,
 That may dawn but on the morrow,
 When all doubts shall pass away;
 For then Christ in his mercy reveals that
 From sin and from sorrow you're free;
 O, he died to save all poor sinners,
 Why not, then, why not for me?

I'll bid you adieu, loved ones,
 Not long with you can I stay,
 The years are so swiftly passing,
 Soon they will call me away;
 So breathe then not a sigh for my absence,
 For God in his mercy decreed
 That his Son should die for poor sinners;
 Why not, then, why not for me?

Walk not round my bed weeping,
 Shed not a tear on my grave;
 The Savior was once there sleeping,
 All his beloved ones to save;
 For God in his great wisdom decreed it,
 That his Son the Savior should be;
 O, he died to save all poor sinners,
 Why not, then, why not for me?

HENRY J. O'BANNON.

M E E T I N G S .

THE New Hope Association of Old School Predestinarian Baptists will hold her thirty-fourth annual session at Elm Ridge Church, at Elmo, Texas, seven miles east of Terrell, Texas, on the T. P. R. R., beginning on Friday before the third Sunday in August. Those coming by rail will get off at Elmo, Texas. All Old School Baptists are invited.

S. M. DICKENS.

**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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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.

Liberty Old School or Primitive Baptist Church, of Los Angeles, Cal., meets every first and third Sunday in each month, at 11 o'clock a. m., at 42nd and Moneta Ave., and fourth Sunday at 11 o'clock, at brother and sister J. B. Dawson's, 644 Ashland Ave., Ocean Park, Cal.

W. T. HENDERSON, Pastor.
C. B. RICE, Clerk.

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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[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.]

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83. MIDDLETOWN, N. Y., AUGUST 1, 1915. NO. 15.

CORRESPONDENCE.

“A GREAT MYSTERY.”

(Ephesians v. 32.)

“I SPEAK concerning Christ and the church,” which is the body of Christ, “the fullness of him that filleth all in all.” Strictly viewed there are but two mysteries: the mystery of godliness and the mystery of iniquity, and each of them is a great mystery, so much so that neither of them can be searched out by earthly wisdom nor understood except by the revelation of God. Even Solomon, the wise king, a mighty man of God, when contemplating those profound mysteries said, They are too wonderful for me. (Prov. xxx. 18.) Hence we need not marvel that such poor dust worms as we are quake and tremble when the voice of our heavenly Master penetrates our inmost being, saying, “Launch out into the deep, and let down your nets for a draught.”—Luke v. 4. The word “mystery” means a deep, profound secret, as was Samson’s riddle; no one could find it out, no one knew one iota about it but himself, hence he, and he alone, could reveal it; no one else even knew that there was such a thing existing until he

made known to them the existence of this great mystery, and then unfolded the secret to his wife, which was a link in the chain of events that led up to the hour and power of darkness, when he made his grave with the wicked and with the rich in his death, saying, “Let me die with the Philistines.”—Judges xvi. 30. The Old Testament Scriptures abound with types and shadows, of which Christ is the substance, the embodiment of this great mystery, Christ and his body, the church, which was shadowed forth, or typified in the morning of time, in the person of Adam, with Eve in his side, being one with him, bone of his bones and flesh of his flesh, for they were both one in the day when God created man (Adam) in the likeness of himself. (Gen. v. 1.) Male and female created he them, and blessed them, and called their name Adam in the day they were created; not just called the man Adam after Eve was taken from his side, but in the day that God created them he called their name Adam, hence they were both one in their creation; therefore in the order of existence Eve was as old as her husband, the body as old as the head, but in the order of manifestation the head was first, is the

older, but in the order of existence the head is no older than the foot. "This is a great mystery: but I speak concerning Christ and the church." Even the application of the blood of the typical lamb by the priest demonstrated the eternal vital unity of Christ and his church, which is his body, members in particular. "And the priest shall take some of the blood of the trespass offering, and the priest shall put it [the blood] upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot."—Lev. xiv. 14. Although the great toe on the foot is the extreme member of the body, and the last member manifested, it is as old in the order of existence as the ear or thumb, and was marked with the blood of the covenant at the same time, and grace given to every one of them marked with the blood of the covenant, as is so clearly shown by the application of the oil made by the same priest. Not so much as one drop of blood or oil was put upon any of the members on the left side, but all on the right side; neither was there a drop of either the blood or the oil put on any one except him who was to be cleansed, therefore we can clearly see that the salvation of all the election of grace, which comprises the mystical body of Christ, is an absolute certainty, but "not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9. "For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body," the object of his eternal and unchangeable love, for "he that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the

Lord the church." This gives us the idea clearly that Christ never did hate the church, for she is bone of his bones and flesh of his flesh, for we are members of his body, of his flesh and of his bones, and as the church of God has two standings, one in Christ and one in Adam, one an eternal existence, has neither beginning nor ending, the other is earthy, had its beginning in Adam, therefore is of short duration. In existence their standing in Christ was first, was from everlasting, or ever the earth was, but in manifestation their standing first was earthy. While it is verily true that all the elect vessels of God's eternal love existed in Christ, their covenant head and life, from everlasting, they all had an earthly existence in the created Adam, and were by nature the children of wrath even as others, who never had an existence in Christ. This portion of the Adamic progeny is known as the non-elect. While all the Adamic progeny, or the human family, have their natural life and earthly existence in the first Adam, none but the elect, the Lamb's wife, has existence in Christ. "This is a great mystery, but I speak concerning Christ and the church," which is his body and fullness, manifested a city whose builder and maker is God; and this wonderful city always has, is now, and shall forever be, absolutely square, for the angel of God measured the city with a golden reed, and when measured by the angel it was found to be perfectly square. The word "square," as applied to this mysterious building, means honest, upright, fair and beautiful, the joy of the whole earth, beautiful for situation, the city of the great King. It was not measured in order to see if it was square, or in order to adjust it providing it was found wanting, but to demonstrate the fact that it

was absolutely square, having no schism in it, neither spot nor wrinkle, nor any such thing, but complete in Christ, who is the head of all principality and power. This is in very deed a wonderful city, which has no need of the sun, neither of the moon, to shine in it, for the Lamb is the light of this glorious city, which is pure gold, like unto clear glass, wherein dwelleth righteousness, even the righteousness of God, all legalism excluded, no law righteousness or creature goodness allowed in this golden city, no place found for them in this heavenly Jerusalem before God, the Judge of quick and dead, who sitteth on the great white throne, from whose face the earth and the heaven fled away, and there was found no place for them in this new or gospel heaven. The old legal heaven and earth passed away with a great noise when "the stars of heaven [the legal heaven] fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven [legal heaven] departed as a scroll when it is rolled together: and every mountain and island were moved out of their places."—Rev. vi. 13, 14. "Seeing then that all these shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

Dear brethren editors, I am sending you this manuscript in rather an awkward and badly written way, as I did not intend at all to send it anywhere for publication when I commenced writing it, but my mind was musing somewhat on this wonderful subject, and I was just sitting around writing occasionally such thoughts as came to my mind, or at least some of them, until I wrote to considerable length, as you will see, and it has lain here for several weeks, and I looked

over it to-day and have concluded to send it to you to dispose of as you deem best.
W. J. MAY.

PINSONFORK, Ky.

HERNDON, Va., June, 1915.

DEAR BRETHREN EDITORS:—I am musing over the following written words, recorded in Luke ii. 10: "Fear not: for, behold, I bring you good tidings of great joy." These words were spoken by the angel of the Lord to the shepherds who were keeping watch over their flock by night. Yes, notice, flock, not flocks, for good shepherds only keep and watch over their own flock, one flock, and they are mindful of their flock in the nighttime as well as the daytime. Hence we see that it was in the nighttime when the shepherds had the good tidings brought to them by the angel of the Lord, yet the angel said, This day, and the angel said, "Fear not: for, behold, I bring you good tidings of great joy. * * * For unto you is born this day, in the city of David, a Savior, which is Christ the Lord," and the angel gave them the sign, telling them where they should find the Babe, the Savior, the Son of the true and ever-living God. These good tidings were so startling at first to the shepherds that they felt sore afraid, but the angel said to them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." I imagine the shepherds felt something like Jacob did when he awoke out of his sleep and saw the ladder reaching from earth to heaven, with the angels of God ascending and descending on it. Jacob said, "Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." And the angel said, Ye

shall find the babe wrapped in swaddling clothes, lying in a manger. Yes, lying in a manger, with the beasts of the stall, a very lowly place indeed for the darling babe to lie in, yet there was no room in the inn for him, so he was found with the beasts of the stall.

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

Now we see the shepherds making haste to see the babe, the Christ, the Son of the only true and living God, their Savior, and fall down at his feet and worship. "And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." The word "behold" is used a great many times in holy writ. "Behold, I bring you good tidings of great joy." John said, "Behold, the Lamb of God, which taketh away the sin of the world." This is he of whom the angel spake when he said, For unto you is born this day in the city of David a Savior, which is Christ the Lord, and this is he of whom the prophet Isaiah spake when he said, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," &c. —Isaiah ix. 6. This same child, Jesus, was born in the mind of God from the foundation of the world, and the old prophet testified of it when he said, "Unto us a child is born." Jesus has always been God, and now he comes to his people God manifest in the flesh, for he said, I and my Father are one; when ye see me ye see the Father also. Dear children of God, have you ever thought about it, Christ in you the hope of glory?

Then you have Christ manifested in the flesh. Jesus has said, I in you and you in me, Christ manifested in the flesh, for the Lord hath shined in your hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. No wonder then that the angel said to the shepherds, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." His elect people, chosen in him before the foundation of the world and made holy and without blame before him in love. Yes, the holy child Jesus was born in a stable with the beasts of the stall, born of the virgin Mary, made under the law, that he might redeem his people from under the curse of the law, that he might present them to his Father without spot, blemish or any such thing. Then, dear children of God, the angel made no mistake when he said, "Fear not: for, behold, I bring you good tidings of great joy." Yes, the greatest joy that has ever come to the children of men, a Savior of his people, which is Christ the Lord. O, I see so much sweetness in the expression, but cannot grasp it now: "Behold, I bring you good tidings of great joy." Behold, old things have passed away, and, behold, all things have become new, a new heaven and a new earth, wherein dwelleth righteousness; for he is our righteousness, sanctification and redemption, the chiefest among ten thousand, and the One altogether lovely. O could we but praise him as we ought; O could we speak the matchless worth, as the poet expresses it:

"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."

The old prophet Isaiah said, "Arise,

shine; for thy light is come, and the glory of the Lord is risen upon thee." "And the Gentiles shall come to thy light, and kings to the brightness of thy rising."—Isaiah lx. 1, 3. Here we see that the coming of Christ hath made peace, with the Jews and with the Gentiles, and brought them together as one new man, so making peace. The apostle said, For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, so making peace. Hence the apostle goes on in his argument in Ephesians ii. 19, and says, "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." O then what a sure foundation we now see in the darling babe, Christ Jesus, born in a stable, for there was no room in the inn for him. No wonder then that the shepherds went with haste to see the babe, Christ the Lord their Savior, lying in a manger, for it is stated, And they came with haste and found Mary and Joseph, and the babe lying in a manger; and when they saw him their hearts were filled with joy, great joy, as the angel had told them, and they fell down and worshiped him, feeling in their hearts to cry out, Glory to God in the highest, and on earth peace, good will toward men. This great event, dear child of God, is worth more to us than all the gold of the whole earth, for no joy so great has ever come to the children of God as the Savior of his people, which is Christ the Lord. Joyful news, dear children of God, to you and me, for the angel said, Fear not: for, behold, I bring you good tidings of great joy, for unto you is born this day in the city of

David, a Savior, which is Christ the Lord. O, can we fathom the depths of God's great wisdom in this one mercy, a dear, harmless babe to suffer, bleed and die for the sins of his people of Adam's fallen race? Yes, and each one can say with Paul, the chief of sinners, for Paul said, "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."

Dear children of God, I feel too sinful to write upon this all-important subject, but how can I help it while I am now musing upon it? O, am I dreaming, or is it a reality that I see Jesus, that darling little, harmless babe, my only salvation, my all and in all, my Rock and only hiding-place? Glorious thought, can I claim him as mine? The bride says, "My beloved is mine, and I am his: he feedeth among the lilies." O could we but shake off our doubts and fears, and take courage and assurance in the angel's words: "Fear not: for, behold, I bring you good tidings of great joy. * * * For unto you is born this day [a never ending day], in the city of David, a Savior, which is Christ the Lord."

Dear brother Ker, I submit this letter to your good judgment, and if you can put it together so it can be read with understanding or any degree of comfort to a poor little child of God, you may publish it in the SIGNS, but if not, just cast it into the wastebasket, and all will be well with me.

July 3rd.—I commenced the foregoing before attending the Warwick Association, and laid it aside, thinking at the time it would not be worth your attention, but since attending that glorious meeting (to me) I have made up my mind to send it to you to do with as seems best in your judgment. Our visit

to the Warwick Association will be remembered by me as long as I live, for it brought back sweet memories of my past life in the days of my youth, and in the days of my first love in mingling with the dear saints of God. The preaching was good to me, and I felt to hear and know the joyful sound. I met face to face many dear brethren and sisters whom I had never seen before, and many of them touched a tender chord in my poor heart by telling me to continue to write for the dear old SIGNS, and they told me they had been comforted in reading my letters. O wonder of wonders, I thought, when they told me so, and I also thought, Can it be possible that I have ever been able to comfort one of God's children by my faltering pen? But having their sweet confidence in the matter, I felt to say with David, "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." O what a sweet dwelling-place to dwell in is the house of the Lord, with his dear people. Behold, says one of old, how good and how pleasant it is for brethren to dwell together in unity. Love and unity did seem to me to abound throughout the whole time of your meeting, and I was glad to see it. Before I left home I wondered why dear brother Lefferts insisted on my going with him to your meeting, but I now see the "why;" it was to comfort the heart of one poor downcast sinner, and that was me. Brother Lefferts conducted the business part of our journey all the way through, and looked after us, and we looked after him, too, for he was our guide, and truly our undershepherd.

I would like to tell more about our pleasant visit, but must close, as I have written too much already, but before

closing I wish to mention that my wife and I stayed with dear sister Bradner every night during the time of the meeting, and she gave us such a hearty welcome we will remember her kindness as long as we live, and we do hope that she and many of the brethren and sisters of Warwick, and other sister churches, will visit our Corresponding Meeting of Virginia this coming fall.

With love and sweet fellowship for the household of God, I beg to remain your poor, little brother,

JOHN F. OLIVER.

REVELATION XII. 17.

"AND the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

This is the same woman that is spoken of in the first verse of this same chapter, which was the wonder that appeared in heaven; that is, the gospel heaven: Mary the mother of Jesus, the church, which is his mother and his sister. Satan began his great line of offense, hurling accusations at Christ and persecuting his church, as soon as the church began to be set up. Saul of Tarsus brought accusations and trouble against those whom he found preaching Christ, and so on down to the present has the dragon pursued and persecuted the church. The dragon is ever present at the time of, or shortly after, the birth of one born into this kingdom, the children of this woman, to devour this child and torment it, but as Christ by the power of God was able to withstand the wiles of the devil, so are they that are his by his power protected. They are tormented, but not consumed, and God, who is rich in mercy and long-suffering to usward, prepared a place in the wilderness for this woman, the church, where she is fed. "Therefore, behold, I will allure

her, and bring her into the wilderness, and speak comfortably unto her."—Hosea ii. 14. Whenever Satan is thwarted in his purpose he is wroth, and seeks out a new line of attack, it being his purpose and mission to torment this woman and her children, the church, which is composed of the subjects of God's love and mercy, all being members of that body, whether manifested openly or not. He persecutes this woman, but God is with her, giving her "two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time," a definite period determined and known only by God, unknown by man. Now that she is flown into the wilderness the dragon casts a flood of water out of his mouth after the woman, that she might be carried away by the flood, but the earth is kind to the woman, she shall not be destroyed, God hath so decreed. The earth opened her mouth and swallowed the flood. We might say here that the opening of the earth is the popular and fashionable or false churches of men, which open up to receive the flood of water (errors and delusions) that would carry away the church into confusion were it not for the kindness of the earth in having this opening to receive the flood of trouble to keep it out of the church. False worship and doctrines of men have their place in the earth, and are designed for a special purpose, and are a help to the church, in the fact that they are an opening to receive the worldly religionists; it is their place, man naturally being a worshipper of something, and his doctrines and practices coming out of the dragon's mouth. The dragon being unable to carry away the church by this flood, "went to make war with the remnant of her seed, which keep the com-

mandments of God, and have the testimony of Jesus Christ." All the seed of this woman, all the children of this holy union, are free born children. She has but one husband, who is Christ, who was never married to another. "Thou art all fair, my love; there is no spot in thee."—Solomon's Song iv. 7. The remnant of her seed are those who are yet in the flesh. Being a remnant, they are necessarily a part of the whole body; all warped and woven together at one time by the decree of God before the world was; but those who are in the flesh are the remnant, that which is left. They are the only ones that the dragon can make war with; these keep the commandments of God; they love one another, they declare salvation is of the Lord, the only name under heaven given among men whereby we must be saved. These have the testimony of Jesus. He testified that the Son of man is come to seek and to save that which was lost; the remnant testifies of the same. He testifies that he is the very Christ, the Son of God, the Savior of sinners, that he is come in the flesh, our flesh, and his works testify of him. The remnant declares the same. His testimony was that he was tempted of the devil, that he was persecuted. The remnant has this same testimony. His testimony and that of the remnant agree, therefore we know he is the way and the life of the remnant. Satan seeks to, and does, falsely accuse this remnant of not being the seed of the woman, children of holy conception and birth, of not being born again, born into the kingdom of light, of not being legal heirs, but bastards, children of fornication. By the wisdom and power of God the remnant stoutly denies these accusations, for it receives chastisement, whereof all the people of God are partakers; thus have they evidence that

they are not bastards, but legitimate heirs. This is the testimony the remnant has of Jesus Christ: all testify of the same.

Jesus was the man child the dragon sought to devour, mentioned in the first part of this chapter. This literally took place at the time of the birth of Jesus. Herod sought his life when he heard of him, and to be sure of devouring him the decree went forth that all male children under two years old should be killed, but he was caught up unto God and to his throne. Joseph being warned in a dream carried the child Jesus into Egypt to safety. That was the dragon that was after him then, and so on through time the Lord's people have been followed and persecuted. At times this persecution has been literal. In the present time the laws of the land permit us to worship as we wish. In this respect the church has rest, but the remnant is still subject to sharp conflicts with the dragon, the warfare goes on in trial and temptation. It is the same old dragon, but in different guise. He was in the form of Catholicism once, when men were not allowed to hold or to express views differing from those who assumed the spiritual direction of the consciences of men. Anything that disputes or denies the sovereignty, omnipotence, omniscience and omnipresence of God Almighty, that refutes the total depravity and helplessness of all men by nature, that treads under foot the perfect and complete efficacy of the blood of Christ for the salvation of the election of God, that denies the justice of God in all his ways, the perfection of his decrees, the resurrection of the dead and the final preservation of the saints in glory, may be properly classed as belonging to the dragon. It is only the dragon that persecutes, and only the seed of this woman

who are persecuted, and it is but the remnant of her seed that he can get at to make war with. While they do not feel so, yet they are as safe as those who have gone on before. The dragon cannot take their life. It, eternal life, is the gift of God, it cannot be bartered or sold, it is a safe inheritance. The church has his promise, and he that promised is faithful. He has given her this hope which she holds so dear and prizes so highly. The dragon makes war with this remnant, seeking to break the will of God and to destroy this small portion of the family of God. Those who have gone on before are freed from this warfare, but those who are yet in the flesh are in the war with the dragon, but are kept by the power of God unto salvation, ready to be revealed in the last time.

Yours in hope,

F. SELBY FISHER.

[THE above is submitted by brother Fisher, responding to Elder May's request in the SIGNS of June 15th for views on Rev. xii. 17.—L.]

NEW HOLLAND, Ohio, Dec. 20, 1890.

MR. AND MRS. ARCHIE BLACK—DEAR FRIENDS:—Your very pleasant letters, with their helpful contents, came duly to hand. I know not how to express my thanks, for I feel so unworthy to be the recipient of such generous kindness, especially from those who have never seen me in my great suffering, and who know so little about its severity. Yesterday was Christmas, and snow commenced falling at early dawn and did not cease during the whole day. It kept away all callers, and in my sick room it was indeed a quiet day. If it is really the anniversary of our Savior's birth, I often wonder why it is spent so much in festivity, hilarity and the indulgence of the

natural passions. Why should it not above all days be spent in spiritual devotions, in prayer and sober and prayerful self-examination and meditations? There is always a doubt in my mind as to the truth and certainty of its being the time of Jesus' birth, but as tradition has set this day apart it is always a time to me of sober and chastened thought. What a rich and blessed gift to poor, perishing sinners was the gift of God's dear and only Son, to be the propitiation for our sins. Truly it was good tidings of great joy. How it must have gladdened the hearts of those wise men from the east when they saw the beautiful shining star of Bethlehem, and knew that the promised Messiah was indeed come to redeem his people, to save them from their sins. No wonder that the poor, aged prophet, who had longed and watched with anxious yearning for this event, cried out, Let now thy servant depart in peace, for mine eyes have seen thy salvation, and that the aged prophetess Anna took the blessed babe in her arms and rejoiced with such ecstatic joy. When we poor sinners are brought to feel the need of the Savior's love, the need of being washed in his blood, when this blessed star appears to us as our Savior and Redeemer, are not we, too, made to rejoice with exceeding joy? Do not we also feel to say, Mine eyes have seen thy salvation, and we care not how soon our summons comes calling us to a better and a sinless shore?

But I cannot dwell longer upon this soul-reviving theme. Your dear letters found me unusually ill. I would have sooner tendered you my thanks had I not been too ill. I hope, dear Mrs. Black, you and your husband may not forget me, and that you may write to me again. May the dear Lord bless and reward you

for your gift to me, and enable you to feel the sweetness of giving.

Hoping the holiday season may bring many rich blessings to you both, and asking to be remembered to all the household of faith at your place, I am unworthily your friend and sister,

MARY PARKER.

KINCARDINE, Ont., Oct. 15, 1895.

DEAR BROTHER AND SISTER BLACK:—
If one so sinful, so vile throughout, can claim such a sweet, solemn and glorious relationship to those who are bought with the precious blood of Jesus. I have desired to write to you for some time, and now that I have commenced I am ready to give up, from a feeling of unworthiness to write to a child of God, and it seems to be utterly useless for me to attempt to write anything that shall be of comfort to a child of God, or that shall be to the praise of God, for often when I write I am troubled with doubts and fears, and the questions come, How do you know that what you write is the truth of God? How do you know that yours is a gracious experience? and I look at my life of unfruitfulness, and within at a desperately wicked heart, and I am ready to faint. O what strange creatures we are, at least I feel that I am, for if I enjoy the truth, and am favored to walk, even for a few moments, about Zion, and tell the towers thereof, I am troubled, fearing that surely I am mistaken, that I must be wrong to think that God has had mercy on me or I would not remain so vile and unfruitful, so full of all that is bad, so void of all that is good. Then again, when all is dark and vain, and hope seems almost gone, I am in trouble, so it is trouble and sorrow all the time, only when and while I see Jesus, and I do humbly hope and believe that the dear Savior of sinners

avored me to-day in giving me to behold by the eye of faith him who is crowned with glory and honor. I was reading in an old number of the SIGNS at the time an article by old Elder Hassell, and it seemed to me that Jesus was everywhere. O to feel, dear brother and sister, that this glorious salvation, this everlasting love, is ours. Nothing breaks my heart, nothing weans me from the world, nothing drives away unbelief like a faith's view of Jesus. These things you well know, dear brother and sister, for yourselves.

I hope this will find you both, and your dear family, well. I was sorry to leave St. Thomas on such short notice. I like my work here very much, but we are very lonely, as we have no one to speak to on the things that concern us most. They are all, as far as I know, of the do and live order. We have the SIGNS, and other good books, the Bible and hymn-book, which we enjoy.

My sister-in-law, Mrs. Campbell, tells me you were at the meeting. I hope there was good preaching. I would like to have been there. Please let me know all particulars. I wrote to your sister, Mrs. Campbell, a couple of weeks ago. Give my best wishes and christian love to all inquirers. My wife joins in sending love to you all. May the love and mercy of God be with you both, also all who love our Lord Jesus in your locality, is the desire of your brother in the truth,

R. CASE.

PHILADELPHIA, Pa., April 30, 1908.

DEAR BROTHER AND SISTER BLACK:—
The card showing Talbot street, and announcing the coming of the photographs, arrived safely a few mornings ago, which was of course a pleasant announcement, and we looked forward with pleasure and

expectation to their coming, and yesterday at noon when I came in to dinner you were both sitting at my plate, so I had a feast. How natural and how good they looked, calling to my remembrance my pleasant visits at your hospitable home, and how I came to love you both for the truth's sake and for your own sakes. How wonderful is the love of God that fills the hearts of his chosen people and causes them to love one another with pure hearts fervently. It brings the answer of faith to faith in each loving heart, it subdues the evil passions of the flesh, and manifests a clean heart, because the love of God is in it. It was wondrous love that opened the heavens, sending the Lord of life and glory into the region of sin, that he by his perfect obedience might present his beloved before the throne of his Father's glory a chaste and lovely bride. It is also wonderful that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." There was no waiting on his part until we should make ourselves better by our own works, which no man can do, or ever has done. The system of creature works is all of the creature, while the whole economy of grace is all of God, which worketh in the heart of the creature, creating him anew, old things pass away and all things become new. Nothing save the love of God as manifested in the work of grace can cause a man to hate his own life and to abhor himself and repent in dust and ashes; it constrains us to shun evil communications, and to avoid even the appearance of evil, for in it we are called unto good works, that we may show forth praise unto Him who hath called us out of darkness into his marvelous light.

Since the February meeting I have thought much of you all in Canada, and

of the grace of God that binds you all together in love. How plainly the Lord's hand is manifest in keeping you together as he has called you through deep waters, that his glory might shine in you more brightly because of affliction and tribulation. I have not heard from Elder Ker since his last visit to you. I trust the Lord blessed him to speak and you to hear to the mutual comfort of all. Such meetings are oases in the desert of this life, wherein we obtain a glimpse of the ecstatic and eternal glory that awaits us when we have fulfilled our appointed days here upon the earth.

Please let me thank you for the photographs. My family were all pleased with the faces. If you have not one of my pictures, and would like one, and will let me know, I will be pleased to send you one, and one of my wife, if she has any on hand. Please accept our christian love, and let us hear from you when you feel impressed to write.

Affectionately, your unworthy brother,
B. F. COULTER.

PHILADELPHIA, Pa., Nov. 20, 1908.

DEAR BROTHER AND SISTER BLACK:— My mind has been with you both very much since my last visit to you in October. You have been passing through affliction, and the kind of natural affliction which often causes stout hearts to falter, but in your case you have a strong fortress to protect you and a loving hand to guide, and living grace to sustain you. When we have learned how strong and powerful is our God, then we learn how weak and helpless we are, and how much we need the loving ministrations of him who is able to care for us and to keep us from falling by the wayside. There is no affliction or tribulation which may overtake us but that he is able to deliver

us. How often we would drop down discouraged and heartsick were it not that the loving, helping hand of our Elder Brother steals into ours, and we go on our way in perfect confidence, having no fear of the enemies round about us. When we are walking in darkness, and see no light, filled with unbelief and sin, wretched and miserable, not knowing which way to turn, and we are ready to faint, we hear a voice from behind us, saying, This is the way, walk ye in it, and when we have turned how wonderful is the sight, light has sprung up, the darkness has fled away, because Christ, our Light, has appeared. As the Captain of our salvation he conquers every foe, and we are free. Who knows what heaven is, except the tried and troubled children of our heavenly King? Heaven can only be where Jesus is, for in him alone is peace and rest. The world knows him not, therefore they have no heavenly joys. "Tis a heaven below the Redeemer to know." The joys of heaven which we experience are glimpses and foretastes of that which we shall know hereafter. The blood of Jesus Christ, which cleanseth us from all sin, prepares us to breathe the pure atmosphere of God's love. As we search for the evidences of our part in the spiritual inheritance we are apt to dig into the furrows and ruts of our carnal nature, and when we have gotten about to our wits' end, then the Spirit leads us into heavenly places in Christ, and takes of the things of Jesus and shows them unto us. How unsearchable are the works of the Spirit in our heart.

Dear brother and sister, loved ones in Christ, I am anxious to know of your welfare. If you have a few minutes to spare I would be glad to have a line from you. My wife joins me in love to you.

We are all in usual health. May grace, mercy and peace abide in you.

Affectionately,

B. F. COULTER.

[THE foregoing letters were sent to us for publication by sister Black, of Canada, and though written years ago, we feel they will prove of interest to our readers, and so we publish them.—ED.]

I JOHN III. I.

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

DEAR BRETHREN EDITORS:—I have had some very pleasant meditations of late on the above text, and by your permission will pen some of my thoughts for the readers of the SIGNS. John was “that disciple whom Jesus loved.” He was the especially beloved of his Master. Five times in his own letter (John) he refers to himself as the “disciple whom Jesus loved.” He was favored, with Peter and James, more than others, at the transfiguration, and again, with them, he went with Jesus farther than others to his place of agony in the garden, and he leaned on Jesus’ breast at the last supper. He wrote of love and said, Love is of God. This is true, both naturally and spiritually. It is the highest and best attribute of man in nature, and his greatest blessing in Christ. Without the attribute of love every other attribute would be of no avail, and the race would become extinct. Love is that attribute which moves the creature to acts of kindness toward his fellow-being, and makes his own offspring safe in his care, and holds in restraint his baser principles. But the love of God shed abroad in the heart is incomparably greater than that given to him in creation. Natural love

fails and is overcome of wrath, resulting in war and general destruction and disorganization, as at present, but the love of God never fails, it does, and will always, triumph. It is because of this love that he hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before him in love. The manner of this love is wonderful indeed, embracing us even when we were dead in sins, and by it we were redeemed from hell, and from the power of Satan, translated into the kingdom of God, and “have received the Spirit of adoption, whereby we cry, Abba, Father,” having become the children of God and joint-heirs with Christ to all spiritual blessings in heavenly places. O what a wonderful manner of love it is. It purifies our hearts, it purges our conscience by the blood of Christ from dead works to serve the living God. Through the Mediator it lifts us above the law, and from under all its demands and the corruption of sin. This sonship is not a thing in prospect, but, “Beloved, now are we the sons of God.” Not merely heirs by bequest or appointment, but heirs because we are sons born in the house of God. We experience this relation through the love of God shed abroad in our hearts, and we cry, “Abba, Father,” with a feeling sense of life relation. We worship him, not because the law demands it, but because we love him, and we love him because he first loved us and shed abroad his love in our hearts. We worship not in the oldness of the letter, but in newness of the spirit. It is this love shed abroad in our hearts that enables us to love one another. God has so purged our conscience by love that we are able to know and appreciate God and godliness, so that when we see Jesus

manifest in our brethren and sisters love goes out from us to them freely and irresistibly; and so it is with all christian obedience, it is the result of a desire of the heart prompted by love rather than by the thunderings of law reinforced by fear of punishment. How wonderfully superior is this new covenant of love to the old covenant of law. Those under the old covenant of law hate the things that the law requires and love the things the law forbids, hence obedience is irksome, and if rendered at all it is only in the letter, whereas in the new covenant of love, obedience is the delight of the heart, doing the very things that we desire to do, and is, therefore, done in the spirit. Well did Paul say, "Now abideth faith, hope, charity [love], these three; but the greatest of these is charity [love]." It precedes all else except he in whom it eternally dwells, and will remain when all else has failed. It pervades the christian character, and will manifest itself in every person who has received it, and like the leaven in the three measures of meal, transforms our whole soul, body and spirit into that one spiritual lump which is in the likeness of Christ. O my Father in heaven, give me this love and I know that all else is mine. O give me this love which consecrates, purifies, humbles, yet exalts and glorifies every one who receives it, and will finally transform him into such a high and holy state that he may with fitness, honor and justice enter thy presence in the kingdom prepared for thy children from the foundation of the world.

With love, I trust, for God and his people, and hope of soon entering into the full joy of these things, I am your brother in affliction,

W. N. THARP.

LIBERTY, Ind., June 20, 1915.

SOUTHAMPTON, Pa., June 15, 1915.

DEAR BRETHREN:—I send this letter, written to my sister Bessie, to you, for publication in the SIGNS, if you think best. The exercises of mind expressed in it will, I think, be of special interest to the readers of the SIGNS. I submit it to your judgment.

Your brother in hope,

SILAS H. DURAND.

OTTAWA, Kansas, May 15, 1915.

MISS BESSIE DURAND—DEAR SISTER:—Every day since your card arrived I have hoped to write to you, and now, if you will excuse pencil, I will write, when I can find a spare moment. On account of drouth and sickness we have not been able to keep out of debt on the farm, and I find it necessary to do what I can to help. I am trying to raise all the chickens I can, and have now over eight hundred. The housework and the chickens take almost every moment of my time, but not my thoughts, for they often go out to you and dear Elder Durand, and many others whom I hope I love for the truth's sake, though unworthy even to think of them. Dear sister, I do know, and am sure, that I deserve nothing but the wrath of God, for I see every day that in my flesh there dwells no good thing. How often I must be asking him to keep me humble, meek and mild. Many perplexing things arise in raising a family. I want my children to be good in every way, yet I know they are in the Lord's hands, just as I am. I often read the SIGNS to them and tell them what I believe is the truth. Sometimes the thought comes, What does all this amount to? the Lord alone can teach them. A few weeks ago, after having read some from the SIGNS to the family, the same thought was presented, but this time was

followed by these words: Your labor is not in vain in the Lord. I was comforted and encouraged more than I can tell you. How I wish I could see you, for there is much I would like to say to you, and many questions I could ask. I feel so alone and ignorant of what is right in many things.

Lately I had a dream that I am not able to forget, and I will relate it to you. Our house is old, and not very large, and I have always been much afraid in a storm. In my dream I thought we had added a large room. We were in the midst of a storm, but I felt very safe in this new part. I said to my family, How glad I am that we have this new part, for it will strengthen the whole building. Instantly I felt the new part rising up, being torn loose from the old building, and was completely demolished, and everything destroyed but the family. My first thought was that I had been trusting in human means, and this dream was sent as a warning.

I was so sorry to hear of dear Elder Durand's illness, and hope he is again in his usual health. I much enjoyed his last letters in the SIGNS. I think I know something about being "weary and heavy laden." I once thought the Lord had been so good to me I wanted to live perfect as nearly as possible, and for several years I tried with all my might, yet instead of getting better I grew worse all the time. I was condemned if I entertained a neighbor, if I picked up a newspaper, if I reprov'd the children, besides thousands of worse things, until I felt ready to sink under the burden, when one morning these words came in answer to my cry of distress: Which we nor our fathers were able to bear. I used to think, Why has the Lord forsaken me? Now I feel that every com-

fort or blessing he sends is in mercy given, for I know I do not deserve the least favor at his hand. How comforting to me to have Elder Durand say, "I am such a sinner." Of course I know he is not a sinner like me, as I think of him he has no fault, nor have I any doubt that he is a true servant of the Lord; then is it very wrong of me to be glad that he is a sinner? I believe I wrote to your brother once or twice of being so troubled for fear I did not love the Savior. "Ye believe in God, believe also in me," worried me much. Always when desiring to weep over his sufferings tears were denied me. This caused me much sorrow until these words came: Weep not for me, but for yourselves and your children. The tears came quickly then, there was so much to weep for. The dear Savior said, "Father, forgive them; for they know not what they do." I was helped for a time after this, but soon the old longing came back to know that I loved Jesus. One day last winter, when sorrowing on this account, these words came to me as a personal assurance: "Have I been so long time with you, and yet hast thou not known me?" I was very happy and much relieved. I saw I could not do what I had been trying to do: make of one Lord two. A few weeks afterwards the same fear returned, but was immediately followed by the same words. I have not been troubled over it since.

What a lovely writer Elder Lefferts is. His last editorial, "Walk about Zion, mark well her bulwarks," was beautiful to me. I read it several times with fast beating heart. I feel sure that the Old School Baptist doctrine and the church are dearer to me than all else in the world, and that it is the plain teaching of the Bible, though despised and reject-

ed by the world, and I could but be glad he wrote about it. I think of the many filled meetinghouses within easy driving distance, yet I have no desire to go to them, but if a true servant of the Lord was to preach in a cave I feel that I could walk ten miles to hear him. I could make any sacrifice to hear Elder Lefferts preach such sermons as he writes in the SIGNS. The tears are almost blinding me as I write. I agree with Elder Vail that he is a Daniel, and can read and interpret the handwriting on the wall. As I read that sermon I compared it with the love I have for my children. Other girls may be beautiful and attractive, but they could not take the place of my two little girls in my heart and affection.

I have been a long time writing this letter, and now am ashamed to send it, but am anxious to have another letter from you, so will let it go, trusting you will overlook all errors, and I know there are many. Love and best wishes for all of your dear household.

Affectionately,

ANNA MCKINNEY.

HOPE, Ark., Jan. 11, 1915.

DEAR EDITORS:—I am very thankful to you for sending me the January 1st number of the SIGNS, as my subscription had expired with 1914. I was trying to get some new subscribers, is the reason I did not send in my remittance. I secured one, my niece, of Warrensburg, Mo. She is an Old School Baptist, but had never taken the SIGNS, while I have been a reader of it sixty-five years, though not always a regular subscriber. It is all the true preaching I get, as for three years I have been afflicted with a paralytic stroke, and not able to go to the associations, and there is no regular Baptist Church near me. I will be seventy-four

years old the 29th of this month, so I feel I have but a few more years at most to stay until I shall be called to face the great Judge to give an account for the deeds done in the body, and were it not for the love of God, wherewith he loved us and gave his only begotten Son to save us, woe would be that judgment. But Jesus' cleansing blood cleanseth us from all sin; though they be as crimson, he can wash them white as snow. God's grace is sufficient.

Again I thank you for the kindness in sending me the January 1st number, for I do not wish to miss one number of the dear old SIGNS. Each one comes laden with the glorious truth as was once given to the saints, and the many, many dear ones tell of being led by His mighty hand in ways they knew not; their feet have been taken from the mire and clay and have been placed on a sure foundation, the Rock Christ Jesus, both sure and steadfast. I am the Rock, says Jesus. O what a comfort the dear old SIGNS seems to me as a medium through which we are drawn nigh to the teachings of Jesus as our only Savior, as the only one able to save. I am the way, the only way, walk ye in it. This is the teaching of Jesus. We must be taught of the Lord, each and all in the same school. I read and see by the writers in the SIGNS that all have been taught in the same school by the same great Teacher, and all tell the same old, old story of Jesus and his love. By grace ye are saved. O how much better the writers can tell it than I, yet I hope I have been led by the same mighty and everlasting arm of God. "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." I am down in the dark valley beneath a load of sin, seemingly

enough to crush me. I awake at night in my lonely room feeling I am in the slough of despond, forsaken and alone, that Jesus has withdrawn himself entirely from me, and I am made to weep and cry to him for mercy to me, a great sinner. Then often in that dark midnight hour Jesus seems very near me, saying, Fear not, I am with thee alway, even unto the end of the world. With this blessed assurance I am made to rejoice with joy unspeakable and full of glory. Then again I am in the slough of despond, and all is darkness and gloom, and I almost give up in despair, and am made to feel I am totally deceived, that it is all a myth. Then again I am made to rejoice in the Savior's love, and am made to feel and know I have been born again, as I know I love the brethren, the people of God, for such I believe the Old Primitive Baptists to be, the true worshipers of God.

Dear editors, or some of the writers for the SIGNS, I would like an explanation of two verses of Scripture of which I hear a great many different versions. They are Matt. xxvii. 5, and Acts i. 18.

Please excuse all errors, and throw the mantle of charity over all. I ask the prayers of God's people.

A poor old sinner, saved by God's free grace if saved at all,

W. T. McQUEARY.

STAUNTON, Okla., April 16, 1915.

DEAR BRETHREN AND SISTERS:—Again I pen a line in much weakness, fear and trembling, but I want to speak of the goodness, mercy and love the dear Lord has bestowed upon me, a poor worm of the dust of the earth. Blessed be his holy name, for he has given grace and faith in him whom to know is life everlasting. This is my hope, and with patience I

wait for it. The time is coming fast when I shall be called away from this time world. I am just waiting to hear my dear Savior say, Come home, child, and inherit the kingdom prepared for you. 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, that where I am there you may be also. My dearly loved brethren and sisters, the thought of such blessing sometimes creates in me joy unspeakable. Yes, when I am happy in him December is as pleasant as May. When I feel that my Savior is near all is peace, and if he has begun a good work in me I know he will carry it on until Jesus appears to make up his jewels. O, my dear kindred, this is the great question with me, Am I his, or am I not? I can say with the poet,

"Mixtures of joy and sorrow,
I daily do pass through."

Sometimes I am in the valley and sinking down with woe, sometimes I am exalted and on eagles' wings I fly, rising above Mount Pisgah. The thoughts of such amazing bliss should constant joy create. When Jesus dwells with us we spring up in ecstasy at his holy name, and we can say with old Job, I know my Redeemer liveth, for he has visited me from on high; he is my surety, my all in all; he will never leave nor forsake me if I am his, for he has given me grace through Jesus Christ the righteous, and he is my righteousness.

Now, brother Ker, I send this to you, and you can do with it as you deem best. My faith is too weak to feed the children of God; I only write because I love them. I know I am not worthy to be called a child of God, but I long to walk in the footprints of Jesus.

Will you please send my paper to this place, Staunton, Okla.? as my husband

became so feeble that I had to go and stay with my daughter to help take care of him. He is eighty-two years old. The SIGNS is a great comfort to me, and is all the preaching I get. I live ninety miles from my church; I long to meet with them, but it is not the Lord's will.

Now I will close, asking you to remember me in your prayers. May the Lord still uphold you, editors and ministers, by his love to feed his people, for surely you have been feeding them.

I send this to you, that you may know my post-office. Many thanks for the paper. My love to all the dear children of God, in whose hand they dwell.

NANCY CREEL.

PALESTINE, Texas, April 4, 1915.

DEAR EDITORS:—As I was reading this lonely Sunday it called me back many years, when I was in the gall of bitterness, and was sitting under the voice of Elder Ben Parker, and thought I was as good as any one; but alas, instead of Joseph being put into the pit, I went in, and O the trials I underwent for almost a year. That was in July, 1878, and in April, after I felt the Lord showed his smiling face to me I could say,

“The Lord has promised good to me,
His word my hope secures,
He will my shield and portion be
As long as life endures.”

Those were precious words to me. Saturday and Sunday following were their regular meeting days, but I would not go, for I felt that I wanted Uncle John W. Owen, mother's brother, to baptize me. I tried to go about my daily work, but could not, for I wanted to go to meeting, and at ten o'clock Uncle John and my father, with several others, came up and asked if I were going. I said, No, I cannot go now. Uncle Dave Owen said, Stay at home and get sick. So they all went

and left me alone, my husband was in the field. No one knows what a day I passed through, but Uncle John promised to come back in June, which he did, and after preaching I tried to tell them something of what the Lord had done for me, and they received me, and next day, June 23rd, 1879, I was baptized in the fellowship of the Primitive Baptist Church, where my membership still remains, and I have been cast down or feasting ever since. Sometimes I cannot see how they can let me stay with so lovely a people as I see them, and I so vile. But sometimes grace seems sufficient if I were called to die, for sometimes when I am listening to what I believe to be the gospel I am made to rejoice in that love that is unspeakable and full of glory. One year ago to-day I heard brother J. R. Hardy preach near Anson, Texas, and it seems to-day I can almost hear him, for if I ever heard what I believe in its fullness it was then, for I have feasted many, many times in the dead hour of the night on what he said. O may it be the Lord's will that I may live to hear him again. I was very glad to see in the SIGNS OF THE TIMES that his health was improving. I was sorry when the *Advocate of Truth* was discontinued, but glad brother Hardy was so kind to have it arranged that through the SIGNS OF THE TIMES we can yet feast on the good letters that appear in that paper, for I believe that Primitive Baptists are alike all over the world. I hope I will not miss a copy, for I want to renew before my subscription is out. We have not been blessed with a pastor for some time, and all the preaching I now get is through the SIGNS. I am afflicted, and have to walk on crutches, not able to get out in bad weather, so I have to content myself reading my Bible and paper. There are many good writers. I have

just read brother Fred. W. Keene's article in April 1st number, and it was a feast to my hungry soul, as was brother J. R. Hardy's, and O so many others.

Remember a lonely sister when at the throne of grace, if a sister at all,

SARAH E. COOK.

WASHINGTON, D. C., July 9, 1915.

DEAR BROTHER KER:—I inclose brother Mellott's letter for publication. I was at Harford the third Sunday in June. Am now on my way to Ebenezer Church for Saturday and Sunday.

With best regards to all, yours in best of bonds,

J. M. FENTON.

HARRISONVILLE, Pa., June 29, 1915.

DEAR BROTHER FENTON:—On my return home from being among my children I found your welcome letter, and was surely glad to hear from you. I have tried to fill two appointments since the May meeting, one at my daughter's and one at Hortontown. On Sunday night after the May meeting I went to bed at my brother-in-law's expecting to visit among the brethren and friends a couple of weeks; not getting up in the morning they discovered there was something wrong, and they notified my friends, and got an automobile to take me home. About ten or eleven o'clock I came to myself and knew where I was. I have had two spells since, but I do not suffer much pain, just a nervous weakness, but the Lord has blessed me with a host of friends who visit me, and my mind is dead to the world, and I can preach to them, and it is surely a comfort to me, and they enjoy it, so the time passes away, and it does not seem so long. I am perfectly reconciled to God's will, for I know his will is done in all things, and what-

ever he has in store for me he will perform, for there is not one thing that he has purposed that can ever fail, for he works all things after the counsel of his own will, none daring to say unto him, What doest thou? There is great speculation in the world as to what we shall be in that world up yonder, but that gives me no trouble, for it is all fixed and settled with God, and it will be all right. The Lord has seemed to be wonderfully precious to me during all my affliction.

I hope you will get to Springfield as often as you can, for they are very near to me. The Lord's will be done. Let me hear from you while I am here.

Your unworthy brother,

AHIMAAZ MELLOTT.

SHERIDAN, W. Va., June 27, 1915.

DEAR BRETHERN EDITORS:—I desire to say a few words to you, and to your many writers and readers. My last paper, June 15th, tells me on its slip that my subscription expired with that number, and I want to be prompt in sending in my little mite to let you know how I appreciate your messages of love and truth. How near you all come to my lonely heart, and I would gladly greet you with a fond embrace and would gladly entertain any of you at my humble, quiet home, as I have done in time past, but no one comes this way any more. I have heard it said that wherever God has sheep he will send shepherds to feed them. Well, they have been here and hunted, and found so few they have concluded that God's people are all gathered home where storms never come. As for me, poor, unworthy me, I am standing on Jordan's stormy bank waiting to cross over. I was so near last winter that I gave directions about my burial, but it was the will of the Lord to

restore me to my usual health and permit me to return home and enjoy my quiet life and give me strength to work as usual, for which I never can praise his holy name enough. I desire and try to praise him continually for all his mercies to me, but it will take eternity to render all the praise that is justly due the Father, Son and Holy Ghost. I want to mention one of the personal incidents of my life, which occurred March 4th, present year. While trying to work, and having much to do, I did not want to do anything except praise my God with my soul, mind and strength, which I did continually day and night when awake, while peace like a deep river flowed through my soul and I was animated, both body and soul, to think I had been so near death's door and been permitted to come back to my old quiet home and usual health for a purpose best known to him who orders all things after the counsel of his own will.

Write on, dear brethren and sisters.
Farewell.

E. JOHNSON.

NESIKA, Wash., Dec. 6, 1914.

DEAR BRETHREN EDITORS:—I want to ask you to forgive me for my negligence; yes, it is nothing else but neglect in not sending my remittance before. O if this were the only thing that I have neglected I would feel quite happy, but this is only a sample of my neglect in performing my duty. Alas, I am like Martha, careful and troubled about many things of the cares of this life, which cause me to often fear that I have been deceived these many years. I often fear that I have never known the good Lord in the free pardon of my sins. The SIGNS comes to my home regularly, laden, as I believe, with the glorious gospel of

the ever-blessed Son of God. I have often made the remark to the brethren that the SIGNS OF THE TIMES is the soundest and best paper that is published in the United States. It holds forth the sovereignty of God and the predestination of all things, which doctrine I love, if I am not deceived in myself, because it gives God all honor and glory and abases puny man. I love the good old hymn:

“Amazing grace! (how sweet the sound!)
That saved a wretch like me;
I once was lost, but now am found;
Was blind, but now I see.”

Yes, surely this amazing grace is wonderful to think of, and the mercy of God which he shows towards his children. O how unthankful we are, and how we fail to honor and glorify him in our daily walk. I was sorry to see the account of dear Elder Chick leaving us, but I believe that our loss is his great gain. I enjoyed reading his writings very much, but I greatly enjoy Elder Ker's, and all the rest of the writings in the paper.

Dear brethren, I will close by asking you again to pardon me for my neglect. Your little brother in hope of a better life,

F. L. RIFFE.

DRAIN, Oregon, May 2, 1915.

DEAR EDITORS:—Through the tender mercies of my heavenly Father my poor, unprofitable life has been spared so far, but I feel it falls far short of what a christian life ought to be. I have had so many things in the last few years to try my faith in God that I sometimes think I have no part in the finished work of my Savior. I feel that there is no one on earth who feels alone and cast down like I do. I have no confidence in the flesh, even in myself, and those I have trusted as my dearest friends on earth have left poisonous stings which almost kill, yet I

feel at times that the Lord has been my help and support. Where else can we go except to him who is able and mighty to save to the uttermost all who fear and call upon him? O why do I not trust him more? O why do I get so low in spirit? Why do I shrink and fear at the conflicts I have to pass through? It is like two armies arrayed against each other; Satan says one thing and the Spirit says another. It is not given me to answer these questions, but I want to trust in the true and living God, yet I cannot, only as he sees fit to give me grace and strength from his bountiful storehouse. O we poor, complaining mortals. I know the Lord is able to do all things, and has suffered and died that his family might have eternal life, but the question with me is, Am I one of that number? If I am I do not feel I deserve it, according to the flesh, yet I hope in his mercy to a poor sinner; if saved at all it is through his precious blood, which he shed on Calvary for his people. I get many words of comfort from the SIGNS, as many of the writers tell my feelings better than I am able to express them. Jesus said he left a poor and afflicted people, but he promised to be with them even unto the end. If it were not for the promises he left for our comfort we would sink in despair.

There will be a three days meeting held at my house July 23rd and 24th, and I hope all who can come will do so. I hope the Lord will be with us. I do not expect to have things fixed for them as my natural inclinations would have, but will do the best we can, and welcome all lovers of the truth. O that the Lord would revive us, and cause us to rejoice in his holy name.

I fear you will get weary of reading my poor letter, so will say no more. May

our heavenly Father be with each and every one of his children through this vale of tears, and hoping to meet you all in that upper and better world, is the prayer of a poor sinner saved by grace, if saved at all.

(MRS.) S. MORNINGSTAR.

BALTIMORE, Md., Feb. 7, 1915.

DEAR BRETHREN EDITORS:—As it is time to renew my subscription, and, in fact, past time, inclosed find check for two dollars for another year, and if you are still short of communications may it please the Lord to direct my pen to write something that will edify the church and extol the name of Jesus, the only name under heaven given among men whereby sinners must be saved, and, blessed thought, they are saved with an everlasting salvation, and he did not come to save any except sinners, for the whole need not a physician, but they that are sick, or those who cannot save themselves. I think sometimes that if I could write like some of the brethren and sisters I would never tire, but I cannot. I cannot think a good thought without Jesus, but with him we can do all things. I think I can truly say with Paul, In me (that is, in my flesh,) dwells no good thing. How true that is to the household of faith, but not to others, and when we are made to feel it how we mourn and weep, and desire that things were different with us, but that is when we are worshiping God in spirit and in truth, for Jesus says, Blessed are they that mourn, for they shall be comforted; they that mourn on account of their sins, not on account of the sins of others. I often feel to thank God that I have not the responsibility resting on me that some claim, the means of saving other men's souls, when I know so well I cannot save

my own, or cannot make one hair of my own head either white or black, but have to depend entirely upon the Lord for my salvation, both for time and eternity; and I am glad that the arm of the Lord is not shortened, and that he can still save sinners.

Do not let this crowd out better matter, or if it is not in accord with the truth throw it into the wastebasket and it will be all right with me.

From a poor sinner saved by grace, if saved at all,

L. C. GODWIN.

PARIS, Ill., Jan. 14, 1915.

DEAR EDITORS:—As I am sending some renewals I will just say a word of commendation for the dear old SIGNS. I cannot remember when it did not lie on my father's table in my childhood days, and was considered by the children almost as sacred as the Bible, and never did we think of using it for any purpose, or tearing or disfiguring it, and it has lain on my own table in my home all these years since I have had a home of my own, and I hope to be able to continue it. There is so much in it that cheers and comforts a poor, needy, sinful creature, such as I feel myself to be. It seems to me sometimes that I am committing a great sin to be placing myself among those who have a hope in the Savior, when I have not a thing to base that minute hope upon but my feeling of unworthiness and sin. As I grow older I seem to get more foolish, and murmur at the dealings of Providence when they are not what I wish them to be, yet I do not want to feel so, I want to be trustful and thankful all the time, but I cannot. I wonder if any one is like me. I do things and think things which I do not want to do and think. I wish that I

might write something for publication that would be of comfort to some one, but I am one of the most ignorant and unworthy, and cannot even think a good thought. If it is not asking too much, I should like to be remembered at the throne of grace.

Yours in a little hope, and the least of all,

(MRS.) DANIEL SHIELDS.

ELDORADO, Ark., January 25, 1915.

DEAR BRETHREN:—I feel a desire to thank you for the New Year's gift you gave me the first of January, 1914. I received the first number of January, 1915, and enjoyed reading it very much. Brother Davis' article on the final preservation of the saints, and P. L. Savage's experience, and David Titmus' article on the manhood of God, J. M. Perkins' on the poor in spirit, and brother A. E. Rittenhouse on the lame and halt. Silas H. Durand's article on page ninety, continued from page 581, is very comforting to God's humble poor. Effie Edwards' about her doubts and fears, in December 1st number, 1914, page 720, all of these, and hundreds of other articles and letters in the twenty-four copies of the SIGNS OF THE TIMES I have sewed together in book form to keep. I appreciate the gift, for all the preaching I have is in the SIGNS. I hope you will forgive me for not writing and thanking you for your kindness. If you continue sending the SIGNS I have told my folks when I die to have it stopped. I will be seventy-seven the first day of May.

I remain your little brother in a sweet hope of eternal life through Christ our Lord,

T. G. WELCH.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1915.

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.

EZEKIEL XIV. 22, 23.

"Yrr, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord."

Ezekiel and Daniel were contemporary prophets, and prophesied unto Israel in Babylon during the seventy years captivity there. Though Israel had forsaken the Lord he had not forsaken them, and his voice was heard among them while exiled in a strange land, through the two prophets mentioned above. God at sundry times and in divers manners spoke in time past unto the fathers by the prophets, and during the exile in Babylon; these were Ezekiel and Daniel. Throughout several chapters here in the book of Ezekiel, including this fourteenth one, the Lord by the prophet is reiterating to the captive Israelites the many transgressions committed by them previous to their captivity, and because of which the captivity had come upon them. The triumph of Nebuchadnezzar over them, and his bringing them as slaves to Babylon, was not a matter of chance, but the just penalty of Israel's sins. The

Lord reproves his people, convincing them of sin, thus showing them that their punishment is the just reward of their wickedness, teaching them that the wages of sin is death. He brings them in such a way, to such a consciousness of their guilt before him, that not one dare reply against him, but with hand over mouth are dumb, confessing their judgment is just. We must remember in reading the book of Ezekiel that the prophet is speaking of things which had occurred in the past, previous to their bringing to Babylon, in the present tense, as though they were actually occurring at the time he writes of them. The prophet is by the river Chebar, in Chaldea, as these visions are given him, but in spirit he is carried back to Jerusalem, and to the time previous to the exile, and is shown in detail the repeated transgressions of Israel, for which cause this calamity which they were now suffering had come upon them. Turning back to the twelfth verse of this same chapter, and reading on from that point, we see that because the land had sinned against God by transgressing grievously, therefore the staff of bread was broken and famine ensued. Four sore judgments were visited upon Jerusalem for their iniquities: the sword, the famine, the noisome beast and the pestilence. Thus were man and beast cut off from the land. Four times we are told in this chapter that the three men, Noah, Daniel and Job, even were they in the land, could deliver naught but themselves by their righteousness. The righteousness of these three men could not avail to save Jerusalem from the penalty of her sins. Noah, Daniel and Job were justified by faith; that is, though they were sinners by nature, yet to them was given by God that gift of faith by which they looked unto Jesus as being their

perfect and complete Savior from all condemnation. This faith of theirs, being theirs by divine gift, embraced the life, sufferings, death and resurrection of Christ. They viewed him by faith as their justification before God, thus were justified by faith. This was the righteousness of Noah, Daniel and Job, but it could not avail to deliver any but themselves. These three men could not impart the faith which they had to any one else, they could not make Jesus to others what he was to them, therefore they could not by their righteousness deliver others from punishment for sin. Jesus is the only Savior of sinners, he has no substitutes, nor are there any to whom he delegates his power to save. If Noah and Daniel and Job had been in Jerusalem at the time of her sore apostasy and transgression, and had they self-constituted themselves missionaries to show Israel her sins and to win her to repentance, all their efforts would have availed nothing, as we are four times told in this fourteenth chapter: "Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves." Since the days of Ezekiel man's nature has not changed, the plan of salvation has not changed, God himself has not changed. It is just as impossible now as ever for any one, even though he may be a subject of the salvation of Jesus, to save others from sin through his instrumentality. We hear much of missionaries, and of the work of saving souls, but all that is brought forth is wind: boasting and vainglorying. No real salvation is ever accomplished through the instrumentality of human beings, be they ever so righteous; Jesus is the only

Savior, and no one shall ever be able to share that prerogative with him or to rob him of that crown. His is the only name given under heaven among men whereby we must be saved. But God is rich in mercy. In the midst of deserved wrath he is merciful. Had Jerusalem been treated at the hand of God as she abundantly deserved she would have been carried away root and branch and cast away forever. So would every one of us who now believes in Jesus and hopes in his grace. Had God dealt with us strictly in accord with our sins, he would have provided no Daysman, but would have left us to perish in our blood and guilt. Why he did not choose to do this with us will ever remain a mystery. We can only say that it was his good pleasure to reveal his abundant mercy in the midst of the wrath we so richly deserved. "Even so, Father, for so it seemed good in thy sight." So here, in this instance of punishing Israel for their sins by sending them into captivity, he manifests his tenderness, even as he smites them with the rod: "Yet, behold, therein shall be left a remnant." When Nebuchadnezzar took them captive to Babylon he left a remnant in the land, the feeble, aged and infirm. He took away their princes, their youths, their strength and all the flower and glory of Israel. But in the midst of this land, shaved with a razor that was hired, was left a poor and afflicted people, who, of necessity, called upon the name of the Lord. This remnant was not left behind because they deserved better treatment than the others who were carried away, not because they were less sinful than the others, but simply because it was the will of God that David (Jesus) should have a light alway before the Lord in

Jerusalem, the visibility of the church must not be lost. This remnant left in Jerusalem at the time of the general carrying away into Babylon prefigures the gospel church in its visible manifestation as at present in this gospel dispensation. The visible church is always a little flock as compared with numbers of the Lord's people who are entangled in the slavery of Babylon and never openly manifested as members of the church here in the world. This gospel remnant is weak in numbers, a poor and afflicted people, as was the Jewish remnant of old. Their sole trust is in the Lord, he is their help in trouble, their refuge in adversity. If we were sufficiently enlightened in the Spirit to have a full view of the whole church of God we should see a host that no man can number whom God has set apart for himself out of all nations, kindreds, tribes and tongues under the heavens; but many of these while in the flesh are never delivered from Babylon, never brought into the membership and fellowship of the church here in the world, being entangled in the false doctrines and institutions of men, ensnared in the allurements of antichrist. But those who by the grace of God are brought to behold this gospel remnant, the church militant, are comforted when they see their way and their doings, and must confess that all that God has done in dealing with his people he has not done without a cause. Like the queen of Sheba, who came to prove Solomon with hard questions, when she saw him and the glory of his house, she said the half had not been told her, and there was no more spirit of questioning remaining in her. So do we when we see the church of our spiritual Solomon in its gospel beauty receive comfort in observing the way and the doings of this remnant.

L.

MATTHEW II. 23.

"AND he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."

The steps of Jesus were all ordained of God. It was not in him as a man to direct his own steps. His way was inclosed with hewn stones, the hewn stones of prophecy, which fitted closely and tightly together, so that there was no possible way to climb over them or through them and thus escape their fulfillment. All that Moses wrote in the law, and all that the prophets wrote, was fulfilled in and by Christ Jesus. These were of that cup that could not pass away except he drink it. So long as one iota or one small thing of the law and of the prophets remained unfulfilled, just so long legalism could not end, just so long gospel realities could not be established. Jesus was born in Bethlehem, fulfilling Micah v. 2. Herod sought the child's life, and proclaimed an edit which slew all the children of two years old and under, fulfilling Jeremiah xxxi. 15. Joseph was directed in a dream to take Jesus and Mary and flee into Egypt to escape this slaughter of Herod's, fulfilling Hosea xi. 1. When Herod was dead, again an angel instructed Joseph in a dream to leave Egypt and return to his own land. Arriving there, again in a dream he was warned to turn aside into Galilee, so came and dwelt in Nazareth to fulfill the prophecy: "He shall be called a Nazarene." Nazareth was an unimportant hill town of Galilee, and even the Galileans doubted if any good thing could come out of such a place. It was a regular butt of a place alongside the smart, new cities of Capernaum and Tiberias. This town, Nazareth, is not at all mentioned in the Old Testament, and nowhere in all the prophets do we find any refer-

ence to Nazareth, or any prediction literally that Jesus shall come out of Nazareth, or that he shall be called a Nazarene. This is rather amazing at first glance, when we see that Matthew so definitely states the language of prophecy as quoted in our text. Yet, while there is no prophecy that reads exactly as Matthew says it does, there is abundance of testimony in the Old Testament to prove that Jesus, when he should come in the flesh, should make his dwelling with the lowly and the outcast, with the forsaken and destitute. The prophets, especially Isaiah, predict Jesus as being of no attraction to natural people, as being unpopular and of no reputation. Nazareth was all this among the cities of Judea: disreputable and insignificant. Matthew does not mean that the prophets literally said, "Out of Nazareth," but that Jesus was to come out of obscurity, wretchedness and disrepute. He was to be a root out of dry ground, with no form or comeliness, with no beauty that any should desire him. Nazareth signified all this, and was the only city in all Judea that would so fittingly shelter the prophet that was without honor in his own country. She suckled a prophet and did not know it, nor did her neighboring cities, villages and countryside believe that anything worth while could ever arise out of so lowly a place. Turning back in the Old Testament to the sixth chapter of Numbers, we find that a Nazarite was a person separated unto the service of God. This separation was outwardly signified by the long hair and beard which were never cut, and by the abstention from all wines and liquors. It is significant that before the disciples were first called christians at Antioch they were known as Nazarenes, because they followed Jesus who came out of Nazareth, was therefore

a Nazarene, and was also a Nazarite unto God. Jesus was wholly separated unto the service and will of God from his conception. In word, thought and deed he was truly a Nazarite. In the type, a Nazarite never cut his hair or beard, so Jesus the antitype was never touched by any polished tool of men to trim him up, to make him presentable to the world. He was not contaminated with any education or refinement or culture that men could give him, no polished razor or shears ever touched his beard or hair. Nowadays the Arminians think a young man must go through college to get polished up before he can go forth to preach. Such men are not Nazarites. The Nazarites of God, those whom he separates by a holy calling unto his own use and service, never need to be polished by men; to have their hair and beard trimmed, for God is their teacher and is their preparation for this service in his vineyard. They drink no wine or liquors; that is, they are separated from all worldly pleasures, from all that stimulates and inebriates the people of the world; they are clothed and in their right mind at the foot of the cross. It is our thought that Matthew does not mean that there is actually some passage of Scripture in the prophets which literally says, "He shall be called a Nazarene," but that the substance of all prophecy declares the Nazaritehood of Jesus, his separateness unto God, and the lowliness and humility which characterized prominently the whole life of Jesus in the flesh. The church of God in the world to-day is the spiritual Nazareth, and while the grandeur of the carnal world passes her contemptuously by, still she harbors the very Christ nevertheless. He is in her and she cannot be moved. God is in the midst of her and she is all-glorious within.

Her garments are of wrought gold. She is the perfection of beauty, for God in her is the light shining out of her.

Both of the above were written at the request of sister Anna McKinney, of Ottawa, Kansas. L.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

2 CORINTHIANS V. 21.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

The apostle in the connection of this text is treating upon the subject of the complete redemption of the people of God from the curse and dominion of the law, the guilt and punishment of sin, by the blood and righteousness of our Lord Jesus Christ. That all for whom Christ died were sinners against God, transgressors of his righteous law, and by nature children of wrath even as others, is fully demonstrated, for if they were not sinners no expiation of sin would be required on their behalf. This apostle informs us (Romans iv. 24, 25,) that Jesus the Lord was delivered for our offences, and was raised again for our justification, and in our context, verses fourteen and fifteen, he says, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Our views on this subject, which we believe are warranted by the Scriptures, are that the immaculate Son of God, who was delivered for our offences, was holy, harmless, separate from sinners and higher than the heavens, the Lamb without spot or blemish, who knew no sin in his nature or in his works. Shining in all the bright-

ness of his Father's glory was the express image of the invisible God, and he was and is the Lord from heaven, and filled with all the fullness of the eternal Godhead. All the infinite perfections of the eternal Deity were embodied in him. He was one with the Father, and he was in the Father, and the Father was in him. In his eternal identity with his Father he knew no sin. His will was and is the will of the Father, and that will is the supreme standard of holiness, according to which God worketh all things. On his unsullied purity and absolute holiness all holy beings love to contemplate; angels adore, saints extol and devils tremble before him. If he had known sin, as attaching impurity to himself, it must have disqualified him for the great work of our redemption.

"For he that could for sins atone,
Must have no blemish of his own."

All the victims required to be slain under the ceremonial law, and indeed all that were offered from the foundation of the world, as typical of Christ, our sacrifice, including that of Abel, were required to be without blemish, to show that we, the church of God, are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without spot or blemish, as set forth from the foundation of the world, pointing to that one offering wherein he through the eternal Spirit offered himself without spot to God, and by which he hath obtained eternal redemption for us. This holy and spotless Lamb was made sin for us. How? By himself coming under that law of which he was the author and superior, and which his members in their Adamic nature had transgressed. "When the fullness of the time was come, God sent forth his Son, made of a woman, made

under the law, to redeem them [his members] that were under the law, that we might receive the adoption of sons." In thus coming under the law he took on him the seed of Abraham. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels [for angels were not in the nature of those to be redeemed, or to receive the adoption of children]; but he took on him the seed of Abraham." That is as explained by Paul to the Galatians. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. In taking on him this seed he took on him all their transgressions. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted; yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his

mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."—Isaiah liii. 4-11. Thus he was made sin, or, if we include the supplied words of our text, he was made to be sin for us. He was not made to sin, or to do that which was sinful, but in taking on him our nature he took on him our infirmities—was made like unto his brethren. (Heb. ii. 17.)

Much has been said and written in modern times of the immaculate conception of the Messiah, as though his design had been only to take on him the seed of Abraham, and not their sins, but the very object, or design, was to bear the sins of his people in his own body. Embodied in the seed of Abraham, which body was prepared for him, with that seed he stood identified as its life, and he was recognized by the law and justice of God as being responsible for their sins. Should a capital offence be committed by a man's hand, would not the life of the body of which that hand is a member be held in law and justice for the offence? In the typical illustration of this sublime subject the priest confessed the sins of Israel over the head of the scapegoat, and it was said their sins were laid upon the head of the scapegoat and borne away. It is in this way we understand that Jesus was made sin for us. And he was made a curse for us, as it is written in the law, "Cursed is every one that hangeth on a tree." Mere substitution could not meet the demands of the law. To condemn and punish the innocent, or to

justify the guilty, were alike forbidden by the law which Christ came to fulfill, yet the head, being identified with its body, may be held for the transgressions of the body. The right of Christ to redeem his people, as the one nearest of kin to them, and holding, by virtue of higher claim, a right of property in the seed of Abraham before they were partakers of flesh and blood, and before they had sinned, rests on their spiritual existence in him, anterior to their becoming partakers of flesh and blood, but his qualifications to redeem them with his blood required that he should take part of the same flesh and blood in which they had offended, that he might be recognized as being under the same law by which they were condemned. Hence he was made flesh and dwelt among them, with them identified as the head with its body, the life of the body prepared for him. He was made sin. See him whom the heavens adored arraigned before the bar of justice, now in the form of sinful flesh, with all the iniquities of all his members found on him, not merely by imputation, as some suppose, but by actual identity of head and body. He has taken on him that body, that seed, and in that body crushed with the mighty weight of all the sins, which with the body he assumed, the law with unabating fury pours on him the wrath that was due to the sins which were laid on him. An arbitrary act of imputation could not suffice. He is made sin, or made to be sin for us. For whom? For the seed of Abraham, for his body, his bride, his sheep, his seed, his members, and for them only. "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, con-

demned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Romans viii. 3, 4.

But we pass to consider the great purpose or design of this wonderful condescension and unparalleled humiliation of the Son of God. We are told in the sacred word that God sent his Son to redeem them that were under the law, to put away sin by the sacrifice of himself, to save his people from their sins, to redeem them unto God. But justification as well as redemption is contemplated in our text. Merely the putting away of their sins would not secure to them the righteousness of God, it could only restore to them their original innocency in which they stood in Adam before sin entered. Hence to make the redeemed seed the righteousness of God himself required that the same relationship should exist between Christ and his members which we have found to be indispensable for their redemption. Theological speculators talk of justification before God in a variety of ways. Some look for justification by the deeds of the law, or by the righteousness of their own works, but God has informed us that in that way no flesh shall be justified in his sight. As many as are of the works of the law are under the curse. Others speak of the righteousness which Christ wrought out by his active and passive obedience to the law. This was indispensable in our redemption from sin. "By the obedience of one shall many be made righteous." So far as legal righteousness is considered, it is secured by the obedience which Christ has rendered to all the jots and tittles of the holy law. This legal righteousness redeems and saves us from wrath and condemnation, but does it

qualify us for communion with God, for fellowship with the Spirit and for an inheritance with the saints in light? Our text contemplates a higher order of righteousness than the mere satisfaction rendered to the law for our transgressions: "That we might be made the righteousness of God." Much more than an acquittal from guilt and condemnation is required to bring us to God and prepare us to stand before him in the perfection of his nature. God has told us by the mouth of Daniel that Christ should not only finish transgression and make an end of sins, and make reconciliation for iniquity, but also bring in everlasting righteousness. To work out is one thing, but to bring in is quite another. Without the former the latter would be impossible. It was indispensably necessary that Christ should redeem us from sin and death and hell, but having so redeemed us it is no less indispensable that we be made the righteousness of God and partakers of the divine nature. We are therefore assured that Christ is of God made unto us wisdom, and righteousness, and sanctification, and redemption. This is the name wherewith he shall be called, "The Lord our righteousness." For their righteousness is of me, saith the Lord. So then as Christ was made to be sin for us, in the putting away of our sins, and as he was made sin by taking on him the seed of Abraham, so the seed of Abraham are made the righteousness of God in him who is the righteousness of God. Christ is our life, and he is the true God, and eternal life. We are in him, and he is in us, that all his members should be made perfect in one, that the world may know that God hath sent him, and that he hath loved us even as he hath loved him.

MIDDLETOWN, N. Y., July 1, 1866.

OBITUARY NOTICES.

William Phineas Thomas died July 8th, 1915, at his home near Watson, Loudoun Co., Va., aged 69 years and 8 months. For four months he had been steadily declining in health, and at first he strove hard against his disease, thinking something might be done for his relief, but he found that doctors and medicine could do nothing, and that death was only a matter of time. Realizing that the end was inevitable, and that soon, he became submissive as a lamb, and bore his pain without a murmur, brave to the end, resigning all to God's holy will. It was extremely hard for his dear family to see him waste away day by day and not be able to do anything for him, but all that love and devotion, kindness and care could do for him was done, and without stint or thought of self. In his faint, weak voice the last few weeks he would often say, "God's will be done." He also asked several times to have the fourteenth chapter of John read to him, and seemed to get much comfort from it. He told his nurse just a short time before he died that he would go soon to be with the Lord forever. The sweet spirit that animated our dear friend, Mr. Thomas, during the last of his sojourn here is an assurance to us who loved him that he passed from earth in the faith of Jesus and is embraced in the victory of Christ that overcometh death. Several years ago he united with the New School Baptists, but left them long since, and became a regular attendant at the meetings of the Old School Baptists, though he never joined these latter, always affirming that he was not fit to be in the church, that his experience of grace was not a satisfactory one to himself. He first received a hope in the salvation of Jesus, or "saw the light," as he expressed it, in the latter part of March, 1882, when Elder E. V. White preached the funeral of Elder Badger's first wife. He dated his experience from that sermon. In the second year of the Civil War he joined the Confederate Army and was in Company A, 43rd Battalion, fighting bravely with Moseby for two years. He loved, after the war, to meet with his old comrades and talk over reminiscences of the battlefield. On Dec. 19th, 1877, he was married to Miss Sallie Riticor, our sister in Christ, who survives Mr. Thomas, together with seven children, four sons and three daughters: Clarence R., of Charlottesville, Va.; Charles W., Dr. John G., Henry Phineas, Mabel E., Susie R. and Sarah Margaret, also four grandchildren. Besides the immediate family, there survive him three sisters and two brothers.

The funeral services were held in the Mt. Zion meetinghouse, the writer reading the fourteenth chapter of John. May the gracious God of all comfort and consolation reconcile the bereaved ones to his holy will.

L.

Mary F. Peck, wife of Wm. J. Peck, died June 29th, 1915, at the General Hospital in Rochester, N. Y., following an operation. She had been in poor health for some time, and an operation seemed inevitable. She was recovering from the first when it was found necessary to perform a second. This also was passed safely, when her heart failed and she died suddenly. She was the daughter of the late Richard and Elizabeth Brice. After the death of her father, her mother, having married Mr. Candler, was known to many Old School Baptists as sister Elizabeth Candler, of Seneca Falls, N. Y., one of the tried and faithful ones. In early life Mary was married to Wm. J. Peck, and had since resided in Seneca Falls, N. Y. Her life was one of love and kindness to those about her. The thought and consideration she had for others, and the sunshine radiating from her own sweet character, endeared her to all. Some years ago she became troubled over her soul's condition and the future. She tried many and various plans of salvation, but all failed, and there seemed to be only her mother's faith and her mother's people for her. August 21st, 1904, she went before the Caroline Church and related the experience of her lost and hopeless condition and her deliverance and faith. She was received by the church and baptized by Elder C. Bogardus. The church is saddened over its loss, and extends love and sympathy to her devoted family, who left no wish ungratified or want unattended that was in their power to bestow on her. She is survived by her husband, one son, Richard J. Peck, and one grandchild, also one brother, Charles Brice, of Seneca Falls, N. Y., and two sisters, Mrs. Caleb Brown, of Clyde, N. Y., and Mrs. Amelia Southwick, of Rochester, N. Y.

The funeral was largely attended at her home, her pastor, Elder Bogardus, officiating.

Written by request.

BERTHA BOGARDUS BEARD.

ERRATA.

On page 444 of last issue, second column, fifth line from the top, the word "kinship" should have been kingship; also in the same column, tenth line from the bottom, the same mistake occurs again.

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

Charles Schade, N. Y., \$1.00.

POETRY.

IF.

If Christ is mine, and I am his,
What can I need beside?
Distress or poverty were bliss,
Would he with me abide.

If in the Father's house a place
Has been prepared for me,
There I shall see him face to face,
Where many mansions be.

If I felt sure I had a place,
If only at his feet,
'Twere joy for such abounding grace
As e'en the lowest seat.

If he had said, The good and great
Alone I came to save,
The words, alas, had sealed my fate,
His grace I could not crave.

If he had said, I'll do a part,
But you must do the rest,
Naught can I do, this wretched heart
Is only sin at best.

If in the resurrection morn
The Judge shall bid me come,
A chosen one ere earth was born,
I must for joy be dumb.

But if the dreadful words, Depart,
Your works I never knew,
He utters, then this sinful heart
Must own them justly due.

ABBIE G. CLARK.

NORTH BERWICK, Maine.

MEETINGS.

THE New Hope Association of Old School Predestinarian Baptists will hold her thirty-fourth annual session at Elm Ridge Church, at Elmo, Texas, seven miles east of Terrell, Texas, on the T. P. R. R., beginning on Friday before the third Sunday in August. Those coming by rail will get off at Elmo, Texas. All Old School Baptists are invited.

S. M. DICKENS.

THE Hazel Creek Association of Predestinarian Baptists will meet with Spring Creek Church, near Stahl, Adair Co., Mo., on Wednesday after the fourth Sunday in August, 1915, in her sixty-first annual session, and continue three days. The east bound train on the Q. O. & K. C. will be met at Novinger and Stahl on Tuesday, August 24th. Train due at Novinger 10:41 a. m., and Stahl at 11 a. m. Will meet the same train on Wednesday, 25th, at Stahl. Will meet the I. & St. L. from the north at Novinger

on Tuesday, August 24th. Train due at 11:30 a. m. We extend a cordial invitation to our friends to meet with us.

W. T. WALTERS, Moderator.
H. C. CATE, Clerk.

THE Roxbury Old School Baptist Association is appointed to be held with the First Church of Roxbury, at Vega, N. Y., the first Wednesday and Thursday following the third Sunday in September (22nd and 23rd), 1915. Trains will be met at Roxbury Tuesday afternoon, Sept. 21st. All lovers of the truth are invited to meet with us.

A. J. SLAUSON.

**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.

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.

Liberty Old School or Primitive Baptist Church, of Los Angeles, Cal., meets every first and third Sunday in each month, at 11 o'clock a. m., at 42nd and Moneta Ave., and fourth Sunday at 11 o'clock, at brother and sister J. B. Dawson's, 644 Ashland Ave., Ocean Park, Cal.

W. T. HENDERSON, Pastor.
C. B. RICE, Clerk.

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.

**A SKETCH OF THE LIFE
of
JOSHUA S. CORDER.**

This little memorial book is now ready for sale. It embraces a period of about one hundred years. In connection with a brief account of my father's early life, his christian experience, his long ministry of nearly seventy years, it contains some history of Mt. Olive Primitive Baptist Church and Tygart's Valley River Association. In addition there is a short appendix dedicated to the memory of my mother.

The book comprises 152 pages, is neatly bound in cloth, and contains a picture of my father.

Price \$1.00. Postpaid.

Please give name and post office address plainly written, and send all orders to me.

SEMMA E. CORDER,

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83. MIDDLETOWN, N. Y., AUGUST 15, 1915. NO. 16.

CORRESPONDENCE.

PINSONFORK, Ky., July 12, 1915.

DEAR BRETHREN EDITORS:—I here inclose a wonderful letter, which I received from Elder L. D. Hoskins, of Colmar, Ky., which I hope will meet your approbation, so that it may appear in the dear old SIGNS, our medium of correspondence, which has been, lo, these many years, so richly laden with such wholesome doctrine and consoling communications from the many writers. If every Baptist in the world could be so wonderfully blest of the Lord to read this deep, heart-searching article written by dear Elder Hoskins, and be blest of the Lord to realize in heart and soul, to walk humbly before God, and to abstain from all appearance of evil, remembering that if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, &c., I should be so glad. It is wonderful to me in my eightieth year.

With love to all the flock,

W. J. MAY.

COLMAR, Ky., June 30, 1915.

DEAR ELDER MAY:—A few days since, I received yours of June 11th, and words fail to express the inspiration I received while reading the precious words of your letter. I feel thankful to the good Shepherd of the flock for blessing my communication in the SIGNS of Feb. 1st, present volume, to your edification. My efforts are so poor that unless attended by the Spirit of God they would fail to comfort any one. So your words of approbation strengthened my weak hands and confirmed my feeble knees. I believe every sentence of your letter; it touches on the deep mysteries of the kingdom of heaven, which but few of the Israel of God are able to handle, and which but few of the Israel of God are able to see and believe. Elder Ker's editorial in the SIGNS for Feb. 1st, present volume, sets forth this line of doctrine. Your article in the SIGNS for Feb. 15th, present volume, advocates the same doctrine. All the types, shadows and figures of the old testament teach the same doctrine. Christ and the apostles taught the same, and the same doctrine is taught to-day by the true ministers of God. The late Elder Gilbert Beebe's editorial reprinted in the SIGNS,

commencing on page fifty-six of present volume, teaches the same doctrine. Time and space forbid mentioning the numerous advocates of this particular point of doctrine. Now I did not mean to convey the idea that a minister who does not teach this particular point of doctrine is not a true minister of God, for there are but few called to work in this field, as it is true in regard to all other fields for service. There are many old and young servants of the cross who cannot feast upon this point of doctrine, nevertheless I love them and have christian fellowship for them, for I know that while my eyes may be opened to see Christ in this point of doctrine that darkness may be intervening between my vision and Christ in some other point of doctrine that other good brethren see and rejoice in; but O may we have grace from God sufficient to live in obedience to the great command of our Master, Love one another as I have loved you. If we could always do this, we would always be found abiding in the vine (Christ), and we would never be cast forth as a withered branch into the fire and burned, which means destruction in this time state; but instead of being able to rejoice in the fact that all the Israel of God abide in the true Vine, we find ourselves sometimes in the condition of the old prophet Jeremiah when he exclaimed, O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.

I feel that you have asked the wrong one to write upon the line of thought presented in your letter to me. I wish that I were half as able to write on that line as you are. Surely one like myself, so much of the time stumbling along in darkness, being led astray by the allurements of this world, struggling against

the waves of infidelity, and at times almost carried away with them, and right on the verge of denying any reality in religion, even now I feel as a brand plucked from the burning, cannot be entrusted with the glorious truth of the Son of God; but if I be blessed with a travel of mind, I shall give you some of my ideas on this point of doctrine.

“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it.”—Matthew vii. 13, 14. I take the above text from which to write on the line you requested. In discussing this subject I do not mean to take under consideration any people but the Israel of God. In order to understand the true application of any passage of Scripture, we must know the speaker, or writer, the persons addressed, and the dispensation in which it was spoken or written. The above Scripture was spoken by Jesus Christ in his sermon on the mount to a congregation of Israel; and while the old dispensation was in force. One of the many things that Christ made plain in his sermon on the mount was the contrast between the obedient and the disobedient, the reward in obedience and the punishment for disobedience. Now, all Primitive Baptists believe and teach that national Israel was a figure, or type, of spiritual Israel. All national Israel stood upon one plane of existence, and that plane of existence was the first heaven, and upon this plane of existence all Israelites are accountable to God for the deeds done in the body. Christ upon this plane of existence taught Israel the only way to ascend to the second heaven, which is the kingdom

of God, and is joy, righteousness and peace in the Holy Ghost; he also showed them another way along which they could go. The way to the second heaven is a strait way, and not a straight way. If you remember, the stairway that led from the first chamber to the second chamber in the temple that Solomon built was not a straight stairway, but a winding one. In order to ascend a winding stairway without stumbling or falling you must have sufficient light and keep your eyes open. A strait way means a close, narrow, painful and difficult way. This strait way means this, Take up your cross and follow me. What does it mean to take up your cross? It means you are going to crucify some one. When we obey the command, Take up your cross and follow me, we crucify the old man with his deeds. Christ denied or put off the flesh, or old man, at every crook and turn of the road, and finally was crucified on Mount Calvary, put to death, and delivered them who through fear of death were all their lifetime subject to bondage. If we travel the narrow way and enter in at the strait gate, we must obey what Christ taught in his sermon on the mount, for in the closing remarks of that wonderful sermon he makes this illustration: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock: and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

This plainly teaches the Israelites that in obedience from love for obedience there is life, which is joy, peace and righteousness in the Holy Ghost, and that in continual disobedience, or wilful disobedience, there is death, which is separation in this time state from the fruits of the Spirit. The Israelites who seek, knock and ask aright are given grace sufficient to keep the commandments of God and abide in the testimony of Jesus Christ; they have life, eternal life, and that in abundance, during their pilgrimage in this time state. Christ upon one occasion said, I am come that ye might have life, and that ye might have it more abundantly. We should bear this fact in mind, that Christ never came to make Israelites, but to save Israelites, to rule Israelites, to teach Israelites, to feed Israelites and to judge Israelites. They of Israel that are rebellious, that are disobedient, that are lovers of self and this world, and keep not the commandments of God, and have not the testimony of Jesus Christ, are journeying in that broad way that leads to destruction in time. I do not believe that an Israelite will ever be resurrected from the literal grave and punished eternally, for I believe that when time is no more and that when Jesus Christ delivers up the kingdom to the Father and becomes subject to him who hath put all things under his feet, not a single Israelite will be found missing in that third heaven, because I believe as the apostle Paul hoped, that the unjust of Israel that travel the broad way to destruction in this time state will be resurrected, clothed with incorruption, clothed with immortality; so I hope you will not understand me as believing that an Israelite may be destroyed eternally. This entering into destruction, or death, is not eternal destruction, neither is the entering into life eternal, enter-

ing into the third heaven; this destruction means the casting into outer darkness, where there is weeping and gnashing of teeth; the entering into life means entering into the peace, joy and knowledge of our Lord and our King here in time. I believe the Bible teaches the eternal salvation of all Israel, and a time salvation for only a remnant of Israel. From a time and an eternal point of view, all Israel were weighed in the scales and found lacking. "All we [Israel], like sheep, have gone astray." "Every man at his best state is altogether vanity." Therefore there is no salvation for any one, for time or eternity, outside of the merit of the Lord Jesus Christ. The Scriptures teach us that every word or fact must be established by at least two witnesses. All the Scriptures have been, or are, doubly established. We claim and teach that we are living in the gospel dispensation, which has been set forth by two figurative dispensations: the age, or dispensation before the flood, and the Jewish, or legal dispensation. God has by his work, or dealings with his people in these typical dispensations, manifested unto us his work or dealings with spiritual Israel in this gospel dispensation. I shall now give attention to the first of these typical dispensations. Before the end of the Jewish dispensation the Lord used natural, or literal, things to represent spiritual things. So the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. This man was wholly and entirely composed of the elements of the earth, and the entering into his nostrils of the breath of life, which all living things possess, made him a living soul. This living soul was earthly, natural and a mortal man, yet at the same time he was the figure of

Jesus Christ. Now we must look at Adam, not from a natural point of view, but from a spiritual viewpoint, because he was the representative of a spiritual man. Adam was made upright naturally, just as every spiritual man is made, as all testify in their first experience, there is a space of time with them that the sky is clear, the sun shines brightly, there is not an enemy in view to mar their peace. They are placed as Adam was in a beautiful garden, a sinless state of existence, which the Spirit says abide in. The garden of Eden was a natural or literal garden, having in it literal trees that were pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of knowledge of good and evil; and a river went out of Eden to water the garden, and from thence it parted, and came into four heads. The garden of Eden, although a natural garden, was a type of the kingdom of heaven. Scientists have searched for the garden of Eden, but have failed to find it, and they never will find it, because it represents the spiritual state of existence. No natural man, while in his natural state, will ever see the kingdom of heaven. Adam was given the law, not before he was placed in the garden, but afterwards; it was after he beheld the beautiful trees of the garden, after perhaps he had drunk of the sparkling and refreshing water of that beautiful river that became parted into four heads, which represent the four gospels. Eve being in Adam at that time received the law in him in the garden of Eden, after that she was made of one of his ribs, a helpmeet for Adam. Adam said concerning Eve, "This is now bone of my bones, and flesh of my flesh." So Eve had a standing in Adam, on the same plane of existence. Eve, although in

that beautiful garden in a sinless state of existence, was not to live free from temptation; the temptation came, she was enticed and she partook of the forbidden fruit, and did eat and gave unto her husband, and he did eat, and the eyes of them both were opened, and they knew that they were naked, and they sewed fig leaves together, and made themselves aprons. "And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." Where are the natural beings, that were not being used as types, that have experienced things like these? They are not to be found. But all of Adam's and Eve's experiences are similar to the experiences of the children of God. For some years it has been impossible for me to believe that the dealings of the Lord God with Adam and Eve in the garden of Eden represent any of his dealings with the natural world of mankind, because in type, or figure, they were upon a spiritual plane of existence; in other words, in a spiritual kingdom or world; and the whole antediluvian world in a sense represented the spiritual world of mankind in the time state. Therefore by the disobedience of one man sin entered into the world, and death by sin, so death has passed upon all, for that all have sinned. God brought national Israel out of Egypt (darkness), redeemed them from their enemies and saved them from the hand of him that hated them, baptized them unto Moses in the cloud and in the sea, destroyed all their enemies in the sea (blood of Christ), and enabled them to sing this song unto the Lord: I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

"The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my Father is God, and I will exalt him," &c. Now all Israel were brought out of Egypt, not one destroyed there; there was no law given them in Egypt. As they took their journey into the wilderness they all ate the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased, for they were overthrown in the wilderness. When Moses came down from Mount Sinai the children of Israel had made them a god of gold and were worshipping it; then Moses said unto the people, "Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, O, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." After this Israel committed fornication, and fell in one day three and twenty thousand. They tempted Christ, and were destroyed of serpents. Korah, Abiram and Dathan rebelled against Moses, and the earth opened up her mouth and swallowed them up into the pit with all that appertained unto them. Paul said these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world (legal world) are come. Wherefore let him who thinketh he standeth take heed lest he fall. The Bible teaches us that God made a choice

out of Israel. Psalms lxxviii. 67, 68: "Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but chose the tribe of Judah, the mount Zion, which he loved." Elijah made intercession to God against Israel, saying, "Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life." But God answered him thus: "I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." Here we see that God chose a remnant of national Israel unto salvation, and Paul said in his time there was a remnant according to the election of grace. The Lord hath said, The iniquities of the children of Israel hath kindled a fire in mine anger, and it shall burn unto the lowest hell (the deepest or most complete destruction). In all the ages of time God has sent his servants to warn his people. The instances are too numerous for me to mention, but a great many of the brotherhood would do well to reread the thirty-third chapter of Ezekiel.

This letter is growing too lengthy, and yet it seems that I have not even hinted at the subject.

I will now pass on to the coming of Jesus Christ, in whose coming and work we see the fulfillment of the types and shadows which preceded him. "Thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Behold the Lamb of God, which taketh

away the sin of the world." National Israel, of whom and among whom Christ came, represented all the Israel of God. Israel lived on a plane of existence nearer to God than the Gentiles, or natural world of mankind. Christ's first appearance was upon this plane of existence, and upon this plane of existence we have a world of mankind, the world that God so loved, the world from whom the Lamb took the sin, the Adamic sin, the world that sin entered into, the world whose sins Christ is the propitiation, the world from whom Christ chose his bride. Christ came in the interest of Israel, and nobody else. After Christ's baptism he fasted forty days and nights in the wilderness. This fasting produced weakness and emaciation, so the tempter thought this hour of weakness was his opportune time, therefore he approached this great Champion of Israel, and there alone in that wilderness, while all his natural powers were almost consumed, he fought a wonderful battle and won a glorious victory. It is while we are weak in the flesh that we do our best fighting. The only weapons of warfare which Jesus Christ used were three quotations from the law of Moses, and the Israel of God was under the law of Moses, therefore this proves to us that Christ came only in the interest of Israel; and not only a part of it, but the whole of it, for all Israel were under the law, and Jesus Christ satisfied the demands of the law, for God was in Christ reconciling the world unto himself. Jesus Christ is Lord and King of all Israel; he is not only Lord, but he is also King; as Lord he washed the whole of national Israel in type with his blood in the Red Sea, and as King he destroyed them when they rebelled and were disobedient. The disobedient of national Israel were put to death, were cast into hell. What is true

in the type or shadow, must also be true in the antitype, or object that casts the shadow. There were scribes and Pharisees of national Israel, and Christ said unto them, Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? All the people that are represented by the characters that are embraced in the parables that Christ spake are the Israel of God. Christ chose a few, a remnant of Israel, to be his bride, and these few were given him by the Father, and he said unto them, Ye are not of the world (Israel after the flesh), but I have chosen you out of the world. Ten lepers were cleansed; one returned to honor Christ who cleansed them; the nine went on and honored the priest. It was true then, it is true to-day, the one that returned was a component part of the bride; and this bride, or church, was chosen out of Israel in Christ before the foundation of the world, for Jesus Christ had come and made this choice manifest before John, the revelator, saw the passing away of the first heaven and the first earth, and the bringing in of the second heaven and the second earth where there is no sea. Christ in speaking unto the churches of Asia by the apostle John says, "He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "He that hath an ear, let him hear what the Spirit saith unto the churches; he that overcometh shall not be hurt of the second death." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

Many instances found in the Bible could be mentioned of the destruction of great

numbers of Israel for sin and unbelief, but it is not expedient in this letter. To my understanding no other point of doctrine is more elaborately taught in the Bible than this one, and many of the Israel of God have cried, Peace, peace, when sudden destruction came upon them. There is no heavenly peace for Israel in walking in the broad way, or after the flesh.

Dear Elder May, I must bring my letter to a close, as it is much too long already, and yet I have only touched upon it, here and there. The subject is so vast it would take volumes to do it justice. I hope some one who has the true light and understanding on the subject will write on the text you requested brother Lefferts in the last issue of the SIGNS. That subject will carry them into deep water. I believe all the seed of the woman are the people of God, but yet only a remnant of her seed walk in that strait and narrow way.

It makes me feel sad to think that you have almost finished your course. It blinds my eyes with tears, for great is the loss when such noble soldiers of the cross as you are taken from the field of battle. We give you up as we give up our fathers.

Yours in much tribulation,

L. D. HOSKINS.

MACOMB, ILL., July 13, 1915.

DEAR EDITORS:—I am sending you a communication lately received from Elder S. Ketchum, of Kansas City, Mo. He was once the beloved pastor of our church here in Illinois, and we still hold him and family in loving remembrance. As will be seen, he wrote a part of his letter years ago, and addressed it to the SIGNS, but for some reason did not send it. Lately in writing to me he sent it, think-

ing it might prove of some comfort. He also wrote the additional interesting letter, which I would much like to see in our dear paper, for I am sure it will interest and comfort many of his old friends, and all who may read it, as all the household of faith should share their mutual joys, and be blessed with the same comfort and built up in the same precious faith.

With love to all who love our Lord Jesus, I hope I am your sister,

SARAH E. RUNKLE.

DEAR BRETHREN EDITORS:—I have for a long time thought I would write and submit to your judgment a short account of the reasons why I am a Primitive Baptist, and why for twenty-six years I have been trying to preach Christ and him crucified as the only way of life and salvation. I have had very many grievous doubts as to the reality of a genuine call to the ministry of the Word in my case. I have never heard of but one case similar to my own; that is that of Elder Hubbell, recently published in the SIGNS, and that has caused me to determine to send you this sketch. Like him, my experience and exercises of mind on the subject of preaching were so closely connected that I shall be obliged to recount both, in part at least. My parents were members of the Primitive Baptist Church, but never lived near the place of meetings, so it was very seldom I attended their meetings, and do not remember of ever being present at a business meeting of the church until I united with them at the age of thirty years. I suppose my life to the age of twenty-five was quite similar to that of other boys and young men, likely neither better nor worse, but I distinctly remember thinking I intended some time in the future to

become a christian, and that I should be a good one, one that others could well afford to pattern after. I could easily imagine myself already much better than many I was acquainted with, and thought, What will I be when I go about it in earnest? In the fall of 1865 I attended a select party, given in honor of one of the returned soldiers of the Civil War, and if I could have selected the company and arranged the entire programme it would not have been more to my taste. But in the midst of the dancing, when the company was the gayest and the music the softest and sweetest, something like a very dark cloud came over me, and my enjoyment was all gone, and I felt unfit for human society, and was glad when I could leave the house and go home. This was the beginning of deep trouble that at times threatened to overwhelm me and swallow me up. During this trouble, which lasted almost a year, I was in such deep distress at times that I neither felt like eating nor sleeping, and often burst into tears before my young companion. Many mornings my pillow would be wet with the bitter tears from my weepings through the night. I felt that I could imagine how a criminal would feel under sentence of death. Awaiting the time for unsheathing of the sword of divine justice, not one word of murmuring or complaint could I utter. Now comes the strangest part of my story. While in this condition not one ray of hope or one beam of light had yet entered my dark understanding; I was in the very gall of bitterness, and despair had well-nigh overwhelmed me. This strange question was put to me as if by some one near me, yet out of sight: If your life is spared and your sins are pardoned will you go and preach the gospel? Before I could have time to think or

realize what I was saying I answered, Yes. Then when I had time to reflect and began to realize what that promise meant I was terribly distressed. O why was I guilty of such presumption? Ignorant, illiterate, not one single qualification to fill such a sacred office, now I had added to my already guilty conscience another and, if possible, more heinous offence. How could I ever expect the God of justice to pardon my sins? Surely there was no door of hope, and this only increased my pain. I searched the Bible in vain for one single promise; judgment had been rendered and there was no appeal, yet I found myself often in my musings face to face with congregations of weeping and sorrowing people, trying to expound to them the words of life. Then when I detected myself in this frame of mind bitter reproaches would follow, accompanied by promises that I would never suffer myself to be found anticipating such impossible things again. In this frame of mind, with a wasted body and a shattered nervous system, on the verge of despair, I passed my days and nights in sorrow and sadness, until, as near as I can remember, about the first of August, 1866. I found it necessary to work in the harvest field a greater part of the nights, and near the hour of midnight, after having, as I fully believed, looked upon the face of the setting sun for the last time as it sank in a haze of mourning beyond the western horizon, and everything seemed shaded in gloom, my sad feelings seemed to become intensified, as if to remind me that the time was upon me and could be delayed no longer. With a terrible foreboding, as of a close approach of some awful calamity, I bent down to pick up a sheaf of wheat, in the act of binding it, and when I raised up

O what a sight was presented to my enraptured vision. Everything was now praising God, and such a flood of light and happiness I think is not often granted to sinners here below. Promises that I had read only in letter rushed into my mind until I was perfectly overwhelmed, and I stood in wonder and amazement, and forgot for a time that I was an inhabitant of earth. Now I felt that I could tell what a dear and blessed Savior I had found, and what great things he had done for me. In this frame of mind I started to the house to tell my wife, who had tried in vain to comfort me in my distress, but before I could get there something said, "See thou tell no man," so I slipped quietly to my bed and slept the most quiet, restful sleep I had had for months. The next day was Sunday; a most glorious quiet was spread like a sheet over all nature; everything animate and inanimate was contributing to the praise of God. To say I was happy conveys a very imperfect idea of that boundless spirit of tranquillity which possessed me, and I could think of nothing but the divine compassion and mercy of that Being whose vengeance I had feared so long. Being very tired, I laid down on my bed to get some much needed rest, and whether I slept or not I never knew. There appeared to my enraptured vision a sight I shall not soon forget: the figure of Jesus Christ suspended on the cross, with nails and spikes and pierced side and bowed head. I felt sure that my sins, my cruel sins, had put him there, had caused his sufferings and death, but how glad I was that I was a sinner and that he died for me. My wife spoke to me, saying, "What has come over you? you have been preaching for an hour." O what a shock this was to me. I was so filled with gratitude to God for his mercy

I could not hold my peace, but I could not bear such a thought as my talk being called preaching. Now I began to feel that I wanted a home with christian people, and attended meetings of several different orders, hoping to find somewhere a people with whom I could live in sweet fellowship; but my quest was a vain one, I found no one that seemed to me to have any acquaintance with the sufferings of my Lord and Master; if they had, neither their preaching nor conversation gave any evidence of it, so I began to conclude that I had been basely deluded and deceived, and tried to make myself believe that religion was nothing but a snare and a pit, the vain imagination of a disordered or diseased brain. About this time, while on a visit to my parents, I attended meeting at the Sandy Creek meetinghouse, in Caledonia. Elder Chenowith preached, and I had never heard such preaching before; his whole discourse seemed to be directed at me. I wept like a child, not because I wanted to, but because my heart was melted; the fountain of tears was opened, and came unbidden to betray the terrible emotions arising from the conflict within. I now searched the Bible, and read the SIGNS OF THE TIMES, and soon became convinced that if I were anything religiously I was a Primitive Baptist. Still I had many conflicts with points of doctrine, and it was a long time before I could be reconciled to accept the doctrine of the Bible, so contrary was it to my preconceived opinions. But finally, line upon line, precept upon precept, here a little and there a little, it came to me that God is true, though all of the traditions and selfish opinions of men should prove to be false. On or about the last day of July, 1869, there came to our neighborhood two Old School Baptist

ministers, together with several lay members, and held meetings at our school-house, for the purpose of giving an opportunity to some persons supposed to have a desire to unite with the church located twenty-five miles distant. But while I felt there were others who should avail themselves of that opportunity, it was not thought of for one moment by me that I would be one of them. But when the opportunity was given I found myself among others giving my hand to the minister, and with six others was baptized the next day. In the constitution of Barren Grove Church, in November following, the church liberated me, to my deep sorrow, to exercise a supposed gift within the bounds of the church, and in June, 1873, I was ordained to the full functions of the ministry. For several years my attempts to preach were designed on my part to prove to the church that they had made a grievous mistake, and now, after over forty years in the work, at times I feel not at all sure that they were not mistaken. Nevertheless I have at times felt that the Lord was very near, and now my remnant of days I desire to spend in his praise who died my poor soul to redeem.

My dear sister Runkle, I am sending you a manuscript found among some old papers. I cannot give you the date, because my memory might be faulty. Evidently I had expected to continue writing, and I can only surmise what my intentions were, but I have felt that I might add a few incidents in my life which have come into it since that time.

In the early part of my ministry I had indulged the (vain) hope that there would come a time when there would be a genuine revival of real religion among the Old School Baptist churches of the entire length and breadth of the country

that would raise (to me) that dear sect to a higher plane or standard among men, but now after more than forty years in the service, and at the age of seventy-five years, I have arrived at the deliberate conclusion that God's ways are not man's ways; man may propose, but God is the doer of all the things which endure. In these later days men add to organizations instituted by men thousands of proselytes. All of these organizations can trace their origin to some date far and away this side of the date of the establishment of the kingdom (church) set up as predicted by God's called and inspired prophets, and in due time, the time appointed (ordained) of the Father sent his messenger before his face to prepare his way, to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God, whereby the Dayspring from on high hath visited us to give light to them that sit in darkness and in the shadow of death, to guide our feet into the ways of peace; and the child grew and waxed strong in spirit, and was in the deserts until the day of his showing unto Israel, when he appeared at the appointed place. For this is he of whom it is written, "Behold, I send my messenger before thy face, which shall prepare thy way before thee." In those days came John the Baptist preaching in the wilderness of Judea, saying, Repent, for the kingdom of heaven is at hand. His mission was to make ready a people prepared of the Lord. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. Why the necessity of Jesus' baptism? He was given of God to be head of the church, which is his body, the fullness of him that filleth all in all. But it became him in fulfilling all righteousness to set the example for

his children to follow in his footsteps, and by submitting to this ordinance when the Spirit descended in bodily shape like a dove his act received the approval of high heaven, settling forever beyond all controversy in the minds of his children the form and significance of the ordinance of baptism. Why, then, O why should his blessed children, blessed with a good, sweet hope in the mercy of this Savior of sinners, halt and allow the pride of life to bar them from the sweet fellowship and happiness that is sure to follow obedience to the commands of our Elder Brother, who said, He that would be my disciple, let him deny himself, take up his cross and follow me? Then again it causes my heart to ache, while the bitter tears fill my eyes, to think of the unseemly spectacle of those who have tasted of the good word of God, and the power of the world to come, allowing some trifling matter to be magnified from a molehill to a mountain, causing them to become separated, and where the fruits of the Spirit once abounded, joy flowed from eye to eye and love from heart to heart, nothing appears but the rank weeds, briars, thorns and thistles, and even that green-eyed monster, the cruellest demon that ever came from the bottomless pit, jealousy, finds a place. I am fully persuaded, both by experience and observation, that the most exalted position any poor sinner ever attained to on this earth is to be clothed with Christ's righteousness, having his right mind (the mind of Christ) and at the feet of his brethren, as well as at the feet of Christ. So there is more real joy in one day in the house of the Lord than a thousand spent in pursuit of worldly pleasures, thus verifying the words of the psalmist: "For a day in thy courts is better than a thousand. I had rather be a doorkeeper

in the house of my God, than to dwell in the tents of wickedness." We often think of Elijah's intercession against Israel, and God's answer to him: "I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal," and Paul's assurance that in his day there was a remnant according to the election of grace. Can we say as Paul did for his time, over eighteen hundred years ago, Is there still reserved unto God by his grace a remnant? When I think of worldwide war, the terrible destruction of life, the awful sufferings of the innocent millions of human beings, to say nothing of war's waste, added to the spiritual wickedness in high places, I feel like asking, Is there still a remnant according to the election of grace, with undefiled garments, still persisting in their refusal to bow to the golden image or worship Baal?

You are, no doubt, aware of our move from Chester, Nebr., to Kansas City, Mo. While we still hold our Nebraska brethren and sisters in love and fellowship, as we were over sixty miles from the church at York, and two of Nebraska's best ministers live in the town near the church, we felt that our services were not needed there, and as two of our sons were located in this city, we would be near them here, and would be better situated here as to church privileges, we decided to make the change. The church in the city has a membership of about seventy-five, and holds services every Sunday. Also there are at least twelve churches within reach by train or interburban in from one to three hours ride, and although I have never asked the Baptists of these churches what they think of us, we are feeling more and more drawn to them, and are often reminded of Ruth's words to Naomi.

SMITH KETCHUM.

PSALMS CVII. 8.

"O THAT men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

This language is found four times in the one hundred and seventh Psalm, and each time it is preceded by an account of a remarkable manifestation of God's mighty power in delivering the redeemed out of the hand of their enemies, and out of their distresses. The word "men" here is in italics, which shows that it has been supplied by the translators, but there cannot be any question that the characters referred to are living characters, that they have been born again, born from above, born not of a corruptible, but of an incorruptible Seed, which liveth and abideth forever. The psalmist is not calling upon natural men, as such, to praise the Lord, for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." In reading the Scriptures we should be very careful to observe closely their connections, in order that we may better determine who the characters are that are being addressed, as well as the condition which they are in. Some people would have us believe that they (the Scriptures) are sufficiently elastic to embrace every one of Adam's race; that salvation is brought within the reach of every living soul, to accept or reject, as seemeth good unto the creature, and even some of God's people are inclined to accept the sweet and reject the bitter, to regard such Scriptures as promise life as belonging to the children of the heavenly King, while those that set forth the penalties of wickedness, that declare the "soul that sinneth, it shall die," &c., as well as many others, they regard as belonging solely to the non-elect, the unregenerate, those nations

which have never known God. My understanding is that the Scriptures are the written will and testament of God concerning his people. Paul in his second epistle to Timothy plainly states that "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." So then, we see that they are for the man of God and that they are for reproof and correction, as well as being profitable for doctrine and instruction in righteousness. The same God that said unto Isaiah, "Comfort ye, comfort ye my people saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins," also commands his servants to "cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins." The subjects of a king are the only ones to disobey his commands, for they are the only ones who are amenable to his laws and statutes; and so the Lord, speaking by the mouth of David, here is calling upon live men, those who have been quickened and made alive by the operation of the Holy Ghost, to give thanks unto him and to praise him for his wonderful works to the children of men. I do not mean to infer here that natural men and women are not subjects or creatures of God's own making, for the world is his and the fullness thereof, but he has a chosen generation, a royal priesthood, an holy nation, and these are his subjects in a spiritual sense, and these are the characters that are under consideration by this writer, for he begins the Psalm by saying, "O give thanks unto

the Lord, for he is good; for his mercy endureth for ever." Who is it that knows the Lord is good and that his mercy endureth forever? Surely not the man who has never realized that his own heart is deceitful above all things and desperately wicked; that from the sole of the foot even unto the top of the head there is no soundness in him, but wounds and bruises and putrefying sores; that by nature he was conceived in sin and shapen in iniquity, being wholly unclean, and that God is holy and of purer eyes than to look upon sin; this one has had no occasion to know anything about the goodness and mercy of God, and the psalmist does not ask such an one to give thanks unto the Lord, but he says, "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south," from the four corners of the earth, and the uttermost parts of the sea, those who have been wandering in the wilderness in a solitary way, hungering and thirsting after righteousness until their souls have fainted within them, until heart and flesh have failed, and they feel themselves to be sinking into the deservedly bottomless pit, where there is no eye to pity, no arm to save; but as they are going down their souls cry out within them, Save, Lord, I perish; have mercy upon me, a poor, hell-deserving sinner, and similar cries, and the Lord hears them, for the cries of a broken heart and a contrite spirit he will not despise, and he delivers them out of the horrible pit, out of the miry clay, and sets their feet upon the rock by giving them a sweet hope through grace in Christ Jesus the Lord. He enables them to "look unto the rock whence ye are hewn, and to the hole of the pit whence

ye are digged," and as they realize that it is because of his mercy he saves them and does such wonderful things for them, they are made to sing the song of Moses and the Lamb, that the Lord has triumphed gloriously, the horse and the rider hath he cast into the sea, and they feel if they should hold their peace and not praise him who has done all things for their souls, that the very stones would cry out in adoration and exultation of that name which is above every name, the name of Jesus, for before him every knee shall bow and every tongue confess that he is Lord to the glory of God.

Brother Ker, I have hesitated to send this, hoping to have something better, but I can only offer what the Lord sees fit to give; of myself I can do nothing. There is a great deal more I would like to say, but feeling that what I write is of little, if any, value to the household of faith, and for fear of crowding out better matter, should you decide to publish it, will leave off here, and abide by your better judgment.

Yours in bonds of love,

R. LESTER DODSON.

PORTLAND, Ind., May 15, 1915.

DEAR EDITORS:—I see in the last SIGNS that Elder May has asked Elder Lefferts to write upon Revelation xii. 7. I wish Elder Lefferts had written upon these things, for I feel what he has written upon the book of Revelation has been very instructive. The book of Revelation is seemingly prophetic, and many events to take place among the nations of the earth seem to be meant by expressions, and God's people with their many tribulations and triumphs seem to be foretold in Revelation. The book of Daniel and the book of Revelation seem

to be in some ways similar, or rather John's prophecies seem to begin where Daniel's left off. Daniel's prophecy regarding the beast with ten horns seems to be the dragon spoken of by John, and both appear to be foretelling the evil workings of pagan Rome under the Cæsars, and the little horn of Daniel appears to be the ten horned beast of John that the dragon gave his power to, and no earthly power seems to fit that prophecy but papal Rome. The first great persecution against the church was from pagan Rome, which seemed to rule the world at the time of Christ and his apostles, as foretold by Daniel, that, In the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed; but this kingdom should break in pieces all other kingdoms. This kingdom Christ came to set up, and he is to rule until he puts all enemies under his feet; for unto him every knee shall bow and every tongue shall confess, and the last enemy is death. The twelfth chapter of Revelation, which brother May wishes views upon, begins: "There appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." The woman here spoken of seems to be the church of Jesus Christ, the bride, the Lamb's wife, that John saw coming down out of heaven. The heaven that this great wonder appeared in seems to be the legal heaven. It certainly was a great wonder on the day of Pentecost, when there was a sound from heaven as of a rushing mighty wind, that filled all the house. This was the appearing of that woman so wonderful. The legal heavens were then in existence, and such an appearance on the day of Pentecost made the appearance of this woman or church a

great wonder. This woman was clothed with the sun, which appears to be Christ as a sun that shineth in his strength to protect her; and the moon was under her feet. The moon here seems to be the law. She is raised above the law, for Paul says, The law hath no more dominion over you. Christ blotted out the handwriting of ordinances which was against her, nailing it to the cross. This woman, or church, had a crown of twelve stars upon her head. Christ is her head, and the twelve apostles seem to be the twelve stars, as we see in the forepart of Revelation regarding the seven churches of Asia with her seven candlesticks and the seven angels. The interpretation is, the candlesticks are the churches and the seven angels, or stars, are the seven angels which seem to be of the said churches, hence we thus conclude the twelve stars in the crown of this woman, or church, would mean the twelve apostles of the church. "And she being with child cried travailling in birth, and pained to be delivered." This woman that so cried was the church, and the man child she brought forth was Christ. "And there appeared another wonder in heaven: and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." This dragon, as I have said, can be but the only great enemy of the church when this man child was born. The dragon was pagan Rome, that inaugurated the ten great heathen Roman persecutions against the church. The first persecution this dragon started was when the apostles Paul and Peter were put to death, and the second persecution was when John was banished to the isle of Patmos and saw these wonderful visions I am now writing about. This dragon's seven heads seem to be his seven seats of power, and his ten horns

mean his ten kingdoms he rules over, for horns in prophecy mean kings, and pagan Rome had ten kings, or ten kingdoms with kings ruling over them. "And his tail drew the third part of the stars of heaven, and did cast them to the earth." This seems to have reference to the destruction of some of the apostles, for stars seem to mean apostles, and this dragon stood before the woman, or church, which was ready to be delivered, for to devour her child as soon as it was born. This seems to mean Herod's efforts to destroy Christ after the wise men of the east had inquired of Herod, "Where is he that is born king of the Jews? for we have seen his star in the east." Herod claimed to be king of the Jews, and he could not bear the thought of one being born king of the Jews that would supersede him, hence he stood before the woman ready to devour her child as soon as it was born. "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." This seems to have reference to Christ's ascension to heaven to sit at the right hand of God, where he is given all power in heaven and earth until he puts all enemies under his feet. "And the woman [or church] fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days." The church being spiritual, is hid from the wise and prudent; the world by wisdom knew not God. No man knoweth the Father but the Son, and he to whomsoever the Son revealeth him. Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit. Therefore the true

church of God has been hid from the world; she is hid in the wilderness from the face of the dragon. He has tried his ingenuity to find this woman, but she hath a place prepared of God, and they (the apostles) shall feed her there a thousand, two hundred and threescore (1,260) days. The apostle Peter was one called to feed God's sheep and lambs, and so is every God-called minister. She has a place prepared of God. This place seems to be the place Christ had reference to when he said, I go to prepare a place for you. This place is a place where his people worship him in spirit; a place of broad rivers and streams, that the world knows nothing of. The ministers of Christ have been feeding her in her prepared place ever since she fled into the wilderness. Some of our brethren who have written upon these things think this wilderness place has reference to the secret places where God's people met to worship in the dark days of the great persecution from this Roman beast, or dragon, and they claim this wilderness prepared place has been fulfilled in the long hidden condition of the Waldenses, a people hidden for six hundred years in the Piedmont valley of France, away from papal or Catholic Rome, but finally were discovered by the old Catholic Church and driven out of the secret place God had hidden them. Many of our brethren have claimed these people were Baptists in worship and practice; but this time of the church's suffering seems to be when the beast reigned that the dragon or pagan Rome gave his power to. Of this I will speak later, if I am given liberty. Brother May wants some explanation upon the seventh verse, which reads: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels."

As this dragon was in power when Christ came, I understand John to mean Michael was Christ, for in the eleventh verse John says, "They overcame him by the blood of the Lamb, and by the word of their testimony." The heaven where this war was fought appears to be the old legal heaven, for Christ was here when that old legal heaven was yet in force; and the dragon was cast out of the old legal heaven into the earth, for the legal heaven was taken away, the first heaven was taken away and the kingdom of heaven was set up. When the legal heaven was taken away there was no place found in heaven for this old serpent, he was cast out among the inhabitants of the earth. Paul in his letter to the Hebrews says the children partook of flesh and blood, and he took part of the same, that he might destroy him that had power over death, and deliver them who through fear of death were all their lifetime subject to bondage. Hence this great war in heaven when Michael fought against this old Roman dragon was the great victory of Christ over Satan for his people. John said he heard a voice saying in heaven (gospel heaven), "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." And they overcame this great enemy by the blood of the Lamb. Wherefore rejoice, ye heavens (gospel heavens), and ye that dwell in them. "And when the dragon saw that he was cast out unto the earth, he persecuted the woman [or church] which brought forth the man child." This seems to have reference to the persecution the church suffered at the hands of old pagan Rome in the ten heathen Roman persecutions against the church.

These persecutions all took place during the first three hundred years of the church's existence, and the church finally overthrew pagan Rome about the time Constantine came on the throne, for he professed christianity and put down all Roman rulers, and for a short season placed christian rulers over all official positions; but this only lasted a short time, for the ten horned beast John saw come up must now have its place. It arose out of the sea. Waters in prophecy seem to mean people. So this ten horned and seven headed beast arose out of the people, and the dragon gave the beast his seat of authority, and all the world wondered after the beast. Here John seems to have an eye on the rise of Catholic Rome, which came up in the fifth century. Constantine seems to begin to prepare the way for this beast, and the ten horns of this beast would seem to mean the ten Roman kings that ruled the ten Roman kingdoms so long, the full one thousand, two hundred and sixty days. Elder Beebe seemed to share much of this view of this beast. Also Elder Trott, who wrote so much in former years upon the prophecies, seemed to hold the old Catholic Church as the ten horned beast, and pagan Rome as the dragon. If these things are facts, as most Protestant theologians agree, then much might be written upon this Catholic or papal beast, but my letter is now growing lengthy. The present great European war seems to be something in which God will further wound the great enemy of the truth, and will in some way bring about some event for the benefit of his people. Belgium was a strong Catholic nation, and so was Austria, and both have fared hard in this war. Mexico is strongly Catholic, and they are in a precarious position, and many priests and

nuns have had to flee that country, and while I do not pretend to know what God has in mind, yet we stand still and watch how matters are going.

I will now close, hoping brother May can glean something from this. I do not feel able to step into brother Lefferts' place on this request, but submit my limited views to the brethren.

NEWTON PETERS.

BENTON, Ky., July 15, 1915.

DEAR BRETHREN EDITORS:—I herewith inclose a letter I received some time ago from brother J. C. Chester, who is clerk of our Soldier Creek Association, and thinking the Baptists of other localities like to hear of the manner and usages of Baptists generally, thought it might be of interest to all of like precious faith. He also gives some scriptural thoughts which are worth much to me, and I would like to see them published in the SIGNS, if you so judge. I hope the brethren will sustain the SIGNS, that the Lord will so prompt them, for without him we can do nothing.

Your weak brother in hope,

R. J. HILL.

BREWERS, Ky., May 23, 1915.

DEAR BROTHER HILL:—It is in much weakness that I attempt to address you again, knowing that of myself I cannot write to the comfort of any one. I have thought for some days, and more especially to-day, of Paul's language to the Colossians: "Though I be absent in the flesh, yet am I with you in the spirit," and while trying in my stammering way to converse with you, dear brother, I feel that our hopes, our aims, are one, as are our comforts and our cares.

I wish to say something of the nature of the meetings I have attended of late.

On last second Saturday and Sunday brethren Jenkins and Oliver were with us. Brother Oliver did most of the preaching on Saturday, text Dan. ii. 44, speaking with power and demonstration on God's building the temple, and that he was not only the builder, but preserver of the material of his kingdom. On Sunday his theme was, "I am determined not to know anything among you, save Jesus Christ, and him crucified," speaking with good liberty; then brother Jenkins spoke for a few minutes. The church then with much feeling partook of the supper, and I think to some extent each one present felt the force of the language, "Let a man examine himself, and so let him eat of that bread, and drink of that cup," and I have thought much of late about this examination, thinking it means a daily examination. Then came that part of the worship which is very sacred to me, though the world makes sport of it: feet washing, realizing my nonfitness to even get down at the feet of one of God's humble saints. Could we be at the feet of our brethren we would not feel like boasting of our good works. Our order was beheld by some outsiders with much solemnity and the very best of behavior. I was permitted to attend our first union meeting at Providence, which was pleasant indeed. There were more preaching brethren than usual, with reasonable attendance; all of the churches were represented but Frost Chapel. All of our home preachers were present. The visiting preachers were J. W. Linn, of West Va., J. F. Prince, now of Fulton, Ky., F. P. Chandler, A. J. Luther. Brother Perkins preached the introductory, and in his opening remarks said he thought introductory sermons should set forth some of the doctrinal points, which he very ably and interestingly did from the following text in Heb. x. 14: "For by one

offering he hath perfected for ever them that are sanctified," and it seemed from the very beginning that all of the speakers gave no uncertain sound. Jesus was the Captain of the entire force, and all their efforts showed that the church was founded on that sure foundation, the Rock, Christ Jesus, and not partly on the Rock and partly on the sand (creature effort) as some put it. The preaching and singing in the homes was very interesting and soul-cheering.

Dear brother Hill, my mind fastened on the Scripture in Col. iii. 3: "For ye are dead, and your life is hid with Christ in God," and I wish that I might be with you just now to talk with you about the things contained therein. Paul is speaking to the brethren at Colosse, but it seems that it might be applied to the church, the bride, the Lamb's wife, the redeemed of the Lord out of every nation, kindred, people and tongue, and I was thinking of the difference in being dead to sin and dead in sin. I understand those addressed here are dead to sin, have been washed in the blood of the Lamb, cannot thrive any longer in sin, and can see the exceeding sinfulness of sin; their life is hid with Christ in God. This life is not hid to them that have obtained like precious faith in the merciful God, but hid to the wise and prudent and revealed unto babes, who ever desire that sincere milk of the word which comes to the humble poor, not by the will of man, but by Him who speaks and it is done, commands and everything stands fast. None has reason or right to say, What or why doest thou? Dear brother, there is much in this which I cannot express. I hope you may be able to enlarge on it to me, and let charity hide all errors and weakness in this poor attempt. I hope you and family are well. Love to all.

Your brother in much weakness,

J. C. CHESTER.

DAVISTON, Ala., Jan. 8, 1915.

ESTEEMED EDITORS:—I wrote brother Lefferts a letter through the SIGNS last October, but I have received no reply to it, neither have I seen it published. Why I make mention of this letter is because I spoke to you concerning my indebtedness to the SIGNS. I love your dear paper, and deeply fellowship its doctrine. I received a copy yesterday evening, and it found me in the depths of solitude (spiritually), but before I put it down it seemed that my burden was lighter, and I could see a few rays of light in my darkness that has so deeply overshadowed me of late. I do earnestly desire to be a true follower of our blessed Master, but I am not satisfied with what I am, my desire goes one way and I another.

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

I often find myself seeking to know more of my blessed Savior, and pleading for wisdom to understand his righteous words, and I feel to hope that God has blessed me a few times with the spirit of understanding, but for the last few months it seems that my heavenly joys are all imprisoned, and the keys of heavenly light are turned against me. But if it is God's will to withhold his presence, it is for my good and his pleasure, for God worketh all things according to his own will and pleasure. Sometimes I feel that I do so badly that God has surely cast me out into outer darkness. If I have ever been visited with the sweet presence of Jesus it was when I have been on the dark side of the wilderness and low in the valley of sin, doubts and fears, cast down and almost destroyed. I feel sometimes that surely no one feels as I do. I go to meeting and the brethren and sisters all look good and happy and I love them, but O what am I? I feel that if I am

worthy of a seat among them it ought to be a back seat, and I hope I have always been at the feet of the church, for I have never felt like any portion of my church. God commands us to live at the feet of our brethren, and I know I feel that I will be the last to be recognized as a child of God on that day when Christ shall come to judge the world in righteousness and gather his jewels home where these old Adam sins cannot enter and disturb the heavenly rest that awaits the child of God.

Brother Ker, I cannot pay for my paper now, and I do not know when I can pay. I am poor, but I cannot help it, and I am not ashamed to own it. I find a consolation in being poor, for Christ said many comforting words to the poor. He was poor, but thank God he was not poor and weak in power. It is in his love and power that my hope and joy are stayed.

Remember me as one in hope of being chosen among the elect of God.

EVA PRICE.

DEARLY BELOVED IN THE LORD:—As time goes on I see and realize more fully my imperfections and my dependence upon the all-wise and merciful Savior, who is too wise to err and too good to be unkind. I daily feel my nothingness and sinfulness, and wonder what the brethren see in me to cause them to have fellowship for me, a poor, hell-deserving worm of the dust. I have felt for some time that I would like to write and tell the dear saints of some of the dealings of the Lord with this poor, unworthy worm of the dust, but fear that I can never say anything that would be of comfort to any of the Lord's dear little ones. When I try to write I cannot have any peace of mind on account of this doubt-

ing heart of mine, and often put off writing until a more favorable season, then when the favorable season comes, as I think, I try to use it in writing in my poor, weak way to some one of the dear Lord's little ones, then destroy what I write, fearing that I may deceive some of the dear Savior's favored few. I do not want to deceive any of my brethren, and am made to cry out of the depths of heart:

"O for a glance of heavenly day,
To take this stubborn stone away,
And thaw with beams of love divine,
This heart, this frozen heart of mine.

The rocks can rend, the earth can quake,
The seas can roar, the mountains shake;
Of feeling all things show some sign
But this unfeeling heart of mine."

When I examine myself I find more stupidity in this sin-polluted heart of mine than I could ever have thought could be in the heart of any poor, wretched, unworthy, miserable worm of the dust. "A beggar poor at mercy's door, lies such a wretch as I." This poor, unworthy beggar is

MARY MIDDLETON.

[THE obituary of this sister will be found on page 509. This letter was found among some papers after sister Middleton's death, and as it is presumably intended for the household of faith, we herewith publish it.—ED.]

FORT CHADBOURNE, Texas, May 16, 1915.

DEAR EDITORS:—I have just finished reading the SIGNS of May 15th, and have greatly enjoyed the many good letters of correspondents and editors, and there seems to be no uncertain sound; all of the same mind and the same judgment; in fact, goodness from a far country, goodness from, as I hope, my brethren and sisters in Christ. I have never seen one of you, perfect strangers in the flesh, but I

hope one in the Lord. I cannot speak of one letter being better than another, but I surely commend Elder Sawin where he says God's children ought to be gentle in their preaching, writing and conversation. God's children are exhorted to contend for the faith, not angrily, but they should speak the truth in love. If God's servants speak the truth in love they are not courting the friendship of the world, for the religious world hates the truth, but for the preacher to preach the truth in severity would not make any one believe it. We do not have to get angry in order to oppose error; be gentle and kind, but firm in the faith, not wavering. On this beautiful May Sunday the religious world is busy in the Sunday School. This is children's day, great pomp and splendor is exhibited, and they claim they are doing much for the cause of Christ; but not so, they can neither make one hair white nor black, cannot add one inch to their stature. But I have no desire to try to hinder them in their great pomp and splendor; I have no control of other people, but I hope by the help of the Lord to endeavor to bring our own (not other people's children) up in the admonition of the Lord, in teaching them what is worldly right for them to do, to be truthful and honest in all things. I do humbly hope I have been made to hate those things that are of the world. Some are of the world, so speak they of the world, and the world hears and applauds them, but God's humble poor are told to not go after those vain and foolish things; we should not sit in the seat of the scornful. We all know the average religionist looks with scorn at the doctrine and order of the Old Baptists, but none of these things will move the steadfast. When our blessed Lord was here in this time world he was not counted worthy of the best society, and

so it is with his little children; while in this world they must suffer persecution.

I must close, as I cannot write in a way to edify any one. The SIGNS is all the preaching wife and I have, and I just wanted to write and tell the good brethren and sisters to keep on telling of the goodness of God in the salvation of his people. I also wanted to send a mite on my subscription. May God be glorified.

J. W. CAUDLE.

BELINGTON, W. Va., May 1, 1915.

DEAR BROTHER KER:—You will find inclosed two dollars for the dear old SIGNS another year, as my time has expired. It is with great reluctance that I attempt to address you in my unworthiness, for I feel to be the least of God's children, if one at all, but I have read some of your good editorials with comfort. I love to read the good letters in the SIGNS by the dear brethren and sisters. Although they are strangers in the flesh, yet there seems to be a nearness that draws them to me when I read their good letters, which causes me to love them and wish I could express my feelings as they do, but I am too unworthy, I have not that gift, and feel to be one alone, and almost forsaken at times, yet I have a hope which I would not exchange for this world, could I make it mine by doing so.

Elder Ker (I do not feel worthy to call you brother), I want to write a few words in regard to a dear old sister who has been a member of our church for forty-five or fifty years. She is old and feeble, and is in her eighty-fifth year. Her financial circumstances are bad, and she has a hard time to get along, but she supports herself by hard work. She lives about four miles from the church, and has no way to go but to walk, but she is

at church meeting when she is able to get there. She desires to have the SIGNS to read, but is not able to pay for it. If you feel you can help her this way it would be a great pleasure to her and a comfort to me for her sake. I will give you her address, and if you feel you can help her, all right; it is Mrs. Rachel Phillips, R. 1, Montrose, W. Va.

(MRS.) E. P. PHILLIPS.

[WE will send the SIGNS to sister Phillips, and hope it may prove of comfort to her.—ED.]

DRAIN, Oregon, July 17, 1915.

DEAR EDITORS:—I promised our dear Elder Mayfield to write a short sketch of our three days meeting held at my house the 1st inst. While I do not feel able to comply with his request, yet I do not think it proper or right to shrink from duty. There was a large attendance, and all expressed themselves as glad that they were here. Everything was harmonious, without jar or discord. Elders Mayfield, Pate, Horner, Reeves (from Iowa), Moffett, besides G. O. Walker, my son-in-law, and my son Charles all spoke to our comfort, giving no uncertain sound, they all having been taught in the same school, Christ being their schoolmaster. O how good for brethren to dwell together in peace and fellowship one with another. I was like Martha of old: burdened myself with the cares of this life, trying to make all comfortable and welcome. I have often wondered whether Martha ever enjoyed spiritual blessings like her sister Mary or not. I am so worldly minded, and often fear I have no part in the eternal salvation of Christ and his chosen people. O how can we get rid of our sinful actions and thoughts? But I am wandering from what I started to write. I hope all the brethren and

sisters who were here will come again, also all lovers of the truth (if I know anything about the truth) will not pass us by. I hope we are meek and lowly in heart. We have many afflictions, and ask an interest in all your prayers. We will praise God for all that is past and trust him for all that is to come. We hope for many more such meetings. We were loath to part with the loved ones, perhaps for the last time with some on this earth, but we have hope that we shall meet in a better world where parting will be no more, where we can sing perfect and everlasting praises to our dear Redeemer, who has done so much for us.

Your little sister, saved by grace, if saved at all,

S. MORNINGSTAR.

JERSEY SHORE, Pa., March 23, 1915.

DEAR EDITORS:—Inclosed find two dollars, for which please send me the SIGNS OF THE TIMES. I am not a member of the church, but I believe that God in his infinite wisdom predestinated all things. It is a great comfort to feel that he declared the end from the beginning. I believe that I have been made to know that salvation is of the Lord, and that Christ made himself known to me in his own time and way, and it was he who gave me a heart to love this doctrine. I realize my unworthiness and weakness, and cannot do one good thing of myself, and have been made to know it is all of grace. I feel sure that the Lord will not take away the love he has bestowed upon me, for he changes not. He said, I lay down my life for my sheep, and, I know my sheep, and they know my voice. I am condemned for believing as I do, but I believe it is better to trust in God than to have confidence in man. I am accused of being ignorant, but the ac-

cusers are promised their reward, for God says it were better for them if they had a millstone tied about their necks and were drowned in the sea. I feel assured that God controls everything, and that Christ will bring every one to the Father and gave him home to glory.

If you think this to be in harmony with God's word you may publish it.

ROSE OSTRANDER.

McHENRY, Ky. Feb. 9, 1915.

DEAR BRETHERN EDITORS:—I will try in my weak way to write you a few lines to let you know I am still living, and to thank you for your kindness in sending me the paper, which is of much comfort to me, as I never hear any preaching, never as much as see any one of our faith; none in this community, as far as I know. There is plenty of so-called preaching within hearing distance, but it is not food to me. The SIGNS comes to me promptly twice a month, and I generally read it through before I sleep, and I enjoy it much, and O how I wish I could take every writer by the hand and bid them Godspeed, for I believe just what they do. I was much grieved at the death of brother Chick, but I feel that the Lord has given us one who will fill his place. The editorials are always comforting and good. Brother Ford's and brother Keene's letters, also several more I could mention are all good, and when I read them I can hardly decide which is the best, they alone are worth the price of the paper. I am nearly seventy-eight years old, and have been shut in all winter with a severe cough; the Lord knows whether I will live to write you again, but if I live I will, and if not my daughters will notify you. I ask an interest in the prayers of all who may read this.

From a poor old sinner, saved by grace if saved at all,

MARY PAYNE.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1915.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

LUKE XXI. 33.

"HEAVEN and earth shall pass away: but my words shall not pass away."

This passage of Scripture shows the absolute certainty of the words of Jesus coming to pass. The difference between God's words and those of man is infinite, God foreknowing, predestinating all things, man knowing not one moment ahead of him, hence nothing purposed or planned by him is certain to come to pass. The children of God in all ages of the world have taken great comfort in the immutability of Him who rules and reigns both in heaven and earth, without whom not a sparrow can fall to the ground. Having this faith in God they trust in him. On the other hand, knowing the frailty and uncertainty of man, whose breath is in his nostrils, they have no confidence in him. How impossible therefore for the sons and daughters of God to trust in man or make flesh their arm. God has never failed in anything, nor in any sense; whatever he has begun has been and is being accomplished. Man has failed in everything and in every sense; yet how prone the unlearned and ignorant of God's infinite character and being to trust in man, even for salvation—eternal life. How good, dearly beloved, that we have been translated out

of darkness into the marvelous light of God our Savior, and are become the children of light. May we all shew forth his praise who hath called us unto glory and virtue. To believe his "words," to trust his grace, is praise to his holy name. When Jesus was in the world, as a man, his words were not credited as truth, his doctrine was blasphemed and his works said to be of the devil. He was neither known nor understood by men, therefore to them was not the Christ. It is no more a marvel that he was not believed on then than it is now in this "enlightened age of the world," since it is only by divine revelation that any man can say that Jesus is the Lord. But then, as now, few beheld him as the Word made flesh and hoped in his mercy. He gave his disciples many signs by which they should know when the approach of the end drew near. Those signs were not given to the world or to unbelievers. The disciples were commanded to watch for the signs. This special point should be carefully considered, in order that the "signs" be not brought over into this age, or dispensation, and the import of the "words" of Jesus utterly lost. It has been understood by some great men that the signs given were to indicate the end of this material world, when time and time things are no more, and while we claim no superior knowledge of or understanding in God's written word to that of our brethren, we think we can prove by the Scriptures that such "signs" have no reference whatever to the end of the material world. Of late in different writings we have noticed references to the expressions: "Ye shall hear of wars and rumors of wars, * * * for nation shall rise against nation, and kingdom against kingdom," as referring to the present condition of affairs, and then the state-

ment that it is prophesied that such things must be before the end comes, meaning, we suppose, that the end of the world is near at hand. We should not forget that the apostle says of Jesus that, "Once in the end of the world he appeared to put away sin by the sacrifice of himself." The world here mentioned cannot possibly mean this material globe, which stands the same now after two thousand years, but that age, dispensation, or legal covenant. It was the legal world, or dispensation, he referred to when he said, "Heaven and earth shall pass away." The old heaven and the old earth, John says, fled away from the presence of Him who sat upon the great white throne, and there was no place found for them. Inasmuch as that age was ended, the law fulfilled, justice satisfied, all types and shadows done away in Christ, the destruction of Jerusalem accomplished, that world ceased to be. Then John saw the new heaven and the new earth coming down from God. This is the new covenant founded upon better promises than the legal heaven and earth could give. In this is found a new and living way, everlasting righteousness, and peace with God through Jesus Christ our Lord. Now to prove that the "signs" given the disciples were to manifest the end of the legal dispensation we call attention to what Jesus said to them after the "signs" had been enumerated: "Verily I say unto you, This generation shall not pass till all these things be fulfilled." Wars and rumors of wars, pestilences, earthquakes, the rise of false prophets, the waxing cold of the love of many, the preaching of the gospel in all the world for a witness unto all nations, the abomination of desolation, spoken of by Daniel, &c., all took place before the end of that "world" (dispensation), and the destruction of Jerusalem, together with the temple and all its forms, rites and ceremonies.

All of those things literally took place, hence that heaven and earth passed away exactly as Jesus said it should. But he said, "My words shall not pass away," which means that they are abiding, being "spirit and life." Not one word the Lord has ever spoken has passed away or come to naught. In the beginning his word to Adam was law, steadfast, forever. Adam disobeyed and died, but God's word stood fast. The promise God made to the sinner, The Seed of the woman shall bruise the serpent's head, was sure, could not pass away, but was fulfilled in the coming of Christ. His doctrine, his blessed promises, his spiritual law and his intercession, all are his words to and for the house built upon the rock. His doctrine is "everlasting," his promises "are yea and amen," his law "divine" and his intercession effectual. All this is proven in the experience of the people of God. The soul that sins dies, as God said it should; there is no escape, that certain fearful looking for and fiery indignation is visited upon every transgressor in Israel, and the word of the Lord: "Be sure your sin will find you out," is just as positive today as when spoken thousands of years ago. Yes, "every idle word" must be given account of in this day of judgment. Then, as Peter said, what manner of persons ought we to be in all holy conversation and godliness. But if any man sin, we have an advocate with the Father, Jesus Christ the righteous. Yes, these words are as certain as those of condemnation spoken by the Lord. He will be merciful to our unrighteousness, and will wash us in the blood of the Lamb. O that we could speak the matchless worth; O that we could sound the glories forth that in our Savior shine! But language is inadequate, therefore we stop here with humble prayer for the peace and welfare of Zion.

K.

EXODUS XXXIII. 21-23.

"AND the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen."

Singular it is that every one whom the Lord calls to his service in any capacity whatsoever feels an opposition to that call within himself, struggles against the leadings of the Spirit, and endeavors to frustrate the effectuality of the call by using his lack of qualifications as an excuse to get out of what the Lord has put upon him to do. It is a bad sign to see a man anxious to serve the Lord and assured of his calling and ability to do so. Whatever work the Lord calls a man to perform, that work will appear to the one called as demanding such high integrity of soul, such abundance of grace, such earnestness of spirit, that he will certainly approach his ministry in much fear and trembling. The man Moses was no exception to this rule. He felt extremely unfit to undertake the leadership of Israel through the wilderness. Reading the chapters which precede our text above, Moses had been called up into Mt. Sinai to receive the law written on tables of stone. This law he was commanded to deliver unto the people of his charge, but what was his dismay upon coming down out of the mount to see that the Israelites had already broken the law before he had made known its conditions to them; had made a calf of their Egyptian borrowed ornaments and were dancing about it, ascribing their salvation from Egypt unto it. Moses realized that he was in the midst of an extremely perverse and rebellious people, "set on mischief," and he knew keenly that no ordinary mortal could ever be successfully their leader.

From his acquaintance with his brethren, and his knowledge of their wayward nature, and knowing, too, that he himself was as full of sin as any of them, Moses realized his utter inequality for the work before him. He drew back, resisted and murmured against the dispensation of God which was being meted out to him. The Lord said to Moses, Bring up this people. This was not enough to satisfy Moses, he wanted to know whom the Lord would send with him. The Lord told him, "I know thee by name, and thou hast also found grace in my sight." Even this did not satisfy Moses, he said, "If I have found grace in thy sight, shew me now thy way, that I may know thee." Not being satisfied with the assurance that the Lord knew him, he must know the Lord for himself. The Lord told him, "My presence shall go with thee, and I will give thee rest;" and Moses replied, "If thy presence go not with me, carry us not up hence." Moses realized that without the presence of the Lord with him it meant but disaster sure and certain for himself and all the people with him. The man here signifies his utter lack of all confidence in himself. Notwithstanding this lack of confidence, however, he is continually wanting to walk by sight and not satisfied to walk by faith. Moses said, "I beseech thee, shew me thy glory." What a bold request for any mortal to make. The Lord tells him it is impossible for any man to see God and live. "Thou canst not see my face." There is no such thing as a child of God being able to walk by sight in this world. They must go by faith. No flesh could endure for a moment to see the glory of God face to face. There must be a hiding of this glory, a shutting it within a veil, so long as we are in the flesh. All through the ministry of Moses this glory

of God is seen veiled. Then, in answer to Moses' desire to see the glory of God, the Lord makes known to him the only way in which he can be given a sight of this glory. This is the subject-matter of our text quoted at the beginning of this article. The Lord always answers the prayers of his people, but never as they expect he will. This is the case with Moses here. The Lord designs Moses shall see the glory of God, but it will be in such a way as Moses never imagined.

"And the Lord said, Behold, there is a place by me." There is a right hand and a left hand. Those on the left hand see not the glory of God, except it be in their damnation; but the right hand is the place of acceptance, here sits the Beloved, the Christ risen from the dead, the One in whom all the people of God are accepted. Moses is one of these accepted in the Beloved. For Moses, Jesus stood as a lamb slain from the foundation of the world. The faith of Moses looked to the life, death, suffering and resurrection of Christ as the ground or "rock" upon which he hoped for acceptance with God. "Thou shalt stand upon a rock." Any one not in the place of divine favor at the right hand of God, and not standing upon the rock of the complete atonement of Christ, can never see the glory of God. This must be the standpoint of all who hope and pray for the glory of God. This, God assures Moses, is his position: Christ is the foundation and the acceptability of Moses. Moses was Israel's law-giver, his ministry was of the law and legal things, in types and shadows of the better things of Christ to come. The whole law is founded upon Christ, the rock of God is its standing ground. If we try to look at the law as something in man's power to obey it becomes sinking sand, lacking permanence and stability, but when we

are given faith to regard the law as testifying of Jesus, we see then the rock of Moses, and as the acceptability of Moses was in that he had a place by the Lord, in that he was accepted in Christ, and not for his own sake, so the acceptability of the whole law is in the obedience which Christ rendered unto it. No efforts on the part of any mortal to obey the law of himself and for himself will ever be accepted with God. Only that obedience which Jesus rendered is pleasing and satisfying to Jehovah. Having our standing in this Beloved of God we are safe, and this is the standing of Moses, as well as of all the church. From his position, and upon this rock, he is well situated to behold the glory of God. Every commandment and ordinance of the Mosaic law looks unto the glory of God in Christ Jesus.

"While my glory passeth by, I will put thee in a clift of the rock, and will cover thee with my hand while I pass by." The glory of God is not a part of God, but is God himself, it is the sum total of all the attributes of Jehovah. Looking ahead into the thirty-fourth chapter, and the sixth verse, we see that when the Lord passed by there was this proclamation: "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgressions and sin, and that will by no means clear the guilty." Here is the glory of God passing by: it is his mercy, grace, longsuffering, goodness, truth, forgiveness of sins, and last, but by no means least, justice. All these others are not at the expense of justice, for he will "by no means clear the guilty." The Lord is merciful to the unrighteousness of his people, because he visited the punishment, which justice demanded, up-

on Jesus the Lamb of God. Where was Moses when this vision of glory passed by? He was in the clift of the rock and the hand of God was over him. Now, in the fifth verse of the thirty-fourth chapter we see, "The Lord descended in the cloud, and stood with him there." Thus, it seems that the hand of God which covers Moses and shields him from being overcome with the dazzling fullness of the glory, is this cloud. The Lord rides in clouds, he maketh them his chariot. These clouds are the dispensations of the hand of God which he makes disposition of to suit his own will and purpose. Moses was put into a clift of the rock; that is, he was put into the wounds of Jesus, being called into fellowship of the sufferings of Christ. Holy men of old testified beforehand of the sufferings of Christ and of the glory that should follow. They testified of these sufferings of Jesus out of the fellowship of these sufferings which they were called upon to endure themselves. Every child of God must know by experience the fellowship of Christ's sufferings in order to be made conformable to his death, thus to know the power of his resurrection and to be made alive with him to walk in newness of life. Moses was not exempt by any means from this lot. As the sufferings of Christ were all on account of sin, not his own sins, but those of his people, so Moses suffered on account of sin, and especially the sins of the people of whom he was leader. As Jesus endured the contradiction of sinners against himself, so Moses again and again was plagued with the gainsayings of Israel against him while journeying through the wilderness. More than once they accused Moses of being to blame for their misery and for bringing them away from the fleshpots of Egypt only to die, as they thought,

in the wilderness. All this was God's putting Moses into the clift of the rock, into the wounds of Jesus, bringing him to know the fellowship of the sufferings of Christ. All the time that Moses was passing through these sore trials, which were the testimony of Jesus to us reserved for a later dispensation, he did not realize that the glory of God was being revealed, was passing by, for the hand of God was over him. The fiery trial, (the cloud) hid the glory from his sight, but this fiery trial was God's hand. All the temptations and trials, all the losses and crosses of the Lord's people, are appointed unto them. They do not happen so, they are not "some strange thing." God's hand disposes the lot of his people; he appoints them the bread of tears and the waters of adversity as well as the garment of praise and the oil of joy. "No chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." —Hebrews xii. 11. This peaceable fruit of righteousness is yielded when the Lord takes away his hand and his back parts are seen. When the Lord delivers his people from their enemies, and they tread their high places, then their enemies are discovered liars unto them, then the saved look back and see where the Lord has been, they see his back parts. The glory of God was with Moses in all his ministry; it was with him in the law which he delivered to Israel; it was with him in the tabernacle which he set up; it was with him in Aaron's priesthood; it was with him in every ordinance and in every sacrifice which he observed, in every feast he celebrated and in every fast he kept. But the hand of God being over him, his ministry being carried out in sore trials and sufferings, the glory

of it all was hid from him, only as he by faith could from time to time see through the veil darkly. One needs to be in the cleft of the rock to learn anything of the goodness, mercy, love and justice of God, for only through great tribulation do any ever enter the kingdom of God; but at the time these sore things are being experienced, one does not realize that the glory of God is in it all, because the dispensation which the hand of God brings to such an one hides all his glory from view. When, however, the Lord removes his hand light breaks in upon the weary dwelling, and the captive of the cross exclaims, "The Lord is in this place and I knew it not." The back parts of the Lord are then seen. We see where he has been, not where he is. Can you tell right at this very moment of your life where the Lord is, and what is your attitude toward him right now, and what his bearing to you? Indeed you cannot, but later you may be able to look back and trace his steps in circumstances where you do not dream he is at present. The walk of the child of God, being a walk of faith, it becomes extremely difficult, if not altogether impossible, for one to diagnose his present state of experience. You can better tell what has been than what is. If you could tell exactly where you now are, how far you have come, and how far yet to go, would you not be walking by sight instead of by faith? Would you not in that case heap to yourself assurances of an alien from God, instead of evidences of your acceptance in the Beloved? We are convinced that the glory of God is involved in all that befalls the people of God, but we shall not fully understand this until that which is perfect is come. Then that which is in part shall be done away. Then, no longer shall we see as through a glass darkly, but face to

face, seeing as we are seen, knowing as we are known. We do not have a tear too many or a joy too few. All are necessary and all are inevitable. All are for the good of them that love God and the called according to his purpose, and all for the declaration, the making known, of the glory of God.

By request of brother George Conner, Hopewell, N. J.

L.

MARRIAGES.

By Elder H. H. Lefferts, July 28th, 1915, at the home of the bride's father, near Floris, Fairfax Co., Va., Charles Walter Norman, of Unison, Loudoun Co., Va., and Miss Inez Elizabeth Long.

OBITUARY NOTICES.

James T. Sutphen was born Feb. 2nd, 1846, and departed this life June 3rd, 1915, making his stay on earth 69 years, 4 months and 1 day. He was the son of Isaiah and Mary Sutphen. He was married to Miss Martha V. Reed, Oct. 27th, 1869. To them were born seven children, two sons and five daughters; one son preceded him to the tomb; one son and five daughters, together with their mother, survive him. We cannot give expression to the faith that was exercised in him only as his works testified, which were manifested with a sincere expression, both in word and charitable exercise. His declarations left to his family concerning the faith we feel will be of comfort to the readers of the SIGNS OF THE TIMES, which are as follows:

"I would like my funeral services to be held at the meetinghouse of the First Baptist Church of Hopewell, N. J., and in the event of no pastor would like one of the same faith and order. I would like the following hymns read in the order named: 1033, 466 and 1252, all of Beebe's collection. I would like as a text for some remarks John iii. 8: 'The wind bloweth where it listeth,' &c. You can see by this that I have a love and fondness for Hopewell, for the reason it was there I spent many happy years, and it was there that I found friendship and love for many near and dear to me, although a number have been called away. It was there, if I know anything of His truth, love, grace and majesty, it was made known to me many years ago, I hope and trust, by his Spirit. To each and all the last good-bye.

JAMES T. SUTPHEN."

These expressions will express more than any one could write of him, and I trust that the grace of God

will surround and keep all those who were near and dear to him, and enable them to proclaim the faith as it is by the grace of God, as did our friend in his declarations.

His funeral was conducted by the writer before a large assembly, which testified of the high esteem in which he was held. Words cannot express the depth of sorrow which is felt in the loss of those so precious, but God is a husband to the widow and a Father to the fatherless. May the God of all grace enable us by his Spirit to say, Thy will be done. Amen.
C. W. VAUGHN.

Mary Fanny Middleton, our sister in Christ, wife of Howard Middleton, of near Sterling, Loudoun Co., Va., died at her home July 8th, 1915. She had been in poor health ever since she was a small child, but declined more rapidly since August of last year until in April of this year she suffered paralysis, from which she never fully recovered. She was the daughter of the late George B. and Matilda T. Templeman, of Fauquier County, Va., and was born March 13th, 1867. The late Elder J. N. Badger baptized her in the fellowship of the Upper Broad Run Church, in Fauquier County, August 16th, 1885. She remained a member of that body until May 12th, 1912, when she moved her membership to Frying Pan Church, in Fairfax County, much nearer her home. She was married May 25th, 1866, and was the mother of ten children, two dying in infancy, eight surviving their mother: four daughters, Mrs. Joseph C. Starr, of Bedford County, Pa., Misses Susan A., Elizabeth G. and Delia F.; and four sons, George L., Edward H., Floyd T. and Thomas R. She also leaves three sisters and eight brothers, her death being the first break in her father and mother's family. Sister Middleton will be greatly missed by all of the Frying Pan Church, for she was one who always filled her place in the meetings unless absolutely unable to be there, being present many times when it seemed her physical strength was far short of qualifying her to be present. Her walk as a member of the church was characterized by humility and that spirit which esteems others better than one's self. She had no confidence at all in her flesh, and clung with all the might of her faith to the merits of Jesus, in whom was all her hope of salvation now and forever. She loved to see peace reigning in the church and charity being manifested among the members. Anything that savored of dissection or disorder worried and burdened her.

Quite a large gathering of relatives, brethren and friends joined in the procession from the late home of our sister to the burial place at the Mt. Zion meetinghouse, in Loudoun County. Services were held in the meetinghouse, reading the one hundred and third Psalm and speaking from the first five verses. May the Spirit of the Lord comfort our

friend, Mr. Middleton, the husband of our sister, and reconcile him as well as all the dear children to the holy and sovereign will of God. These trials are hard to bear, but they come not by accident or chance; they are the appointment of a righteous God unto a righteous end. Leave us not, O Lord, to murmur at these dispensations, but teach us submission to the chastenings of thy rod. L.

Mrs. Matilda Leonard, widow of Peter Leonard, died July 27th, 1915, aged 91 years, 6 months and 10 days. Her maiden name was Morse. She leaves five children, two grandchildren, three great-grandchildren, one sister and many friends to mourn for one that was dearly loved by them. Her son, Appleton, and daughter, Mary, were constant attendants, ministering to her every need as far as possible. The three lived together in their home in Otego, N. Y. All that loving hearts and hands could do was done, but her appointed time had come to go to her eternal home to dwell forever with the Lord eternally with his glorious likeness. She never united with the church, but was a strong believer in the doctrine of the Bible as set forth by the Old School Baptist ministers, having no interest in any others. She certainly knew the grace of God in truth. Her house was a home for all who loved the truth, the son and daughter being of the same mind, loving the same truth and people. Meeting has been held at their house the first Sunday in each month at 4 p. m. for years, as she was not able to attend at the meeting-house. All of her children are lovers of the truth as it is in Jesus. May the dear Lord bless them with his rich, consoling grace in this dispensation of his providence, is the prayer of the writer.

I was called to speak at the funeral, which was held at their home in Otego Friday, July 30th. Many neighbors, relatives and friends were present. The Scripture used on the occasion was Ephesians ii. 8-10. Burial in the Bundy burying-ground in Otego.
D. M. VAIL.

Mrs. Amanda Wynn, wife of G. W. Wynn, departed this life at her home in Burleson, Texas, May 16th, 1915. She was born near Stephenson, Ala., Sept. 29th, 1849, and was the daughter of Nias and Anna Allen. She was married to G. W. Wynn July 4th, 1869. To that union were born five children, two boys and three girls; of the five, only two daughters survive. One lived some distance away, and could not be with her dear mother when she passed away. Nias Allen was my mother's first cousin, and Anna Allen, whose maiden name was Anna Matthews, was my father's half sister. Uncle Nias gave his noble life to the cause of the south in the great battle of Franklin, Tenn., in 1864. Aunt Anna did not survive her husband many years, but lived to see all of her children grown men and women. The subject

of this notice emigrated with her husband to Texas in 1880, and passed through many trials and tribulations in the death of a dear brother, Wilson Allen, in the prime of life, and an only son, who had grown up to promising manhood, also other loved ones of the family and near relatives. Cousin Amanda received a good hope through grace thirty years ago, which enabled her to bear her great suffering of internal cancer for ten months, nine of which she was unable to stand alone or walk a step. The writer had the sad pleasure of hearing her express her hope in the mercy and grace of God, and that her desire for many years had been to unite with the Old School Baptists, but she never made a public profession of her faith in Christ. All was done for her that physicians and a loving, faithful husband and other loved ones could do. The husband has lost a faithful wife, her sorrowing daughters a kind and affectionate mother, and the community a good friend and neighbor.

By request the writer spoke at the funeral in the meetinghouse called Bethesda to a large congregation of relatives, neighbors and friends, after which the remains were laid to rest in the beautiful cemetery near by. "Blessed are the dead which die in the Lord."

W. L. ROGERS.

CHANGE OF ADDRESS.

S. N. STEPHENS has changed his address from 505 East 11th St. to 309 East 16th St., Austin, Texas.

MEETINGS.

THE New Hope Association of Old School Predestinarian Baptists will hold her thirty-fourth annual session at Elm Ridge Church, at Elmo, Texas, seven miles east of Terrell, Texas, on the T. P. R. R., beginning on Friday before the third Sunday in August. Those coming by rail will get off at Elmo, Texas. All Old School Baptists are invited.

S. M. DICKENS.

THE Hazel Creek Association of Predestinarian Baptists will meet with Spring Creek Church, near Stahl, Adair Co., Mo., on Wednesday after the fourth Sunday in August, 1915, in her sixty-first annual session, and continue three days. The east bound train on the Q. O. & K. C. will be met at Novinger and Stahl on Tuesday, August 24th. Train due at Novinger 10:41 a. m., and Stahl at 11 a. m. Will meet the same train on Wednesday, 25th, at Stahl. Will meet the I. & St. L. from the north at Novinger on Tuesday, August 24th. Train due at 11:30 a. m. We extend a cordial invitation to our friends to meet with us.

W. T. WALTERS, Moderator.

H. C. CATE, Clerk.

THE Clovesville Old School Baptist Church has appointed a yearly or two days meeting to be held on the first Saturday and Sunday in September (4th and 5th), 1915. A cordial invitation is extended to all lovers of the truth to meet with us, especially brethren in the ministry of our faith and order. Trains will be met at Fleischmanns station the first day of the meeting.

O. F. BALLARD, Church Clerk.

THE Roxbury Old School Baptist Association is appointed to be held with the First Church of Roxbury, at Vega, N. Y., the first Wednesday and Thursday following the third Sunday in September (22nd and 23rd), 1915. Trains will be met at Roxbury Tuesday afternoon, Sept. 21st. All lovers of the truth are invited to meet with us.

A. J. SLAUSON.

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11:00 A. M.

2:00 P. M.

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

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

Liberty Old School or Primitive Baptist Church, of Los Angeles, Cal., meets every first and third Sunday in each month, at 11 o'clock a. m., at 42nd and Moneta Ave., and fourth Sunday at 11 o'clock, at brother and sister J. B. Dawson's, 644 Ashland Ave., Ocean Park, Cal.

W. T. HENDERSON, Pastor.

C. B. RICE, Clerk.

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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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.]

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83. MIDDLETOWN, N. Y., SEPTEMBER 1, 1915. NO. 17.

CORRESPONDENCE.

PROSPECT PARK, WHITE PLAINS, N. Y., April, 1915.

DEAR KINDRED IN CHRIST:—During the years that have passed since I have been identified with the church of Christ a desire to testify to what I hope to be the Lord's dealings in bringing me from nature's darkness to a knowledge of his grace and truth has been in my heart many times. Now, after forty-five years of travel on that wonderful journey, while I question the wisdom of so doing, I am so strongly impressed to write you that I dare not do otherwise. Knowing as I do that charity (love) dwells in the hearts of the children of God, I feel assured that my dear kindred in Christ will not too severely criticise what I may write. I hope that God by his Spirit will guide my pen, and that what I hope to be a gracious experience will prove in harmony with the experience of others. All of the Lord's people are taught that salvation is of him. There may be many forms of expression employed, and circumstances in providence differ, but, like Jacob of old, all are led about and instructed. All speak the language understood alone by the citizens of

Zion, the city of David; all give the evidence that they have been with Jesus and learned of him. In early childhood I had many thoughts about the great Power that brought this world into existence, and controls the great universe. I loved to go alone and watch the setting sun as it disappeared from sight in the distant horizon. The great beauty of the after-glow filled me with wonder and awe. I felt to be an atom in the great world in which I lived. I longed to know more of this great power (God). My parents were New School Baptists and had a good experience of grace, and adorned the profession made by a godly walk. Memory takes me back to the time when as a family we would be together for evening prayer. While kneeling and listening to my father's petition (which seemed sacred and dear to me) I longed to have what I felt he possessed, but I knew not how to attain thereunto. As I grew into womanhood I had a class in Sunday School and attended preaching sessions regularly. Often I would be cast down when many of my young companions would unite with the denomination and I could not do so; I felt that I must experience some change of heart before I took so solemn a step.

I was married at an early age, and went to live near Waverly, N. Y. My husband's parents were members of the Waverly Old School Baptist Church, such membership numbering about sixty. Elder St. John was their pastor. I would go with the family to the meetings, and became very fond of the people, however I despised the doctrine preached. I felt that such preaching made God responsible for all sin, and man therefore an irresponsible machine. I knew I was not living a christian life, yet did not know how to be a christian, for somehow I felt that I had not attained unto what others had who were members of the church. Three years later my husband engaged in business in New York city, and we took up our abode there. I was very lonely, a stranger in a large city. I did not attend any of the large places of preaching alone, but occasionally my husband would accompany me to hear "Dr." McArthur, who at that time was pastor of the New School Baptists. My husband was not a member of the Old School Baptist Church, but a firm believer in the doctrine preached by them. I felt condemned for not attending church, as I had always been accustomed so to do, and it gave me trouble of mind. In the fall of 1868 my husband was stricken with typhoid fever, and at times his life was despaired of. I felt that his life was in the Lord's hands, and this great trouble was sent me for my disobedience in church matters. In my distress I went by myself, fell on my knees, and made a promise to God that if he would restore my husband to health I would live a christian life. In this I was truly sincere, for I began to feel that there was no other course to pursue than to join the church and do the best I could to be a christian. After a long and severe strug-

gle my husband was restored to health. I attended meetings occasionally, but did not enter the membership of any. At this time many of our relatives and friends came to live in the city, and in their company I attended theatres and entered into and enjoyed the pleasures of the world. The promise I had made to the Lord however was ever with me. I would have stated seasons when I would kneel alone and ask the Lord to help me. I read my Bible every day, and began to think I was leading a christian life. I certainly was trying to do what I thought was right, but I did not join the church, and felt that this was one of the duties I had left undone, and this gave me much trouble. In the spring of 1869 my husband's mother and her sister, Mrs. Prudence Horton, of Middletown, N. Y., came to visit us. Both were members of the Old School Baptist Church. Sunday came, and it fell to my lot to take them to the Old School Baptist Church in the city, whose meetinghouse was on West Thirty-sixth street. Strange to relate, I had never thought of locating it before that day. While we were seated I looked around and saw so few present that I wondered why they had wished me to take them there, when there were so many large places in the city where good music was to be heard and enjoyed, and, as I thought, good preaching. There seemed to be an absence of everything that would attract a congregation. An elderly man conducted the services. I supposed him to be the pastor, and wondered why he did not go into the pulpit. I afterwards learned he was a Mr. Van Wart, one of the deacons of the church. Little did I then know how well I would come both to know and love him as a father in Israel. After singing of a hymn, and prayer. by one of the members, Deacon

Van Wart read a chapter in the Bible, and then related some of his experience in connection with his coming to the church, and his exercises and travel after he became a member. While he was thus speaking a pall seemed to envelop me. I felt covered with the mantle of sin and darkness. The thought came to me quickly, You think you are a christian, but you are a justly condemned sinner in the sight of the holy God. At the close of the meeting I wanted to get away and be alone. I felt that others could not help seeing me as I now saw myself. When we returned home things about me seemed changed. I did not find the former joy in living. The promise I had made when on my knees, to lead a christian life, seemed ever before me, and I now realized how far short I had come of it. Feeling the awful plight I was in, with no power to change my condition, I trembled. I could not pray, for I dared not ask for mercy. I began to lose interest in my home, and my husband, noticing my failing health, planned for my going home with his mother, hoping the country air would prove beneficial. Personally, I had no interest in leaving home, but prepared to do as was thought best. I seemed to be bent like a willow by a terrible weight; everything seemed dark and gloomy; death and decay marked everything I saw; I felt I could not live much longer, and then the question came, How can you stand and be judged by the just and holy God? That great and awful judgment day that had been to me a terror all my life now confronted me. Trembling I arose and went to my room (feeling it to be the last time) and fell upon my bed. This prayer (I do not know if uttered or unexpressed) came from my very heart: O God, be merciful to me, a sinner. Then came these words

spoken unto my soul, as convincingly as if I heard them with my natural ear: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It seemed that the words spoken were near, and filled my whole being. I felt it was the voice of my Redeemer, and my soul was filled with love and peace beyond my understanding. That great and awful judgment day disappeared from my view. My whole theme was Jesus and his love. Surely a song I never could sing before (a new song) was put in my mouth, even praise to my God. Before I arose from my bed my husband came to me and asked if I were ill? I answered, No, bring a chair and sit beside me, I want to tell you what great things the Lord has done for me. I told him how I had suffered on account of sin in me, and how the Lord had spoken peace and pardon to my soul; what a great and wonderful Savior he was. When I had told him all, I said, I have got to be an Old School Baptist. He replied, No, you have not, I will go with you where you find a church that suits you. I said, I have tried all my life to do by works of creature righteousness what I now believe the dear Lord has done for me; he has forgiven and taken away this great burden of sin, and has caused me to rest in his love. It is all of grace. I am filled with praise to his dear name. A quiet peace seemed to take possession of me for a few days, a peace that passeth understanding. I felt like one walking in a dream. The day was set for me to go to my mother-in-law's home, but in a week I became ill of what proved to be typhoid fever. I was very low, and delirious much of the time. After the fever left me, and I began to convalesce, being still very weak, my bed was moved in front of a window to allow me to get the

air, as the weather was extremely warm. Looking out I saw a strip of clear sky, and these words came to me, God is Love, God is everywhere, and my deliverance from sin seemed to pass before me. I seemed to mount on the wings of God's love. In the weakness of the flesh I talked to every one that came to see me on the one subject of Jesus and his love, and my family feared I was losing my mind on the subject of religion. As I became stronger I could control my tongue, but the beautiful theme of salvation by grace alone was uppermost in my mind. I now believe, if I know anything of the doctrine of God my Savior, it was taught me while on my bed recovering from that illness, where no human voice had any part in it. That judgment day which had always been such a terror to me was revealed to me in a much different way. I think I know now by deep experience something of God's dealings with his people in the way of judgment, and I am often brought to that bar of justice and made to know, in a measure at least, that there is therefore no condemnation to them that are in Christ Jesus, he having satisfied all the demands of justice when he laid down his life on Calvary to redeem his chosen people.

But to continue. I seemed to see the church complete in Christ, not one member left out. The Scriptures opened to my mind in a way I never thought of before. As my strength returned I was anxious to hear preaching. I went to different places fully expecting to hear the doctrine of grace proclaimed (thinking that when in the past I had attended such places the doctrine might have been preached, and I in my ignorance had not been able to understand it), but the preaching did not comfort me, so much was said about the works of the creature,

so little of the grace of God. Later I went with my husband to visit his parents, who were residing in Waverly, N. Y. I went with them again to hear Elder St. John preach, and it seemed that he told me all I had passed through in my experience, and preached the same Jesus that appeared for my salvation. At the close of the meeting I said to mother, "How differently Elder St. John preaches from what he did when I last heard him." She replied, "No, my dear, it is you who have changed. Now you know the joyful sound he preaches." There was to be baptism after meeting, and Elder St. John, noticing my earnest attention to his preaching (I presume he had been told something of my experience), came down from the pulpit and asked me if I would like to tell the church my experience, and if received, be baptized with the others that day. My thoughts went back to the little company I had met that Sunday morning at the Ebenezer Church in New York city. All were strangers in the flesh, but my desire was to meet with them again. On my return home I went to the church. Elder Thorp was their pastor. My practice was to sit near the entrance, and as soon as the meeting closed I would depart. I did enjoy the preaching. One sermon is still in my memory with lasting comfort. I know my natural mind could neither know nor feel the blessings of faith that were mine to enjoy and feed upon that Sunday afternoon. The text was 2 Peter, first chapter, nineteenth verse: "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." I felt that if I had stood upon the banks of the river Jordan, a witness of the baptism of

Christ, and heard the voice saying, This is my beloved Son, in whom I am well pleased, my faith could not be more confirmed. From that day my mind was fixed upon baptism. I wanted to follow the Lord in all his commandments, and as I read that he went down into the water and was baptized, and his command to his disciples was, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," this command seemed so important to me I longed to follow in his footsteps as an obedient child. In about six months after I felt the Lord had forgiven me all my sins and given me a hope in his salvation, I went to the church, as I had been doing for some time, not knowing that it was their church meeting day. When I found it was, I remained, and an opportunity was given for any to unite with the church by letter from a sister church or by experience, and before I was aware of what I was doing I was telling them what I had passed through in my experience, and how I had been drawn to them in fellowship and love in the truth. I told them I would like to be numbered with them, but wanted them to deal honestly and justly with me, for it would be no kindness to me to receive me unless they felt they had the evidence that it was the Lord's work with me. My husband was with me, and said I told but a small portion of what I had told him at my bedside the day I was relieved of my burden of sin. I was received by unanimous vote, and the day was set for my baptism. The next Sunday at a special church meeting another candidate came before the church, and after relating her experience was received for baptism and membership. On June 5th, 1870, we were baptized in the North River, at the foot of Seventy-

second St. The day was beautifully clear and calm, a day I shall never forget, for I was blessed with a feeling sense of a strong arm leading me; wisdom not mine guiding me. As I arose from the water I felt that my troubles were all over, and was made to drink the wine of astonishment as he brought me to his banqueting-house, and his banner over me was love. In my early experience I recall no great conflicts. I was given the faith of a child, receiving the promises of the Lord as mine. I knew very little of the warfare between the flesh and the Spirit. My wilderness journey began shortly after my baptism; temptations and fears, coupled with the full knowledge that my old nature was not changed, caused me to know something of the warfare between the flesh and the Spirit, a warfare from which there is no discharge until life's journey is completed. As I look backward and see the lengthening shadows stealing far behind, and muse on the years that are past, the words of the prophet come forcibly to my mind: "Remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me." Recalling this language of Jeremiah I have hope that it is of the Lord's mercy I am not consumed, because his compassion faileth not. How gracious and merciful is our precious Savior! Memory recalls seasons when I have passed through trials so severe, sorrows so great, faith so weak, hope so dim, that I have felt forsaken and alone, still I have never been left to perish by the wayside. In times of great need the dear Lord has appeared for my deliverance, making a way of escape by giving me grace and strength to endure. At other times, when feeling the burden of my sinful nature, and filled with doubts

and fears, there has come some sweet and precious promise, reassuring me that I, too, had passed under the rod and am numbered with the redeemed, included in that everlasting covenant ordered in all things and sure. At such seasons I have experienced the giving of beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness. Nearing the end of this long journey, I find that I am just as prone to wander in by and forbidden paths as when I first began. Sin is mixed with all I do; I am unable to do the things I would. Such being the sad case, I fully realize the truth of the words of my dear Savior, Without me ye can do nothing. All the years of my walk with the church I have had the blessing of her watchcare, which truly is a great mercy. I also count it a great blessing that for many years it proved the privilege of both my husband and myself to entertain in our home many of the Elders and members of the church. It is a pleasant memory to recall. Many have gone from the shores of time to their heavenly rest; many remain whom I hope to meet and visit with again before we are called to join that innumerable host gone before. I now live with my daughter and family about twenty-two miles from New York city, and am still blessed with the great privilege of attending the meetings of my home church. Elder John McConnell is my pastor, under whose preaching the church is enjoying the consolations of the gospel. He presents the same truth that brought me to the church forty-five years ago, and it seems to grow more precious to me as the years go by.

I have written to relieve my mind, and if the editors of our family paper, the SIGNS OF THE TIMES, find anything amiss in what I have penned, my wish is that

they withhold its publication, for I love the paper too well to have its pages marred in any way.

In conclusion, I will say that I humbly hope and pray that the dear Lord will guard and guide my ways, so that I may continue in your love and fellowship, of which I feel to be very unworthy.

In christian love and fellowship, a sinner saved by grace, if saved at all,

SARAH E. SLAWSON.

WHEELING, W. Va.

DEAR BRETHREN:—I am sending two letters, Elder Keene's and Elder Hardy's. They have been a source of much comfort to me; I have read and reread them several times, and greatly desired to share them with the readers of the good SIGNS, but I have been in a depressed and bewildered state. I have been brought to realize fully that I am entirely helpless and undone, with no power in me to better my condition. I know of but one expression that fully expresses what I feel, and that is, "Stand still." This I feel obliged to do. I seem to be waiting and wondering feebly what the dear Master has in store for me. The question arises, Is it death stealing upon me and benumbing all my faculties? My natural and spiritual perception is so feeble, impressions are so shadowy and dim and soon flit away. I have been surprised to find some determination about temporal duties. I am more careful and cumbered, and my comprehension and order, in domestic affairs, broader than ever before. I seem to see the goodness and mercy of our Lord in this, as such duties are increased by the addition of several more members in our family. I hope the dear Master is fitting my back for the extra burden he has in providence laid upon it. I have taken this means to

explain my condition so that the dear saints with whom I have corresponded will bear with me if I fail to commune with them as in former times.

I am in much love your unworthy sister,

FLORENCE PULTZ.

NORTH BERWICK, Maine, Dec. 27, 1913.

MRS. FLORENCE PULTZ—DEAR SISTER IN THE LORD:—"As in water face answereth to face, so the heart of man to man."—Prov. xxvii. 19. This is never more true than among the children of God, for God, in the new covenant, hath said, "I will give them one heart, and one way, that they may fear me for ever."—Jer. xxxii. 39. All the experiences wrought in us by the Holy Spirit are portrayed in the word of God. I look sometimes into the heart of this and that saint, Abraham, Samuel, David, Jeremiah, and many others, and I see my own heart, I feel a very intimacy with them, I say I know them, they are my people, I walk with them, lie down in sorrow with them, our hearts throb in unison. "I am a companion of all them that fear thee, and of them that keep thy precepts."—Psalms cxix. 63. I have a few times imagined, in deep soul distresses, that no one was like me in this peculiar trial. I now recall one of these times: I was in the deeps indeed, so immersed in sorrows, so distracted with the fiery darts of the wicked, through the prolonging of these "hard things," "the fight of afflictions," and sinful insinuations; I was often distracted. I sometimes could not eat my natural food, and I feared I should go insane. I mentally scanned the lives of all the saints recorded in the Scriptures. I recalled all that I had read and had known of others, but none of them could I see had known such a complication of trials

and griefs as were mine. I felt as an outcast, and yet my sighs and tears were unto God without ceasing. I was becoming weaker, and it appeared to me with less and less hope of relief every day, and the taunting thrusts of the enemy became more and more cruel. I remember I walked out from the house, and wandered here and there alone, that I might groan and weep alone, unseen. While in this condition a few words of the holy Scriptures came into my mind; I said to myself, They were spoken concerning Jesus. They so exactly described my condition I said to myself, The Savior knows, and instantly it was as if the dear Savior was at my very side, in all loving, comforting companionship, and I said unto Jesus, Was it to bring me into fellowship with thee that these sore providences and these soul distresses are mine? O such sacred, comforting meditations then were mine. I thought upon the varied griefs of our Redeemer, my heart communed with him; he prepared the table, spread the feast, and I supped with him, and he with me, (Rev. iii. 20.) Awhile ago, this day, I had been reading newspapers, books, but though the natural mind was entertained, perhaps some natural knowledge increased, yet it was all as a wilderness, I turned from it all, I sighed for something better, I was weary and faint. The Bible was before me on the table; I thought, That contains the record of what my soul fainteth with longings for. I opened it, and the first words that I saw and read were: "But the water that I shall give him shall be in him a well of water springing up into everlasting life."—John iv. 14. In the twinkling of an eye my soul was greatly moved, my eyes filled with tears; I said, O Jesus, thou art all I want, thou fountain of living waters, let my famished, fainting heart drink of thee,

give me the water of life. I read no more for awhile, for Jesus himself was streams in the desert to me. He poured unto my soul discoveries of himself, sweet, reviving thoughts were mine of what he is unto his people, and what he is unto me, and I did "drink of the river of his pleasures."—Psalms xxxvi. 8. O Christ, he is the fountain, the deep, sweet well of love.

"Jesus, thy praise my soul would sing,
From whom my every blessing springs,
Taught by thy grace, I feel and see,
Dear Lord, my springs are all in thee."

Christ nourishes and cherishes his church, and without this we droop, we are faint, we are discouraged, we are overcome by the burdens of life, and under the temptations of sin and Satan we are in all adversity. Sometimes I sigh and inquire:

"O when will the tempest subside,
The storm of affliction be o'er?
The sea shattered bark safe arrive,
Where billows can toss it no more?"

And sometimes

"I long for that haven of rest,
Where pleasures unfading remain;
Where troubles shall never molest,
Nor Satan e'er harass again.
There, with my Beloved and Friend,
Who covered my soul from each wave,
I'll praise him in songs without end,
For he is almighty to save."

Well, dear sister our pathway is known unto our God, who shall guide us with his counsel and afterward receive us to glory; and though it be through the deep waters and rivers, and through the fire, I, he saith, will be with thee. (Isaiah xliii. 2.) But I am sometimes in soul distresses so exhausting (my strength is small. Prov. xxiv. 10.) I am tried with corruptions within. Satan hurls insinuations into my mind; it is night, the way is rough, vexations attend me, do what I will, until I am about distracted, overwhelmed, sunk down; self-pity swallows me up, I am ready to die. But this I have proved,

O many times, it is wonderful, so sacred, so blessed, and my heart with eagerness shall tell it. Though I am foolish, weak, despairing, fretful, murmuring, wrapped in obscurity, my spirit overwhelmed, and I know not where or what or who I am, yet He holdeth me by my right hand. (Psalms lxxiii. 23.) My hand in his, not his in mine. His almighty, loving, redeeming hand, mine tiny and feeble; he does not, he will not, let me go, he ever has hold of me, though at times I know it not. "None shall pluck them out of mine hand." "When my spirit was overwhelmed within me, then thou knowest my path."—Psalms cxlii. 3. And, shall I tell it? Yes, I will, in my own way, as it is in truth unto me. There is a gentle pressure of his hand, there are words spoken to my poor, sinful, distracted soul; I feel, My God hath hold of me, his hold says he loves me, his power, his love, hold me unto himself. In the doctrine of Christ he tells me the thoughts that he thinks concerning me, thoughts of peace and not of evil, to give me an expected end. My poor, weak heart is revived, and I am saying, How precious are thy thoughts unto me. My tiny hand of faith and childlike love has hold of, cleaves to the Lord, held in the hand of his omnipotent love. I believe the love that God hath to us. (1 John iv. 16.) There are thoughts springing up in my soul because his speech distils as the dew upon me, and I find these thoughts upon his name, my meditations upon the works of his hand, to be inspiring, comforting, strengthening; I find my confidence, that awhile ago appeared shattered, to be lying in ruins, built up, and ere ever I am aware I am on my feet again, raised up and held up by our God, and I am singing, "I am persuaded." You know and have sung the song inspired by the Holy

Ghost and written by the apostle Paul. (Rom. viii. 38, 39.) Thus by my God I walk through darkness, I am able to endure afflictions, I am sustained and carried through temptations, and I am strengthened to withstand in the evil day, for Christ girdeth my soul to the conflict, and I am more than conqueror. Sweet, so cheering, strengthening is thy love, O Savior of sinners; let me believe in thee, and ever be looking unto thee.

May this be your portion, is my prayer unto God for you.

I am your brother in Jesus,
FREDERICK W. KEENE.

ATLANTIC, N. C., April 9, 1914.

DEAR SISTER PULTZ:—Your card came to-day and brought me a word of comfort. I often wonder if any other people can be like God's children. None of us want others to be shut up in darkness and full of trouble, but when we find ourselves there we love to know that others have the same experience. I have often thought of John the Baptist—the evidences he had that Jesus was the beloved Son of God, and then how he doubted when he was in prison. It was a miserable feeling to be left in so dark a place as to forget his past evidences, bright as they were. But such was his experience, and he sent messengers to the Lord and asked, "Art thou he that should come, or do we look for another?" I am glad of his experience, for I am so often in prison and so full of doubtings, with a desire to know if my hope is a good one or if I must look for another. To find companionship and fellowship in John's experience is of much comfort to me. Then the answer of our Lord to him is so sweet: "Go and shew John again those things which ye do hear and see." John had heard and seen them, he was now cast in-

to prison and must soon glorify God in his death, but the blessed works he had seen and heard continued; the kingdom of heaven would not cease. John must decrease, but the Lord in his blessed cause must increase. The work of John had ended, but that of Jesus was from everlasting to everlasting. Light was given to the blind, the deaf heard, the prisoners were set free, the hungry fed, the poor had the gospel preached unto them, and there was nothing in the Lord Jesus at which one might reasonably be offended. What tidings! How rich and full, but the very thing the poor must have. As it was then, so it is now. Did you ever think of the fact that the gospel was never preached outside of the kingdom of heaven? that no one ever heard that blessed sound but a citizen inside those sacred walls? While literally it is preached among all nations, yet it is a spiritual truth that it is not preached outside of the kingdom. Therefore if any are given to hear and "know the joyful sound," it is a sure evidence that a blessing has been given them from the Lord and they are in the city and are citizens of that heavenly country. If one is given to mourn because of his sins he has the evidence of life. If he hungers after the bread of heaven he has received the blessing. The kingdom is given to such as these. The Lord was anointed to preach the gospel to the poor. Peter could deny the Lord, but could not sell him. Judas, the devil, could not deny him, for he never knew him. The children of God possess him. He is theirs, and they are his, yet they cannot sell him. He is formed in the heart the hope of glory. That hope they often deny, but would not sell it for thousands of worlds full of the richest treasures. They say, It is so little, yet it is greater than all things else.

It is their life now, and they look forward in it by faith and see that blessed world of glory into which the Forerunner has entered for them, and into which they by him shall enter at his appointed time. A little hope? Yes, that is all they claim. But what a blessed assurance! The promise is given by him who cannot lie. He is ever faithful to every word he has said, and none can thwart his purpose to perform what he has begun. The devil, death and hell have exhausted their powers, and have been fully overcome by him who won the victory. That victory he gives to the poor and the needy. The weak he supports and carries the little ones in his bosom. The lambs that have fallen by the way are the special objects of his care. Can there be failure in such a Shepherd? If so, it will be when he undertakes for me, for I am the most unworthy of the flock, if indeed I am of the flock at all. My faith lies in the fact that he never fails. He shall not fail nor be discouraged until he brings forth judgment unto victory. Blessed word; full assurance to all his people that their salvation in him is complete.

Dear sister, the Lord bless you and all his little children with a full flow of his love and tender mercies, that you may ever be found in him to honor, praise and glorify him in your bodies and in your spirits, which are his.

Yours in a good hope through his grace,
L. H. HARDY.

FAIRMONT, W. Va., March 20, 1915.

DEAR EDITORS:—I will try to write again, but it may be that you are getting tired of reading my writings. Well, if you are, just pass them over, for I am at times tired of myself, and feel so unworthy, and that if others knew me as I know myself it would be no wonder if

they were tired of my writings, and tired of me in every way, and that they could not fellowship me at all. Still I feel like saying with Ruth, Entreat me not to leave thee, or to return from following after thee. I often wonder what I would do if it were not for the fellowship of the Primitive Baptists, the church of Christ. Primitive is first, and those who are not primitive are second, and are not the church of Christ, for Christ Jesus built his church, and he is the head of the church, and we are bone of his bones and flesh of his flesh. There are some of his saints who are not numbered with the Primitive Baptist Church, for it is written, Come out of Babylon, my people, and be not partakers of her sins. Babylon is not the church of Christ, nor Egypt the land of Canaan. God brought his chosen people out of Egypt, yet before he brought them out some of them died, and some of them were killed in Egypt, for example, Exodus ii. 11: "And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren." Genesis i. 24: "And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land." So some of God's children die before they come into the visible church, and some are killed in war and other ways before they know what the church of Christ is, but that does not keep them from being numbered with the invisible church of Christ. A great number of the children of Israel never lived in the land of Canaan, yet they were the children of Israel. I understand that in Isaac thy seed shall be called, for they are not all Israel that are of Israel, neither because they are the seed of Abraham are they all children,

but in Isaac shall thy seed be called; that is, they which are the children of the flesh, these are not the children of God, but the children of promise are counted for the seed. (Romans ix. 7, 8.) As there were some of the children of Israel who entered into Canaan, and some did not, so with God's children; some of them enter into the visible church, and some do not; but all God's children shall enter heaven. Now notice that the children of Israel after they entered Canaan had war, and so it is with God's children to-day; after they enter into the gospel church they have the warfare; but when the children of Israel, the true seed, die, they shall enter heaven above, where war is no more, where the uncircumcised shall not come, for no unclean thing shall enter there. So when God's children die in this our day, which is the gospel day, they shall enter heaven also. Now there were in the land of Canaan all those blessings, those good things which God had promised to give them, and they did not have to labor for them—a land of rest. There were the pomegranate and the pleasant fruits; they had not labored for them, yet there were some wars. So with God's children to-day; some of them enter into the gospel church, where the blessings are, and neither did they toil and labor for those blessings, but Christ placed them there for the visible church; but all of God's children shall enjoy the blessings of heaven, where all is joy and love; not one of the little ones shall fail to enter heaven. When God led Israel through the Red Sea they were able to sing this song unto the Lord: The Lord hath triumphed gloriously; the horse and his rider hath he thrown into the sea. So in this our day, when God delivers his children from bondage, from the power of Satan into the kingdom of his

dear Son, then they sing a new song, even praise to God; yet it is not always so with them, for troubles come, and many troubles are between them and entering into the visible church. With Israel of old there were many troubles between them and the land of Canaan. Now if Jordan represented death, and the land of Canaan represented heaven, then would there not be enemies in heaven as well as in Canaan? Numbers xxxiii. 51, 52: "Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan; then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places." Verse 55: "But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell." Now if Canaan represented heaven, then surely there will be trouble in heaven, and surely there is something for God's people to drive out of heaven. Paul, the apostle of the Gentiles, spoke of the thorn in the flesh, 2 Cor. xii. 7: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." This did not make Paul a child of Satan, no, not at all; neither did it cast the children out of the land of Canaan. So shall all Israel be saved with an everlasting salvation in the Lord. Then again, there were more inhabitants in Canaan than the children of Israel, but in heaven there will be none but saints, none but the true

Israel. Here in the church there are some who are not driven out, and they vex the children of God; they are as thorns in their sides. Let us see why the children of Israel were a favored people. Was it because they were a good people? I think not. We, and all nations, were made of one blood; we are of Adam's posterity; we all were born in sin; there is none good, no, not one; none righteous, no, not one; all have gone astray; so it cannot be upon this ground that God favored them, O no, but God made a special choice of them, not because they were the greatest, for they were few. "And it came to pass, in process of time, that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God, by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac and with Jacob." "And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived. And Israel said, It is enough: Joseph my son is yet alive: I will go and see him before I die."—Gen. xlv. 27, 28. Now you can see that Jacob is Israel, and here are his children, and they cried, and their cry came up unto God by reason of the bondage. God appeared to Abraham, and said unto him, Get thee out from thy kindred and thy people, and I will make a great nation of thee. Then he told him that in his seed all the kindred of the earth should be blessed, and told him his seed should sojourn in a strange land and be evil entreated for four hundred years, and then he would bring them out. So God chose them for his people because it seemed good in his sight to do

so, and this is the reason of their bondage, for they shall be evil entreated for four hundred years, and this cruel treatment caused their cry; and God heard their cry, because he had told Abraham that he would bring them out of their bondage, and that he would judge that nation, and so he did, and destroyed them, but saved the children of Israel, although Pharaoh confessed that he had sinned. Exodus ix. 27: "And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked;" yet the Lord destroyed him. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For I will have mercy on whom I will have mercy, and whom I will I harden. Pharaoh could not turn God to cause him to save him by confessing that he had sinned, and that the Lord was righteous, and that he and his people were wicked, because God had already said that he should be cut off from the earth. "For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth."—Exodus ix. 15. Pharaoh and his people were children of Adam as well as we, for Eve was the mother of all living; so the children of Israel confessed that they had sinned, but God made a difference between them and Pharaoh; God made the choice, as the Savior said, Ye have not chosen me, but I have chosen you, and there is a difference in confession of sins; there is a natural repentance, a natural confession, and there is godly sorrow. Exodus xi. 7: "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."

I hope what I have written is in defence of the truth.

Yours, JAMES W. LINN.

JOHN X. 9.

"I AM the door: by me if any man shall enter in, he shall be saved, and shall go in and out, and find pasture."

These are the words of Jesus, the great Shepherd of the sheep. He came to save his people, who are denominated sheep. I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, that there be one fold and one Shepherd. I am glad that Jesus, the blessed and only Potentate, the Lord of lords and King of kings, has not left the work of bringing his sheep to the fold in the hands of man, for the building, the church of God, is wholly in the hand of our Lord and Savior Jesus Christ. Upon this rock I will build my church, and the gates of hell shall not prevail against it; the immovable rock of the immediate revelation of the Father. All that have heard and learned of the Father cometh unto Jesus; none others have the will or the desire to come; for Jesus is the way, the truth and the life; Jesus is the life of all that live. "Nothing in myself I am, all I have is in the Lamb," is the cry of every heaven-born soul. The law came by Moses, but grace and truth came by our Lord and Savior Jesus Christ. None come unto Jesus except those who are drawn by the Father's love. I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee. They realize that it is not in man that walketh to direct his steps. For I will bring the blind by a way that they knew not, and lead them in paths that they have not

trod; I will not forsake them. They are given to know that salvation is of the Lord, and vain is the help of man. As the gentle rain cometh down from heaven, so the Holy Spirit teaches them by the still small voice. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb and as showers upon the grass. By the quickening power of the blessed Comforter they enter by the door. Jesus is the door and the way, and the wayfaring man shall not err therein. If we have not the Spirit of Christ we are none of his. This is the life that cannot sin, for his seed remaineth in him. The good seed is the Word of God. Jesus is the good tree, that cannot bring forth corrupt fruit. Hence the warfare, the flesh lusting against the Spirit, and the Spirit against the flesh, so that ye cannot do the things that ye would. For that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. So the cry ascends from our hearts to the Lord for mercy and for his sustaining grace, to lead us in the right way and keep us from evil. We shall find pasture. He leadeth us by the still waters and maketh us to lie down in green pastures; he restoreth our souls. This was the experience of the sweet singer of Israel. Every provision is made by Christ, and all things are freely given. Eat, O friends, eat abundantly; buy wine and milk without money and without price, are the cheering words of the good Shepherd. They are brought into the goodly land, not for any merit on their part, but by the strong hand and the outstretched arm of Jehovah, because he has favor unto them; the Lord knows his sheep. "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in times of old. * * *

because thou hadst a favor unto them." Even so Jesus saves his people; they are highly favored by being included in the covenant of grace, and were given to the Son by the Father. Thine they were, and thou gavest them me. Not for any worth on their part, for they are naught; Jesus is all and in all, and a present help in time of need. Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance—as nothing, and they are counted to him less than nothing, and vanity. Nothing impure or unholy can ever enter in and become a part of the church of God; only those whose sins Jesus atoned for on the cross and removed them far off into the land of forgetfulness. They shall be my people, and their sins and their iniquities will I remember no more forever. (Heb. viii. 12, 13.) Jesus paid every debt for his people by the sacrifice of himself, being made sin for them. By him if any man enter in, he shall be saved; no uncertainty about it. Jesus saves to the uttermost all that come unto God by him.

"Thy flock, thine own peculiar care,
Though now they seem to roam uneyed,
Are led, or driven, only where
They best and safest may abide.

They neither know nor trace the way,
But trusting to thy piercing eye,
None of their feet to ruin stray,
Nor shall the weakest fail or die."

As the work of Jesus is perfect, and his church stands perfect and complete in him, so there is no way possible for the cunning and malice of Satan to ever sever one of his members from the love and union in Christ, their living Redeemer, who arose triumphant over all the powers of darkness and ever lives to intercede for them, who shall reign in Zion, his enemies being made his footstool. The Father has given him a name which is above every name, and will put

down all rule and all authority, whereby he is able to subdue all things unto himself. His is an everlasting kingdom, and will stand forever; a kingdom which shall never decay while time sweeps earthly thrones away. Here the weary find rest.

"Far from the world, O Lord, I flee,
From strife and tumult far;
From scenes where Satau wages still
His most successful war.

The calm retreat, the silent shade,
With prayer and praise agree,
And seem by thy sweet bounty made
For those who follow thee."

When we are brought to his banqueting-house we sit down under his shadow with great delight, and his banner over us is love, and his fruit is sweet to our taste. Surely a day in the courts of the Lord is better than ten thousand days of pleasurable sin; for his voice is sweet, and calms all our fears. When the apostle looked on the cripple who was laid at the beautiful gate, and perceived that he had faith to be healed, he bade him stand up. Through faith in the name of Jesus he leaped and sang for joy, shouting praise to God. So every quickened soul cries, Not unto us, not unto us, but unto thy name give glory; for thou art worthy to receive praise, glory, majesty and dominion forever and ever. Amen.

Yours in hope,

WM. F. SLOAN.

LEXINGTON, Ky.

SILVERTON, Texas, July 19, 1915.

DEAR EDITORS:—I note that my subscription is a little over due, and herewith inclose money order for the SIGNS another year. I have been a subscriber almost continuously since 1870, and want to take it as long as I live. I receive much comfort from reading the editorials and letters from the dear brethren and

sisters scattered abroad. It is like a cup of cold water to a thirsty soul in a desert land to read a good letter from one I have met on my visits to the different churches scattered over the United States, and O how gladly would I meet with them again. I realize that it cannot be, but O, loved ones, it will only be a short time until we will meet in that better world, where there will be no more weeping, no more sorrow, no more persecution and trials, but one eternal song of praise to the great I AM. Bless the Lord, O my soul, and all that is within me, bless his holy name. Dear brethren, we have so much to be thankful for. Why cannot we lay aside all grievances and come together worshiping the Holy One of Israel, who gave his life for us? Freely gave it, that he might redeem to himself a peculiar people, who should show forth his praise. In what way do they praise him? By being zealous of good works, instant in season and out of season; by doing all things without murmurings and disputings; by letting brotherly love continue; by abstaining from every appearance of evil; by walking worthy of the vocation wherewith they are called; by abhorring that which is evil and cleaving to that which is good; by recompensing to no man evil for evil; providing things honest in the sight of all men; rejoicing in hope, patient in tribulation; distributing to the necessities of the saints, given to hospitality; presenting their bodies a living sacrifice, holy, acceptable unto God; by endeavoring to keep the unity of the Spirit in the bond of peace; redeeming the time, because the days are evil. These are just a few of the ways in which his people can show forth his praise. We are admonished to walk circumspectly, not as fools, but as wise, redeeming the time, because the

days are evil. Only a short time ago I was worrying over some of the evils of the day, when, as it were, a voice spoke the Savior's language to Peter to my soul, making a deep impression: "What is that to thee? Follow thou me." Yes, why should I be fretting over the evil ways of others? It is my business to follow the Savior, but how to follow him I seem to know not, for when I would do good, evil is present, and it just seems I can do nothing right, the burden of unbelief grows so heavy. Surely if I were a child of God I could follow in his footsteps a part of the time at least. The questions keep coming up with great force, How can I follow him? What is it to follow him? O how I grieve because I cannot follow my Savior. If we do all things for his glory we are following him. We follow him by trusting his word. But O, it does seem that I have so little faith, so little trust in his word. Come, all ye that fear the Lord, and tell me, is it so with you, or am I one alone? O that I could rest in the Lord and wait patiently for him. To the only wise God our Savior be glory and majesty, dominion and power, both now and forever.

Yours in hope,

LYDIA C. RAY.

COLMAR, Ky., July 18, 1915.

DEAR EDITORS:—I am sending you a communication from Elder W. J. May, of Pinsonfork, Ky., which I would like to see published in the dear old SIGNS OF THE TIMES. I think it is in harmony with the teaching of all the Scriptures. The doctrine that is set forth in this communication is taught by the types and shadows of the Old Testament, and by Jesus Christ and the apostles in the New Testament. If all Israel were in accord

with the doctrine advocated in Elder May's letter, then they would be very mindful of the greatest one word command of our Master: "Watch." Adam was commanded to watch in the words, Dress and keep the garden clean. Eve received this command while yet in Adam, and after Eve was made and brought unto Adam he said, "This is now bone of my bones, and flesh of my flesh." Eve had just as close a union with Adam as any Israelite has ever had with Jesus Christ, but notwithstanding this union with her husband, and the eating of the fruit of the garden, and the joy, peace and righteousness that accompanies a sinless life, the tempter was permitted admittance into her presence and to consult with her in regard to the result of disobeying the law she had received in her husband; and after hearing the argument of the tempter she partook of the forbidden fruit, transgressed the law of the kingdom and brought the sentence of death upon her, and now she is denied, or separated, from those things that were life to her before the transgression, and the reverse is meted out to her, which is trouble, sorrow and dying. National Israel experienced things similar to Eve; they were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink, but yet for disobedience the great majority of them fell in the wilderness. Are we (spiritual Israel) any better than Eve was? Are we more able to stand than she was? Are we from a point of obedience to the law of Christ any better than national Israel was? No, in no sense are we better. Then may we look for the same things to occur in this gospel dispensation as occurred in the typical dispensations. So let us all join with our Savior and ex-

claim to all of Israel, "Watch." Our beloved Elder May, according to his statement in this letter, has lived as a natural man, or a Gentile, twenty-nine years, and as an Israelite fifty years. He has died unto sin once, and since that death he has been living unto God. He has been greatly blessed of God, and has proven himself to be one of the very elect, one of the remnant that dies no more, but will soon fall asleep in full triumph of living faith and be gathered unto his people. He has long since been beheaded for the witness of Jesus, and for the word of God, and has been and is living and reigning with Christ, which is the first resurrection. A very few of the Israelites of God enjoy this plain of existence. My prayer is that we all may be continually asking, What will the Lord have me to do?

Yours with a desire to live more perfectly,
L. D. HOSKINS.

PINSONFORK, Ky., June 11, 1915.

DEAR ELDER HOSKINS:—I feel I must write you a few words and tell you as best I can how I rejoiced in my heart when I read your article in the SIGNS OF THE TIMES for February 1st, present volume, and am yet rejoicing when reading it, which is often, and I have written twice in the past to send to you, but it seemed so imperfect that I laid it in the fire and thought I would never make the effort again, but I cannot be content without expressing my heartfelt thanks to Israel's God for such wonderful gifts. I do not remember of ever reading a communication from the pen of any one that I enjoyed more than the one I have mentioned above, especially on that line of thought; in fact, I have heard but little said along that line, and I, like you, brother Hoskins, have often thought, and

am yet thinking, that if I could write like the other brethren I would write much oftener, although I have been writing some for publication thirty years or over, but during all these many years I have burned up many more articles than I have sent to the press, and it is one of the mysterious problems that I have never been able to solve, how it is and why it is that that lo these many years I have had a desire to write for publication and a desire not to write; also a desire to preach and a desire not to preach; hence it has been one continual struggle with me for fifty years, and is even now, although I have passed the seventy-ninth milepost of my sojourn in these low grounds of sin and sorrow, and the contention is so strong that more or less I daily cry, O wretched man that I am! What shall I do to do right? I never have, neither shall I ever attain to that state in this world that I have been trying to reach all the days of my pilgrimage, but have fallen so infinitely short that I often fear I am and have been mistaken all the while; but some few times I am made to rejoice in God my Savior and in the wonderful things that he has wrought in the hearts of his poor children, which are unspeakable and full of glory. There is no doubt in my mind but that a large majority of the Israel of God are walking in their own ways, or, in other words, are worshiping the beast and his image, and have and are receiving his mark upon their foreheads and in their hands, while the remnant, the very elect, the reserved ones, the bride, the Lamb's wife, have been, and are yet, kept back by the power and Spirit of their God, and for his eternal purpose, in and of them, from all these things, as is so clearly taught in the Scriptures, of which I will mention one or two points, and

first will notice Revelation xx. 4, where those are so minutely described who had not worshiped the mongrel beast nor his image, nor had ever received the mark of the beast in their foreheads or in their hands, and they lived and reigned with Christ a thousand years. "But the rest of dead lived not again until the thousand years were finished. This is the first resurrection."—Verse 5. Now to me, the rest of the dead mentioned here were those of God's people who had worshiped the beast and his image and had received his mark in their foreheads and in their hands, and who loved their lives unto the death. Mark the expression: it was their own life that they loved unto the death; that is, living after the flesh. While the text (Rev. xii. 11,) does not directly say that those characters loved their lives unto the death, the inference is as clear as the sun at noonday that they did, and are in the same like condition now; for the very elect, those whom God reserves, or keeps back from bowing the knee to the image of Baal, overcome the accuser of the brethren by the blood of the Lamb and by the word of their testimony, and they did not love their lives unto the death, they did not live after the flesh. But this large majority count it pleasure to riot in the daytime. Death is the deprivation of life, and all of God's elect, or chosen people, who live after the flesh, walking in their own way, the broad way that leadeth to destruction, are deprived of that life which the few (the very elect) who walk in that strait and narrow way enjoy. In fact, walking in the broad and narrow way is just simply living after the flesh or the Spirit. All these things are here in the time state of God's people, and have no allusion to others, and so far as I am concerned I cannot for the life of me ap-

ply the second death except to the second life, the deprivation of this life of spiritual enjoyment here in this second heaven, wherein dwelleth righteousness and peace and joy in the Holy Ghost, where this special remnant hears the imperative voice of the great Shepherd and Bishop of their souls: "Come, ye blessed of my Father, inherit the kingdom [gospel kingdom] prepared for you from the foundation of the world,"—Matt. xxv. 34, while many of the Israel of God are going on in the broad way and through the wide gate to their destruction in this life. This death is the death of all deaths to those of God's people. If this is not the second death I do not know anything about the second death as mentioned in the Scriptures.

Brother Hoskins, I feel that I must ask your forbearance, and also your correction. I hope you will write soon, for I am, and shall continue to be, no doubt, anxious to hear from you on this line of thought.

Yours in tribulation,

W. J. MAY.

TIAWAH, Okla., Aug. 14, 1915.

DEAR BRETHREN EDITORS:—Permit me to say through the SIGNS, to the readers of the same, and especially to some dear brethren and sisters who have written to me, that I have been sorely afflicted for the last three weeks with an affection of my left hand. This has been a constant drain upon my physical strength and a prey upon my mind, and I have been compelled to abandon much of my correspondence, so the saints who have favored me with their precious letters will accept this explanation for my silence. I feel that I have been humbled under the mighty hand of God in this great affliction of my hand. Never, in

any time of my life has such an affliction visited me. While I was suffering day and night, and sleep had fled for days, old faithful Job came to my mind. His answer to his wife in the form of a question certainly contained the answer to his question: "What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."—Job ii. 10. I felt surely that we must receive evil at the hand of God, or what we call evil, just as certain as we receive good at his hand. Standing on this basic rock, i. e., that good and evil come from God, may not God's people say so and not sin with their lips? Instead of charging sin against the saints of the Most High for speaking as Job did, their words shall be recorded as words of praise to the mighty God of Jacob, who rideth on the wings of the wind, who giveth to his saints such things as they need, whether those things be good or evil; he alone has the disposing of all things. Our God is supreme, above all worlds and all heavens; let us worship him.

Yours in hope of immortality,

J. F. BEEMAN.

LAUREL, Miss., Dec. 22, 1914.

DEAR BRETHREN EDITORS:—Through the goodness of our all-wise God I am yet spared for some purpose only known to him, and as the year is about to come to a close I feel to thank God for his goodness to me. He has blessed me in many ways all through my life down to the present time. We held our last meeting for this year at our church, Palestine, last Sunday. We had our regular preacher, Elder L. F. Easley, with us. He has agreed to preach for us another year, if the Lord will, and we feel thankful that we have such a gifted preacher. We es-

teem him as one of the best, though we know it is not of himself, but of God, who giveth the light and understanding. We are in peace, and the Lord has added three members to our church at Palestine this year.

Wishing you all a happy Christmas and prosperous new year, also hoping that God will bless you to still keep the SIGNS going, and enable the editors to keep on contending for the doctrine and principle of the gospel which the SIGNS has always contended for, I remain your very unworthy brother, if one at all,

THOS. J. KNIGHT.

FRENCHTOWN, N. J., Feb. 9, 1915.

DEAR EDITORS:—Inclosed please find two dollars to aid in sending the SIGNS to the poor of the flock. I would feel sorry to hear that any lover of the truth was denied the privilege of reading the precious messages the SIGNS contains from dear brethren whom our heavenly Father hath bestowed the gift of writing to the comfort of many humble and doubting ones. I hope the contributions may be sufficient, that the publishers may not suffer loss, and as I trust the editors, publishers and correspondents have been led by the unerring Hand in days that are past, it inspires me to feel he will still guide them in the truth to feed and establish the weak and doubting ones. This is the desire of the unworthy writer and sister,

H. M. JOHNSON.

PORTLAND, Ind., August 18, 1915.

DEAR EDITORS AND READERS OF THE SIGNS OF THE TIMES:—I want to say to you that my heart is sad this morning. I have just received the news that Elder Newton Peters is very poorly. The doctor says he cannot recover; he may live

six months, and he may die within a month. He had a stroke of paralysis and has softening of the brain. It grieves me so that I cannot go to see him. He is the last male member that meets with the church here besides myself. I say, O Lord, is there anything in prayer? If it be thy will, spare my brother a few more years.

Yours in love,

J. M. LAMBURN.

SUMMERVILLE, Oregon, April 19, 1915.

DEAR BRETHREN:—Wife and I have just returned from Elgin, where we attended the Baptist meeting, and were pleasantly entertained at the hospitable home of Elder and sister G. E. Mayfield. For thirty-seven years this church has been in comparative peace under the pastoral care of brother Mayfield. Some twenty persons hold their membership there, but they are pretty well scattered, so that only about ten are near enough to attend regularly. They have a good, substantial church-house, hymn-books and all things needed for the convenience of those who gather there for worship. Elder C. W. Bond, of La Grande, was also present, as were several other brethren from a distance, whose names I cannot now recall. Regular meetings of the Elgin Church are held on the first and third Sundays of each month, and on the Saturday previous to the third Sunday. Elder Bond preaches in La Grande on the second Sunday for the convenience of several members of the Elgin Church who live there. These brethren are sound Baptists, earnestly contending for the faith once delivered unto the saints, and our visit among them was one that I shall long remember.

In a precious hope of salvation by grace, I am your unworthy brother,

J. M. AMSBERRY.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1915.

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.***QUESTIONS ANSWERED.**

CAN a quickened, regenerated child of God in and of himself do or not do certain things: duties, we will say, that are required of him, such as coming forward and telling the church what great things the Lord has done for him? He often feels a desire to come, but feels a sense of unworthiness and does not come.

A child of God can do nothing in the way of gospel obedience without the grace of God accompanying him and qualifying him unto that obedience. The old covenant which God gave Israel by Moses was full of conditions for Israel to perform. In that covenant the Lord said, I will if you will. But they did not do the things required in the law, and so failed of reaping any of the benefits it promised. The law was all right, it was just and holy, but they were too weak to keep it. The experience of national Israel under that covenant proved conclusively that no flesh could ever be justified by the deeds of the law, and that that legal altar could never make the comers thereunto perfect. The new or gospel covenant which comes by Jesus Christ says, I will and you shall. The wills and shalls of Jehovah are the bulwark of this covenant of the Spirit, and guarantees the everlasting security of all that it enfolds in its embrace. The people of God shall be willing in the day of his power, and this

gospel day is the day of his power. Christ is risen and become the firstfruits of them that slept; both Jew and Gentile are quickened together with Christ, therefore the power of his resurrection is in the church now in the world, thus making this dispensation the day of his power and creating thereby for himself this willing people. Now this people obey him, not in the oldness of the letter, but in the newness of the spirit. In other words, gospel obedience abounds not in forms, ceremonies, rituals, holy days, feasts and fasts, as did the old covenant service, but is of the Spirit, through the grace that is in our Lord Jesus Christ. We are living in the day of grace, and we can only serve him by grace in this day of grace. "Of his fulness have all we received, and grace for grace."—John i. 16. That is, in Christ is stored all grace for all the requirements of grace. Whatever grace requires the child of God to perform, grace is ministered to the child of God through and by Christ unto the performance of the thing required. Somehow we do not like the word "duty" used in speaking of these things which the gospel commands. We do not think the apostles liked this word any better than we do, for in all the writings of the apostles the word "duty" occurs but once, and then used by Paul in Romans xv. 27, in saying that inasmuch as the Gentiles had been made partakers of the Jews' spiritual things, it was the duty of the Gentile brethren to minister to the temporal needs of their Jewish brethren. This is the only occurrence of the word "duty" in all the writings of all the apostles. In all his preaching Jesus used the word "duty" but once, so we conclude it was not a favorite expression with him. He says, "When ye shall have done all those things which are com-

manded you, say, We are unprofitable servants: we have done that which was our duty to do."—Luke xvii. 10. Now, if the requirements of the gospel are left with us to do or not do as we please, and if we please to do them of ourselves, and succeed in doing them, are we then unprofitable servants? Certainly not, for having done them of our own will, we would have a right to take some credit to ourselves for having done them, and to that extent would be profitable instead of unprofitable servants. On the other hand, if all our obedience is of grace, and that grace is through Christ, then having fulfilled all his commands, we have not ourselves to thank, but him alone, and are thus unprofitable in the matter so far as our own strength and ability are concerned, for these latter had no part in it at all. Jesus said, "I can of mine own self do nothing."—John v. 30. If he, the holy man of God, humbly confessed his inability to do anything of himself, is it worth while for us, who are so much lower than he in every respect, to claim that we have any strength which Jesus did not have? Is not such a claim an effort to raise ourselves above the Nazarene? Further, Jesus said, "Without me ye can do nothing."—John xv. 5. Could anything be more conclusive? Listen to what Paul says to the church at Philippi: "As ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." Paul here tells the brethren how their obedience has always been, that it has never been of their pleasure, or by their own will, but that their will to do has been the effect of God working in them according to his pleasure, to bring out in their fear and trem-

bling the manifestation of the salvation which he has revealed in them. The obedience of the quickened, regenerated child of God is always brought about just this way, by the Lord working in him the will to do according to His own pleasure. Grace is not ours to control, the Spirit is not ours to reach out and grasp, but the grace and the Spirit control and exercise the child of God in his obedience. Left to ourselves, we will never do anything else but disobey; led by the Spirit, we shall do naught but obey. It is our fault if we disobey; it is all to the praise of the glory of his grace if we obey. The Lord will lead his people in such a way and so exercise them by his Spirit that they shall positively have no other gods before him; they shall not in the slightest measure ever be able to say, I could have done worse, but I chose to do better. Jesus must and will be all in all.

Now, as to one's being baptized, that is a very solemn matter between one's self and God. Three requisites are essential to gospel baptism: a proper mode, a proper subject and a proper administrator. The proper, and only proper mode of baptism as taught in the Bible, is the immersion in, and emersion out, of water; the only proper subject for baptism is a believer that Jesus Christ is the Son of God; the proper administrator of the ordinance is a man called and qualified of God to preach the gospel, not one called by men, qualified by a college and sent with the authority of a diploma. For the reason that the only proper subject for baptism is one who believes that Jesus Christ is the Son of God, and believes it with all his heart, and since it is necessary that one be brought to this fulness and wholeness of belief before he can be baptized, we doubt seriously the wisdom of urging or coaxing one to be baptized, and

even question the wisdom of talking to them overmuch upon the subject. No one is more delighted than ourself to see members added to the church by baptism, and we hope we are always ready with such ability as we have to answer the inquiries of such as are seeking the truth and a home among the people of God, but we have not, nor ever will, persuaded one to join the church. They must be fully persuaded in their own mind. As long as one's unworthiness and unfitness is an effectual barrier to one's coming to the church, just so long is that one not a believer with his whole heart, for so long as he is looking for and expecting some perfection or goodness in himself, just that far he is detracting from the wholeness of Christ as his complete fitness and worthiness. Mind you, we say, so long as his unworthiness is an effectual barrier, for when that one does finally come to the church, he will still feel his unworthiness, but it will no longer be effectual in preventing his baptism. The Lord knows better than we do when one is fit and ready to be baptized, and for that reason we are entirely content to let him add his own to the church as he will, without any help or interference on our part. It is a dreadful thing to bury a person alive. Let us be sure they are dead before we bury (baptize) them. They must be wholly dead to the law, dead to all the pleasures of sin, dead to all confidence in the flesh. When wheat ceases to take nourishment from the earth, it is ready to be reaped. It will spoil if reaped earlier. We have known serious trouble to arise in churches from the reception of persons who showed afterward that they were not wholly dead in the senses we have above mentioned. Better keep five out that ought to be in, than get one in that ought to be out. The Lord calls

one to baptism as he calls one by grace originally from darkness to light, or as he calls one to preach. If one is to be baptized the Lord will so impress that matter upon the conscience of the believer that struggle as he will he cannot shake it off. That one will be miserable, he will have no rest or peace of mind until he is baptized. On the other hand, we have known men and women who attended Old Baptist meetings for years, and showed by their regularity in attendance that they esteemed and respected the truth, yet they never seemed to have had the slightest impression regarding baptism, and seemed to be satisfied to stay all their lives outside the church. What right would we have to tell such as these it is their duty to be baptized? Dare we impress that matter where the Lord himself has not impressed it? It is not the privilege of any believer to be baptized until he believes with the whole heart, and when he does thus believe he will be baptized; nothing can prevent it. When that time is with each individual, the Lord knows, we do not. It evidently is not the purpose of God that all his children should be members of the militant church. If it were his purpose the Old Baptists would outnumber any denomination on the earth, and we would be the headiest of the heady in our pride. Many are called by grace unto a knowledge of the truth and a hope in the mercy of God, few only are chosen to be members of the militant church and outspoken witnesses of the theme of the cross. The visible church, as we sometimes call it, is merely a little light shining midst the whole world that lieth in darkness, a remnant according to the election of grace. It takes grace to enable one to follow his Lord and Savior through baptism, and when this grace is given obedience will

follow as certainly as day succeeds upon night.

Can we quench the Spirit? We infer from this question of our inquirer that he refers to the language of Paul in 1 Thess. v. 19: "Quench not the Spirit." If the children of God in reading the Bible would always be careful to note the connections in which Scriptures occur much confusion might be spared them. Much mischief is sometimes wrought by wresting a text out of its proper setting. Let us note carefully the context of this Scripture, "Quench not the Spirit." The previous verse says, "In every thing give thanks; for this is the will of God in Christ Jesus concerning you." Now, what is the will of God in Christ Jesus concerning us? The succeeding verses answer the question. The will of God in Christ Jesus (not in the flesh) is that we shall "quench not the Spirit," that we shall "despise not prophesyings," that we shall "prove all things; hold fast that which is good," that we shall "abstain from all appearance of evil," and that the very God of peace shall sanctify us wholly. In other words, the nineteenth to the twenty-third verses are an explanation of what the will of God is in Christ concerning us, and for this reason we thank God in every one of these things, or thank him that he has made these things his will on our behalf in Christ, and that he has not left them to us to do or not do in our flesh. In the latter case, we never would have done them at all. Then the twenty-fourth verse clinches the matter so tight that no Arminian can pry it loose: "Faithful is he that calleth you, who also will do it." The same God that was faithful according to his promise in calling us, and who swerved not from his purpose because of our infidelity to him, this God "will do it." That is, he

will see to it that we do not quench the Spirit, and that we will not do anything else forbidden, and that we will do all he commands. This will of God is done in Christ, and as this Christ-contained, Christ-fulfilled will abounds in the believer, we see him maintaining a godly walk and conversation. These things are not written for the natural man at all, but for the man who is in Christ a new creature. Paul is not laying these things down as exhortations for the church to obey or not as they will, but is comforting the church with an explanation of what God's will is concerning them, that this will is fulfilled in Christ, and that his will shall be done, for God is faithful.

The Scripture says, Forsake not the assembling of yourselves together. Can we do or not do as we choose in regard to this? If a member of the church loses interest in the meetings, and does not attend, and is carried away with the things of the world, can he by taking thought turn from one to the other? The command to forsake not the assembling of ourselves is found in Hebrews x. 25, and occurs in a most wonderful setting of Scripture. The command is prefaced with a delineation of the eternal priesthood of Christ, of his atoning sacrifice, the distinction between the old and the new covenant; and now, says the writer, having "boldness to enter into the holiest by the blood of Jesus," "having an high priest over the house of God; let us draw near." Draw near with what? "With a true heart, in full assurance of faith." What is this true heart? Is our natural heart a true heart? No. Christ in you the hope of glory, he is your heart of hearts, the true heart. With this true heart, having your hearts sprinkled from an evil conscience, having your bodies washed with pure water, holding fast the

profession of your faith unwaveringly, considering your brethren in love and unto good works, "not forsaking the assembling of ourselves together." Now, from the reading of the context it would appear there is great foundation for this assembling of ourselves together. The Spirit here commands this assembling on account of the priceless treasures belonging to the people of God, which are here enumerated as a preface to the command to forsake it not. Is it not true that when we are alive to these gifts which God has given us that we never think of staying away from meeting? Is it not true that the stirring up of the pure mind when the Spirit brings these things to our mind creates a desire to be with those of like precious faith? On the other hand, is it not true that when we lose sight of what great things the Lord has done for us we become careless of our privileges in Zion? There is such a thing as sleep, and the child of God sometimes gets into that indifference to spiritual things comparable to sleep. In that state he may stay away from the brethren, or if he does not, his attendance will be merely perfunctory and formal. Can one arouse himself out of this sleep? Just as well ask, Can a man keep alive his own soul? It is our fault if we neglect our privileges, but it is not to our credit if we are granted repentance and come back to the fold. If we are given the mind to attend the meetings of the brethren it is the Spirit gives us that mind, that wakes us out of sleep, and to God all the glory belongs, but left to ourselves we slip back into the old rut. Slipping back, we will feel condemned in our conscience, and will not charge God with it, even though we know and fully believe that all our times are in his hand and come and go at his command. If a

member of the church stays away from the meetings it is right that the pastor and the brethren should visit that one and that they should talk to him of the things of the kingdom. Indeed, they are not doing right unless they do this; but let it be remembered, all the talking and visiting will never accomplish a grain of good unless the Lord by his Spirit awakens that one out of sleep and makes him conscious of his neglect and quickens him to run the way of the Lord's commands. Under the old dispensation God called the prophets to call Israel to repentance, and to warn them of certain consequences if they did not repent. What did they accomplish? Certainly Israel did not repent, no matter how earnestly and faithfully the prophets urged repentance. This showed that preaching never could make one repent; it takes an internal operation of the Spirit to bring that about. So now, a pastor may warn his flock of the evils of their nature, of the consequences of sin, and remind them of their blessings from God and of his mercy and goodness toward them; he may exhort them to right living, &c., but without the enforcement of the unction of the Spirit his words will carry no weight or conviction to those sitting under the sound of his voice. All this depends entirely on God's will and predestination. I may know I am doing wrong, my course may be a source of grief and burden to me, I may be crying out in my soul for help and strength to turn away from all the evil I see in myself, yet until the Savior that repentance grants, no real relief, no sure cure can I find.

Paul admonished the Ephesian brethren against jesting and foolish talking. Can we by our own will refrain from doing so? Can we really direct our steps in some instances? Can we by taking thought add to

our stature a little? We are not all naturally constituted alike, not all have the same temperament, the same disposition. Some are naturally given to jesting and foolish talking, and it has often been our observation that those who have this disposition hate it more than anybody else and are annoyed by it more than anybody else. We speak only of the people of God. They know, without being told by the preacher, or without reading it in the Bible, that these things are not becoming to the child of God. How do they know it? Because the grace of God, which is in them, and which has appeared to them bringing salvation, teaches them that, denying ungodliness and worldly lusts, they should live soberly, righteously and godly in this present world. (Titus ii. 12.) The grace of God teaches us how we should live, it teaches the denial of lusts and ungodliness. The preacher cannot teach us how to live, the Bible even cannot teach us how to live; that is, the mere reading of it will not so teach us. The Lord alone is the teacher of all his people, and he teaches them by the indwelling of his grace. When they do wrong they know it without being told by an outsider. If the grace of God does not teach a man or woman to live right in the sight of God nothing else under heaven can. We cannot change our natural dispositions; even the grace of God does not do that, but grace does and will subdue the old man of our nature, and will imbue us with the life of Christ, so that we shall walk in his steps and manifest the fruits of his Spirit. When this is the case, and not until then, there will be no jesting nor foolish talking. No man by taking thought can add one cubit to his stature. He cannot make one hair black or white. It is not in man that walketh to direct his steps.

It seems to be the idea of some that a christian can do or not do certain things, and if he does them he will be blessed, and if he fails to do them he will be chastised. There is such a thing as obedience, and there is such a thing as disobedience. Just to be let alone of God, to be unrestrained by grace, is all we need to be in a state of disobedience. God does not need to make us disobey, for it is our nature to do that, and our nature to do nothing but that, therefore when faith is not in exercise, when grace does not subdue, we are in disobedience. This is due to the weakness of our flesh and is, therefore, our fault. On the other hand, obedience is always due to the activity of faith, to the exercise of the Spirit, the power of grace. Christ is our obedience before God. His obedience is our obedience, we obey because he obeys. As he measures out to us the grace of obedience we obey, otherwise we disobey altogether. Disobedience does bring chastisement, that is true, but disobedience is not an accident, not a matter of chance; the will of God concerns our disobedience and the purpose of God is accomplished in it. This is one of the ways that God has of teaching his people their absolute dependence upon him, and that without him they can do nothing. "O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance."—Isaiah lxiii. 17. Would they ever have desired his return had they never known what it was to mourn an absent God, and to realize their errors? Did the fact that they believed their erring and their hardening to be of God make them any the less desirous of the Lord's return, or any the more careless on that account? True, there is a blessing in obedience, not for it. Obedi-

ence is its own reward, for obedience is a measure of the gift of Christ, and to have any measure of Christ, be it ever so small, is to be blessed to that extent. To hold out rewards as an inducement to obedience, and to threaten disobedience with punishment to deter one therefrom, is a return to legal principles, and is to parallel the teachings of the religious world of the day. The apostles in all their writings never promised any rewards for obedience, always presenting obedience as flowing from the power of grace and as being a reward in itself. What makes people think that an obedient child of God escapes chastisement? The Bible presents no proof of such a thing. It is certain that if a single one of us escapes chastisement, be we obedient or disobedient, that certain it is that that one is a bastard and not a son. The Lord chastens all, not some, that he loves, and chastens every son that he receives, none being exempt.

L.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

I CORINTHIANS IX. 14.

MUCH has been said and written on the subject embraced in the text proposed for consideration, and it is doubtful whether we can elucidate the subject more clearly than others who have failed to give perfect satisfaction; still, as our brethren have a right to whatever views we have on all portions of the sacred Scriptures, we will not withhold such as we have.

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Everything which the Lord has ordained in his church is binding on all his disciples, and if we, like Zacharias and Elizabeth, would walk in all the ordinances of the Lord blameless-

ly, this ordinance should with every other occupy our serious attention. Neither the propriety nor the utility of anything which the Lord has ordained can be questioned. It is enough for those who love and fear the Lord to know that he has instituted, decreed, commanded or ordained whatever service we are required to perform, and it is equally as binding on us to reject all rites, ceremonies, institutions or traditions in regard to our religious course which he has not enjoined on us by his example or express command. Christ instructed his apostles when he authorized them to preach, to teach those whom they baptized "to observe all things whatsoever I have commanded you;" and lest any jot or tittle of what he had commanded the apostles should escape their recollection, he sent the Holy Spirit to bring all things to their remembrance. Nothing, therefore, is to be either added to or diminished from what the apostles have enjoined upon the saints. Among other institutions to be observed by divine command is that of the preaching of the gospel. Reserving to himself exclusively the sole right to call into the work whom he will, and qualify them with whatever amount of gifts he pleases, and direct to the field of labor he designs them for, he has given them command to preach, not a gospel, but the gospel, and woe to them if they preach not the gospel of Christ. As to what they shall eat or drink, or wherewithal they shall be clothed, they are directed, so far as they are concerned, to leave that all to him. Their heavenly Father knoweth that they need these things, and he has promised to supply them; if they observe his directions, and seek first the kingdom of God and his righteousness, all these things shall be added unto them. But in the provisions

of this institution he has ordained and established a law in his kingdom equally binding on those of his children who receive the spiritual benefits of their ministerial labor, which, so far as they are led by his word and Spirit, they have neither the right nor disposition to disobey or neglect. On this point we understand the apostle to be treating in the text and its connection. There are, however, two senses of the word in which we understand that God has ordained that they who preach his gospel should live of the gospel. First, though not in the immediate application of these words of the apostle, they who preach the gospel must themselves be partakers of it, and in a spiritual sense must feed and grow upon the same food with which they are to feed the flock of God. None are qualified for the work who do not themselves live upon the gospel. But in the immediate application of the words under consideration we understand him to mean, second, that they are to be released from the cares and distractions of the world by the liberality of their brethren who partake of their spiritual things. The whole scope of his arguments on the subject shows that so he designed to be understood. The ordination, or law, to this effect may be deduced from the following indisputable premises. First, that all who were admitted into the fellowship of the primitive church brought all their earthly possessions and laid them at the apostles' feet, to be appropriated according to the laws of Christ, as laid down and expounded by the apostles. As all who were admitted to fellowship and membership in the church of Christ were required to recognize Christ as their Lord and Master, and to consider themselves not their own, but bought with a price, so all that

they are and all they possess is by them regarded as belonging to Christ, while they, as his servants or stewards, are solemnly bound to appropriate all as he by his apostles directs. "Neither said any of them that ought of the things which he possessed was his own."—Acts iv. 32. We do not understand that those who believe are required to transfer the title of their earthly possessions now to any who may claim to be successors of the apostles, but still while as stewards of such possessions, holding the charge of all they possess, and themselves amenable for their stewardship to Christ their Lord, they are to consider all as really lying at the feet of the apostles, and that they have no right to use aught of what they possess in any way forbidden by the apostles, or to fail to use all as the apostles have directed. Among other appropriations required of the saints by the laws of Christ, as expounded by the apostles, each is required according as he has been prospered of the Lord, or put in possession of property, to minister to the necessities of the destitute, to divide with those who have need. None among the primitive saints lacked; they had all things in common. The spirit of this rule is as binding now on them that believe as it was on the day of Pentecost, although a change of circumstances in the providence of God may render it inexpedient that the saints should sell their lands, or other property, or transfer their titles to others, but as was afterwards the order in the apostolic churches, each as a steward of God was permitted to hold the possession, but always subject to such drafts as his Lord and Master should make for it, or any part of it, either to relieve the pressing necessities of the destitute, or to meet any other apostolic demand for any other purpose.

If the foregoing views are correct, and our premises be admitted, there can be no great difficulty in arriving at a correct understanding of what is said by the apostle in our text in regard to what God has ordained or the law that Christ has enacted in his church in regard to the support of those whom he has called to devote themselves wholly to the ministry of the gospel. Seven men of honest report, and full of the Holy Ghost, were set apart by the apostles to supervise the distribution of what had been laid at the apostles' feet, as dictated by the apostles, and also for the purpose of relieving the apostles from such worldly cares as hindered them in the ministrations of the word. Here, if we mistake not, we find authority for relieving the ministers of the word from the cares of the world in providing for a temporal support, so far at least as such cares hinder them from the full discharge of their ministerial labors. Where the churches or the saints require the entire time and abilities of the ministers, and their whole time is occupied in serving the churches, in feeding the flock of God, does not the Spirit of Christ in us, as well as the plain letter of the word, teach us that they should share of our temporal things? We cannot deny this without repudiating what the apostle tells us that God has ordained. Read the connection of the text under consideration: "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether

for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Now all this reasoning is too clear to admit of misconstruction. It is clearly an ordinance of God that those who are blessed with the consolations of the gospel ministry should, as God has prospered them, contribute to the temporal support of those who labor in the gospel ministry, and we have far greater cause to pity than to envy those who feel reluctant to perform cheerfully the duty which is thus enjoined by divine authority on them. Indeed, so far as our personal experience is concerned, it has been regarded by the brethren who have sustained us more in the light of a blessed privilege than of duty. Liberal souls devise liberal things. It has been our case for almost fifty years to have our lot among kind-hearted brethren and sisters, who have never required to be reminded of their duty in regard to this matter; more ready to lavish expressions of kindness on us than we were to think ourselves deserving of them. We have never yet seen the day when we have doubted that if our necessity required it our brethren would divide their last loaf with us, and do it with the utmost cheerfulness.

Before we dismiss this subject we will say that the backwardness of brethren complained of in some sections of the country we have thought justly chargeable, at least to some extent, to an unwarrantable manner of some of our ministers in treating the subject. We have heard some preachers in warning the churches against greedy wolves, who would devour the flock, and who make

merchandise of the saints, preach as though they regarded it as wicked and sinful to do anything in sustaining the ministry by pecuniary assistance, or if they did, it must be when reduced to actual distress or suffering, and then upon the principle on which they contribute to the poor. We do not so understand the apostles' admonitions. Ministers of Christ, whose time and service are devoted to the churches, are not paupers, they are entitled to your liberality for their services bestowed on you. You are not willing to be considered as receiving their gifts and labors as paupers. You know the gifts belong to the church, and the ministers themselves are only stewards of them, as you are, on the other hand, stewards of those temporal gifts which you are commanded to impart to them. They have the same undoubted right to a support from your abundance of temporal possessions that you have to their labors in feeding and otherwise ministering to your spiritual wants. They have no right to withhold their labors; there is a woe resting on them if they preach not the gospel, and so there is a woe resting on those who receive their labors if they withhold from them that support which they are entitled to in return.

Another error on the part of ministers has sometimes been betrayed. We allude to a fretful, distrusting spirit, impatiently scolding and complaining of neglect. This is disheartening and discouraging to those on whom the censure is cast; we have never known such a course to produce any good effects. We would sooner suffer want and deprivation of the comforts which others enjoy than to wring them from the reluctant hands of those who can feel no pleasure in supplying them. Nothing is so well calculated to make the saints feel liberal as to feed

them well with the sincere milk of the word. Let them see that the minister has their comfort and edification in view, and to promote these he counts not his own life dear unto himself, and if this will not awaken in them a kind and liberal feeling we may conclude that nothing short of the special power of the Spirit will. While the apostles with divine authority have laid before us what the Lord hath ordained on the subject, the reciprocal duties of ministers and the saints, Paul claimed the privilege of waiving his own undoubted right to the contributions to which he was justly entitled. He dreaded, and so should we, to be burdensome to the saints, and would rather forego his own comforts, privileges and rights than to impair or imperil his usefulness in the ministry. God will certainly sustain his own ministers as long as he has work for them, even when they are sent as lambs in the midst of wolves. Let us then rest on the assurance that our heavenly Father knoweth what we need and the hearts of all are in his hands.

MIDDLETOWN, N. Y., August 15, 1866.

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OBITUARY NOTICES.

Mrs. Lucretia J. Marteney Thompson was born near Elkins, W. Va., Nov. 24th, 1834, and died at Philippi, W. Va., Jan. 4th, 1915. When she was two years old her father, William Marteney, moved to what is now the county of Barbour, where she spent the rest of her long and useful life. In May, 1857, she was united in marriage with William C. Thompson, and thereafter made her home at Philippi and in the immediate vicinity thereof. To that union were born three children, two of whom died in early childhood. She was baptized in the fellowship of Mt. Olive Primitive Baptist Church May 24th, 1874. For a little more than two years before her death, owing to an accident with which she met, she was a cripple. During that time, as well as years before, she had the faithful and loving care not only of her husband, but also that of their daughter and her husband, Mr. R. J. Dunham. Of the large family into which she was born she is survived by only one sister, Mrs. Ellen Ward, living near Philippi, W. Va.

ALSO,

William C. Thompson, son of Elder Henry Thompson, and a descendant of one of the oldest families of Barbour County, was born at Morgantown, Va., (now West Virginia) Jan. 18th, 1833, and died at Philippi April 22nd, 1915. Coming to the county of Barbour at an early age, his life was practically spent therein. Jan. 26th, 1869, he became a member of the Mt. Olive Primitive Baptist Church. During the following month he was elected clerk of the church, and was chosen deacon thereof in February, 1873, and proved himself unswerving in his attachment. In the death of Mr. and Mrs. Thompson, the one following so closely upon the other, the people of Philippi have lost the last unbroken family connected with its earlier history. For almost three-score years they as husband and wife shared in the life of the town and of the community. During all that time the town has had in it none who has lived a life more blameless than theirs. Besides his daughter, Mrs. R. J. Dunham, Mr. Thompson is survived by two brothers and one sister: Hamilton G. Thompson, of Bristol, W. Va., Hezekiah J. Thompson and Mrs. Jane R. Wilson, of Philippi, W. Va. They were lovely and pleasant in their lives, and in their death they were not divided.

A friend,

ROBT. M. STRICKLER.

Goldsborough Shockley died at his home near Snow Hill, Md., July 31st, 1915, aged 45 years, 3 months and 17 days. His disease was typhoid fever. He was the youngest son of William J. and sister Mary E. Shockley. He was married Feb. 22nd, 1893, to Miss Elnora Mumford. Two daughters were born to them, Nellie and Willie Shockley. Besides his wife and two daughters, father and mother, one sister and

one brother survive him: Mrs. Emory Disharoon, of Salisbury, Md., and Arthur Shockley, of Newark, Md. Mr. Shockley was a highly esteemed and respected citizen of Worcester County, Md., an industrious and energetic farmer. His excellent natural qualities made him many friends in his community. Although he was not a member of the Old School Baptist Church, he faithfully attended the meetings of the church, and was firm in the doctrine of salvation by grace. In conversation with him the writer had satisfactory evidence that he knew and loved the truth as it is in Christ Jesus.

Funeral services were held in the Snow Hill meetinghouse, the writer speaking from 1st Corinthians xv. 24-27. He was laid away in the new cemetery of the M. P. denomination in Snow Hill.

B. F. COULTER.

M E E T I N G S .

THE Clovesville Old School Baptist Church has appointed a yearly or two days meeting to be held on the first Saturday and Sunday in September (4th and 5th), 1915. A cordial invitation is extended to all lovers of the truth to meet with us, especially brethren in the ministry of our faith and order. Trains will be met at Fleischmanns station the first day of the meeting.

O. F. BALLARD, Church Clerk.

THE Maine Old School Baptist Association is appointed to be held, the Lord willing, with the South Gardiner Church, at South Gardiner, Maine, to begin on Friday before the second Monday in September, and continue three days. Those coming by rail will get off at South Gardiner. It would be well to write to brother Walter Weeks, Gardiner, Route 14, or sister Emma D. Lowell, Richmond, Maine, Route 1, telling them the train you are coming on.

J. E. HUBBARD, Clerk.

THE Roxbury Old School Baptist Association is appointed to be held with the First Church of Roxbury, at Vega, N. Y., the first Wednesday and Thursday following the third Sunday in September (22nd and 23rd), 1915. Trains will be met at Roxbury Tuesday afternoon, Sept. 21st. All lovers of the truth are invited to meet with us.

A. J. SLAUSON.

THE yearly meeting of the Cow Marsh Church will be held on the fourth Sunday in September, 1915, and Saturday afternoon before. A cordial invitation is extended to brethren and friends to meet with us. Trains will be met Saturday morning at Viola station.

B. E. CUBBAGE, Pastor.

THE Lexington Old School Baptist Association will be held with the Jefferson Church, Schoharie Co., N. Y., Wednesday and Thursday, October 6th and 7th, 1915. A cordial invitation is extended to all lovers of the truth, especially brethren in the ministry. Those coming to Stamford will be met on Tuesday, the 5th, noon train.

G. E. MEAD, Church Clerk.

THE Old School Predestinarian Baptist Church of Jesus Christ called New Hope, situated in Washington County, Oregon, (by request of sister H. C. Wilke, of 979 Vancouver Ave., Portland, Oregon,) if not providentially hindered will convene at her home on Saturday before the second Sunday in October, 1915, for conference. All members of the church are kindly requested to be present, and all lovers of the truth as it is in Jesus are cordially invited to meet with us.

J. K. BOYD, Moderator.

THE Juniata Association is appointed to be held with the Springfield Church, near Three Springs, Pa., on Friday, Saturday and Sunday, October 8th, 9th and 10th, 1915. Train leaves Mt. Union, Pa., at 4:45 p. m. for Three Springs Thursday before. We hope a good number will be present.

J. M. FENTON, Pastor.

MOSES MELLOTT, Clerk.

THE Virginia Corresponding Meeting will meet, the Lord willing, with the Ebenezer Church, Loudoun Co., Va., on Wednesday before the third Sunday in October, 1915, and continue three days. Trains will be met at Bluemont on Tuesday before the meeting, and all visitors taken care of. Those coming by rail take green electric car marked Georgetown, outside of Union station, Washington, D. C., and go to the end of the line, where they will transfer to the cars of Washington & Old Dominion R. R., which will bring them to Bluemont. The cars for Bluemont leave at 2 p. m., subject to change in schedule, at 36th and M Sts., Georgetown, D. C. Those who can come in their own conveyances will be appreciated, as there are only a few of us to meet trains. Ministering and other brethren of our faith and order and all lovers of the truth are cordially invited to meet with us.

F. E. ROBEY, Church Clerk.

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

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

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83. MIDDLETOWN, N. Y., SEPTEMBER 15, 1915. NO. 18.

CORRESPONDENCE.

EZEKIEL XXXIX. 28.

“HAVE left none of them any more there.”

The Lord was rich in mercy unto typical Israel. How often he wrought in their behalf for his own name's sake. Not according to the covenant he made with them at Mount Sinai, but purely in new covenant sovereign grace. He sent them into captivity among the heathen for their good, (Jeremiah xxiv. 5; Heb. xii. 10,) and there they were to bear their shame. (Ezek. xxxii. 26.) But he turned again their captivity, and brought them out of all the places where they were scattered in the cloudy and dark day. He left none of them any more there, but caused them to come with singing unto Zion, and sorrow and sighing fled away. And thus in marvelous grace Jehovah speaks, “Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel.” When God ransomed his people from Egypt they came forth young and old, sons and daughters and flocks. There was not an hoof left behind. (Exod. x. 9-26.) Go through the land of Egypt, look among the brickyards, where with cruel

bondage, in exhausting labors they served their taskmasters; search the fields, the cities, the prisons and dungeons throughout the land, there is not an Israelite in all Egypt. The I AM, their Redeemer, hath left none of them any more there. When David pursued after the Amalekites to recover his own, he first inquired of the Lord, saying, “Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.” And “David recovered all.”—1 Samuel xxx. 19. And thus speaks our precious Christ, “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.”—John x. 27, 28. “How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should

perish."—Matt. xviii. 12-14. The work of Christ our Redeemer is so complete that ultimately all his redeemed ones shall dwell with him in heaven, in eternal glory. The church in him is predestinated unto the adoption of children, and to be conformed to his image, and in him we are ordained to an inheritance, incorruptible and undefiled and that fadeth not away, reserved in heaven for us.

"Since Christ is my head, this with joy I remember,
His body, to which with affection I glow,
Although I'm the most insignificant member,
Can't be full without me, ah never, O no!"

Christ's precious blood hath ransomed all his people from their sins. He gave himself an offering and a sacrifice for a sweet-smelling savor unto the Father, and thereby to wash them from all their sins, to present them without fault before the throne of God. None of them shall be left in their sins, none of them shall be left under the curse of the law, none of them left in the power of the devil, none of them left in death, or in the grave, they all shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Having died for them, in the dispensation of the fullness of times they are all called unto the grace of Christ, unto sacred and comforting fellowship with the Son of God, Jesus Christ our Lord, and moved by the Spirit of Christ in them, they journey in their faith to the heavenly country. Wherefore God is not ashamed to be called their God; for he hath prepared for them a city. We are looking for a city which hath foundations, whose builder and maker is God. Our citizenship is there, our names are written in heaven, and surely our gracious and glorious God shall guide us with his counsel, and afterward receive us to glory. Look at the difficulties in their pilgrimage, the hindrances, the powers to overcome, the bat-

ties to be fought. The apostle describes them, saying, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. viii. 35-39. The righteous shall hold on his way, upheld by God's gracious, omnipotent hand. No matter how sore and deep the troubles of the saints, God will bring them up again from the depths of the sea. In that day when he counteth up the people none of them will be missing.

"His love in times past forbids us to think
He will leave us at last in trouble to sink,
Each sweet Ebenezer we have in review,
Confirms his good pleasure to help us quite through."
Look into all the deeps, and up out of all tribulation they shall come; the Lord will not leave any of them there. Search through all the dark mountains of sin, of unbelief, none shall be left to perish there. Go down into the abyss of the doctrine of devils, the deep mire of damnable heresies, and it will be found at last that God, our God, hath not left any of them any more there, for it is written, They shall all be taught of God. The Spirit of truth shall guide them into all truth, and they shall enter the city above. Out of all the fires he will pluck them, through all the deep waters he will bring them; he will redeem them from all evil, and out of the hand of the terrible. Search Egypt, Assyria and Babylon, and

though the people of God were once bondmen, outcasts, and captives ready to perish, God hath left none of them any more there. Sin, death and the grave shall celebrate no victory over God's elect, for Christ has the keys of death and hell, and in the last day he will call forth his redeemed to the resurrection of life. Search all hell, descend into the bottomless pit, search all the dungeons of the lowest hell, and not one shall be found there that hath the Father's name in his forehead. Once I, a vile sinner, felt I must surely sink into the lowest abysmal depths of perdition, such I feared must verily be my just doom; but in sovereign, ineffable grace, through the blood of Christ's covenant he brought up my soul from corruption, he cast all my sins behind his back, and I felt amidst my adoring, wonder and praises to his name that he had delivered my soul from the lowest hell. The prisoners, his prisoners, his blood-ransomed people, are sent forth out of the pit wherein is no water. God hath left none of them any more there. O thou precious Christ, how gracious are thy words; thou sayest, "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." "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." "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."—John vi. 39, 40, 44, 54. O, it is our everlasting consolation to believe that Jesus our Lord himself "shall descend from

heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thess. iv. 16-18. "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. xv. 51-57. O, in that day all the ransomed church of God will bear the image of the heavenly: we shall, in our whole spirit and soul and body, be holy and without blame before him in love; we shall be with our glorified Savior in glory, and we shall be like him, and we shall see him as he is, and every one that hath this hope in his heart purifieth himself even as he is pure.

"Triumphantly glorious our Head has ascended,
O'er death and the grave, all their power laying
low,
This gains us a rising, when time shall be ended,
Death no more shall hold us, ah never, O no!"

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

WALKER, Oregon, July 29, 1915.

DEAR BROTHER LEFFERTS:—I read your articles about secret orders and absolute predestination with very much pleasure, because you contend earnestly for the blessed doctrine of the word. Every good and every perfect gift proceedeth and cometh down from the Father of lights, with whom there is no variableness or shadow of turning; hence he is safe to trust for salvation from creation throughout time and eternity; and indeed there is nothing else to trust, for we are predestinated according to the good pleasure of him who worketh all things after the counsel of his own will.

I note your request for any one having a revelation on Rev. xii. 17. I do not know whether I have or not, but some things I have read and some things I have received in meditation seem quite clear to me on that subject. You and brother Ker may dispose of it as you think best.

About 255 A. D. there was a sharp contention over a people who had denounced the christian religion and sworn allegiance to the pagan form of worship, and then when the persecution abated they flocked back to the church. But Novation contended for the doctrine of Christ: If any come unto you and bring not this doctrine (of Christ) receive him not into your house, neither bid him Godspeed, (2 John 10, 11,) and required them to bring forth fruits meet for repentance. Cornelius made the popular plea to receive all who would come, and so many unbelievers were received and walked after the flesh, and not after the Spirit, that Novation and the orderly walking brethren found it necessary to withdraw from every brother that walked disorderly, and thus there was war in heaven (the church), and the great dragon was cast

out, that old serpent called the devil and Satan, which deceiveth the whole world, was cast out into the earth and his angels with him, and he and his or her descendants are called by the followers of Christ "the world," and have well deserved the name to this day. From Cain and Abel there has ever been and ever will be until the last flesh is changed a warfare between the flesh and the Spirit; one with the weapons of a carnal warfare, and the other with the sword of the Spirit and the shield of faith, whereby you shall be able to quench all the fiery darts of the devil. What a wonderful warfare, and what a wonderful Captain of our salvation, who was obedient even unto death, and was not in the least conquered by the last terrible enemy of our peace of mind; and we find many of whom the world was not worthy followed: the apostles, Stephen, Fox, Justin Marty and thousands of others who feared not what man could do unto them, but loved not their lives even unto death. All this did not just happen, for known unto God are all his works from the beginning. And working all things after the counsel of his own will, we know that all things work together for good to them that love God, to them who are the called. I will not suffer you to be tempted above that you are able to bear, but with every temptation I will also make a way of escape. Blessed promise of victory, even if it is in release from the body of this death. The church is built on the everlasting Rock of ages, and the gates of hell shall never prevail against it, although she has been assailed by raging torrents and direful tempests from within and without. When the woman (the church, verse 6) fled into the place prepared of God for her, the valleys of the Alps, called Piedmont, and were called

Novations, to be nourished there a thousand, two hundred and threescore days (verse 15), a time, and times, and half a time, and escaped the flood the dragon sent after her, it was then, as ever afterward, a remnant of the true family was drawn after the false doctrine (verse 4), and his tail (the prophet that teaches lies, he is the tail, Isaiah ix. 15,) drew one third part of the stars of heaven after him. There were many left scattered about in the land, many of whom were afterward beheaded for the testimony of Christ; they were the salt of the earth, and they kept his commandments and had the testimony of Jesus and sealed it with their blood. Read carefully Revelation twelfth chapter. These are the people that were in the earth and swallowed up the flood of persecution during the dark ages, when the rulers of darkness of this world persecuted so mercilessly. The church fled to the wilderness and was called Novations, Donatist, Paterines, Waldenses, &c., and the beast, knowing he had but a short time, waged a deadly warfare against the remainder of her seed, so that millions of harmless people who would not resort to the weapons of a carnal warfare either for defence or spread of the gospel were martyred. She was hid twelve hundred and sixty years, a time, and times, and half a time, which also equal forty and two months, the time the beast remained until the reformation, when it received the deadly wound which was afterward healed. And the church fled into the wilderness after the beast was cast out, and she was also driven from her abiding place in the Alps a few years after the beast received the deadly wound, by the French and English Protestants. Now let us read carefully Revelation thirteenth chapter. The second beast was Protestantism. Then in

Revelation seventeenth chapter John was shown a summing up of what went before and the judgment of the great whore. I am not historian enough to follow the governments and kings, but I believe God has given me to see what is here revealed of the spirit of iniquity that dominated the horns and kingdoms and the powers of darkness, the federations of spiritual wickedness in high places called churches. In verse sixteen he saw the daughters of Rome turn with fury on the mother, proving they were animated by the same spirit; and the elders among us of to-day well remember hearing the mother of harlots vehemently attacked from her daughters' pulpits; but to-day it is not so. In verse seventeen John saw by faith what we see literally: the great church confederation move, and also giving all the power back. Four or five years ago I read in my daily paper that "the greatest religious gathering ever known was being held at Edinburgh; that for many months they had been gathering in three thousand official and three thousand unofficial delegates—the master religious minds of the world to the world's missionary conference. Every branch of Protestantism, from the ritualist part of the church of England to the Quaker meeting, is represented, and nothing will be allowed to enter into the deliberations of the conference which is bias or contrary to the Roman Catholic faith." Having only the natural mind, they cannot discern and unite on the spiritual truths of God's word, for the natural mind is enmity against God, is not subject to the law of God, neither indeed can be. Hence the rapid growth of higher critics, rationalism, which denies the virgin birth of Christ, the miracles, the resurrection, and everything else that human wisdom cannot find a natural rea-

son for; it is the spirit of antichrist. "Dr." Aked, who was the president of the church confederation move in San Francisco, publicly said that Jesus was not born of a virgin, that is, he was not the Son of God; and a few of the stars of heaven who were drawn into Babylon by her tail (false teachers) said, We will not have such a leader, but when it was discussed and voted "Dr." Aked still remained the head by the choice of the majority. This union of hypocrisy compassing sea and land to make one proselyte more the child of hell than themselves, is fulfilling the type set in the tower of Babel, and a careful reading of chapter eighteen will reveal that she is doomed to the same fate—a terrible confusion of tongues and faces. Peter also warned his brethren. (2 Peter ii.) O, my dear brethren, every form of worship that is not truly indited by the spirit of faith and trust in God is false and idolatrous, and is included in this confederation christian civic congress, including all worldly organization. Then it is now the time of the voice from heaven (the church) crying, Come out of her, my people, that ye partake not of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquity. O precious saints of the most high God, cry aloud and spare not. Paul says, Knowing the terror of the Lord we persuade men. (2 Cor. v. 10, 11.) For every one must appear before the judgment-seat of Christ, that every one may receive the things done in the body according to that he hath done, whether it be good or evil.

Myers, author of the general history used in Oregon high schools a few years ago, tells on page 300 of Constantine's struggle for the Roman throne.

He came to victory after seeing a heavenly vision in the sky when he was praying to the sun god. It was a christian cross, and under it he read, "In this sign conquer," and he was victorious, his legions fighting under that standard. He says: "This act of Constantine constitutes a turning point in Roman history, and especially the christian church. Christianity had come into the world a religion of peace and good will. The master had commanded them to put up the sword and forbid its use, either in the spread or defence of the new faith." For three centuries now his followers had followed literally this injunction of the founder of the church. Now in a moment all this was changed; the most sacred emblem of the new faith was made a battle standard, and into the new religion was infused the military spirit of the imperial government that had made that ensign of the state. From that time a martial spirit has animated the religion of the Prince of Peace. This infusion into the church of the military spirit of Rome was one of the most important consequences of the espousal of the christian cause by the emperor Constantine. This history, I believe, is correct, except that instead of the church of Christ absorbing a worldly military spirit at this time, it delivered itself of the worldly spirit that had crept in; and while they called themselves christians to take away their reproach, they thrived on their own bread—bloodshed, malice, carnage, &c., and wore their own apparel, and had no resemblance, excepting fictitiously, to the bride of Him who said positively, He that taketh the sword shall perish with the sword. Peter beautifully points to the great Head, the Captain of our salvation. For even hereunto were ye called, because Christ also suffered for

us, leaving us an example that we should follow his steps who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously. Beloved, think it not strange concerning the fiery trial, as though some strange thing happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye. These things, says our Elder Brother, Husband, Friend, I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world. In all their affliction he was afflicted, and the angel of his presence saved them. No weapon formed against thee shall prosper. There is no power but of God; the powers that be are ordained of God. More precious in the eyes of the Lord is the trial of your faith than of fine gold."

"The flames shall not hurt thee, I only design
Thy dross to consume and thy gold to refine.

The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no, never, no, never forsake."

I will not suffer you to be tempted above that ye are able to bear. What blessed encouragement for all whose way seems dark, drear and doubtful. Jesus paid it all, all to him I owe.

G. O. WALKER.

NASHVILLE, Tenn., Aug. 6, 1915.

DEAR BROTHERS EDITORS:—I am not a subscriber for the SIGNS, but I stay at a place where it comes twice a month, and I read it every chance I get, and find comfort and consolation in it. If you

will allow me a little space for this time I will try to write a little of those things that constantly weigh heavily on my mind.

First, I want to say that I never know just what I am going to say. I will try and write whatever the Lord is pleased to give me. I will just write as my mind opens up. That is the way I have to talk, and it is the way that I have to write, so let us let the bucket down into the well and see what can be brought up. It now seems that if anything it will be mud and slush. But it is God that brings a clean thing out of an unclean, and that according to his will and purpose. I believe in a God of purpose, and I think from the way you write that you do. Now let us see if our belief will bear searching out. If it will not, then it is very certain that it will not stand the test of the fiery day that is to come. We read, "For our God is a consuming fire." What is the connection where this language is found? It is the language of the apostle Paul to the Hebrews, twelfth chapter, twenty-ninth verse. Before he speaks to them in the words of the text he says, "Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Then he adds, "For our God is a consuming fire." Now we can see the reason why Paul calls their attention to the fact that they must have grace to serve God acceptably with reverence and godly fear. Why? Because he is a consuming fire. All the worship that we do without sovereign, rich and reigning grace is wood, hay and stubble, which is consumed by the fire of God's wrath against all ungodliness and unrighteousness of men. This, then, is a good reason why we must have grace. If we cannot worship God without his grace,

then I would like to know how it is possible for us to serve him without his grace. Paul lets the church here know that they have received a kingdom, or, as I understand it, have gotten into a kingdom, or the kingdom within them, and this kingdom cannot be moved. If it cannot be moved, then it is certain that it is a safe place to be in. If the kingdom cannot be moved, then it is certain that the subjects of this kingdom are secure. Let us bear in mind that it is a kingdom wherein grace abounds. Who can say that this kingdom is not the kingdom? It is found in the hearts of God's children. Do we not read, "The kingdom of God is within you"? If so, what other kingdom is spoken of in the Bible but the kingdom of God that the church had received? Now in the twenty-fifth verse of this chapter the apostle says, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven." The one that is referred to that spake on earth was Abel, or the blood of Abel. This was back in the beginning of time, when Abel offered a more excellent sacrifice than Cain, by which he obtained witness that he was righteous (or that his offering was right), God testifying of his gift (offering), and by it he being dead yet speaketh. This cost Abel his blood, typifying the blood of Jesus Christ. Now we are sure that Abel was a man of grace. Paul tells us that Abel made his offering by faith. By faith, or because of faith, it was acceptable when Cain's was not. We read again, "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed." Then, what else is faith, being the gift of God, but grace? These two abiding prin-

ciples make the salvation of the church of Christ sure and certain. How? Because it is all of His sovereign power and just right to give it to all freely through Jesus Christ, and inasmuch as he does his will and none can hinder, that makes it sure and certain to all the promised seed. At the time that Abel made his offering God then and there showed that his grace was discriminating. He gave Abel grace to make his offering in an acceptable way, as well as the offering itself being acceptable, for it was the offering that set forth in type the Lord Jesus Christ. In those days, and up until the birth of the holy Son of God, the typical church was worshipping under shadows, the law itself being a shadow of good things to come. This very thing, of law service, is the reason why they refused the grace principle manifested in his offering. Where there is nothing but serving God under the law there is no grace service, and that is what the apostle means by saying that they refused him that spake on earth, and by this they were often in great distress, because of their inability to serve God under the law; hence the punishment, for that is what the law demands of all those who violate it. At this age the church was in a kingdom that could be shaken, and was to be removed. The thunderings of that mountain that "could not be touched," shook this kingdom from top to bottom as it poured forth as it "burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more." This was the mighty shaking that was to remove this kingdom. This was the voice of God in his wrath against sin and all who sensibly feel that by the deeds of the

law no flesh shall be justified in his sight. All legalists refuse the principle of grace; they refuse to be saved by it, claiming that God only gives grace for works, instead of works because of grace. Those who have read and understood from a personal experience the sufferings of God's people under the law know full well that they did not escape the just punishment of the law (that is, I mean in this life). So now the apostle says, How shall not we escape if we refuse him that spake from heaven? He who spake from heaven was the great King of kings, and his kingdom is a kingdom of grace, and not of works; his kingdom is a kingdom of free, unmerited favor, independent of the act of the creature, hence it is all of grace, and not of works in any sense, and all Old Baptists who have refused the grace way, either for time or eternity, will not escape; they will be brought by reason of great suffering to know that all other ways but the way of grace is and will be shaken down to rise no more. I believe that Old Baptists as a people have received into their hearts and souls a kingdom that cannot be moved, hence we must have grace; we have found out by experience that we cannot get along without it. Then, as Paul says, let us have it; do not let us have our own efforts, they will utterly fail us; we will be found Cain-worshippers instead of Abel-worshippers. Did not Cain's effort to serve God fail him? He and his offering were not acceptable. If our offering is not acceptable, then it is certain that we are not. I feel that I know this from a deep past experience with self, the flesh and the devil, and now I must have grace. David said, "God will give grace and glory." Just will do it, without let or hindrance. O I am glad it is so. I need it so badly. My daily prayer is, Remem-

ber me with the favors that thou bearest to thy people, and visit me with thy salvation. All the Bible characters desired the salvation of God, they prayed for it and begged for it, sometimes on the mountain top, sometimes in the valley, wherever they were they cried unto God for his salvation. What else is that but Jesus? God has never yet, nor ever will, be pleased with any other offering for time or for eternity. When you tell me that I must act here in time independent of the grace of God you kill me, you ruin me. But it is not so, I must have grace, God says that he will give it, and I believe it, hence I am hoping in his tender mercy through Jesus Christ. What would I, a poor sinner, do without hope in God's mercy? I would be lost forever from the presence of the just and holy God. Paul says, He is the God of all grace. Then we cannot get it anywhere else only from him, and he will supply all our needs according to his riches in glory by Jesus Christ. So this is a wonderful kingdom, it cannot be moved by any power seen or unseen, neither can the subjects of this kingdom be moved. Those who feel to know from experience that "our God is a consuming fire," love the doctrine and principles of this kingdom.

Well, I will close. Excuse me.

Yours in hope of the mercy of God,

C. M. HOOD.

STANTON, Okla., March 8, 1915.

DEAR BRETHERN:—I have just read the March 15th number of the SIGNS, and O the joy and love that filled my soul while I read; I was made to say, Praise the Lord, who has blessed us with all spiritual blessings in heavenly places in Christ Jesus, and made us sit together. My dear kindred, in reading the good

messages in our paper I was almost persuaded I was sitting at the King's table with them, supping with them, as did the apostles with the dear Savior. I cannot tell the comfort I derive from our good paper; it falls to me in pleasant places. The doctrine advocated by the dear writers is food for me here in this lonely world; it is the only preaching I have. When they tell of meeting together and singing praises to the Lord how I long to be with them, unworthy as I feel to be, for I am fully aware that if the dear children of God knew me as I know myself they would have no fellowship for me; but my love is too strong for it to be broken by the world; it is, I hope, not of the earth. We know that we have passed from death unto life, because we love the brethren, and if I am not deceived I do love my brethren who preach on the housetop the doctrine that was once delivered unto the saints, giving glory to the Alpha and Omega, the first and the last, the one who has all power in heaven and earth. His name is Jesus, for he shall save his people from their sins. O precious hope, that he saved me. He is my Morning Star. I love to talk and meditate upon the love and mercy of the Lord to me, a poor sinner, but how little I feel. I am made to say daily, Be merciful to me, for thou knowest me altogether, dear Lord; remember me in mercy, Jesus; thou art the sinner's friend, and as such I look to thee; in the bowels of thy love, O Lord, remember me. Dear friends, the Lord is love, and his mercy endureth forever to poor sinners like me.

My dear brethren and sisters in hope of a better life beyond the grave, I will close, as I write but to thank all for their good communications. My address is Stanton, Carter Co., Okla.; please address me at this place.

I will send another letter from our young brother, I. D. Moody, and if you deem it worthy a place you may publish it. Write on, dear brethren and sisters. If I could write as you all do it would give me much comfort to do so, but I am so blind, naturally and spiritually, and am a poor old sinner, saved by grace alone.

My dear brethren in the Lord, farewell.
Yours unworthily,
NANCY CREEL.

FLETCHER, Okla., Jan. 24, 1914.

MRS. NANCY CREEL—DEAR SISTER:—My mind seems exercised about your welfare, and the remembrance comes up before me that I have not written you as I promised to do, so I will make the attempt, trusting that the Lord will direct my mind. The reason that I have not written sooner is not because I have forgotten you, for I think of you often, but to speak plainly, dear sister, it is quite a task for one so sinful as I know myself to be to attempt to write of the goodness of our God to those I know can tell these things so much better than I can. Often I feel so cast down and so wretched that I am made to exclaim, as did the poet, "I am so vile, so prone to sin, I fear that I'm not born again." Often I say, "O wretched man that I am! who shall deliver me from the body of this death?" I am also made to exclaim, Lord, save, I perish. It seems that I am left in darkness until I am almost ready to faint by the way, then through the tender mercies of our God the Sun of Righteousness arises with healing in his wings and causes me to go forth and grow up as a calf of the stall; then can I say, as did the apostle Paul, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the

flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Romans viii. 1, 2.

I will try and finish this letter. I was forced to stop writing Sunday night, on account of the oil burning out of our lamp, and ever since then the trouble has been in me. I have felt so deprived of the oil of God's love that I have feared to write, but I have just read your letter in the SIGNS, and it was so God-glorifying and soul-cheering that I just want to tell you it was a sweet message to me, although it brings sadness to my heart to learn of your afflictions, and my prayer is that God will restore you to health, if it be according to his holy will, and that it may yet be according to his will to continue to use you to the comfort of his people, as I am sure that he has in the past; but, dear sister, should he not see fit to grant these desires, should we not humbly submit to his will, knowing that he is an all-wise God and makes no mistakes? It is declared that his knowledge is perfect, and it is also written that whatsoever his soul desireth even that he also doeth, and I believe that he only desires and does that which is for our good and his glory. I know the Arminians say if that be true there is no need of prayer. Well, let us see if it is true. Job says, "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth."—Job xxiii. 13. So we see the difference in praying to a God that is in one mind, and one that will go according to our desires. Such a god would be no protector at all, and our destruction would be sure. A little child often cries and pleads for things that if it were to get would mean certain death to it, and if its father did

not know the danger in these things, and would give them to it just because it asked for them, we see at once what the end would be. Just so with the children of God; within themselves they are just as ignorant as a little child as to what is best for them, and are just as sure to ask for things to their destruction as is the child, and if God answered according to their desires the result would be the same as with the little child. Paul said, "For we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."—Romans viii. 26, 27. If what we ask for is not indited by the Spirit God will not give it to us, for it would only be to our hurt and against his will. This we are often guilty of. James says, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."—James iv. 3. Dear sister, let us take courage, for our God will not give us our blind desires, but he is our protector, and will only do that which is for our good, for all things work together for good to them that love him, to them who are the called according to his purpose. Is it not wonderful that such sinners as we have hope through Christ Jesus that this great God has remembered us in mercy? "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

Your unworthy brother,

I. D. MOODY.

ENSLEY, Ala., March 4, 1915.

DEAR EDITORS:—Inclosed please find a check for two dollars, for which I wish to become a subscriber for the SIGNS OF THE TIMES, which I dearly love to read.

The inclosed letter from brother Pitts is at the disposal of the editors. After reading it several times I thought how wonderfully good it was, and how I would like to see it in the SIGNS. It seemed like a sermon to my soul. I greatly enjoyed the explanation on the Sabbath, which I did not fully understand before, and had never read it in the SIGNS until brother Pitts sent me a copy a few weeks ago.

Unworthily yours in precious hope,
(MRS.) P. A. POWERS.

BIRMINGHAM, Ala., Feb. 15, 1915.

DEAR SISTER POWERS:—I have a little spare time at present, and as you have been in my mind I will spend this time in a little talk by letter, which is the best I can do, as it seems next to impossible to visit you all as I would like. The subject of the attitude of the people of God toward the Lord and Savior Jesus Christ is one of vast interest, but it only interests his people; in fact, no others can understand anything about it; they cannot even discuss the subject intelligently. Your child could not understand me, nor my child you; that is, in the way of relationship, matters which pertain to your household, things which pertain to your family, would be foreign to my children, or to the children of your neighbors. So it is with God's children, his promises, his injunctions, his commands, are to his people, those who were embraced in his covenant, the covenant of grace. There are people, you know, who cannot understand this subject of grace, they want to modify its efficacy,

that is, mix it with works, and this, you know, will not do. They cannot understand it; they will tell you they, too, believe in salvation by grace, but they want to go a little further, and add something more, when God very plainly says that we are saved by grace, and that not of ourselves; that is, grace is not of ourselves, it is the gift of God, not of works. How plain that is, lest any man should boast. They are boasting to-day, you hear them boasting, I hear them, even hear my own children telling what is being done at their Sunday Schools and in the church, where they have such fine times singing and playing, &c. Tell them something about grace, and it is a language they cannot comprehend. Well, if we will only stop and silently think, think deeply and earnestly, the present popular custom of keeping a day holy to the Lord and calling it the "Sabbath," is nothing more or less than one form of works; it is some little effort on the part of the people, whereby they claim to be honoring and serving God, when in all truth and earnestness there is nothing to it. There is a rest for the people of God, of which the world knows nothing, but the children of God understand this to their hearts' delight, and they try to honor him every day of their lives, though they know that they fall far short of honoring him as they desire to. You will find people who will tell you flatly that they honor and serve him all the time, that they know they are at peace with him, but you cannot find an Old Baptist who will make any such remark; they have nothing surer than a little spark of hope, which they cling to with tenacity, counting themselves as nothing, and less than nothing, if it be possible. You will find people who claim that they pay tithes to the Lord, they fast, they

keep the holy days, they pray, &c., just like they did in olden times, and we know how their paying tithes, praying three times a day, keeping holy days, &c., were accepted by the Lord, while there were those who did not have enough courage to let their eyes look upward, but struck themselves on their breasts, where there was an aching heart, and cried for mercy: Be merciful to me, a sinner. O, my dear sister, this is a beautiful subject. This life is not our place of abode, it is only a short journey, full of all kinds of doubts, fears, disappointments, sickness, death and everything to make the heart sad, but O what a precious season it is when we can be blessed with his presence, if only for a fleeting, short moment; it takes us far away from the transient things of this world and permits us to get a short, sweet glimpse into that place, somewhere, we know not just where, but it must be around the throne of God; at any rate there is sweetness in the thought, and how comforting it is when we realize that we are kept by the power of God, to be revealed at the last day; he will reveal things to us which are now kept from us. Remember we cannot expect to get in possession of the things which are kept in store only for those who have been changed from mortality to immortality. Mortal eyes could not stand to look upon the things intended for the immortal, and our God only reveals, unfolds to us as we grow in grace and as we near the end of this life. Just as you did with your little babes; you would not give them strong food, it was not the kind they required. You would not read books to your baby, it could not understand them, it has to grow in stature. This is the way I understand these things, in a short talk. I know you understand them better than I do. I merely mention a few random thoughts.

I am glad you appreciated the copy of the SIGNS I mailed you, and I wish you would subscribe for it. Every copy is good, and there is nothing published in that paper but what is good for all God's chosen ones; other people would not appreciate it. Now, understand me, my sister, I do not profess to be one of God's people; no, no, I shudder at the idea of such a profession, but I know that I love them. I love no other; the dear songs of Zion are sweet to my ears, the doctrine I hear from our pulpit I love dearly, and I think I believe it, and I will say that I hope I have a little spark of kinship with his people. I believe I understand what salvation by grace means. I know I am glad to think that there is a way for a human being to be saved eternally, independent of his own good works, for I am quite sure that if it were not that way, with my present understanding of it, I would feel very doubtful; in fact, I confess there is much doubt with me now as to whether or not I am one of those John spoke of having seen; that multitude he could not number, but I live by hope.

With much love to you all, yours in hope,
H. M. PITTS.

MARGARETVILLE, N. Y., July 26, 1915.

DEAR BRETHREN EDITORS:—I am sending you this letter from a dear sister, which if you think best you can publish. I was greatly comforted last week while hearing a sermon proclaimed by our dear brother, Elder D. M. Vail, who came laden with the good old news of peace on earth, good will toward men; it was precious, and brought to mind the precious ointment poured upon the head of our Savior, which was to be told as a memorial. Once the words, She hath done what she could, came to me very forcibly be-

fore I united with the church, but I thought that I was too unworthy; how could I ever ask a home with that dear people, those whom I loved for the truth's sake? That sermon also reminded me of the precious ointment poured upon Aaron's head, which was likened to the unity of the brethren. Behold, how good it is, and how pleasant, for brethren to dwell together in unity. Our Savior said, Blessed are the peacemakers. How sweet, how lovely, is the sight when those who love the Lord in one another's peace delight, and thus fulfill his word. Perhaps when we first united with the church, when our joy was full, we loved all our brethren. O for such love let rocks and hills their lasting silence break. These lines often come into my mind. The love of Jesus is precious.

"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."

We love him because he first loved us.

I miss Elder Chick's editorials, but am glad that we yet have good editors. I greatly enjoyed the Circular Letter written by brother George Conner, as well as the others. I feel that this, like the writer, is very imperfect, but I had an inclination to write; perhaps it will be all right for the wastebasket, which will suit me just as well.

From a weak and erring one,

PHEBE J. FAULKNER.

DAVENPORT, N. Y., July 17, 1915.

MY DEAR SISTER:—I was very glad to hear from you, and am glad that meditations of your mind are so comforting, when in a measure you are so shut in from the world, but that has its advantages; you do not perhaps get so perplexed and wrought up over all the worldly isms of the day, and your mind is left more

free to consider sacred things and meditate on the mercies and blessings of the wonder-working God. With me, I am here and there among my children, and mingle with all sorts of people, and hear much about the religion of the day, with all their societies and machinery for getting up big money-making revivals to fill their churches and coffers, and sometimes I presume that I am a mystery to them, that I do not favor or get more enthusiastic over their schemes and societies for building up the church, but I have not so learned Christ. "The natural man receiveth not the things of the Spirit of God: * * * neither can he know them, because they are spiritually discerned," and unless the Spirit takes of the things of God and shows them unto us we cannot even desire Christ. He is as a root out of dry ground to us. Christ said to Nicodemus, Ye must be born again, and it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. By grace are ye saved, not of works, and grace and works will no more mix than oil and water. Sometimes when I am with my own people, as I love to call the dear Old Baptists, I feel so unworthy and so ignorant of spiritual things, and that perhaps I savor so much of the things of the world, I wonder how they can fellowship me, and think if they saw me as I see myself they could not, yet God in his great mercy has enabled me to hope, and though at times it seems exceeding small, I have never entirely lost sight of it, and I feel to say with the poet,

"His love in times past forbids me to think
He will leave me at last in sorrow to sink."

Yet I cannot live as near to God as I would like, not so much in the Spirit, and have to spend a great deal of my time in the valley of humility and mourn an absent Lord. I do a great deal of question-

ing, and wondering why things have to be thus and so. Like Martha, I am troubled about many things, so the long and short of it is I have to say, Just as I am, though tossed about with many conflicts, many doubts, fightings within and fears without, O Lamb of God, I come. Our heavenly Father knoweth them that are his, and he makes no mistakes. He knoweth my weakness and shortcomings and every desire of my heart, and though nations may rage and war, kingdoms and empires fall and be wiped out, he has a purpose in it all, and can restrain it when that purpose is served, and that is where the quieting thought comes in, when I can sit down for a quiet hour with my Bible or the SIGNS. Not long ago, perhaps the June 1st or May 15th number, seemed particularly good. Elder Lefferts' on secret societies, and some other articles particularly interesting to me.

You speak of my writing for the SIGNS. Some years ago I did write occasionally, and sometimes yet I feel like writing and telling the dear editors and contributors to our dear family paper how much comfort I derive from their writings, and to say to them that I sorrow with them in their sorrow, and am interested and sympathize with them in all their varied trials and experiences on their pilgrimage journey, but my writings always seem so unworthy a place in our dear paper I forbear, and sometimes the thought comes to me, If I ever had a talent, I have kept it so obscure, wrapped up, as it were, in a napkin, it has been taken from me, and that is why I have no more liberty in writing or talking. Be that as it may, I am making this too long, for I am getting tired. With love and best wishes for your comfort, both temporal and spiritual, I will close. Affectionately,

HARRIET N. HARKNESS.

ATLANTIC, N. C., July 15, 1915.

DEAR BROTHER DURAND:—I have just been reading "Fragments," in July 1st SIGNS OF THE TIMES. I felt that the loaves and fishes had been broken, the multitude fed, and some fragments had been gathered up and put in store for me, even me. I was hungry. I have been practically out of business of every sort since June 19th. I was preparing to go to my appointment at Kingston, N. C., when I was bitten by a very poisonous spider. I know very few things which passed that day, but my sufferings were terrible, and I have been in very poor health ever since then. I have filled only two appointments since, and that was with a very great effort. My voice is very weak and trembling and my nervous system much shattered. I am hungry, my soul is longing for something; it is altogether out of my reach. I want to be with and speak to my brethren in the name of the Lord, and yet I have nothing to give them; I am in a desert place. My heart seems to be a wilderness of confusion and my soul is in labor for deliverance. In reading this morning one of the baskets seemed to be opened for a little while, and you may be sure that one so hungry as I had to take a little and eat. The morsel was sweet. I did not feel that I was intruding, for these things are for the children, and such I hope I am, though one of the least and most unworthy of all the family. When the blessed Lord commanded that the fragments be gathered up, that nothing be lost, what purpose did he have in them but for continual food for the little ones? Shall not the least of all eat? Though I do not feel to grow and get strong, yet it is given to me to eat each time as a weakling, and in this way I live by Him who giveth the fragments. The food is his

and the children are his. Father providing for his household. Glorious thought! they shall never perish. The food is the food of eternal life, and he who eats shall never die. Of men, who feeds? Only they who have received the commandment, Feed my lambs, feed my sheep. Did he, Peter, have anything to give them? Did you have anything to give? If one had said to you, Give unto me of your oil, you would have said, Not so, lest there be not enough for you and me. But you have fed one of the most unworthy. Do you know it? No, you were not thinking of the one nor the place where the one or the many who would be given to eat were. You had the baskets, the fragments were there and you were in debt to those of us who were hungry. You must give them to us, though you did not know who we were, nor our condition. He who filled the twelve baskets after feeding the five thousand men and the women and the children knew the purpose for which these baskets were filled and kept in store. Has not that old food spoiled, become wormy, stale and unfit to eat? Has the Preserver gotten old and careless about the things of his house, and the food which the children shall eat? Do they need that there should be new food prepared each day, and prepared in such way as we or some other one shall think to be the best? Ah, such thoughts! The food of heaven, the gospel of grace, the body of our Jesus, who was crucified for us, who took away our sins, who washed us in his own blood, who keeps us alive and looking to him from the ends of the earth, and so hungering for this food that we grow so faint that none can hear but his quick ear, which is ever open to the cry of the poor and the needy, here is the strength of the children. They are made

strong in weakness, rich in poverty, faithful in failure, to trust in him when confidence is gone. Thus they see the resurrected Lord, and are given a lively hope by the resurrection of Jesus from the dead. Not a hope that they shall reign on his right hand or on his left in a kingdom here, but a lively hope in the eternal inheritance, incorruptible, undefiled and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. O glorious hope! As a basket is opened and we are given a fragment, it is an earnest of that blessed inheritance. It enlivens us in hope, strengthens us in faith, points to Jesus, the forerunner within the veil, and there the little one is anchored. O how safe these moorings are. The powers of hell tried in vain to shake them; Satan and his emissaries are to-day crying from one end of the earth to the other and telling the people of the danger of a failure in this old, old way, but it would be a poor fragment, not from the baskets of the Lord, not of his providing, and not fit food for the children. God forbid that we should even try to find any such thing there, it would be "death in the pot." The Lord ever gives us fragments from the food he has stored. It is food which he has stored, both new and old. It gives new life to the soul, and we look away to Jesus.

The Lord bless you continually, and all yours.

Your brother in that blessed hope,
L. H. HARDY.

DELMAR, Del., July 18, 1915.

DEAR ELDER DURAND:—Having a desire to share the joys which I receive through the Comforter which Christ the dear Savior promised to send to the

church, also being requested by kind friends, I tremblingly make the attempt to write.

When quite young I had serious thoughts concerning my future state. It seemed I fully realized if I were to die in my sinful condition I would be forever lost. I saw the whole world condemned without a Savior, and my mind was turned to reading the Scriptures, and though I did not know why, I thought that if I had lived in the days when Christ was on earth, and I might have but touched the hem of his garment, I would have been saved. This was about the year 1874. My father and mother were not then members of the church, but we all went to Baptist meetings. After awhile I heard as I did not before, for I found they could tell my thoughts and feelings; they seemed to know all I knew, and more. My prayer was, God, be merciful to me, a sinner. I remember one time when I went to meeting I heard them singing while I was yet in the yard, and I thought it the sweetest singing I had ever heard. After that I was hungering and thirsting after righteousness. This gave me some assurance that I was one of God's chosen ones. Also the words, Abba, Father, came in my mind, and I was then as full of praise to God as I was before full of sin; where sin abounded grace did much more abound. I wanted every one to praise him. These words of the poet describe my feelings:

"In my soul was felt the power
Of his sweet, refreshing grace,
Richest streams of love and mercy,
Only perfect resting-place.

On the wings of faith I hovered,
Filled with peace no tongue could tell,
For my spirit in that region
Longed to bid this world farewell."

I thought then I could not live free from

sin, yet longed to, for I felt I had rather die than sin against the One so lovely.

Yours with kind regards,

SARAH E. H. TAYLOR.

[THE foregoing letters were sent to us by Elder Durand for publication, and we gladly give them space in the SIGNS.—ED.]

GARDEN CITY, Mo., July 26, 1915.

DEAR BRETHREN EDITORS:—I am requested by our pastor, Elder Teague, to send one of my poor efforts in writing to the SIGNS for publication, if your judgment sees fit to do so. Surely no one seems less qualified to do this than my poor, weak, unworthy self, but on account of his request I feel it is a duty upon me to do so. O how weak is duty in the service of God; just that weak it is not service at all. O to be clothed with higher and purer motives than duty. When I received brother Teague's letter, requesting me to please send my letter to the SIGNS, which he thought perfectly plain on the subject of death, how I began to look at self, only to sink deeper and deeper in nothingness, nothing in me, could not do that, and amidst afflictions, both of body and mind, I wrote him I did not think I could. How I feel the need of guidance. I am not ashamed to own my Lord, or to write of his wondrous love to his poor and afflicted people, but O how ashamed of my poor efforts; sin is mixed with all I do. I truly feel to know that only as I am prepared by his Spirit can I write anything in praise to his holy name and of comfort to his precious people. As I see them, and myself so sinful, worldly-minded and every other mark but that of good, I have hope all my goodness is imputed, so often am I beset with the sin of unbelief, until it is hope against hope. Though

he slay me, yet must I trust him. Where else can I go? I can go to my loved ones for many things, but there is none who can heal the sinsick soul but Jesus. O how often I have had to learn it over that he is the Bread of life.

I will share a letter from sister Prime, of Adrian, Mo., and a song composed by our pastor, Elder W. L. Hall, yokefellow with Elder J. A. Teague, with the dear ones of like precious faith, if in your better judgment you see fit to publish them. I feel many who know sister Prime will read her letter with interest, also brother Hall's song. I have not their consent, but feel they have more of the abundant life than myself in the service of their Lord and Master, and that it will be well with them. May the Lord still be with you, dear brethren, giving you light to rightly divide the word of truth, for the edifying and comfort of your own souls and of his dear people, and to his praise and glory. I have never met either of you in the flesh, but have often been comforted by your editorials, and feel to hope we are joined in Spirit. May you and all who read my imperfect letters and find anything amiss have charity, and pray for me that I be led of the Spirit, and not of this weak, sinful flesh.

I remain, as ever, the least, if one at all,
LAURA ESSIE ODELL.

ADRIAN, Mo., March 5, 1913.

MRS. C. C. ODELL—VERY DEAR SISTER:—I received your kind letter, and assure you I was more than glad to hear from you once more, but much surprised to hear you had moved so far away from the church, for you are like myself, not in very good health, consequently it makes it hard for one to attend meetings so far distant, but we can only pray God to give us health and strength to over-

come all difficulties. I feel sometimes that there is no one so lonely as myself, away off down here in this town, where there is no one of the Primitive Baptist faith and order, no one that I can talk to who sees eye to eye and speaks the same things. You speak, dear sister, of being in the dark, and low down in spirit, and you ask if I ever feel so. Bless your soul, I am often down in the valley of darkness; but happy thought, our blessed Redeemer will not leave us there to grovel in darkness, but he has promised to be with us, and, my dear sister, the darkest hour is just before the dawn of day, and sometimes when we feel to be so lonely and down in the valley of darkness, as the eagle stirreth up her nest, and beareth away her young, so the Lord reaches down and with his everlasting arms beneath lifts us up and causes us to soar away above our troubles. Then it is that we can rejoice in our Savior's love, and praise him for what he has done for us. O that we had language to express our love and gratitude and thankfulness to our blessed Master for what he has done for poor, mortals. He has been our guide through life, and brought us through many dangers, seen and unseen, and spared our unprofitable lives to the present time. I say, dear sister, we have not language to express our love for such a blessed Redeemer; for what is man, or the son of man, that God should be mindful of him? O, we are such shortsighted, weak worms of the dust, and do so many things we should not do, and leave undone so many things we should do, that it grieves our hearts to feel that we cannot serve our Master more perfectly; but, dear sister, we realize that if there were no sorrows we would have no joys, and, blessed thought, the good Lord says his grace is sufficient for

us; so let us lift up our drooping heads and put our trust in God, whose ever-watchful eye is over us, and his guiding hand will be with us until the end.

May God's blessings be with you and your little family, is my prayer. Give my love and kind regards to your husband, for I have felt interested in him for some time, feeling that he has love for the people of God. O that he may be able to go forward in discharge of his duty, for I feel that he knows his Savior's love, and be baptized, to rise to walk in newness of life. May the Lord be praised. How sweet it is when one can take their companion by the hand and walk through the journey of life in spiritual sweet communion; it brings joy unspeakable.

You ask if I am going to our next meeting, which is so close at hand, but as usual, the outlook is against me at present, as I am just getting over a severe spell of sore throat, and the weather is so unsettled that I fear I shall not be able to go. If you are blessed with the privilege of going, give my love and best wishes to one and all of the dear brethren and sisters, and keep a share for yourself and family.

As ever, your sister in hope of a better life beyond this,

MARY E. PRIME.

O LORD, prepare my praise for me
In songs of sweetest melody;
While on earth let thy joys be mine,
In thy kingdom the praise be thine.

O Lord, prepare my heart to pray
For thy rich grace, yes, day by day;
O may I thy sweet love implore;
O hear me plead at mercy's door.

O Lord, prepare my eyes to see
That Jesus shed his blood for me;
On Calvary's brow thy groans were heard,
For thou, dear Lord, wast crucified.

O Lord, prepare my mind to read,
And then prepare me, Lord, to heed;

O may I feast upon thy word;
O bless me, help me, gracious Lord.

O Lord, prepare my tongue to tell
Thy wondrous love and power as well;
For thou didst come and suffer shame,
That we might always praise thy name.

O Lord, prepare me for the skies,
And bid my sleeping dust arise.
O may I with the angels praise
Thy holy name in joyful lays.

NESIKA, Wash., July 28, 1915.

DEAR BRETHREN:—Find inclosed two dollars to pay for another year's subscription to the SIGNS. I do not want to miss a paper. I much enjoyed Elder Lefferts' editorial in the June 15th number, on the absolute predestination of all things. I merely speak of this because I thought it so good. I enjoy every article that I read; as I have often remarked, I think it the best paper I ever read. I often read one article that I think is well worth the price of the paper for one year. It is often the case when I feel cast down that I read a letter that some brother or sister has written and it cheers me up and comforts me. May the great God bless you and all who are connected with the dear old SIGNS. May he enable you all to continue its publication for the comfort of God's dear children, is my prayer,

F. L. RIFFE.

LAKIN, Kans., Dec. 30, 1914.

DEAR BRETHREN:—I am sending in my subscription for another year. I am far away from all my people and the SIGNS is a comfort to me. I am fifty miles from any Old Baptist that I know of, and too old to travel alone. I will be eighty years old the 23rd of next month. Much of my time I am groping in darkness, and feel to say, How long, O Lord? and, Who shall deliver me from the body of this death? I have taken the SIGNS since the year after the Civil War ended.

Of course the war left me with nothing, for my husband was a confederate soldier. He got home alive, but much the worse for the war, consequently we had a struggle to live and raise our family. He died forty years ago, and many times I had no money to take the paper, but still it came. I asked them not to send it until I could pay for it, but they continued it, and I was indeed thankful the day I was able to pay them up. I want to take it as long as I live, but that cannot be many years or days more. I am glad we have two editors who are firm to take hold and fill dear Elder Chick's place. May our Father keep them and may his everlasting arms be round about them and all of his Zion everywhere, is the prayer of one of the least,

(MRS.) M. H. CHANCELOR.

ONEONTA, N. Y., Nov. 22, 1914.

DEAR EDITORS:—As my subscription expires the middle of December, I am sending you one dollar to pay for the next six months. I may not read them any longer, but if I do I will send again. I have been very ill, and am feeble yet, and at my advanced age (eighty-seven) cannot expect to be here much longer, and cannot at all times hear them read, but I want to hear them while I live. If I know my own heart, I love the writers and their writings. If His law has been written in my heart and printed in my mind, as I hope it has, what more can I ask? A hope so much divine may trials well endure. I grow no better as I hoped I should, but am the same poor, sinful creature.

As I am not able to dictate, I will close this by sending my love to you all, hoping you will remember me in your prayers.

As ever, your sister in affliction,
LUCINDA B. BREWSTER.

CHAMPAGNOLLE, Ark., March 3, 1915.

DEAR BRETHREN EDITORS:—Owing to ill health and old age, find I am behind with my remittance to our family paper, the good old SIGNS OF THE TIMES, which has been a welcome visitor to the Staple family ever since I can remember, and I hope it is the good Lord's will that I may be able to take and read it so long as it is his will for me to live here in these low grounds of sorrow and affliction. My dear old companion, who was over eighty-four years old, was called home the 20th of last March, and I am still left to fill the all-wise purpose of our heavenly Father, and hope it is for my good and his great glory.

I am glad brother Hardy is improving, and will write for the SIGNS. The Lord be with his afflicted and poor people to own and bless.

Your poor, old, unworthy brother,
JOHN D. STAPLES.

CALL FOR ORDINATION.

WHEREAS, We, the Ebenezer Baptist Church, of New York city, being blessed of the Lord with a gift in brother George Ruston to comfort and edify us in the preaching of a living way of salvation by grace; and

WHEREAS, We are assured that his ministry is likewise approved by all sister churches among whom he has labored, and being confident the Lord hath given him the tongue of the learned, that he should know how to speak a word in season to him that is weary; be it therefore

RESOLVED, That we invite the churches of our association and correspondence to have their pastors, deacons and messengers sit with us in council on Tuesday, October 5th, 1915, with a view to ordaining brother Ruston to the full work of the gospel ministry.

Done by unanimous consent of the church at a regular meeting held September 5th, 1915.

JOHN MCCONNELL, Moderator.
CYRUS RISLER, JR., Church Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1915.

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.***ISAIAH LI. 1-3.**

"HEARKEN to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

In the last two verses of the preceding chapter the Lord called upon Israel to know who among them feared him and obeyed the voice of his servant. Those who did were represented as those who walked in darkness and had no light. How strange it seems that such has been the condition of the Lord's people in all ages of the world, even to the present day. The Lord's people do fear him, but not as a tyrant; their fear is an holy awe. The fear of the Lord is the beginning of wisdom; to fear the Lord is to depart from evil and the snares of death. This sort of fear is not known to the world, nor was it known to the larger body of the Israelites. To those who feared the Lord and obeyed the voice of his servant he said, Trust in the name of the Lord and stay yourselves upon your God. How gracious must have been those words of comfort and assurance! Surely

the mercy of the Lord endureth forever; his loving-kindness is extended to all who fear and serve him. But now, as then, all who kindle fires and compass themselves about with sparks and walk in the light of their fires shall lie down in sorrow, the condemnation of God being upon them. We have called attention to these preceding verses because they are in immediate connection, and show the class of people addressed and their sorrowful and discouraged condition because of the transgressions and departures of the hosts of Israel. It seems clear that the words of our text were spoken at a time of sore distress, the faithful feeling that the Lord had forsaken them, but as in the days of Elijah, he had reserved unto himself a remnant who followed after righteousness; therefore he said unto them, "Hearken unto me." He had some special blessing to confer upon them in distinction from judgment upon those who had not the fear of the Lord in their hearts, nor regarded the voice of his servant. The faithful were seeking the Lord, in that they followed after righteousness. It seems to us that Jesus addressed the same class when he said, Blessed are they that do hunger and thirst after righteousness, for they shall be filled. This hungering and thirsting was first felt by Abel when he realized his sinful condition before God, and knowing there could be no remission of sins without the shedding of blood, offered the lamb unto God, and had the answer that he was righteous, thus was filled. No mortal can be conscious of sin without seeking the Lord—hungering and thirsting after righteousness.

It was because of the low estate religiously in Israel that the blessed message of our text was sent to the fearful in heart in days of old, and in the history of

the church there never has been a darker, more discouraging time than now. That iceberg coldness, that utter indifference, no ingathering anywhere to speak of, but rather churches becoming extinct here and there, and the appearance of death upon all things pertaining to the church cause the few left to seek the Lord in prayer, asking if he has forgotten to be gracious and if his mercy is clean gone forever. Whether or not we can apply the text under consideration to the present time, except so far as depression and discouragements are concerned, we know not, yet feeling sure that God lives and reigns, we desire to call attention to the mercies of past ages and to promises made to the household of God. Elijah felt that he was the only true witness of God in the latter part of his life, and he seemed quite willing to die, but the Lord kept him alive and blessed him with the assurance that he was not altogether alone, and in our text he speaks to the faithful, though few, and tells them to look unto the rock whence they were hewn, and to the hole of the pit whence they were digged. This was to remind them of the almighty power of God. To our mind this does not signify their condition by nature as sinners, but called their attention to God's mighty work in bringing his people, the Israelites, into manifestation. When the time came that he would have a separate and distinct people from all other nations he did not bring it about in a day, but began by calling Abraham alone and blessing him, giving him the promise of a son, and that he would make his (Abraham's) seed as the stars of heaven and as the sand of the seashore for multitudes. After waiting the Lord's time Isaac was born; to him was born Jacob, and to Jacob the twelve tribes of Israel, a host no man could number. As in hewing rock thou-

sands and tens of thousands of chips fall, so Abraham, the one man, was the father of all the Israelites. Hence look unto him as a manifestation of God's power and be not discouraged. Look also unto Sarah that bare you, the mother of the entire tribes of Israel, and faint not. To further display his mighty power the Lord did not bless Abraham with his son Isaac until he was a hundred years old, his body being dead. (Romans iv. 19.) Sarah was ninety years old, and had been a barren woman all her life, but at that extreme age brought forth her son Isaac. It was in this respect that Abraham received him from the dead in a figure. "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." If the Lord could and did such wonderful things by one man, why should Israel have been discouraged because of the low estate and sorrowful condition of that nation when so few were found who feared the Lord and obeyed the voice of his servant? Could he not cause a nation to be born at once? Why forget his power, loving-kindness and faithful promises? But as they were the type, so spiritual Israel forgets the power and wisdom of God and becomes discouraged. To Zion of old the Lord promised comfort in her sad and distressed condition by making bare his arm in their behalf and in their defence, keeping them from fainting by the way. To them he increased might, so that they could mount up with wings as eagles, could run and not be weary. He comforted her waste places in sending the prophets to her with special messages of salvation. We think, however, that the third verse of our text has special reference to the coming of Christ and the work he did.

Referring again to Abraham as the one

man in whose loins were all the Israelites, so in Christ, the one "corn of wheat," were all the children of God, an innumerable company. Looking back now by faith to the great and wonderful work of God in Christ bringing into manifestation all his members when once there was none of them, why should spiritual Israel be discouraged and say the Lord has forgotten his people whom he foreknew in Christ our Lord? He did indeed and in truth visit Zion; he did comfort her with the consolations of the gospel and did build up all her waste places by adding to or bringing in the Gentiles to love, worship and serve him. In this the desert was made like the garden of the Lord; joy and gladness were found therein, thanksgiving and the voice of melody. Knowing this truth, and that God is still able to save and can subdue kingdoms and powers, let us "not give up the ship," but rather hold fast our profession without wavering unto the end, believing Him faithful who promised never to leave nor to forsake his fearful and doubting people who so often walk in darkness and have no light. While the ways of Zion mourn and many seem cold, lifeless and indifferent, the Lord is at the helm, and the ark of salvation shall be safely housed in glory; and as we wait it may be his purpose and grace to give a refreshing shower from his almighty presence, that even the desert of our cold hearts may blossom as the rose, becoming as the garden of the Lord, the winter be over and gone, the flowers appear and the singing of birds be heard. When this takes place then the garden will send forth its fragrance and all shall eat their honey with their honeycomb. Then shall we draw water from the wells of salvation and ascribe greatness unto the name of the God of Abraham, Isaac and Jacob. Even so let it be.

K.

ISAIAH XXVI. 9.

"FOR when thy judgments are in the earth, the inhabitants of the world will learn righteousness."

Righteousness is the state of being right, the condition of being in harmony with that which is right. God is right, so we believe. We do not believe this because it seems reasonable to us to believe it, but because we cannot do otherwise than believe that God is right always. Those who have in them that faith which is the gift of God cannot but believe that God is right. If God be right, then men are wrong, not wrong sometimes, but always. If there be any man in the earth who is right, it is because God has made him so, because God makes Christ that man's righteousness. It is declared that God's ways and thoughts are as far above men's thoughts and ways as the heavens are above the earth. Man of himself, therefore, can never possibly comprehend the ways and thoughts of God; and the ways and thoughts of God being right, it follows that man of himself can never learn that which is right, or righteousness. All men are conceived in sin, shapen in iniquity and are born speaking lies; there is not one that does right or who can do so according to his natural lights. Not to believe that our human nature is totally depraved, is to believe what is not right. Not to believe what God has recorded in the Bible by the pen of inspiration, is to believe what is not right. Not to believe that in God alone is salvation to the uttermost and forever, that in the arm of omnipotence alone is everlasting strength, is to believe what is not right. There is no middle ground in this matter of right and wrong. A thing is either one or the other: it is either right or wrong. God alone is the judge of the right and of the wrong; if he declares in us experimentally, or in his

inspired Scriptures, that this is right or that is wrong, his judgment is final, no matter what men may say or think. God said to Adam in the garden of Eden, In the day that thou eatest of the tree of the knowledge of good and evil thou shalt surely die. But Satan came along and contradicted God's word, saying, Thou shalt not die. Which doctrine did man in the garden believe? He believed what the devil said, and ate of the forbidden fruit. Eating it, he brought the judgment of God upon himself, and when that judgment came he learned thereby that God was right and that Satan was wrong. He had to die to learn this, but he learned it nevertheless. Just so ever since that early day: man in a state of fallen nature always believes the devil and all he says, never does he, nor can he, believe in God. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The way that seems right to the natural man is the devil's way, the way of death. The ways and the truth of God never seem right to the natural man. We speak of these things here to show how impossible it is, and would ever be, for any man to learn righteousness of himself. Water seeks its level, but cannot rise above its source; so man in a state of nature seeks the development of all his capacities, but can never transcend his original fountainhead, old father Adam. Therefore, whether any man shall ever learn righteousness depends entirely upon the will of God to instruct him in that which is right. Man cannot ascend to heaven, but God can and does descend, condescend, to man, and upon this bowing of the heavens and the coming down of the Almighty is based and founded all of our instruction in things divine. It is not possible for any man to teach another to know the

Lord, and any effort to do so is futile, because it would contradict the covenant which God has made with his Israel in this gospel dispensation. Read Jeremiah xxxi. 34. Only as the judgments of God are in the earth shall the inhabitants of the world learn righteousness.

Now, as to these judgments of God here spoken of, be it remembered that judgment does not always mean condemnation, it may mean approbation. God judges sin in condemning it, he approves of holiness in justifying it. When God sees the church through the atonement of Christ he judges her to be all fair, without a spot in her, but when he viewed her fallen in Adam he condemned and judged her guilty by his holy law. In speaking of these judgments of God it is important to draw a line of distinction: the judgment which is in the earth, that is, in the people of God (for they are the earth), is not given them to atone for their transgressions or to make them pay for their sins. Not the payment for one single sin was ever demanded at the hand of the child of God, Jesus paid every iota of that debt. All that the law demanded in order that it be fulfilled and the penalty exacted fell upon Jesus. Not one little bit of the payment will ever be required at the hands of the elect. God is just, and will not demand the same debt to be paid twice. Jesus paid all the debt, paid it once, and paid it forever. The debt is blotted out and shall not be remembered against the church any more forever. God does not deal with his people after their sins, nor reward them according to their iniquities. Nevertheless, his judgments are felt in the hearts of his people; that is, in the earth. For what purpose? To teach them right things, not to make them atone for their sins. Often one hears people say, and sometimes even

Old Baptists, that this or that affliction is sent on them for a judgment, meaning it is sent to make them pay up for their wickedness. How foolish such a thought. Such a thought or expression as good as says that there are some sins which Jesus did not atone for, and therefore we must pay. Such dishonors our Head and tramples the blood of Christ under foot. Were God to mark iniquity, who should stand? If Jesus atoned for all our sins and has left so much as one sin not atoned for, the punishment which that one sin deserves would cast us out from God's presence forever. To think that a blind eye, a lame foot, or any affliction whatever, can be an adequate payment for sin, is ludicrous in the extreme; it shows that one has not a very complete sense of how horrible and vast sin really is, nor how tremendous the atoning price would have to be. No, no, God does not at all judge his people for the purpose of atonement therefor, but for the purpose of rebuke, correction, chastisement, in short, for their instruction, that they shall learn right things, the things of God. He brings down them that dwell on high, lays low the lofty city to the ground and to the dust. Thus is natural pride, selfishness and ambition debased. Thus is all that exalts itself against God brought to naught. When this is experienced, then "in the way of thy judgments, O Lord, have we waited for thee." No one ever waits on the Lord until he can no longer wait on himself. When self is abased then Christ is exalted, then does the one in whom this judgment is wait upon the Lord. These desire him in that night when all other lights fail, when the sun is darkened and the moon turned into blood; their spirit within them seeks the Lord early, as did the three women who approached his tomb very early in

the morning because their souls desired him, and seeking him they found him risen from the dead, became eye-witnesses of his resurrection from the dead and assured of his glorious triumph over all his foes. The judgments of God felt in the soul of the believer, in the earth, teach him that man is, at his best estate, altogether vanity; that the heart is deceitful above all things and desperately wicked, a cage of unclean birds; that from the soul of the foot, even unto the head, there is no soundness in him. When the judgments of God are in the earth the inhabitants of the world do learn that which is right: that man is wholly and entirely a sinner, that God is holy and righteous altogether, that the work of salvation is all of God through Christ Jesus, all of grace, and not of works. No Sunday School, no preacher, no book, can ever teach these things. To be known and to be believed they must be felt and experienced. For that reason, God sends his judgments into the earth, to teach his people (the inhabitants of the world) the things that are right. There is such a thing as experimental religion, though it seems to be a very scarce article and a matter entirely hidden from the knowledge of most people. While there are various denominations of religion among men, and occasionally some of their preachers will hit upon predestination or election for a part of their discourse, who ever heard them preach experience for the fraction of a second? So far as we have ever heard, Old School Baptists are the only people on earth that preach and believe in experimental religion, and it has been our lot to hear about all of the world's different denominations preach. The work of the Holy Spirit operating in the hearts of believers brings about this experience, and this experience is the re-

sult of the judgments of God being in the earth. In this way, and in no other, will any one ever learn right things. This instruction is one of faith, and not of the intellect. The flesh is not profited in any way whatsoever. The carnal mind is ever enmity against God, the natural man never receives this tuition of the Spirit, for it is foolishness unto him. It is not enough that the judgments of God be on the earth, they must be in the earth. What a world of difference there is between those two little words in and on. "Thy kingdom come, thy will be done in [not on] earth." No matter what marvelous things God may do around and about man, he will not believe until there is a work, a miracle, wrought in him. We have known men to leave off their wickedness during a thunderstorm, but would resume it immediately afterwards, but when God works true repentance in a man he is done forever living in sin. The terrible war in Europe is an outward proof of the sinfulness and wickedness of men, but this war will not convince any individual man that he is a sinner. Not until there comes war in the inside of a man, when the judgments of God are in (not on) the earth, then will he know what is right, will learn the righteousness of God. The instruction of God is sore indeed, but it is thoroughly done; there is no forgetting the lessons it teaches. Things learned out of books, or from the lips of others, may be forgotten, but those things we live ourselves and which we know for ourselves, and not for another, can never be forgotten. Faith holds them in her grasp even though mind and body fail. We have known several aged brethren whose natural minds failed as age crept upon them, but who could remember distinctly their experience of grace. The spiritual mind knows no

infirmity, it outlasts nature, and the instruction of God's judgments in the earth is perfectly done, its lessons unforgettably learned.

Written by request.

L.

CIRCULAR LETTERS.

(Written by Elder F. W. Keene.)

The Maine Old School Baptist Conference, assembled with the church at North Berwick, York Co., Maine, September 3rd, 4th and 5th, 1915, to the churches composing the associations with which we correspond.

DEAR BRETHREN:—We greet you once more in the name of Christ, desiring your peace and prosperity in the unsearchable riches of the kingdom of Christ our beloved Redeemer.

The whole testimony of the Scriptures of God's covenant faithfulness, and his wonderful and gracious works to the children of men, is full of encouragement, that we might set our hope in God, and cleave to him with full purpose of heart. As the days of our pilgrimage are multiplied we find that comfort and learning which the Scriptures yield, as ministered to us by the Holy Spirit, more and more needed, that we may hold on our way, and lift up our heads as we journey to the better, heavenly country, to the city which hath foundations, whose builder and maker is God. Some who profess to be wayfaring men never appear to be weary, they seem to be well supplied, they have no lack of anything, and consequently never in sincerity ask God for anything. Prayerless, wayfaring men? But God's chosen people are not such. Zion's pilgrims are a people who have to lean upon Jesus Christ, who need constant supplies, much upholding, they often need strengthening, and so they are often in prayer to God, their heavenly Father. They worship

their God in spirit, rejoice in Christ Jesus and have no confidence in the flesh. The experiences of the redeemed of the Lord are very varied. They are all in due time brought to "know me," saith the Lord, from the least even unto the greatest of them. They are called by God's grace unto the fellowship of his Son, Jesus Christ our Lord, and under the gracious operations of the Holy Spirit they are brought to repentance toward God, and faith toward our Lord Jesus Christ. In our trust and hope in the Savior we have a blessedness that the world, fleshly professors and hypocrites, know nothing of. But there are trials, conflicts and afflictions in some measure to be the portion of the children of God in the house of their pilgrimage. Some of the called of God have a much larger share of tribulation than others, and this is all according to the good pleasure of our heavenly Father. He is the Lord of all providences. In the early days of most believers in Christ, the Lamb of God, there is not much sore trouble; the conflicts are light, the way is not very rugged, it is fair sailing, the sea is not tempestuous, and they do not know what it is to reel to and fro, to stagger like a drunken man, and to be at their wits' end. (Psalms cvii. 27.) The young believer knows but little of cloudy days, or dark nights, wherein the beasts of the forests creep forth. The rivers and floods, the fiery furnace, they know of only by report; they have not as yet entered into these experiences. Indeed, some of the family of God all their days have, as compared with others, an easy path. But each one of the beloved and blood-bought children of God has just such experiences in their journey as even so, Father, seemeth good in thy sight. It is written of Israel, "And it came to pass, when Pharaoh had

let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about through the way of the wilderness of the Red sea. And the children of Israel went up harnessed out of the land of Egypt."—Exod. xiii. 17, 18. The tribes of Jacob had wars in the land of promise, and we learn from the third chapter of Judges that some of the young ones had not known all the wars of Canaan, such as their fathers endured under Joshua. The former generation, their fathers, had done the fighting, and they in happy childhood and youth remained in their fenced cities; they had no experience of war; they knew nothing thereof. But temptation, conflicts and trials are to be endured by those who are Christ's, as the days of the years of our lives are numbered out to us, and in these things we learn humbling, bitter things, and we also learn that the Lord is gracious. Jesus is so needful, and so precious to poor, sinful pilgrims. We are taught that in ourselves we are altogether insufficient for the journey, we are weak, and are sometimes "much discouraged because of the way,"—Num. xxi. 4, because of failures, because we are such sinful, distrustful beings, because of the devices and fiery darts of the devil. A thousand things would impede our steps and interfere with our walk with God, and separate us from Jesus, our beloved Savior. O there is a lifting up when we are looking unto Jesus, the author and finisher of our faith. It is so healing, consoling, strengthening, to be led to muse upon our Redeemer, to ponder in our hearts the travail of his soul in behalf of his church. O to view him in faith and love in Gethsemane, and follow

him to Calvary. There he triumphed over our sins, over the sorrows of death and the pangs of hell. He triumphed over all the powers of darkness, he vanquished sin and Satan, death and hell. He poured out his soul unto death, but he triumphed over the grave, he ascended, and was received up into glory, and reigns on high our Prince and Savior.

"Triumphantly glorious our Head has ascended
O'er death and the grave, all their power laying
low;

This gains us a rising when time shall be ended,
Death no more shall hold us; ah never, O no."

In our faith in him we taste, and have the earnest of our victory. They overcame by the blood of the Lamb. (Rev. xii. 11.) Out of weakness we are made strong, and in the name of Jesus we destroy and trample under the feet of our faith every foe. "In all these things we are more than conquerors, through him that loved us."—Rom. viii. 37. We share in the triumphs of our dear Savior. We are in a winning fight, our conquest is sure; for the Captain of our salvation is almighty, and he will bring all the many sons unto glory. Fight the good fight of faith, laying hold on eternal life. Surely our God and Savior will succor us, he will teach us how to war a good warfare, and he will very graciously cover our head in the day of battle, and this is the promise of our God: "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."—Deut. xxxiii. 25. Having in the gospel of Christ exceeding great and precious promises, which are all yea and amen in Christ Jesus, and unto the glory of God by us, we may well hope to the end for the grace that is brought unto us at the revelation of Jesus. And may the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

FREDERICK W. KEENE, Mod.
JOSEPH F. HALL, Clerk.

OBITUARY NOTICES.

Elder Newton Peters, son of John P. and Ruth Peters, was born in Darke County, Ohio, April 2nd, 1851, and died at his home in Jay County, Ind., Aug. 27th, 1915, aged 64 years, 4 months and 25 days. His boyhood days were spent on a farm near Lightsville, Ohio. He was united in marriage to Rachel A. Light, March 9th, 1871. To that union were born four children: Harry D., Gertrude Peters Myers, Jessie L. and George M., all of whom, with the widow, survive him. Two brothers, George D. Peters, of Zanesville, Ohio, and Henry M. Peters, of Lightsville, Ohio, also survive him. Two sisters, father and mother preceded him in death. At the age of thirty he united with the Primitive Baptist Church, and for the last twenty-five years had been a minister, laboring mostly among the churches in western Ohio and eastern Indiana. He was a natural nurse, and helped many an afflicted family through sickness, and comforted many, as best man could, when the death angel visited their homes. He will be greatly missed by all who were intimately acquainted with him, but our loss is his gain. He was a kind, indulgent husband and father, a good, obliging neighbor and an excellent citizen, often lending a helping hand to those who were in need. He was a sound, faithful and devoted Baptist, ever ready to do what he could, in every way, for the best interest and welfare of his brethren. Brother Peters was a strong and uncompromising believer and advocate of the great doctrine of the predestination of all things, and all the vital principles of the doctrine of Christ. He was a strong, healthy man until a few months before his death, when he became drowsy and sleepy, and in a short time creeping paralysis began its deadly work in him, from which he gradually grew worse until death came to his relief. The writer of this notice was called to his bedside, and talked and prayed with him a few days before the end came.

The funeral was held on Sunday, August 29th, and was one of the largest I ever attended. I used Job xiv. 14, as a text, and sought to glorify God and to comfort those who mourned by preaching to them the resurrection of the dead, which is the only hope of salvation for dying mortals.

Written by request.

W. I. CARNELL.

Mrs. Josie E. Gravel was born Jan. 30th, 1883, and departed this life March 8th, 1915, at her home, 13 West Fifty-first St., Bayonne, N. J. She was the daughter of Thomas M. Hyatt and Mary E. Dolson, both of Orange County, N. Y. She was born in Middletown, N. Y., and always made her home there until married to Arthur C. Gravel, of Burlington, Vt., Nov. 15th, 1905, by Elder H. C. Ker, after which she moved to Jersey City, later to Springfield, Mass.

moving back to Bayonne about a year ago. While in Springfield her health began to fail, and she underwent a serious operation for gallstones. One hundred and sixty were taken from her gall-bladder, and she never regained her health after that. The latter part of January, 1915, she contracted the gripe, but was up around the house. From that time on it seemed nothing did her any good. Later bronchial pneumonia set in. She was only confined to her bed five days; she suffered terribly. Under the influence of drugs she slept herself away without warning. She leaves, beside her husband, two children, Helen, aged eight years, and Robert, aged two years and six months, her mother, Mary E. Hyatt, also two sisters, Minnie E. Hyatt, of Pittsburg, Pa., and Nettie E. Brown, of Bayonne, N. J., beside numerous friends, to mourn their loss. She always attended the Old School Baptist Church at Middletown, N. Y., with her mother and sisters, and delighted to be in their company and entertain them at her home. She was mild and gentle in her nature, never caring for gay company. She was a dear, sweet mother.

The funeral was held at her home Thursday evening, March 11th, conducted by Elder H. C. Ker. All that was earthly was laid to rest in Phillipsburgh cemetery, Orange Co., N. Y., by the side of her father, who died Sept. 27th, 1894. He was a veteran of the Civil War, and served three years in Company D, 124th Reg. N. Y. Vol., under the late Captain J. W. Benedict, of Warwick, N. Y.

[THE above obituary was handed us by the heart-broken mother, sister Hyatt, a few days ago, to which we desire to add a few words. Josie was a mere child when we came to Middletown, more than seventeen years ago. She was the youngest child, and the pet of the family. All who knew her were fond of her. We were often in the home, and became very much attached to her, and it was a sorrowful duty to officiate at her funeral. While we never heard her express herself, from her attention to preaching and enjoyment in the company of the Lord's people we are inclined to believe she had a hope of salvation through Christ. May consolation be given the entire family.—K.]

Mrs. Harriet Conklin died May 16th, 1915, at Lakewood, N. J., aged 70 years and 4 months. Sister Conklin was baptized by the late Elder James C. Goble, Oct. 13th, 1861, in the fellowship of the New York Church, and continued a faithful member to the end. Husband and five children mourn the loss of a loving wife and devoted mother. Two surviving sisters are members of this church: sisters Carrie Lane and M. Waterbury.

ALSO,

Mrs. Susie Saunders died July 5th, 1915, at Dobbs Ferry, N. Y., aged 78 years. She was baptized by the late Elder Wm. L. Beebe, July 15th, 1888, in the

fellowship of this church. Her chief joy was in attending the assemblies of the saints, and for nearly twenty-seven years she neglected no opportunity to meet with the church. She will be missed by us all. Funeral service July 7th; burial the following day in Greenwood Cemetery.

ALSO,

Lewis D. Cudney died August 14th, 1915, in Brooklyn, N. Y., after a long and painful illness, aged 61 years. He was married to Lonise Crandt in Ulster Co., N. Y., March 30, 1875. One daughter (Mrs. Windrum) was born of that union. Mother and daughter survive. The nature of Mr. Cudney's disease required the constant attention of a nurse, and sister Cudney devoted all her time and strength in loving service to him. While Mr. Cudney made no public profession of religion, all his sympathy and affection were for those who love the doctrine of salvation by grace. To his wife he confessed to hope only in the mercy of God, and in that hope he continued to the end.

Services were held August 17th at his late residence in Brooklyn, N. Y., and at the Old School Baptist meetinghouse in Ashokan, N. Y., the following day. Interment in the Winchell Cemetery. May the God of all grace and comfort be with our sister and all the bereaved ones in this time of sorrow.

JOHN MCCONNELL.

Elias Hoagland Demott, son of Willis and Mary Demott, of Granden, Hunterdon Co., N. J., died June 9th, 1915. He was born Nov. 20th, 1899. He, with his brother Newland and two neighbor boys, was fishing in the north branch of the Raritan River, not far from their home. After a time they decided to go in bathing, which they did, near a deep and dangerous hole in the river. None of them could swim. One of the boys, a son of the Presbyterian minister, was carried in some way into deep water and went down. Elias made an effort to save him, making a desperate effort to stem the current, but finally went down to rise no more. His brother Newland and the other boy were powerless to render any assistance. Two broken-hearted families are left; yes, broken-hearted, and none but God Almighty can reconcile, comfort or heal. May each be given the heart and mind to say, The Lord hath given, and the Lord hath taken away; blessed be the name of the Lord. Elias had never made a profession of religion by uniting with the church, but he gave evidence to his father and mother and others that he had been deeply exercised for some time concerning the salvation of sinners and the resurrection of the dead, asking many questions concerning such things. God has, and may he continue to comfort our dear brother and sister, with their family, by his felt presence, also the dear old grandparents, brother and sister Demott, whom he was with much.

They miss him and mourn for him. May God give all needed grace.

Elder J. M. Fenton and the writer were present and conducted the services, endeavoring to comfort the living. Burial near the home. Father, mother, three brothers, two sisters, with many relatives, are left to mourn on account of this sudden death. How deep and mysterious are God's providences and ways. Truly he moves in a mysterious way his wonders to perform, and how often in deep astonishment we stand and ask the reason why. God knows.

D. M. VAIL.

Lizzie P. Sheppard was called from this vale of tears June 5th, 1915. She was the daughter of Charles B. and Permelia L. Hill, and was born in the vicinity of the Second Hopewell Church Dec. 12th, 1867. She was married to D. W. Sheppard Jan. 17th, 1889. To that union were born six children, one dying when only three days old, the oldest named Permelia, second is married, named Lethia Blackwell, third named Emma, fourth their only son, Charles B., and the youngest Alice S. Sheppard. She was from a child a lover of the truth. When quite small mother went to punish her, and she said, "You may punish me as you like, but do not keep me from going to meeting." At that time we had moved in the vicinity of First Hopewell Church. On June 14th, 1896, she offered herself to the church, and was received, and baptized by Elder Chick, and was a firm believer in the truth, very faithful to the church and church duties, always doing her full share for the pastor and the brethren. She was sick three weeks, and passed away peacefully. A short time before she passed away she said, "The Lord God commands that I should speak to my family, beginning with my eldest child and lastly to my dear companion, and what the Lord commands I must obey," and then asked for her children in the order of their age, and lastly her husband, giving them each good advice, and soon afterward became unconscious and lived only a short time. What a loss to her family and the church, but as one of the daughters wrote me, her gain. I could not attend her funeral, as I was sick, neither could I grieve for her, for I felt she was so rich, while I so poor on this earth, with my doubts and fears. Her funeral was held in the Hopewell meetinghouse and very largely attended, showing the esteem in which she was held by the brethren and friends. At the house Elder Vaughn read 1st Thess. iv. 13-18. The funeral text was 1st Cor. xv. 41-48. Three hymns were read: 651, 668 and 670. She was a great lover of singing, and often led the singing at meeting. Her remains were laid in the cemetery adjoining the meetinghouse.

As I write this there comes a desire for my faith to be as strong as hers was. What a comfort it would be. May God give comfort to her family and keep them faithful as she was.

MARY HILL TERRY.

MEETINGS.

The Roxbury Old School Baptist Association is appointed to be held with the First Church of Roxbury, at Vega, N. Y., the first Wednesday and Thursday following the third Sunday in September (22nd and 23rd), 1915. Trains will be met at Roxbury Tuesday afternoon, Sept. 21st. All lovers of the truth are invited to meet with us.

A. J. SLAUSON.

The yearly meeting of the Cow Marsh Church will be held on the fourth Sunday in September, 1915, and Saturday afternoon before. A cordial invitation is extended to brethren and friends to meet with us. Trains will be met Saturday morning at Viola station.

B. E. CUBBAGE, Pastor.

The yearly meeting of the Lexington Old School Baptist Church will be held on the first Saturday and Sunday in October (2nd and 3rd), 1915. Brethren and friends are invited to meet with us, especially brethren in the ministry.

R. W. SANFORD.

The Lexington Old School Baptist Association will be held with the Jefferson Church, Schoharie Co., N. Y., Wednesday and Thursday, October 6th and 7th, 1915. A cordial invitation is extended to all lovers of the truth, especially brethren in the ministry. Those coming to Stamford will be met on Tuesday, the 5th, noon train.

G. E. MEAD, Church Clerk.

The Old School Predestinarian Baptist Church of Jesus Christ called New Hope, situated in Washington County, Oregon, (by request of sister H. C. Wilke, of 979 Vancouver Ave., Portland, Oregon,) if not providentially hindered will convene at her home on Saturday before the second Sunday in October, 1915, for conference. All members of the church are kindly requested to be present, and all lovers of the truth as it is in Jesus are cordially invited to meet with us.

J. K. BOYD, Moderator.

The Juniata Association is appointed to be held with the Springfield Church, near Three Springs, Pa., on Friday, Saturday and Sunday, October 8th, 9th and 10th, 1915. Train leaves Mt. Union, Pa., at 4:45 p. m. for Three Springs Thursday before. We hope a good number will be present.

J. M. FENTON, Pastor.

MOSES MELLOTT, Clerk.

An all day meeting will be held with the Snow Hill Church, Worcester Co., Md., on Sunday, October 10th, 1915. All lovers of the truth are cordially invited to be present.

B. F. COULTER.

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THE Virginia Corresponding Meeting will meet, the Lord willing, with the Ebenezer Church, Loudoun Co., Va., on Wednesday before the third Sunday in October, 1915, and continue three days. Trains will be met at Bluemont on Tuesday before the meeting, and all visitors taken care of. Those coming by rail take green electric car marked Georgetown, outside of Union station, Washington, D. C., and go to the end of the line, where they will transfer to the cars of Washington & Old Dominion R. R., which will bring them to Bluemont. The cars for Bluemont leave at 2 p. m., subject to change in schedule, at 36th and M Sts., Georgetown, D. C. Those who can come in their own conveyances will be appreciated, as there are only a few of us to meet trains. Ministering and other brethren of our faith and order and all lovers of the truth are cordially invited to meet with us.

F. E. ROBEY, Church Clerk.

THE yearly meeting of the Old School Baptist Church in Wilmington, Del., will commence at 2 o'clock p. m. on Saturday before the third Sunday in October, 1915, and continue all day Sunday. All lovers of the truth are invited. Meetinghouse 1304 Jefferson St.

WM. B. TAWRESEY, Church Clerk.

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BAPTIST CHURCH,
IN
NEW YORK CITY.**

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11:00 A. M.

2:00 P. M.

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

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

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

JOSHUA T. ROWE, Pastor.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83. MIDDLETOWN, N. Y., OCTOBER 1, 1915. NO. 19.

CORRESPONDENCE.

THE TWO REWARDS.

“Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.”—Rom. iv. 4, 5.

The question of rewards, to my mind, involves a very vital principle of the gospel of Christ; and as there is truth and error taught concerning almost, if not entirely, all other principles of the gospel, so we may expect it to be done also concerning this one. It shall be my design and effort in this article to discover the truth of this subject and expose the fallacy of the errors by which unstable souls are so easily lured into the byways of self-righteousness. We shall presently see that not only is it suggested by our text, but taught by many other Scriptures, that there are rewards both for them that serve God and for them that serve him not; but it will also be observed that these rewards are of different kinds, and are based upon entirely different principles, and proceed from opposite causes. This is seen not only from the nature of the reward itself, but from the effect it has upon the recipient of it.

Reward is defined as “recompense; something given in return for good or ill.” Reward presupposes merit in the one receiving it, and in order that the reward be a just one there must be a just proportion between the merit and the reward; the cause for the reward must be commensurate to the reward itself. Upon these self-evident truths I base the following deductions. No human excellence can merit a divine reward, unless human excellence is the equal of divine favor; and every claim that God rewards those acts that proceed from his creatures, even though they be his quickened children, with spiritual benefits, is but another way of saying that creature goodness is the equal of divine reward. This is the very foundation of Arminianism, and upon this is based the admonition to men and women to render service unto the Lord, that they may thereby merit his divine favor. This has been opposed by the church ever since it made its appearance, though from time to time it has crept in under one form or another, and invariably carries off some of those who have been taught in their experience that it is false and an abomination in the sight of the Lord.

Our text introduces us to two kinds of rewards, one of grace and the other of debt; that is, one reward comes as a bestowal of grace or unmerited favor, so far as the recipient of it is concerned, while the other reward comes as a matter of debt, or compensation for work performed; the latter is a conditional reward, while the former is an unconditional reward, for nothing can be conditional on the part of the beneficiary which is of grace. So far as this subject is concerned which I am now treating, I will say that there are but two sources from whence meritorious acts may arise, one is from human beings, the other is from the divine Being; and keeping in mind that all rewards must maintain a just proportion to the merit in the act rewarded, we next proceed to examine the works emanating from these two sources, that we may be the better able to determine the kind of reward each can hope to receive. Hear the apostle Paul on this subject: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like."—Gal. v. 19–21. Here they are, put your estimate upon them and see what reward you think they would merit. The very best acts that can come from the flesh are said in the Scriptures to be vanity, and all our righteousness, says the prophet, is but filthy rags. In other words, nothing spiritually good can proceed from human beings, therefore they can perform no act that would merit divine reward or spiritual benefits. But there is a reward of iniquity (Acts i. 18), and a reward of unrighteousness (2 Peter ii. 13), and a reward for the self-righteous. (Matthew vi.

2.) All of these are but carnal rewards; however we must not conclude that they are therefore not pleasant or enjoyable ones, for quite to the contrary, they are most pleasing to the flesh and gratifying to the carnal mind, and as a result we often boast of the enjoyment we are receiving from them. How often have you heard the self-righteous boast of the "ease of mind and peace of conscience" they enjoy in consequence of the righteousness they have performed. You will observe that those who receive the reward of unrighteousness are they that count it pleasure to riot in the daytime; and the apostle says they are spots and blemishes (that is, scars and unsightly marks in the church, but not of it), sporting their own deceivings, while they feast with you. These are wise in their own conceit, with that knowledge that puffeth up, but they are destitute of that charity that edifieth the spiritually-minded, who have been taught by sad experience to have no confidence in the flesh. The reward which the pharisee, the self-righteous, receives is a very agreeable reward, for it flatters his pride, magnifies his goodness and exalts his praise, and is a fruitful source of boasting. He at once becomes a physician, and diligently prescribes for others, and like the physicians who prescribed for Job, he tells his patient to acquaint now thyself with God, and be at peace, and thereby good shall come unto thee. (Job xxii. 21.) But he, like Job's miserable comforters, is a physician of no value to one who is in need of spiritual healing. These people who claim that creature goodness merits spiritual rewards just as surely put darkness for light, and light for darkness, and bitter for sweet, and sweet for bitter, as do the unquickened and nonprofessing sinners. This is the class of whom Jesus

said, Ye take away the key of knowledge; ye enter not in yourselves, and they that are entering ye hinder. Truly they have their reward, and their reward is in perfect accord, and is the equivalent in every way of the work performed. But the works are the fruits of that wisdom which is earthly, sensual and devilish, and the reward is of the same cast. No wonder then that churches have been rent asunder, the fellowship of saints broken up, and the humble, unassuming, self-loathing, grace-exalting and works-abasing prisoners of hope have been told by these reward seekers to stand there by thyself, for we are more holy than thou; and they feel so little at home in the company of such as boast of their goodness and consequent rewards that they who have no goodness to boast of are quite content to abide alone, and make no effort to intrude themselves into the association of that class.

But I desire the attention of the reader to another reward mentioned in the text, which is the reward of grace. It will be observed that this reward is not reckoned to the one that works for a reward, but to the one that worketh not, but believeth on Him that justifies the ungodly. I wish that I could impress this truth upon every one of God's little bewildered children who have been lured away from the truth of the gospel of grace by the conditional time salvation innovation. "Now to him that worketh is the reward not reckoned of grace, but of debt." Reader, stop and ask yourself the question, Am I working for a reward? Am I expecting to receive good for doing good? I heard one of the conditional preachers say, "The taters are in the patch, but you will not get any of them if you do not dig for them." This was his idea of the way we obtained the

spiritual blessings from God. But our text says if we receive a reward in this way it is not reckoned of grace, but of debt. That is to say, if you work for a blessing, and God bestows it because of your work, he has become your debtor, and is only paying you what he owes you. Do you know, little child of God, this places hope entirely out of the kingdom of grace, and leaves you to rely exclusively on your own works? and then the reward you receive is the same as the hypocrite, the self-righteous receive: the reward of unrighteousness. Verily they have their reward. You may ask, Who is it that receives the reward of grace? and I will give you the apostle's answer: "Him that worketh not [for a reward], but believeth on him that justifieth the ungodly." Go to our enemies, ask the conditionalists themselves who it is, where are the people who deny that they work for a reward? and they will point out the Predestinarian Baptists. They are the only people on earth that I know of who do not believe in working for a reward, and who do believe that God justifies the ungodly. All others claim that your good works are what procure for you your reward, and that only the godly can be justified.

But I said the reward must be in proportion to the merit which was being rewarded; and so it is in this case. The reward is of grace, and the merit must be its equivalent, therefore the merit must be as gracious as the reward. Christ wrought out all the righteousness of his people, and it is made theirs by imputation, and that without any consideration on their part. It is all the righteousness they possess, it is all that is acceptable to God. Christ their Redeemer gives them his life and nature, makes it a part of them, and from this divine life arises

spontaneously all their thoughts as well as acts of righteousness in obedience to the dictates of the Spirit of God. There is positively no other source from which good can come. This character is not righteous because he works, but is righteous because Christ has wrought all his works in him. The reward which this one receives is the reward of grace, a reward which is wholly unmerited, so far as any righteous act performed by him is concerned. But Christ's righteousness being accounted as his own, he is therefore entitled to the reward upon the merits of Christ's imputed righteousness, and the righteousness being a perfect righteousness, it merits a perfect reward, which is given to him that worketh not, but believeth on him that justifieth the ungodly.

Now in order that any human being can have any spiritual blessing, any divine reward, he must be in possession of divine goodness and divine merit, because these are the only equivalents of such reward; and as it is impossible for man to produce divine goodness, so it is impossible for man to obtain spiritual blessings or divine rewards upon the merits of his own works. Were we ever so deeply in love with conditional time salvation these facts would forbid advocating it, for it is plain to my mind that it is in direct conflict with every principle of grace, and places the advocate of it in the class that works for reward, and who cannot hope for the grace and mercy of God, but who expect to demand the wages for their labor. I have no objections to the preaching of rewards to the children of God, but it would be well to consider carefully whether the reward preached is one of grace or of debt. The reward of grace is the one that comes to God's children upon the merits of what

Christ has done for them, while the reward of debt is what men receive for their own works, and the reward is always like the works, corrupt, and belongs to the earth. The effects of the reward of grace is to call the mind of the recipient away from self, and give an exalted conception of grace; to make him view Christ and his meritorious work and goodness as everything, and to look upon man as corrupt from the sole of the foot even unto the head, with no soundness in him. It empties him of self, and strips him of all confidence in the flesh, and produces in him self-loathing; it makes him cry out, "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 of glory." Such as receive the reward of grace never feel like boasting of their achievements in spiritual things; though they may be enlightened by God's Spirit that they may delve to profound depths in contemplation of the great mystery of godliness, or soar to the loftiest heights in the enjoyment of his peace and in praising his love, yet they must confess that they are no better than they whose damnation is just, and that they have nothing that they did not receive as the free gift of God's grace. But they who work for a reward love to boast of what they have obtained. It fixes their minds upon self. It cannot be the occasion of thanksgiving to God, for they only receive what they work for, and therefore what was their just due. They are not willing to submit themselves to the righteousness of God, and are constantly going about to establish their own righteousness. When they come to preach to you, they have a great deal to say about what man must and can do, and very little about what Christ has done. They are not beggars at the footstool of mercy,

but they are boasters in the citadel of self-righteousness. The effects of these rewards are as different in those who receive them as are the sources from whence they come. Brethren, let us still rejoice that our reward is reckoned to us of grace and not of debt.

J. R. HARDY.

THE SUBSTANCE GIVEN UNTO ALL SAINTS.

SUBSTANCE is that which underlies all outward manifestations, a something that actually exists; not imaginary, not illusive, but real, solid and true. On this base I desire to present thoughts touching the great work of God in and to all the elect, which is a perfect success, and durable as God himself. God is a Spirit, and he cannot be worshipped except in a spiritual way. He gives the spirit whereby his children are enabled to worship him. All true worshippers do worship God in spirit and in truth. (John iv. 23.) If the begetting of children by God himself is not perfect and durable, how then could he call them his children? The children of God are begotten of him. (1 John v. 1.) They are called the sons of God. (John i. 12; Rom. viii. 16; Gal. iii. 26; 2 Peter i. 4; 1 John iii. 1.) Declared to be sons of God. (Gal. iv. 6; Jer. xxxi. 3; Rev. xxi. 7.) Sons and daughters of the Lord Almighty. (2 Cor. vi. 18.) Is the work of God's Spirit a promise only as either verbal or written? Does man receive an everlasting, undying principle, or spirit, when the truth of the gospel is revealed unto him? To this some say yes, while others say no. After a man is born of the Spirit of God does he possess a real treasure that cannot die, though he as a creature dies? Assuming that when a man dies all natural wisdom perishes, does the heavenly wisdom which he

has received through the Spirit perish, die, vanish away, is it blotted out, or annihilated? After a saint dies a natural death, corporeal death, is there anything left of him except the dust in his grave? Is all the work of God's Spirit in the hearts of living men lost when their bodies die? These are deep questions, and should not have been published if it were not for sentiments published leading to the thought that there is no more that remains, or lives, after the corporeal death of the saint than that which is left after the unbelieving sinner dies. The saints who are manifested as such have an heavenly treasure in their earthly vessels. (2 Cor. iv. 7.) This treasure is Wisdom's light of God's glory right in the face of Jesus Christ. Is this heavenly treasure perishable, like the vessel or body? Who dares to say that it is? Have the saints received a gift of God that the world of mankind cannot receive? Certainly, for here is the great distinguishing difference between believer and unbeliever. This proof is found in 1 Cor. ii. 12. "Now we have received, not the spirit of the world, but the Spirit which is of God." This Spirit, then, according to Paul, which the saints receive, is a holy spirit. The spirit of the world cannot be a holy spirit. There is a vast difference between the children of men and the children of God. All are sinners of Adam's race, but the children of God have received a treasure from on high that cannot perish, whereas the children of men, who are dead in sins, have no heavenly treasure. In another place Paul calls this "treasure," or "spirit," "the earnest of the Spirit,"—2 Cor. i. 22; v. 5, which agrees with Romans viii. 23, called "the firstfruits of the Spirit." This "earnest of the Spirit" is "that holy Spirit of promise."—Eph. i. 13; iv. 30. Admitting that Paul was not

mistaken in saying, God also hath given unto us the earnest of the Spirit, which earnest he calls "that holy Spirit of promise," then his meaning is conveyed unto us by the meaning of the word "earnest." Now, earnest means something real, an advanced payment, which is a pledge that great abundance like the earnest shall surely follow. In our way of speaking an earnest given is a real sample of that which is promised. It is not merely a promise to do, but a substance after its kind. When we commonly speak of substance the mind reverts to material things that the natural eye can see. Now, I propose to speak of things that do exist, that cannot be seen by mortal eyes, and I shall call them real things, because they do exist; they are not mythical or imaginary, but substantial things that cannot be moved. These things cannot be seen by mortal eyes, nor heard of by mortal ears, neither can they come into the heart of mortal man from any natural cause. These things exist, and they are "the things which God hath prepared for them that love him." I shall call these things substantial, or a substance of things hoped for, or a substance of the final payment, of the same kind and like the final payment, yet only an advanced minimum compared with the full crop of redemption. Is this "earnest" a "spirit?" and if a spirit, is it a holy spirit? Is the "earnest" a knowledge? and if so, is it everlasting? Is it wisdom? and if so, shall it fade away when the body dies, or the saint dies? If it is earthly wisdom it shall perish, but if it is heavenly wisdom it cannot die. We are assured that it is heavenly wisdom, "an earnest" of our glorious inheritance, which is incorruptible and undefiled, and that fadeth not away, reserved in heaven, substantial,

real, secure. Where God begins a good work he never goes one step backward, but forward until the day of Jesus Christ. The sealing by the Holy Spirit is all the way until the redemption of the purchased possession, advanced payment, or earnest, is issued to every subject of the King of kings, and strange to say, this small payment can neither be spent, lost nor sold. Tongues may cease, prophecies fail, but this gift of eternal life, or eternal life principle, lives on; it is the germ of immortality. This anointing from the sky is not the regeneration of the church; that was done when Jesus arose from the dead. Of this begetting, which was by the resurrection of Jesus Christ from the dead, Kent would sing:

"When from the tomb we see him rise
Triumphant o'er his foes;
He bore his members to the skies,
With Jesus they arose."

But an unction from on high: "But ye have an unction from the Holy One, and ye know all things." These "all things" are the things prepared by God for them who love him. This unction means the same as anointing. So John in another place says, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." John is positive that "my little children," as he calls them, received an anointing, or unction, from the Holy One. Also that it abided in them, so that they needed not for any man to teach them. Men could not teach them the secret of the Lord. That same anointing taught them "all things;" this is true and no false statement. How firmly he clinches his declaration by saying, Ye shall abide in him. I am not one to say that man by nature has an immortal soul, or spirit, but

it seems apparent that the children of God have a spirit imparted to them, as I have stated from Scripture, and we have no authority to say that in the death of the saints it is just like the death of the wicked. If in the death of the wicked there remains nothing but dust, not so in the death of the saints. Some may call this distinction between believer and unbeliever a tradition received through Catholicism, but I have referred to higher authority. No sincere Bible reader can deny the testimony of Jesus in regard to the "little ones" that trust in him: "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. "Their angels," that is, the angels of the "little ones" who trust in Jesus, in heaven always behold the face of their Father in heaven. Is this meaningless? Certainly not. He "maketh his angels spirits, and his ministers a flame of fire." The "little ones," angels, are also the Lord's angels, as pertains to the spirits of just men made perfect. The Lord's hand is turned upon the little ones, and their angels, or spirits, in heaven do always behold the face of their Father in heaven. Jesus says, "I give unto them eternal life; and they shall never perish." In the work of quickening sinners a life principle, or spirit, is given. "It is the spirit that quickeneth; * * * the words that I speak unto you, they are spirit, and they are life." "So the Son quickeneth whom he will." "The spirit giveth life." The body returns to dust, or to the earth as it was, and the spirit returns unto God who gave it. No proof in the Scriptures that God ever gave the spirit of life everlasting to the nonelect, but he does impart the Spirit of adoption unto believers in the Lord Jesus. For "that which is born of the Spirit is spirit."—John iii. 6.

They receive not the spirit of the world, "but the Spirit which is of God."—1 Cor. ii. 12. This Spirit is "our spirit," which bears witness with the Holy Spirit of God that we are the children of God, and if children, then heirs, heirs of God, and joint-heirs with the Lord Jesus. No man can tell what a spirit is, but we know that a spirit hath not flesh and bones. He that believeth on the Son of God hath everlasting life. We all know that sinners who believe in the Savior as the only name given among men whereby they must be saved, die, and as far as mortal eyes can see appear as other men. The Scriptures speak of the decease of the saints as a sleep. They in a sense sleep in Jesus. Now Jesus says, Whosoever liveth and believeth in me shall never die. This cannot have reference to their natural life, because we know that the natural life must cease. Then how are we to understand the Lord? Only in respect to the holy, spiritual, everlasting life imparted to the believer when he is called with an holy calling. The Son hath power over all flesh to give eternal life to as many as the Father hath given him. This spirit of eternal life is given to living men and women, and there is a sense in which God's people on earth have two lives, one of earth, the other of heaven. To deny this is to deny much of the teaching of Jesus and the apostles. The saying holds good that though they are dead, yet they live. No man can simplify the gospel. It was a mystery in the days of Paul, and shall be until that which is perfect is come. If we have light, let it shine, but let us be careful that we do not take darkness for light. Now we see through a glass darkly. Not a dark glass, but our manner of seeing is darkly. May we pray that we faint not, and give God all praise and glory.

I have written this article during my present affliction. I have thought much on the subject, since some brethren have taken views in the opposite direction. As near as I could express my views they are the same which I have believed for many years, and I do not think they conflict with anything that has appeared in the SIGNS above my name. It is all left to your judgment about publishing.

In hope of immortality,

J. F. BEEMAN.

TIAWAH, Okla., Aug. 31, 1915.

PLYMOUTH, Ill., March 1, 1915.

DEAR EDITORS:—I hope you will pardon me for bothering you again so soon, but I have been called on to help find one of the lost sheep of Israel for his dear friends here in this dark wilderness of sin and woe, as I feel that W. T. McQueary is, though he is not a member of the visible church here, or was not when I last saw him, which was about two years ago. I will send you his letter to us, and let you publish it in the dear old SIGNS, as his nephew and niece, of Indianapolis, Ind., take the SIGNS, or at least read them, so I will send this letter of his, and when they read it in the SIGNS it may be the means of finding him for them again, and they will know that I have done all I could to help find him for them. He was a commercial traveler for the United Antographic Register Co., Chicago, Ill.; 556-558 West Jackson Blvd. is the address on the envelope his letter to us came in. I hope you will not mind publishing this to help find one of their friends, as it may do. Perhaps some one in reading this may know where he is, and I think his letter will be comforting to any who read it, as it has the right sound.

BELLE FRAZEE.

PEORIA, Ill., Jan. 22, 1911.

MR. S. AND BELLE FRAZEE—DEARLY BELOVED IN THE LORD:—It is with great humility that I so address you, as I feel my utter unworthiness to so claim spiritual relationship. To be worthy of this relationship calls for an heirship, or an heir of God. To this I must feel that I have been born again, born of the Spirit of God. If born of this Spirit then I am a son of God and a brother, an heir of his kingdom and joint-heir with the Lord Jesus Christ to this inheritance of immortal glory. I have been made to feel since early in life that God has shed abroad in my heart the spirit of love for the band of brethren composing the Primitive Baptists throughout the land wherever I meet with them; my love of heart goes out to each and every one of this band of worshipers, which I feel is the most lovely band of worshipers on earth, the only band that worship both in spirit and in truth. I visit many so-called churches, many different denominations, but all others seem to me to have the same object in view: to please men and the masses, so as to gain the greater popularity. Each one of the many seems to vie with each other in this vainglorying. As a proof of this I will inclose a clipping from a Chicago paper. It seems they are building a theatre, with gymnasium, dining-room and a room for church service annexed. These so-called church people claim to be followers and worshipers of the meek and lowly Jesus, who, when he went into the synagogues on the sabbath day, found them changing money and selling doves. He said, O ye hypocrites, you make my Father's house a den of thieves. He turned over the tables and drove them out. Were he on earth to-day I feel sure there would be many tables overturned.

Dear, kind friends, I thank you from my heart for the many kindnesses I have received from you, and for this kindness in assisting me as to this letter. I was glad to again hear from my nephew. He moved, but failed to write me in time to reach me stating his new address. I wrote him, but it did not reach him, so we lost each other's address. I wrote at once after you told me of the notice in the SIGNS, and told him of you telling me of the notice. This is how they got your name in this connection. He was named for me and Elder Wilson Thompson, both I might say. He was the only child of my youngest sister, who died when he was a babe. She died in the full triumph of faith, saying to mother and brother, "Do not grieve, I am going home to Jesus." She was a member of the Primitive Baptist Church, and a firm believer in the doctrine of salvation by grace. I call to mind the time she related her experience to the church, about fifty-seven years ago, the meeting being held in a beautiful grove by a fine spring in my father's yard. She told of seeing herself a great sinner, and Jesus being her only hope of salvation. I was but two and one-half years younger. I then saw myself to be a great sinner, and without hope in the world. I thought it was but a boyish notion, and tried to throw it off, and I have been trying until this age in life, almost seventy years, feeling I was deceived, knowing my sinfulness, yet at times when having the privilege of hearing salvation by grace so ably and plainly proclaimed, that Jesus is the sinner's friend, and that it was sinners he came to save, though our sins were as scarlet, he could wash them white as snow, at times it was only with strong effort I could retain my seat, but the thought would rush through my mind, I

will not bring reproach on the people I love by imposing on them, as some might say, He has read what others have written, heard what others have said, he is only repeating. Well might this be applied as I read of the many being led from darkness into light, for they tell of my travels so much better than I could tell them. This thought often crowds itself into my mind, Why should I not tell the same old story of Jesus and his love? He so loved us that he gave himself to save us. He found us in a waste howling wilderness, in the mire and the clay; he led us in paths we knew not. I hope I have been taught the same lesson. He is the great Teacher who teaches the one way, the way, the truth and the life. They shall all be taught of the Lord. As God changes not, then all his children are taught the same lessons by this same great Teacher.

Dear friend, I am ashamed to send this to so able a writer, but you asked me to write you. I thought of writing you but a few lines in thanks for your kindness to me, but my pen has led me on and on until I fear your patience will be exhausted. I feel I have been writing of things I know not of in truth. I hope you will throw the mantle of charity over one of the very least, if one at all, of Christ's little ones. I ask your prayers and that of all God's people.

I will be in this city the coming week, and hope to hear from you. Give my best wishes to Elder Frazee and the dear friends I met at your meetings.

Yours in bonds of love,

W. T. McQUEARY.

PLYMOUTH, Ill., Aug. 3, 1915.

DEAR BROTHERS EDITORS:—I have been thinking of writing a few lines for our dear family paper ever since I read

that good article of Elder Lefferts' on Predestination, and I cannot tell you how much good it did my dear husband and me to read and know that the editors believe as we do, and what we have always believed the SIGNS to teach, and if it is not that way there is nothing in it for us. Now I must tell the sad news of the death of my dear companion the 21st of July. How much I shall miss him in my lonely hours to talk over these blessed truths as we read them from your pens. I have received many letters of consolation and comfort since his death from my dear brethren and sisters of like precious faith. I will send one from sister Runkle, who always writes such good letters. We always find a crumb in them.

Dear brethren, I am so nervous I cannot write more now. Pray for me, that I may be reconciled to His will, is the prayer of your unworthy sister,

BELLE FRAZEE.

MACOMB, Ill., July 24, 1915.

DEAR SISTER FRAZEE:—The card bearing the sad news of the death of your dear husband came to hand yesterday afternoon, and I hasten to write you a few lines, assuring you of my sympathy, love and fellowship in this time of your sorrow and bereavement. It seems so strange to me that a notice of his death was not in either one of the Macomb dailies, so we had not heard of it until the receipt of your card. It was a surprise to me, as the nurse said over the telephone that he was about the same, and that was Wednesday morning, so I did not call Thursday, as I was away all day, and Friday I received the card. I did want to go to the funeral, but it rained last night and this morning until train time, and Mr. Runkle was not well, so I had to give it up, but my heart and

affections were with you, and I could understand how sad and heartbroken you are with your dear companion taken away and you left alone to grieve over his departure, and how you will miss his dear presence from your home where you have lived so long. It seems we are never ready to give up our loved ones, no matter how long they have been spared to us, and nothing our friends or kindred in Christ may do, how deeply they may sympathize with us, it all cannot heal the wound, or fill the vacant chair, or bring back the departed one. So, dear sister, while I am thinking of you so much, and do so pity you in your grief and loneliness, yet I feel I can write nothing of comfort or consolation, for O, I am so weak, so incompetent, I feel utterly incapable of writing anything to cheer or encourage you. Of myself I can do nothing, but I hope and try to pray that the One who can comfort will be with you and enable you to lean on his strong arm, for in him is everlasting strength. He gave, and he has taken away, and may you feel to say, Blessed be his holy name. You have always seemed so strong, so brave, (spiritually) that I feel as a little child before its instructor, and I know I can tell you nothing but what you know so much better than I. Dear sister, I believe, and I think you do also, that when a christian dies his spirit or soul returns to God who gave it, there to dwell in paradise with God, and with the souls of just men made perfect, while the body returns to dust, there to await the resurrection, when it shall arise, fashioned like unto Christ's glorious body. Not arise the same mortal, earthly body possessed here, but it shall be changed, it shall arise a spiritual body; this mortal shall put on immortality. It is sown a natural body, it is raised

a spiritual body. The fifteenth chapter of 1st Corinthians is full of comfort to the poor, trembling, doubting one who is groveling in darkness, filled with sorrow and mourning. The precious doctrine of the resurrection is plainly taught, and is most sweet and comforting to God's dear, tried children. When for only a short moment we get a faint glimpse of some of these glorious truths we feel to say:

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

Dear sister, I feel that I have written enough, yet I could write more. When I think of you my mind goes back to some of my dear loved ones gone before. Father, sisters Sue, Mary and Mattie, all dear Old Baptists, and all had such love and respect for you, feeling you to be a bold defender of the faith, ever keeping in the old paths, wherein is the good old way. May you be kept steadfast and unwavering unto the end.

In reading the card I could not keep back the tears, and wondering and questioning why our dear ones are taken from us. I opened the Bible for some words of comfort, and the first words I read were Job xxxiii. 12: "Behold, in this thou art not just: I will answer thee, that God is greater than man. Why dost thou strive against him? for he giveth not account of any of his matters." I felt rebuked, and prayed to be forgiven, and to be reconciled to his holy will. Precious in his sight is the death of his saints, and may you, dear sister, be enabled by divine grace to say, "Thy will be done." You and your husband will long live in the hearts of the dear Baptists for all you have done, and for your faithfulness to the cause.

Monday morning.—I wrote this letter Saturday night, and in reading it over this morning I find I did not write as I

wished, but I never write a letter I am satisfied with; but I want you and your children and his children to know of our sympathy and love. Dear brother Frazee will be missed, not only in the home circle, but in your church, and in Salem Association, and wherever he and you were known. But this is God's decree, that, "Dust thou art, and unto dust shalt thou return," and he has also decreed that, "I will ransom them from the power of the grave." So there is a silver lining to the cloud. May you see his hand in this dispensation of his providence and feel that all is well with him. He is at rest, at peace, asleep in Jesus, free from suffering and earth's trials. God does his will in the army of heaven and among the inhabitants of earth, and no man can say, What doest thou? So his will, not ours, must be done. But O that his will could be mine; for this I pray from day to day. I would like to hear of the funeral, and how he died. If you ever feel like writing to me I would love to hear from you.

Now with much love and sympathy, I am, I hope, your sister,

SARAH E. RUNKLE.

CAVE SPRING, Ky., Feb. 14, 1915.

DEAR BROTHER:—Inclosed find a letter written by brother J. B. Jones, which I send to the SIGNS for publication that others may rejoice in the same. It is a letter, I think, full of truth and grace from start to finish. In these days there is such a tendency to ignore grace and exalt works and the power of the creature, that we can but rejoice when we see any clear testimony of the grace of God as is brought to bear in this letter. I love it because it sets forth the God of grace and love. "Then if any man shall say unto you, Lo here is Christ, or there; be-

lieve it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect."

Your brother,

E. L. ANDERSON.

RUSSELLVILLE, Ky., Jan. 9, 1914.

ELDER E. L. ANDERSON—MY DEAR BROTHER:—Although I am absent from you in body, I hope I am often with you in spirit, for I am often thinking of you and the little band of brethren and sisters at Lebanon, and long to be with you all, and take some part in the worship of the God who has been so good and kind to us. If I know my own heart, my desire is to worship him at all times in a way that will be acceptable in his sight, but I know we are not sufficient for this in and of ourselves. We must forget self and look to Jesus, who is the author and finisher of our faith, for he is all in all, and without him we can do nothing, therefore we must look to him for our sufficiency, he being the only mediator between God and man, and if any man sin, he hath an advocate with the Father, even Jesus the righteous. Brother Anderson, I hope you will cast the mantle of charity over my weakness and imperfection, and allow me the privilege of writing to you every once in a while, and express what I feel in regard to the wonderful works of our God among the children of men. I have no one of my faith and order here to whom I can talk about these things. I get very low in spirit at times, and almost ready to give up in despair, for I do so many things unbecoming to a professed believer in Christ, and leave undone so many things I ought to do, and am afraid at times that I have missed the substance of God's love and forgiveness, and have

only the shadow, and am still in my sins, and in the bonds of iniquity; but Paul said, "It is no more I that do it, but sin that dwelleth in me." Paul had no confidence in the flesh, and neither have I, and it is encouraging to me to believe as Paul did, and have a like experience. If it were not for the little hope I have, and the blessed promises left on record for our encouragement, I would be miserable, and I am glad that in that, too, I am not the only one who feels that way about it. Paul said, "If in this life only we have hope in Christ, we are of all men most miserable." He says of our hope, Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth within the vail; whither the forerunner is for us entered, even Jesus. But we need not expect to live in this world without doubts, fears and tribulation, if we are the children of God, for it is said that through much tribulation they are to enter the kingdom. Jesus, the captain of our salvation, had all this to endure while on earth for our sake, and it is said of us, that if we are to reign with him, we must suffer with him. He was a man of sorrows and acquainted with grief, but "like a lamb dumb before his shearer, so opened he not his mouth." Dear brother, we have never shown such submission and reconciliation to the Father's will, and we have not strength or ability to endure trials unless God be with us. Paul said when he was weak in the flesh, then was he strong in the Lord; that he could do all things through Christ who strengthened him. This I believe with all my heart, for with Christ all things are possible. He has all power, and has only to speak and it is done, command and it shall stand fast; saying, "My counsel shall stand, and I will do all my pleasure."

What a wonderful God we have to worship, and what manner of love hath he bestowed upon us that we should be called the sons of God. It is too mysterious for our finite minds to contemplate. Without controversy, great is the mystery of godliness. When we consider what man is by nature, and what he must be by grace before he can see God, is it not a wonder to our finite minds that he has saved him with an everlasting salvation, to praise him throughout an endless eternity?

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

It will always remain a mystery to us why God hardens the heart of some men, and destroys them with everlasting punishment, while he has mercy on others, and saves them with everlasting salvation. It is one of the secret things belonging to God alone, and has never been revealed to men. It is said, “The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever.” We should be satisfied with that which has been revealed, and not try to pry into secret things. “Nay but, O man, who art thou that repliest against God? * * * Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?” Most assuredly he has. Then let us be still, and know that all power is with the God we profess to worship. If I were asked to give the reason why God has done as he has, I would say it was because he had a purpose in it from the beginning, and it seemed right in his sight, and leave it there. Every good and every perfect gift cometh down from the Father of lights, and we are admonished to cast our care on the Lord,

for he careth for us, and he pitieth all them that fear him and whose trust is in him. I feel that this embraces me, and am encouraged, for I do fear him with all my heart, and the reason is, I know I am in his hand, to dispose of as seemeth good in his sight, and if he were to send my soul to hell, his righteous law approves it well. He kills, and he makes alive. “I the Lord, do all these things.” There is none to deliver out of his hand. O how helpless and dependent we are upon him for all things, both in this life and the one to come. We are kept by his power through faith unto salvation, ready to be revealed in the last time. I am glad it is so, for I know by experience that if we were left to ourselves we would surely fall by the wayside, never to rise. But he has loved us with an everlasting love, therefore with loving-kindness he has drawn us by his Spirit. Jesus 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.” Yes, the Lord has saved his people and called them with an holy calling, not according to works of righteousness which they have done, but according to his mercy and love he had for them before the world began. Yea, it is by grace they are saved, as Paul affirms, through faith, and that not of themselves, it is the gift of God, not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus before the world began. Brother Anderson, how comforting and encouraging it is to us that we can testify to this truth in our own experience. We have the witness within, and we know that we did not receive it from man, but it was revealed to us by God’s holy Spirit. Jesus takes of the things of his Father and shows them to his children by the Spirit, for we cannot by seaching find out God.

I will close, for I do not seem to find a stopping-place. I am a little stronger now, but cannot stand much exercise without breaking down. I want to be submissive to God's will in my sufferings in this life, knowing that he will do all things right, and will not call upon us to endure more than we are able to bear. David said it was good for him to be afflicted. For he said, "Before I was afflicted I went astray; but now have I kept thy word." May God bless you in the work to which he has called and qualified you, and may you go forth in the power and demonstration of his Spirit, determined to know nothing among his people save Jesus Christ, and him crucified, for this will build them up and strengthen them in their faith in God. May he bless you in basket and store, and may your last days be your best days, devoted to the honor and glory of God's cause and kingdom in this world.

From a poor sinner saved by grace, if saved at all,

J. B. JONES.

WINNSBORO, Texas, Aug. 20, 1915.

DEAR BRETHREN:—This is a rainy day here, and I am closed in, and not at all well, but still I have a mind to try to pen a few lines (if the editors think them worthy of a place) for the dear old SIGNS. I have been a reader of that periodical since the year 1878. It then had correspondents scattered all over the United States, I suppose everywhere there were Baptists of the Primitive faith and order, as well as from Canada. I think its correspondence covers about the same territory at this time. If there has been any change in essentials from what it stood for when I first began to read it I have not been able to detect it. I feel sure it has been all along, and still is, a source

of much instruction, comfort and edification to many of our Lord's little ones. I do not doubt that it will find encouragement and support among the Lord's people as long as it stands faithfully by its original principles. Many, very many, of the writers whose names appeared in its columns in those days when I began to read it, and since, have laid their armor by and gone to rest. Many of us whose names are now occasionally appearing are drawing near the end of our pilgrimage, and soon our pens will be laid aside, and our voices silenced. I hope I may never see the time when the columns of the SIGNS are being filled with matter foreign to "the faith once delivered unto the saints." The SIGNS has uniformly stood for the unlimited sovereignty of God over all things, as the sole creator, owner, ruler and final disposer of all things, things visible, and invisible, thrones, dominions, powers, &c., and those who believe and love this doctrine have an avenue through which they can freely express themselves, and read the expressions of others of like precious faith, without the unpleasantness of confusing contradictions from editors or correspondents. It has also stood for the doctrine of the salvation of sinners of Adam's race, wholly and solely by the grace of God, through the one Lord Jesus Christ, the one only and divinely appointed Savior and Redeemer, the only name under heaven given among men whereby we must be saved; that this divinely appointed and sent Savior and Redeemer, in the office of High Priest, made an offering of his own body, a sacrifice for the sins of his people, which made full and complete atonement for all their sins, satisfying every demand of justice against them, so that in being delivered up for (because of) their offences, and raised up again for

(because of) their justification, he has become their wisdom and righteousness and sanctification and redemption. So herein is all their salvation and all their desire. The righteous obedience of the Son of God and our Savior to the divine and holy will of his Father in fulfilling the law to a jot and tittle, in suffering the penalty in behalf of the transgressors whom he represented, bearing their sins in his own body, shedding his own precious blood on the cross, suffering the just for the unjust, justifies them in the sight of God. He, as husband of the bride, was the only one to whom divine justice looked for payment of the debt, and he came fully qualified and authorized to settle it. When the last cruel, taunting insult of the enemy, the giving of vinegar at the call of dying thirst, was accomplished, Jesus said, "It is finished: and he bowed his head, and gave up the ghost." Then all the requirements of justice were fully met, the debt was forever settled and canceled, his people were justified. I am briefly outlining some special points of doctrine for which I have understood the SIGNS to stand, but I desire here to express my own view of a point that I am unable to say just how the SIGNS has stood in the past. I do not understand that there was anything in all the demands of justice upon our Savior to justify his people that required his resurrection from the tomb, but having done all that justice required, and finished the work of justification, he was raised up from the dead by the glory of the Father, (1 Cor. vi. 14,) according to the decree and promise of the Father. (Psalms i. 7; Acts xiii. 33-35.)

One of the original doctrinal principles for which the SIGNS has ever stood is the doctrine of the resurrection of the dead, both of the just and the unjust. There

can be no misunderstanding of the late Elder Gilbert Beebe on this point. He scripturally taught that "whom he [the Lord] did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."—Rom. viii. 29. This conformation to the "image of his Son" is evidently consummated in the resurrection of our vile body when it shall be changed and "fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 21. "But now is Christ risen from the dead, and become the firstfruits of them that slept." If Christ arisen from the dead became "the firstfruits of them that slept," all the other fruits sanctified and secured must come forth from the dead at the appointed time. Dead and gone out of our sight are many of our beloved, but they are not lost to the sight of our heavenly Father. The Scriptures reckon them to be "asleep in Jesus." The term "resurrection" can apply only to the dead. The dead are raised up. It is, "This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." So without the resurrection of the dead, and change from mortal to immortal, there could be no victory over death and the grave in the sufferings, death and resurrection of the Lord of glory. Those for whom Jesus suffered and died were saved in a covenant sense before the foundation of the world, but were actually saved when Jesus died and arose again for them. These people are saved in an experimental sense when quickened from a state

of death in trespasses and sins and given hope in Jesus. But the whole purpose of God and the full consummation of that salvation is to be manifested in the final resurrection in that day which God hath appointed at the end of time and of this world, so I understand the holy Scriptures to teach. May the Lord sanctify the truth to our comfort and instruction, and save us from error.

In bonds of sorrow and affliction,
H. B. JONES.

FOREST HILL, Md., August 16, 1915.

DEAR BRETHREN EDITORS:—The inclosed letter, written by my dear father over fifty years ago, and just a few months before his ordination, came into my possession recently, having been found among some of my grandfather's old papers. The letter was written at the home of my mother, near the Tuscarora Church, in Juniata County, Pa. Harford was his home church, situated in Harford County, Md. To this church he soon returned, and was ordained by it, and almost immediately after his ordination was unanimously chosen pastor, in which capacity he continued to serve the Harford Church until his death, a period of almost fifty years. To those who knew my dear father well I feel this letter would be of considerable interest, but perhaps it may not be of sufficient general interest to justify its publication. Use your judgment in the matter, and all will be right.

Yours in love,

JENNIE GRAFTON.

PATERSON, Pa., Jan. 5, 1858.

DEAR FATHER AND ALL:—I suppose you have been looking for something from us before this, but really I have been in such an unsettled state of mind

that I could not write, and as yet I have nothing definite to tell you. I will say, in the first place, that my wife and I are well, though my wife's brother has been quite ill of typhoid fever, but is now improving.

Now, in regard to making my home up here, I have not yet obtained the consent of my mind to stay. Uncle has made me some wonderfully good offers. First, he offered me his farm on the half, but when I told him it would require more capital than I had to commence on such a farm as his, then he offered to let me have it on the third, and he would find everything to farm with, and be at all expense except the hiring of one hand. He would help with expense of harvest and threshing. Since Nathan left uncle has bought another farm, and this day he has made me an offer on that farm which is rather tempting. He will furnish me with a team and allow me all I can make on the farm, giving no share at all, but as yet I dare not accept even this. I have read in the experience of Bunyan how he was sometimes at his wits' end, and such is now the case with me. If I felt greedy after this world there is certainly an opportunity here well worth seizing. I thought when I came to this country that I should be satisfied from the leadings of my own mind as to where we should pitch our tent. My desire is to see the hand of the Lord in the matter, making a plain path for my feet, but as yet my mind is confused, and I see nothing clearly. I do not feel free to stay here, and I am afraid to go back. I often think of the little band of brethren at Harford; they are presented to my mind in various ways; at times I feel as if I had run away from them. I have in much weakness tried several times to preach to the church here, sometimes

having about as much liberty as is common for me, but often very much in the dark.

Elder Rittenhouse was here and filled his appointment. He told me that he wished to visit you at Harford after he gets moved down to Delaware. After he gets settled there he thinks he will have one idle Sunday in each month, and he would like to spend that Sunday with you.

Brother Dance's letter was received here some time ago, and I believe by many of the brethren it was not very much appreciated, as the substance of the letter was a request to the church here not to persuade us to stay, but leave us free to act as we think best; but really the brethren here, while they appear to desire very much that we should settle among them, have not over persuaded us to do so, but feel it is right that I should follow the leadings of my mind in the matter.

As I have no idea that this letter will go out of the family, or be read by any one except those to whom I address it, I will give some reasons that might induce me to remain here for a time at least. I have no desire to leave my native State or my home church for the sake of worldly gain, but I believe that I can get along here with less gift than I could at Harford. If I have any gift at all, it is very limited, and here the congregations are small, none but members attending, and I seem to have less backwardness. Not that I believe the church here would be satisfied with anything short of the truth, but there is a great deal of simplicity about them. I think I discovered in the church at Harford a disposition to push me farther than I feel gifted to go. Most sensibly do I feel the need of the instruction and forbearance of the brethren.

Now it has occurred to me that if I should remain here for a while it might be that I would improve some, that is, if the Lord has designed me for the work. It is not that I am ashamed of the doctrine I defend, but I am ashamed of my own ignorance. My views of the Scriptures are very limited, but notwithstanding all the weaknesses and imperfections I discover in myself, I feel a strong desire to go forth and shun not to declare the whole counsel of God, whether men will hear or forbear. I feel that my message is to the people of God. Comfort ye my people, saith your God. That is the extent and object of the gospel. "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 of the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." When the poor outcast views himself without God and without hope in the world, being stripped of all his own righteousness and made to hunger and thirst after divine things, the gospel comes as a balm for every wound, a cordial for his fears, but never until that radical change takes place will any one know anything about spiritual things. There is nothing in the gospel, or the word of God, that is calculated to interest the dead sinner. Such things are hidden from the wise and prudent and revealed unto babes.

Well, I must bring my letter to a close. You will no doubt think this a difficult letter to answer, as I have told you nothing definite concerning my plans. Indeed, I have no plans, and it may be some time yet before I shall know what I am to do. Write soon; I am anxious to hear how mother is.

With love to all, I am your son,
WM. GRAFTON.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1915.

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.***RESURRECTION.**

"THE faith of God's elect viewing the resurrection, as described by the apostle Paul in 1 Corinthians xv., your views in connection therewith, on a better resurrection, as in Hebrews xi. 35, and the first resurrection as in Revelation xx. 5, 6, are solicited through the SIGNS OF THE TIMES."

A brother who lives in Texas sends the above request to us. This is not the first request of this nature we have had, but have deferred complying with any of them until we felt more at liberty to write upon this subject of the resurrection. The brethren, we feel, have a right to such views as we have upon any subject, and such views as we have we hope we are willing to share with the brethren. If any one has sent us a request for views upon any subject with which we have not complied, it is because we have no views to give them. It is not worth while for us to try to write about something that we know nothing about. As to the resurrection, it is a most glorious subject, and one that we love to think and to talk about, always to edification, never for the sake of argument or controversy. As to our having any cast-iron, unbending opinions or views to lay down upon this

subject for the consideration of our readers, we have none. It is comforting to walk round about this glorious truth of the resurrection and to survey it in its various aspects, but to plunge into the depths of it and to fathom its mysteries, no mortal ever has done it, nor ever will this side of eternity. So much of the resurrection as we have already experienced, we are thereof a witness and are free to talk about; so much of it as is yet beyond our present experience we know nothing, except as it is set forth in the Bible. Right here we want to say that we positively do believe all that the Bible says upon the subject of the resurrection, but we do not claim to understand it all, nor to be able to explain it all. In speaking or writing of this matter we have wanted to adhere closely to the Scriptures and the scriptural manner of expression. One of the things about Old School Baptists that first drew us to them in our early experience, was that we saw they were the people that adhered strictly to the Scriptures in all matters of doctrine, faith and practice. Thus it has always been our desire to reject anything in the way of doctrine that did not have a "thus saith the Lord" for it. When we endeavor to clothe scriptural truths in phraseology of our own, we very often change the import of a text by using our own modes of expression instead of quoting the exact Scripture language. This often leads to confusion in the minds of the hearers as to just what this or that preacher means upon any given subject. We would like our readers to know just how we feel about this matter of the resurrection, and shall try to be clear in our expression, but if any one reads this expecting to have the "mystery" solved for them, they will be disappointed before they read very far. We deem it is a mistake to think

that nothing is known of the resurrection until after we pass out of this life, that it begins simply with the ending of mortality. If we know nothing of heaven while here in the flesh, what assurance or hope have we that we shall ever hereafter know anything about it? Upon what is our hope based if not upon the earnest of the Spirit, that earnest which the Spirit brings to the subjects of grace of that inheritance incorruptible and undefiled, reserved for the elect of God? It is a heaven below the Redeemer to know, and when the knowledge of Christ and his salvation is revealed to our faith it is a foretaste of glory. It is then that heaven comes down our souls to greet. These revelations which God brings by the Spirit unto his people, afford the basis of their hope. Therefore it seems to us that the hope of heaven is based upon heaven itself, the hope of the resurrection is based upon the resurrection itself. Jesus says, I am the resurrection and the life. This being so, then every manifestation of Jesus in the lives of his people is a manifestation of "the power of the resurrection," and just as we can never know all about Jesus until we see him face to face, without a veil between, just so we shall never know the fullness of the resurrection until then. The life that we now live in the flesh, we live by the faith of the Son of God. This life of the christian being the manifestation of the life of Jesus in his mortal body, then it must follow that God's people, even while in this world, live the life of the resurrection. "You hath he quickened, who were dead in trespasses and sins." With what did he quicken them? He quickened them by the Spirit and with the life of Christ. This quickening of the Spirit is the entrance of eternal life. Is not this eternal life the very life of Christ, and is not

Christ the resurrection? Then that which quickens those who were dead in sin is the power of the resurrection. If we may be permitted to speak of such things having a beginning, we would say that the resurrection life begins with each individual subject of grace the very moment he is quickened by the Spirit, and from that moment it continues on and on and on through all the travel of the believer, until it is consummated, or shall be consummated, in the full revelation of the infinite glory of God beyond the bounds of mortality. Belief itself is a manifestation of the power of the resurrection. Does not Paul say we believe according to the working of the mighty power which raised Christ from the dead? See Ephesians i. 19, 20. Thus, it takes the same power to make one a believer that it took to raise Christ from the dead. Is not, then, belief an effect of the resurrection power? What did God do with those whom he quickened from the death in sin? He raised them up together and made them sit together in heavenly places in Christ Jesus. Are not these heavenly places all the privileges and the blessings of the gospel covenant? It seems so to us. Then to enjoy the gospel in any sense whatever, and to whatever extent, there must be a raising of the subject up from death in sin and from under the curse and dominion of the law of sin, and what is this raising up but a further manifestation of "the first resurrection?" The more we think about this matter the more we feel the impossibility of setting bounds to the resurrection, and saying it begins here and ends there, it includes this or does not include that. The whole life of the believer as a believer and as a manifest child of God is based upon the fact that Christ is risen from the dead, and not only risen himself, but came forth

bringing his sheaves with him; that is, all that the Father gave unto him before the foundation of the world. The head did not rise without the body, but both the head and the body, so Christ rose from the dead with all his church. "Thy dead men shall live, together with my dead body shall they arise." "Even when we were dead in sins, hath quickened us together with Christ." Had Christ not risen from the dead there never could have been the gospel, the church, faith, hope, love, prayer or praise. All these things have their roots in "the first resurrection," and the very resurrection life maintains them. Peter never could, at the day of Pentecost, or any other time, have interpreted Joel's prophecy and the Psalms of David had he not been partaker of the life of the resurrection. Read the eleventh chapter of Hebrews, and the list there given of all the trials of the people of God. These things they never could have endured except they had that victory that overcometh death. This victory Jesus is, so by faith in him they counted not their lives dear unto themselves. It seems that here must have been a sense, at least, in which mortality was swallowed up of life, since they lost their interest in their mortal lives through the measure of the Christlife given unto them. We have derived great comfort in cloudy days from being able to think that even now Christ is with and within his people, and that having Christ in them, they are already the "children of the resurrection." But we must not lose sight of the fact that there is a future aspect of the resurrection. As regards this futurity of the resurrection we must let the Scriptures bear witness. God has left on record by the pen of inspiration such information concerning what is yet ahead of us as he deemed necessary for

us to know, and what God has not disclosed in his written word regarding this matter it is not worth while theorizing or speculating about. We can now know no more about it than the Scriptures declare. "But some man will say, How are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." Note how all through this language the Spirit is all the time distinguishing between the earthly and the heavenly, the natural and the spiritual. Never are the two confused or mingled, but always kept separate and distinct. The same "it" that is sown a natural body is raised a spiritual body. Then in the forty-fifth verse we are told what these two bodies are: "The first man Adam was made a living soul; the last Adam was made a quickening spirit." "The first man is of the earth, earthy [the natural body]: the

second man is the Lord from heaven [the spiritual body].” “And as we have borne the image of the earthy [the first man Adam], we shall also bear the image of the heavenly [the Lord Jesus Christ].” The same “we” that bear the first earthy image shall bear the second heavenly image, but there are two distinct images. “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” No need to cavil over these words, for nothing could be more distinct than the separation made by the Spirit in this fifteenth chapter of first Corinthians between flesh and Spirit. Now comes the mystery which no man on earth can ever explain: “Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed,” &c. All of this language we do most certainly believe with all our heart, but as Paul did not go on and explain it, neither can we. John says, “It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” What more can we wish to know than this: that we shall be satisfied, when we awake, with His likeness. Whatever it takes to make up that complete and infinite satisfaction we are assured God will give us. But as to what that spiritual body is, how it looks, how it is made, who knows? We do not, and we do not care for any one to try to tell us. Why try to pry into that which God has not seen fit to disclose? The time is coming when we shall know as we are known and see as we are seen, when that which is in part shall be done away and we shall see face to face. Until then, let us wait.

“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.” Very often brethren in quoting this, say “vile bodies,” instead of “vile body.” We do not know why they persist in doing this, for the Spirit doubtless used the right word in saying “body” instead of “bodies.” “Our vile body,” signifying many members, but all one body. Something like it occurs in Ephesians iv. 13: “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” Notice that the “all,” meaning many, are to be conformed to the one end: the measure of the stature of the fullness of Christ, the perfect man. Nothing is said about their ever becoming perfect men or perfect women, but coming unto the “perfect man.” This agrees with Romans viii. 29: “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son.” Here, again, the all or many are to be brought forth in the one image. Again, in Romans viii. 23, we have: “Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” Here it is also “our body,” not “our bodies,” as is so often quoted. It sets forth the many in one, the many members of the one body. As to the “better resurrection” in Hebrews xi. 35, the connection is, “And others were tortured, not accepting deliverance; that they might obtain a better resurrection.” To be delivered from torture meant that they would have to die again at some later time, and they preferred to have it all over with at once in

hope of that "better" or real resurrection in all its fullness which can never be broken. Lazarus was raised from the dead, but he was simply brought back to natural life, and had to die again at some later day, therefore his resurrection was not unto eternity, and was not spiritual. The "better" resurrection is the resurrection of the spiritual body which Paul talks about in Corinthians, which is unto eternal glory, and which death can never end. Thus, these martyrs for the faith described in Hebrews xi. 35, who were delivered over to be put to death for the truth's sake, did not wish to be delivered from that torture at the hands of men, and thus receive a temporary resurrection, but preferred to depart and be with Christ, which is far "better." As to the "first resurrection" in Rev. xx. 6, this reads, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Christ was the firstborn from the dead, the first to rise from the dead to die no more. The resurrection of Christ is, therefore, the first resurrection. Those who have part in this resurrection are those who were chosen in him before the foundation of the world, and for whom he died and rose from the dead. These are risen with Christ and cannot die any more, because he has abolished death and brought life and immortality to light through the gospel. Those for whom Christ died cannot die, they have everlasting life. The second death, the death of the mortal body, has no power over them, for while their mortal bodies do die and return to dust, the spirit, or life, cannot die. He that liveth and believeth in me shall never die, but hath everlasting life. When the earthly house of this tabernacle is dissolved, they shall be clothed upon with that building of God, an house not made

with hands, eternal in the heavens. Two different houses, but the same child of God that now lives in this earthly house shall also dwell in that other house not made with hands, the building of God. "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living: for all live unto him."—Matt. xxii. 31, 32. Thus we see that Abraham, Isaac and Jacob, while dead to us as men, are living unto God, and are not really dead at all. All God's people are just this way: none of them die. Christ having risen from the dead, and they being partakers of this "first resurrection," the second, or corporeal death, can have no power over them.

L.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

JOHN XIV. 21.

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

On that solemn and eventful night in which our Lord was betrayed, and but a little while before he suffered on the cross, these words were spoken by him to his disciples. Although pressed in spirit, crushed beneath the ponderous weight of all the sins of his people which were laid on him, groaning in spirit, with his soul exceeding sorrowful, even unto death, and having a baptism to be baptized with, and pressed until it should be accomplished, with all the mighty anguish of his own soul, wringing from him, as it were, great drops of blood falling to the ground, he did not for a single moment forget the dear objects of his love for

whom he was about to pour out his soul. As with his omniscient glance he comprehended the mighty billows of overwhelming surprise and grief into which they were about to be immersed, when they should see the dearest object of their love rudely torn away from them by a murderous mob, and see him buffeted, insulted, spit upon, and led like a lamb to the slaughter, nailed to the torturing cross, and put to death by wicked hands, when his dying groans should seem to put out the sun, and veil the earth in darkness, rend the rocks, startle the slumbering dead and convulse the universe, knowing, as he did, the willingness of their spirit, but the weakness of their flesh, he gave them words of comfort against that trying hour: "Let not your heart be troubled: ye believe in God, believe also in me." How seasonable was this admonition. Nothing could be more directly calculated to shake their confidence in him as the Messiah whom they had believed him to be, and make them fear that they had mistaken his true character, than what they were now about to witness. They verily believed that it was he that should redeem Israel, that he possessed almighty power, but now to see the powers of earth and hell appear to prevail against him must certainly try their faith in him as the mighty God and everlasting Father. But though he bows his mighty head in death, his Father's throne in heaven is not more firmly established than his ultimate and complete triumph over sin, death and the grave; nor is he less reliable for their faith and confidence than his eternal Father. As they therefore believe in God, they have his warrant to believe in him. This assurance of faith should shield their trembling heart from trouble. Had they understood and remembered what he had

told them, that he should rise again on the third day, and that it was expedient for them that he should suffer, and rise again, they would have been less disconsolate; and it is even so now with the saints, when our faith and confidence is unwavering in Jesus, our heart is protected from trouble. It is only when the surging waves of temptations and trials assault our faith, that cruel doubts and fears prevail against us now. Whenever we believe as firmly in Jesus as our Savior as we believe in the existence and perpetuity of the government of the eternal Father, our joys are unspeakable and full of glory. Truly he was going away, but it was for them. "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." Could we but know and understand that our trials are all designed to secure this result, that where Jesus is, there we may be also, how cheerfully could we submit to them all. What trouble would be too great for us to endure, if necessary to secure to us the abiding presence of our dear Redeemer?

We love to trace the whole connection of his words of instruction and consolation recorded in this most interesting chapter, but we designed to dwell at this time more particularly on the text presented at the commencement of this article.

"He that hath my commandments, and keepeth them, he it is that loveth me." In the fifteenth verse he said, "If ye love me, keep my commandments," and in this verse he tells us who they are that love him. It is sometimes a point we long to know, whether we love Jesus or not. Our love, if indeed we have any, seems to us so cold and languid that we can

hardly satisfy ourselves that we are the people who are distinguished from all others by this peculiar mark. Let this question be settled, and all will be right with us. We know that all things work together for good to them that love God; and we know that we have passed from death unto life, if we love the brethren; and we are 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. This very important question is settled by our Lord. "He that hath my commandments, and keepeth them, he it is that loveth me." Observe, first, the commandments of Christ spoken of in this text are not the precepts of Moses, which were given to the carnal seed of Israel, unto whom pertained the covenants, the giving of the law, &c. See Rom. i. 2, and ix. 4, 5. The law of carnal or fleshly commandments was given to them, and they had Moses preached to them every Sabbath day; but they were not thereby characterized as lovers of Christ, for the law made nothing perfect. Nor yet the law under which the human family was created in Adam, for all have fallen and come short of the glory of God; but the commandments of Christ are those which indicate his spiritual dominion as the King of saints, and these embrace all his laws and ordinances which he has enjoined upon his redeemed, called and quickened subjects, as members of his body, of his flesh, and of his bones. A perfect record of his commandments is found in the New Testament, and a transcript, a perfect duplicate of them, is written in the hearts of his spiritual subjects, embracing all that he requires of them in faith or in practice. To neglect

or disobey anything which he has commanded, or to do anything religiously that he has not commanded, is equally perverse and reprehensible.

Second, these commandments of Christ were never given to the world, but to the subjects of this spiritual kingdom, which is not of this world, which is diverse from all the kingdoms of this world, and which he has redeemed from the world. "Bind up the testimony, seal the law among my disciples."—Isaiah viii. 16. His commandments require spiritual action, and are totally inapplicable to all such as are not born of the Spirit. "The carnal mind is enmity against God; for it is not subject to the law of God [to this law of the Spirit of God which is in Christ Jesus our Lord], neither indeed can be." Repentance, faith, spiritual-mindedness, baptism, communion, fellowship with the Father, and with the Son, and with the church of God, are not given to the ungodly. They have never received, and therefore they who hate Christ have not his commandments. As the covenants of the law were placed carefully in the consecrated ark of the testimony, so the laws of Christ are hidden in his church, and in the hearts of his people.

Third. The kingdom of Christ has its well-defined boundaries. "Judah was his sanctuary, and Israel his dominion."—Psalms cxiv. 2. No one can so much as see this kingdom except he be born again, and except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. The laws of no prince or potentate extend beyond the bounds of territory over which he presides, while Christ's providential government extends over all beings, all worlds, and all events; his mediatorial government, as the Prince and Savior of his people, is confined to his spiritual sub-

jects, who are known in the Scriptures as a seed (that) shall serve him, and be counted to the Lord for a generation. (Psalms xxii. 30.)

Fourth. In the preaching of Christ and his apostles none of the commandments of Christ were ever addressed indiscriminately to saints and sinners. When the good Shepherd putteth forth his own sheep, he goeth before them, and they follow him, and he leadeth them out. He knows his own sheep, and he is known of them. He calleth his own sheep by name, they hear and know his voice, and they follow him, and he giveth them eternal life, and they shall never perish, and none shall pluck them out of his hand. (John x.) When, in the beginning of the gospel, John came from God with a commission to make ready a people prepared for the Lord, some who were not prepared for the Lord came to him for baptism, and although he had commanded those to whom he was sent to "repent and be baptized," he demanded of the Pharisees and Sadducees who had warned them to flee from the wrath to come. They must first demonstrate to him that they were prepared for the Lord; that is, for the kingdom and spiritual government of Christ, by fruits meet for repentance, and think not to say that Abraham was their father. For Pharisees or Sadducees, will-worshippers, or any who were not quickened, to be baptized would be to obey no command of Christ. He has never commanded any but believers who love him to be baptized. It would be sacrilegious for any but believers, whether infants or adults, to be baptized. Philip said to the church, "If thou believest with all thy heart, thou mayest." Let it be observed that the Holy Ghost sent Philip and inspired him to give this very answer to the direct question of the

eunuch, "What doth hinder me to be baptized?" That which should hinder the eunuch would hinder any one else, and that which qualified him is a sufficient qualification for any one else: "If thou believest with all thy heart, thou mayest." His profession of faith was plain and clear: "I believe that Jesus Christ is the Son of God." Enough, Philip is satisfied, the chariot stops, the eunuch is baptized, and then goes on his way rejoicing, and the Spirit caught away Philip to labor elsewhere. Now the eunuch was not required to say, I feel worthy of the ordinance, I am satisfied I shall do honor to my profession, or I have Abraham to my father. He was a believer, which he could not have been if he were not born of God, and being a quickened believer, he had the commandment, he did love Jesus, and it was therefore his happy privilege. But to settle this matter effectually and forever we have only to observe what Jesus says in verse fifteen, "If ye love me, keep my commandments." The commandments of Christ are given only to them that love him, they only have his commandments who love him, and they love him because he first loved them. The commandments of Jesus are not confined to baptism, but all is embraced that he has enjoined on them. But baptism is the first in the order of the commands which are given to believers who love him, and they cannot live one hour after he has revealed his love in their hearts in neglect of the holy ordinances where a door is open for them without involving disobedience. His commandments which they have, require them to deny themselves, take up their cross daily and to follow the Lamb, to walk in love and fellowship with those in his church who have obtained like precious faith, and given evidence thereof

by obedience in like manner to Christ. He commands them to be separate from the world, to renounce its vanities, to have no fellowship with the unfruitful works of darkness, to contend earnestly for the faith once delivered unto the saints, but he commands them to use such weapons as belong to the armor of God, not carnal weapons, for they are forbidden to render evil for evil to any man, but to love their enemies, pray for them who despitefully use and persecute them. The whole code of Jesus' commandments is now upon them, they take his yoke in baptism, and before heaven and earth declare their allegiance to him as their supreme Potentate and King. His vows are upon them, and it becomes their privilege, as it is their duty, to observe all things whatsoever he has commanded them, whatever amount of self-denial it may require, or whatever of persecution it may involve. But one preliminary question is allowed: "If ye love me." This settled, all his commands are imperatively binding on all such. Thus we see that inasmuch as the commands of Christ are restricted to those exclusively who love him, for he will have no subjects in his kingdom but such as love him, therefore he that hath them, and keepeth, or obeyeth them, is really and manifestly him that loveth him, and to all such loving and obedient children the gracious assurance of our text belongs.

"And he that loveth me shall be loved of my Father." This is an assurance and guarantee of the perpetuity of the love of God to all such as bear the description already given. Not by any means as a consequence of their love to Christ, nor to be regarded as a reward of merit, for, first, God's love is eternal, immutable, sovereign and self-moving, beyond the power of any influences that can possibly

be brought to bear upon it. Had this not been the case it could never have reached any of the degenerate and guilty sons of men. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved)."—Eph. ii. 4, 5. Second, the love of God the Father was given to the saints, with all spiritual blessings in Christ Jesus, "according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 4. And in John xvii. 23, 24: "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me: * * * for thou lovedst me before the foundation of the world." The positive declaration that God's love to his people was before the foundation of the world forbids the idea that it was ever induced by any influence brought to bear since the foundation of the world. Third, it is of too high and holy a character to be moved by influences necessarily of an inferior order. Besides, if it could have been induced by any agency whatever, it might by the same agency be repelled or wholly withdrawn. One may then inquire, Why is it thus said, "And he that loveth me shall be loved of my Father"? We understand it to be given as a comforting assurance of the perpetuity of the love of the Father to those who are so clearly identified as the members of Christ. As the love of the Father to them is even with, or equal to, his love to Christ, although they may seem to themselves, and to the world, so unworthy of such manner of love as God has bestowed on them, that they should be called his sons, still the world shall know that God

has loved them even as he has loved Christ; and, furthermore, we understand the declaration to embrace the manifestations of his love to them. Many things occur to make us fear that God's mercies are, so far as we are concerned, clean gone forever, and that he will love us and be gracious to us no more. So it appeared to the reasoning capacities of the Jews in regard to our suffering Redeemer on the cross. "He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." His sufferings were regarded by carnal men as evidence that God did not love him, and so our own carnal reason insinuates to us that if God loved us he would save us from such dreadful temptations as we sometimes endure; but to fortify the disciples for the dreadful trial he assures them that his Father will love them. How inspiring the assurance! What could so well fortify us for sore afflictions, bitter persecutions or strong temptations as the assurance that God will manifest his love to us? If then we have the commandments of Jesus, and are enabled through abounding grace to obey them, such manifestations of the love of the Father are made to us as to revive our faith, confirm our hope and banish our doubts and fears.

"And I will love him, and will manifest myself to him." Even when he rebukes and chastens his people for their disobedience, or for the trial of their faith, he loves them, and in love he scourges them for their good, but the tenderness of his love to them is not so manifest to their understanding as when they have his commandments and walk in obedience to him. The way of the transgressor is hard, but the pathway of

the righteous shines brighter and brighter. The experience of all the children of God agrees with this instruction. We cannot expect to enjoy the smiles of our Savior and realize the glowing manifestations of his love flowing into our hearts when we forsake his law and walk not in his judgments, when we break his statutes and keep not his commandments, for then he will, in covenant faithfulness, visit our transgressions with the rod and our iniquity with stripes. He will not only give to his obedient children gracious and cheering manifestations of his love, but he will manifest himself to them. "I will not leave you comfortless: I will come to you." He comes by his Spirit, in his word, and manifests himself as their Prince and Savior, the Captain of their salvation, as their Deliverer, their Protector and their all. In all his relations to them he manifests himself, and in all his offices he reveals himself to them for their comfort, safety and encouragement. It is a blessed thing to have his commandments, to be a subject of his spiritual government, to feel his love shed abroad in our hearts, drawing us to his embrace and inclining us to honor and obey him. Thrice blessed to abide in his love, for he says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."—

John xv. 10.

MIDDLETOWN, N. Y., Sept. 15, 1866.

CHANGE OF ADDRESS.

A. T. Benson has changed his address from Cannon, Del., to Waverly, Pa.

W. M. Little has changed his address from Gap, Texas, to Gorman, Texas.

MARRIAGES.

By Elder Asa Howard, August 28th, 1915, Dudley Wooten and Miss Ruth Elliott, both of Brooklyn Heights Addition, Fort Worth, Texas.

OBITUARY NOTICES.

Mrs. Emma Delaney was born June 19th, 1831, at Chestnut Hill, near Philadelphia. Her parents, Mr. and Mrs. Streeper, were Catholics, but good, moral people. From her early childhood she held no regard for their form of religion, and could not enter into their rites and ceremonies. On March 14th, 1856, she was married to Jesse Willard, oldest son of Deacon James V. Willard, of Southampton. They had one son, Harold. Her husband was drowned in August, 1859. In September she went to make her home with his father, where she was loved by all the family as their own sister. Her gentle, loving ways endeared her to them all. After some months she showed a marked interest in attending the meetings at Southampton. The doctrine presented there, although new to her, was the expression of her own experience. She saw the members as the saints of God, and for a long time desired a home with them, but felt too unworthy to present herself. Encouraged by her great love for the church she did at last offer herself, and was received, being baptized by Elder Harding. In 1872 she was married to Joseph Delaney, who died several years ago. Mrs. Delaney died Jan. 31st, 1915, at the home of her sister, Mrs. Clauder, in Philadelphia, where she enjoyed every comfort. Her death was due to heart affection, incident to her advanced years. This dear sister was held in the highest and most affectionate esteem by the members of this church, and by all the large number of her relatives and acquaintances. For a number of years she was not able to attend the meetings of the church very often, but she enjoyed the meetings and the privileges of the church above all earthly things.

The funeral services were conducted at the Southampton meetinghouse, where I spoke briefly from 1st Corinthians xv. The funeral was largely attended by devoted relatives and friends. Mrs. Delaney is survived by her only son, Harold Willard, of New York city.

ALSO,

By request of Mrs. Margaret Willard Twining, I send you for publication in the SIGNS a notice of the death of her mother, **Mrs. Mary J. Hogeland**, who was born April 6th, 1839. She was one of thirteen children born to Deacon James Willard and wife, of whom ten were daughters. Six were members of Southampton Church, three are still living. She was married to Morris Hogeland Jan. 9th, 1860. They had two daughters and one son, who died in

infancy. One daughter died nearly four years ago. Sister Mary was the first to come to the church after I became pastor, and was baptized Dec. 14th, 1884. She had desired the blessed privilege of receiving that sacred ordinance for eighteen years. As she arose in the church meeting it seemed to her, she said, as though an angel carried her forward. She was very deeply exercised in her mind in regard to spiritual things, and she lived a life of faith. Her experiences from day to day were very sweet to listen to, and it was very comforting to talk with her concerning the things of the kingdom of the dear Savior. She had much sickness, and was often very deeply and sorely tried in her mind and in circumstances, but all of her trials she felt were sanctified to her good. She was dearly loved by every member of the church, and by all her wide circle of friends. We greatly miss her. Her love for the church was wonderful. She longed to be at every meeting the last few years of her life. In her last illness she expressed a strong desire to be with the church once more. She lived with her daughter, and had her tender care until her death, which occurred May 18th, 1915. Her youngest sister was with her much of the time. After her long illness she passed away quietly, as one falling asleep. Sister Hogeland is survived by one daughter, four grandchildren and three great-grandchildren.

The funeral services were conducted at Mrs. Twining's home in Germantown, Pa., by Elder B. F. Coulter, on Saturday morning, May 22nd, and at Churchville Reformed Church in the afternoon by me.

SILAS H. DURAND.

William F. Kennedy was born Feb. 24th, 1851, departed this life Sept. 2nd, 1914, making his stay on earth 63 years, 6 months and 9 days. He was married to Miss Alice Yarbrough Dec. 20th, 1873. To that union were born five children, one son and four daughters; one daughter preceded him to the grave. He professed a hope in Christ and joined the Primitive Baptist Church at old Bethesda, Ouachita Co., Ark., together with his wife, August, 1874, and was baptized by Elder W. M. McDonnell. Their membership remained there until 1891, when they moved to Hempstead County, Ark., and transferred their letters to New Hope Church, where he was ordained as deacon, and served until he moved to Lafayette Co., Ark., and there served as deacon until the day of his death. He was faithful to his church, loyal to his brethren and sisters, always making it a point to be present on each meeting day if possible. The greatest joy of his life was the company of the Old Baptists. His house was their home, and all felt welcome there. He was a true and firm believer in the doctrine of predestination of all things, and salvation by grace. He was a faithful father, gentle and kind. No one can take his place; no one can under-

stand as father did. He was making great preparations for the association, which was to convene with the church at Damascus in October, just a month before he died. He was so glad it was going to be near him, so that he could have the pleasure of taking care of many who had sheltered him at meetings far and near. But it was not God's will for him to be there. His illness was of short duration, only a week. A few minutes before he died he said he felt better, laid down, turned over and breathed his last. His whole life was spent in doing unto others as he would have them do unto him. None knew him but to love him. I well remember when our eldest sister died, in his tears and sorrow he said: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He was an example to us all, but he has gone and left us to mourn. Mother is getting along in years, and soon will join him to part no more, where sorrow and sighing will be over, and only songs of praise to that great and merciful God who gave the blood of his precious Son for the sins of his people. It is indeed sweet to hope to meet again and never, never part. Pray for us, that we may be enabled to bear our burden and not complain of our sorrow.

He was laid to rest in the Shiloh Church cemetery. Elder J. H. Daniell conducted the funeral services, much to the comfort of the bereaved family and friends. Six brothers survive him, three of whom are members of the Primitive Baptist Church, also one sister.

Written by his daughter,

B.

Thomas Milton Shearer was born in Page County, Iowa, Nov. 20th, 1849. His father, brother Joel Shearer, with his family crossed the plains to Oregon in 1864, Milton driving three yoke of cattle all the way across. They settled in Yamhill County for a few years, then moved to near Forest Grove, where in 1871 he was married to Miss Susan J. Flanary. In 1879 he located with his family near Goldendale, Wash., and lived there until 1893, when he, thinking to better his condition, moved to Yakima County and bought a farm near North Yakima, residing there until 1905, when they moved to Puyallup, Wash. Nine children blessed their union, but in 1885 four of them were taken by death, three in less than a week. Five are spared to comfort the dear mother in her sorrow and to mourn the loss of a devoted father. His death was peculiarly sad. He and his wife came to Yakima July 31st to visit their two daughters and their families, sister Josie Mitchell and Mrs. Ennice Byrd and ourselves. He had been especially anxious to visit his brother-in-law, Elder W. J. Hess, who had been ill for several weeks, and spent the first two days with us. After visiting Ennice a few days, and just before leaving for sister Josie's, he called up on the telephone saying when

they expected to return to Ennice's and then come here to be at meeting Saturday and Sunday. He was taken ill at sister Josie's August 8th. On the 11th they returned to Mr. Byrd's. They called a doctor, who pronounced his trouble pleurisy, bordering on pneumonia. His condition was not considered critical, and he seemed to be a little better, but suddenly on Saturday evening, August 14th, he began breathing heavily, and in less than fifteen minutes was gone. What a shock to my dear sister and to us all! What a sad home coming! Their three sons, Charles and Orin, of Tacoma, and Glenn, of Puyallup, made arrangements for the funeral at their home in Puyallup and burial in the Tacoma Cemetery. Elder A. Wilson, of Oakville, spoke words of comfort to the sorrowing family, relatives and friends. Our dear brother received a hope in Christ when a young man, and had his wife get his clothes ready for baptism, but when meeting time came a deep sense of unworthiness held him back, and not until March, 1881, did he come to the church, when he with two others were baptized in the fellowship of Pleasant Grove Church by Elder J. A. Bullack, and continued a member until death. Brother Shearer was not loud in his profession, but was strictly honest; the cup of cold water was never withheld, and many homeless wayfarers found a home under his roof during the many years I knew him.

SONORA A. HESS.

Harriet Gammon Bannister, relict of the late James Bannister, passed away in her 89th year. Her life was a path marked with deeds of kindness, and among all her friends she ranked as a woman of sympathy, a kind neighbor, devoted mother and true friend, and withal a woman of heroic mould in bravely meeting the stern requirements and often the disappointments of life. Deceased was born in Hampshire, England, and came to Canada in 1837, shortly after becoming the wife of James Bannister. For sixty-one years she was a resident of this township, of late years making her home with her son, James E. She is survived by five sons and two daughters, namely, Amos and John E., of Forest; George Eli and Charles, of Essex; James E., of Plympton; Mrs. Hugh Willard, of Dorchester, and Mrs. E. Dent, of Alberta.

The funeral took place Sunday, June 11th, at 2 p. m., and was largely attended, H. Elmer Green conducting the service. The pallbearers were the five sons of Mr. J. W. Bell, of Forest.

I feel to add a few words to the above, which appeared in the local paper of Forest, Ontario. While it was not my privilege to be very well acquainted with sister Bannister, having met her but once, and that some three years ago, while here on a visit, I can truly say she was one who loved the truth as it is

in Jesus, and lived and died in full confidence of the faith of God's elect and is at rest. Sister Bannister united with the Covenanted Baptist Church of Canada June 27th, 1875, and was baptized by Elder Pollard. I very much regret that I was not able to officiate at her funeral as she requested, but being away from home at the time of her death visiting the friends of the church in Bothwell, they were unable to locate me. May the dear Lord bless all who mourn the loss of our dear, aged sister with that reconciliation which he alone can give.

J. B. SLAUSON.

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

Mrs. Lydia Thrift, Va., \$1 00; Mrs. Laura R. Elgin, Va., \$2.00.

M E E T I N G S .

THE yearly meeting of the Lexington Old School Baptist Church will be held on the first Saturday and Sunday in October (2nd and 3rd), 1915. Brethren and friends are invited to meet with us, especially brethren in the ministry.

R. W. SANFORD.

THE Lexington Old School Baptist Association will be held with the Jefferson Church, Schoharie Co., N. Y., Wednesday and Thursday, October 6th and 7th, 1915. A cordial invitation is extended to all lovers of the truth, especially brethren in the ministry. Those coming to Stamford will be met on Tuesday, the 5th, noon train.

G. E. MEAD, Church Clerk.

THE Old School Predestinarian Baptist Church of Jesus Christ called New Hope, situated in Washington County, Oregon, (by request of sister H. C. Wilke, of 979 Vancouver Ave., Portland, Oregon,) if not providentially hindered will convene at her home on Saturday before the second Sunday in October, 1915, for conference. All members of the church are kindly requested to be present, and all lovers of the truth as it is in Jesus are cordially invited to meet with us.

J. K. BOYD, Moderator.

THE Juniata Association is appointed to be held with the Springfield Church, near Three Springs, Pa., on Friday, Saturday and Sunday, October 8th, 9th and 10th, 1915. Train leaves Mt. Union, Pa., at 4:45 p. m. for Three Springs Thursday before. We hope a goodly number will be present.

J. M. FENTON, Pastor.

MOSES MELLOTT, Clerk.

THE Old School Baptist Church of Christ of Gilboa have appointed the second Sunday, and Saturday previous, in October, 1915, in which to hold their yearly meeting, and extend a cordial invitation to all lovers of the truth as it is in Jesus to meet with us, especially ministering brethren.

D. S. ELLIOTT, Church Clerk.

AN all day meeting will be held with the Snow Hill Church, Worcester Co., Md., on Sunday, October 10th, 1915. All lovers of the truth are cordially invited to be present.

B. F. COULTER.

THE Virginia Corresponding Meeting will meet, the Lord willing, with the Ebenezer Church, Loudoun Co., Va., on Wednesday before the third Sunday in October, 1915, and continue three days. Trains will be met at Bluemont on Tuesday before the meeting, and all visitors taken care of. Those coming by rail take green electric car marked Georgetown, outside of Union station, Washington, D. C., and go to the end of the line, where they will transfer to the cars of Washington & Old Dominion R. R., which will bring them to Bluemont. The cars for Bluemont leave at 2 p. m., subject to change in schedule, at 36th and M Sts., Georgetown, D. C. Those who can come in their own conveyances will be appreciated, as there are only a few of us to meet trains. Ministering and other brethren of our faith and order and all lovers of the truth are cordially invited to meet with us.

F. E. ROBEY, Church Clerk.

THE yearly meeting of the Old School Baptist Church in Wilmington, Del., will commence at 2 o'clock p. m. on Saturday before the third Sunday in October, 1915, and continue all day Sunday. All lovers of the truth are invited. Meetinghouse 1304 Jefferson St.

WM. B. TAWRESEY, Church Clerk.

THE Salisbury Association of Primitive Baptists is appointed to meet with the church at Forest Grove, near Parsonsburg, Wicomico Co., Md., October 20th, 21st and 22nd, 1915. All lovers of the truth, especially those who labor in word and doctrine, are cordially invited to meet with us. Those coming from the north will take the train that leaves Broad St., Philadelphia, at 7:25 a. m. on Tuesday, 19th, come through to Salisbury, changing cars to the B. C. & A. R. R. for Parsonsburg, where they will be met and cared for. Those coming from Baltimore take boat leaving Pier 8, Light St. wharf, at 2:30 p. m. via Claiborne; also all from stations on the B. C. & A. take same train, got tickets for Parsonsburg, arriving there at 8:28 p. m. We hope for a goodly attendance, and assure you of a hearty welcome.

A. B. FRANCIS, Pastor.

THE Primitive Baptist Association of south Florida, called Mt. Enon, will hold their next annual meeting with Bethehem Church, this the forty-fourth annual session, the second Sunday in November, and Friday and Saturday before. All lovers of Bible truth are invited to be with us, especially ministering brethren holding to the doctrine of predestination of all things that come to pass. If any of the brethren or sisters from the north wish to meet with us, please notify me at once, and I will gladly meet you at Lakeland and see that you get to the meeting, the Lord willing. Come and be with us.

C. K. HAINES.

LAKELAND, Fla.

THERE will be a two days meeting at the Old School Baptist Church at Cammal, Pa., Nov. 30th and 31st. We expect Elders J. M. Fenton and D. M. Vail to be with us. A cordial invitation is extended to all lovers of the truth.

J. T. BADGLEY, 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.

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11:00 A. M.

2:00 P. M.

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

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

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

JOSHUA T. ROWE, Pastor.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83. MIDDLETOWN, N. Y., OCTOBER 15, 1915. NO. 20.

CORRESPONDENCE.

THE TERROR OF THE LORD.

To one who has been given to rejoice in the Lord, and in the wonders of his love and grace, it seems very strange that such an expression as this could be used concerning him by the inspired apostle. It is hard to understand how one who has felt the sweet love of God in his heart can ever feel afraid of him; and especially that he could ever have terror in thinking of him. But the apostle was inspired to tell all the varied experiences that any of the Lord's people may have, and to set in order all the doctrine and experience of the gospel church, as commanded by the dear Savior. The Scriptures of truth thoroughly furnish the man of God "unto all good works," and no child of God will ever lack any provision in the Bible for his need, in whatever case or circumstance he may be found. The Holy Spirit will surely be with him at the right time, taking of the things of Jesus and showing them to him, and if such an one never saw a Bible his need will be just as surely supplied; all his experiences, whether dark or bright, will be told to him by the Holy Spirit.

The apostle implies, here and elsewhere, that a child of God may voluntarily do that which is sinful, and receive punishment for it. We are not told that a christian can transgress the law of Moses, for he is not under that law. But "we are under law to Christ." "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The apostle in this connection is talking in a wonderfully sweet way of the exercises of the apostles in their suffering and labor which were necessary in their apostolic work. I can hardly refrain from writing somewhat upon the subject of these two, fourth and fifth, chapters of this second letter to the Corinthians, but I wrote upon this portion of the Scriptures several years ago, and now I have on my mind more particularly the ninth and tenth verses of the fifth chapter of 2 Corinthians: "Wherefore we labor, that whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." This is the judgment-seat of Christ, as set up in the gospel church. He is our

judge, and his word is forever settled in heaven. We may say that this judgment-seat of Christ is set up in the heart of the true believer. In his conscience the judgment is given. Some one has said the believer cannot sin cheaply. In his conscience the decision is rendered, and his punishment begins, and whatever we have done, whether good or bad, we must receive it. Remove the italicized words and the meaning is still clear. If what we have done be bad it will remain with us to worry and distress us. The conscience will hold it to us, and will keep it before us, and the exercise of the mind concerning it will be "according to that we have done, whether good or bad." There can be no rest for the transgressor while that which the conscience does not approve remains with us. We are before the judgment-seat of Christ, and it is of him we must be accepted. When we carefully consider this we can see how necessary the word "terror" is, as used by the apostle in the case of the willful transgressor against the law of Christ.

In the eighty-ninth Psalm it is said by the Father, concerning the establishment of the kingdom of our Lord Jesus Christ, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments: then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. * * * His seed shall endure for ever, and his throne as the sun before me." The punishment of those who are transgressors of the law of Christ, and who are before his throne, as all are who have been born of God, must be sure and fearful, as it is declared it is, but not one of them can ever be lost. The apostle gives his decision concern-

cerning the judgment of one: that he shall be delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. (1 Cor. v. 5.) He manifests no uncertainty as to the salvation of that sinner, though his crime was great, but afterward directs the church to forgive him and comfort him, counting his punishment sufficient. (2 Cor. ii. 6.) The conscience that has been made tender in the fear of the Lord will tell the transgressor very soon where the wrong and sin are. If he has been born of God he will feel the sin as quickly as the naked hand would feel the touch of fire. If he has not been born of the Spirit he will feel no trouble on account of sin, he will know nothing of the judgment-seat of Christ. This judgment-seat of Christ, and all these gospel things, are nothing to the natural man, but they are very much to the living soul. If he has done well the answer of the good conscience is his, and is very precious; if he has done bad his punishment is sure, and that is also precious, bringing the poor, heartbroken sinner into the lowest, humblest place, in the dust of self-abasement, and exalting the dear Savior beyond all ability to sufficiently praise and adore his dear and holy name.

The apostle speaks of sinning willfully. Some have thought that all sin is willful. That is so in a sense, but we easily distinguish what is willful in any ordinary thing, from what is not so. Have we never done a thing we knew was wrong? Have we never persisted in the wrong, and do we know nothing of the bitterness of the punishment in our own souls, and our final sorrow and grief on account of our transgression before the dear Savior? It certainly appears here that the apostle is admonishing and exhorting his brethren, and warning them concern-

ing the judgment-seat of Christ, before which we must all appear, now, here, in our daily experience, when we are made manifest, as the apostles were, in the consciences of their brethren, to whom, and of whom they spake. An exhortation is clearly understood here to avoid doing that which is bad, knowing the terror of the Lord. We would far rather be absent from the body in our experience to-day, and present with the Lord, than to have all that this world can give and be absent from the Lord, to feel him cold and distant from us, and frowning upon us. The apostle makes this clear in writing to the Hebrews: x. 24-31. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." The apostle had exhorted the brethren to provoke one another unto love and good works, and had named the first and principal good work of the brethren, upon which the works all depend: "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." The power and coming of the Lord Jesus Christ is what the saints are always looking for "and hastening unto," whenever they are spiritually-minded. They are looking for him, and "unto them that look for him shall he appear the second time, without sin, unto salvation."—Heb. ix. 28. To forsake the assembling of ourselves together is a fearful sin. It is a willful sin. Not merely staying away from meeting when some special reason seems to us sufficient to keep us at home (though it may not be really sufficient in the sight of God), but refusing to meet with the brethren. This

is what the apostle appears to mark with such fearful emphasis as a great transgression.

The twenty-seventh verse seems to state the mind of one who, after having received the knowledge of the truth, turns away from its precepts and order. There is nothing he can do, no offering he can make, as those could who transgressed the law of Moses, but a fearful looking for of judgment. There appears no possible deliverance for him. The only sacrifice possible has already been made by the Savior, and the judgment rendered; but this transgressor does not think such a thing possible, as that the judgment can be in any way for his deliverance, but only to devour him as an adversary. He does not know yet that the adversaries are in his own sinful nature, and in his deceitful heart, and that they shall be destroyed. This transgressor can see and feel the judgment against him by the law of Moses, and how no mercy could be extended to him by that law. If he despised that law he must die. "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" We might think these three terrible, wicked things could never be done by a child of God, but must certainly designate only a child of the devil. But we remember that these characters have received the knowledge of the truth, have been brought under law to Christ, have been sanctified by the blood of the covenant, and have received the Spirit of grace. None of these things could be true of the natural man. We remember also that in each case vengeance or punishment belongs unto the

Lord; that "the Lord will judge his people." No one can transgress a law he is not under. These, then, according to the statement of the apostle, are children of God, who have transgressed the law of Christ, and the apostle solemnly says, "It is a fearful thing to fall into the hands of the living God."

"Of how much sorer punishment, suppose ye, shall he be thought worthy?" The punishment for transgressing Moses' law was death. How could a law punishment that does not inflict death be greater than one which does take the life of the sinner? As the life of a child of God is higher, holier than the natural life, infinitely purer and eternal, so is the punishment of him who possesses that holy, spiritual life sorer than the punishment by natural pain and natural death. "A day in thy courts is better than a thousand." The apostle here and elsewhere dwells upon the importance of good works because of grace, and also because of the terror of the Lord. It is not for fear of physical pain or natural terror, but because of the love of Christ, that he is constrained to reprove, exhort and admonish the brethren. But when the poor, tried soul has been sorely afflicted, the apostle exhorts the brethren to confirm their love toward him, and most affectionately to comfort him. (2 Cor. ii. 7, 8.) The apostle says, "The love of Christ constraineth us." This is true of all the inspired apostles in all their apostolic work. It is also true, in measure, of all who have been born of God, who have the love of God in their souls. That wonderful love of God "passeth knowledge." It is the dearest and most priceless thing that can ever be known by man. "He that loveth is born of God, and knoweth God." When once it is known by any one it can never be taken

from him. It can never be lost. It is the one holy, satisfying principle that can never be lost. It may appear to be lost for a time, but that can only be in appearance. God is love, and he is unchangeable, "the same yesterday, and to-day, and for ever." It is love that makes it such a fearful thing to fall into the hands of the living God. It is that which causes one to feel "the terror of the Lord." It is unspeakably terrible to one who has felt the love of God in his soul to fear that it is gone from him; that he can feel it no more. While we had it in undisputed exercise in our souls the comfort and joy of it were unspeakable. Now the thought that it has been taken from us brings terrible distress. Whatever form the punishment for our sins may take, it is the love of God, the remembrance of that sweet love, and the thought that it can be ours no more, that makes the punishment so terrible and so full of grief and misery. All the evil propensities of our nature are brought out to our view, and appear like evil beasts and venomous reptiles, to aggravate our distress. These adversaries cannot go beyond their appointed effect upon us. It may be that one has been left to blaspheme, or to disregard the sweet principles of obedience in some special sin, and he may suffer separation from the church. The apostle says, "Whom I have delivered unto Satan, that they may learn not to blaspheme." All of the Lord's people will receive at his hands whatever he has in store for them from day to day while they are in this mortal tabernacle, in which they groan. Every stroke that is needed will be given them; every promise that has ever been made in behalf of the poor and needy will be fulfilled. Not one stroke too many shall ever be given to one of them; not one

promise too few. All will be to the declarative glory of God while here, and all shall come up out of all their great tribulation into eternal glory.

"In all their afflictions his glory shall spring,
And the deeper their sorrows the louder they'll sing."

Concerning those on the left hand of the King, and their punishment, I can say nothing descriptive, only repeating the words of the King: "These shall go away into everlasting punishment." They are represented as never having the love of God in their hearts. All who ever knew the love of God, or who ever shall, are on the right hand of the King, who is infinitely just and infinitely loving. Those who have that love once have it from everlasting. However far they may have gone astray, however dark and terrible may have been the judgment rendered at any time against them, and however heavy their sorrows on account of their sins, through Jesus Christ they shall feel the fullness of his love. No one in that everlasting kingdom of love shall feel that he is in the least degree better than another, but each and all shall forever join in singing to the praise of the one blessed name, Jesus.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Sept., 1915.

SNOW HILL, Md., Sept. 15, 1915.

ELDER B. F. COULTER—DEAR PASTOR:—You asked me to sharpen my pen and write another letter for publication in the SIGNS OF THE TIMES, and it has been pressing very much on my mind since you mentioned it, but my pen needs a great many sharpenings, and I think I am aware that will be your mind before you finish reading this, for I am so weak and ignorant in spiritual things, and destitute of the qualities I so much desire.

Now I will try to tell what I hope to

be the dealing of the Lord with me since I united with this dear body of people so precious to me. My baptism numbers just a year last Sunday. I often wish I could always feel like I did that day, for I was overwhelmed with joy, I could not think there were any more trials and tribulations awaiting me. In October, at our all day meeting, Elder J. G. Eubanks was with us, and he came to me to bid me good-bye, and said, My sister, you will never be sorry that you have been baptized, but you will not always feel like you do now; and soon I found his words were true, for the warfare between the flesh and the Spirit soon began. I thought how little we poor creatures know what is in store for us, but I am glad the Lord deals with his people in this way. The first quarterly meeting after my baptism was in December, and we had good preaching on Saturday and Sunday. Your sermon on Sunday did impress me very much. You used the words as a text, "And the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre." I enjoyed it very much, but I felt sad, for I thought if I could know that I had obtained the grace of God as I saw it in Esther it would be joyous and wonderful to think of, but all I can say is, I hope I have the grace of God shed abroad in my heart as I see it in my brethren and sisters. Being so impressed with the sermon, as the emblems were being passed around I felt I could never partake of them, for they seemed too precious to put in a mouth so vile as mine, and instantly a dark cloud enveloped me. No one but those who have experienced these things knows how I felt, for I felt so sinful and desperately wicked that I was afraid I had deceived the brethren

and they did not know me, and great shame came over me, and I felt I would like the floor to open and swallow me up, for I felt so condemned with sin I thought I could never look into their precious faces again. O what a great burden was upon me; I could do nothing but cry for help. But after awhile these words came to me: "He heareth the cry of the destitute, and will not despise their prayer." I felt he had heard and restored a little of the light of the blessed Savior to me, and it was a joy to my soul. We often feel to cling to our dear beloved ones, but to be with Christ is far better. But I had not gotten clear of this great burden altogether; everything seemed to be draped in mourning, and the Father had withdrawn his peaceful presence from me again, and viewed me with an angry countenance, for after once having been blessed with his sweet presence, O how desolate and barren the wilderness seemed to me without him, and the only door of hope given me was "the valley of Achor." This was in January, the fifth Sunday, almost two months of tribulation, when Elder A. B. Francis preached at Indiantown; I was so troubled I felt a great desire to go to preaching, more so because of my trouble. He arose and took his text in Hebrews, ninth chapter, twenty-fourth and twenty-eighth verses. At first he dwelt mostly on the second coming of Christ, and while he was preaching it seemed there came a message through him from God to me, that lifted me up out of the wilderness and above earthly things. O such love that flowed out to him and the dear brethren and sisters, for I felt that I could see Christ in them. I immediately began to wonder if this great love which had just sprung up was spiritual love, or of the flesh, but hoped it was the grace of God shed abroad in the heart,

and I hope that God will constantly be with each of his dear people and uphold us in all our trials and temptations. O think of the great and wondrous love of which I have just spoken, is it not a knitting of his people together in a sweet and blessed fellowship? For I realize it takes a great and mighty power to knit and bind their hardened hearts together. O how precious it all seems when the love is dealt out to us through our gracious Master, and I am almost persuaded at times that I do know that this is the way the Lord always brings his people to himself. He makes them know that it is not by works of creature righteousness that they have done, but according to his own purpose and grace given them before the world began. He brings the blind by a way they know not, in his own way and time.

I desire to say to the dear editors, I enjoy your editorials much, and also the letters of the brethren and sisters, and often feel that God has blessed the readers of the SIGNS with good correspondence. The last editorial entirely meets my approval, in regard to receiving candidates for baptism. I feel, as does Elder Lefferts, that if one is brought into the church by persuasion of the wisdom of men, it is far better to keep five of this kind out than to take one in; but if they be believers of the truth and dead to the law, they cannot come in the church, if they have been talked to on the subject, until God's appointed time. This has been my experience. For four years baptism was a constant thought with me, and our dear pastor, Elder T. M. Poulson, talked to me once in a while, as also did other preachers, including Elder F. A. Chick, who told me I was not doing right to stay outside; but, after all, I could not come any sooner, and when I did come I

found a little word of encouragement from you, Elder Coulter, which was a great comfort to me, and I appreciated it very much. Please cast the mantle of charity over my imperfections.

A very unworthy sister,

GERTIE W. TRUITT.

ROMANS IX. 9.

"THEY which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

After Eve and Adam had sinned, the Lord God said unto the serpent, Genesis iii. 15, "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." The seed of the woman meant Christ. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ. * * * For if the inheritance be of the law, it is no more of promise."—Gal. iii. 16–18. But God gave to Abraham by promise. "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore, that they which are of faith, the same are the children of Abraham."—Gal. iii. 6, 7. Abraham believed God four hundred and thirty years before the law was given. Christ is the end of the law for righteousness to every one that believeth. "Is the law then against the promise of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Faith cometh by hearing, and hearing by the word of God. Now hearing comes before we can exercise faith. The word of God

means Spirit word, for God is a Spirit. For the Spirit beareth witness to our faith. "And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha." When Christ, who is the seed, convicts a sinner of his sin that is fulfilling the promise God made to Abraham, and is fulfilling what Christ said to his disciples, "When he is come, he will reprove the world of sin, and of righteousness, and of judgment." The first thing a sinner feels after Christ, the seed, appears to him is the sin in the heart. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed." The words, "whosoever believeth," do not mean that a sinner can make faith, or make revelation, but mean whosoever believes the revelation that Christ, the seed, makes in him. Revelation is always given before a sinner is required to believe, for all the promises of God in him are yea, and in him amen unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us and given the earnest of the Spirit in our hearts, in whom ye also trusted after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed ye were sealed with that Holy Spirit of promise. The true gospel church requires a confession of faith before taking any one as a member of the visible church of Christ. "And Philip said, If thou believest with all thine heart, thou mayest," &c. The building of the temple was a type of the church. "And the house, when it was in the building, was built of stone made ready before it was brought thither: so that there was neither

hammer, nor axe, nor any tool of iron, heard in the house, while it was in building." As the stones were made ready before they were brought thither, so should every one be made ready before joining the church. "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Therefore it is needful that all applicants should go through the sufferings of Christ before they join the church. "They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. * * * (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.)" That is, Christ, the seed, never appears to a sinner dead in sin according to his works. No, never. Christ, the seed, appears according to the purpose of God, according to election, &c., and at God's own appointed time. Christ said, in praying for his apostles, They are not of the world, even as I am not of the world. "For there is one God, and one mediator between God and men, the man Christ Jesus. Who gave himself a ransom for all, to be testified in due time." The sinner cannot repent until he receives the testimony in the heart, for the testimony of Jesus is the spirit of prophecy, and the prophecy in olden times came not by the will of man, &c. The children of the flesh should not partake of the Lord's supper, for he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. Discerning the Lord's body is discerning the suffering of Christ,

the seed, in us. Therefore let as many as suffer with him commit their souls to the keeping of him as unto a faithful Creator. Paul said, I bear in my body the marks of the Lord Jesus. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Though he were a son, yet learned he obedience by the things which he suffered.

Your brother in hope,

J. J. MOORE.

—————
CYRIL, Oklahoma.

DEAR BROTHER KER:—Inclosed I send you a letter written by sister E. M. Keeney, which has been of much comfort to me, and I feel it would also be to others. You can see by the date that it has been written a long time. She is such a spiritually-minded sister, and has such a lowly opinion of herself, that it is both good and profitable to be in her company. Brother Keeney came here and constituted our little church, and stayed with us a while, and then went back north. We all learned to love them so and hated to give them up, though we all believe that the Lord has a purpose in all things he does, and hope to be reconciled to his will.

Do as you think best about publishing the inclosed letter, but as she is now so far away I thought it might be a comfort to others, as it has been to me, and if this dear sister should see it she may write again. I ask an interest in your prayers.

Your little sister,

S. E. ELLIS.

—————
CEMENT, Okla., Oct. 24, 1911.

DEAR SISTER ELLIS:—We had meeting at brother W. T. Moody's Sunday, and he handed me your good letter. We were all glad to get a letter from you,

and also glad that you arrived home safely and found all well. My mind is still on our glorious three days meeting most of the time, but sometimes it comes back to the things of this life, then how sad and troubled I feel. Yes, dear sister, I feel that the Lord has been leading us through this trouble for our good, and to teach us our dependence on our all-wise God, who rules and none can hinder, for if we had no trials to bear we would soon be puffed up and think we could keep ourselves, and would think we were better than our brethren. Dear sister, I do not want to get that way, but I want to be kept humble and ever at my brethren's feet, for I know none of them are as weak and sinful as I know myself to be, for it seems to me that they do not even have the evil thoughts that I do, and which I long to keep from, but, as the Scriptures say, when I would do good, evil is present with me, and it seems that I am all the time walking after the flesh.

The third Sunday we had a good meeting at Rush Springs, and then for a time I could forget this world and its troubles and rejoice in our Savior's love; then again on Sunday last we heard two good sermons and were built up and made to rejoice and know that God is love. Brother I. D. Moody did talk well. I cannot help but feel to sympathize with his dear wife, while I rejoice to hear him, knowing as I do so well the sorrows, trials and disappointments that she must go through, which none but a minister's wife has to bear or knows anything about. We are taught by the Scriptures that we shall not have trials above that we are able to bear, but when I look back over my past life I wonder how I ever lived through it all; but God can do all things, and can enable us to go through with trials that without his sustaining grace

would sink us down and overcome us. I am glad to hear of sister Creel, and hope she is well, and that you will both go to Rush Springs next third Sunday.

The brethren and sisters are all well, as far as I know. Dear sister, if I could only write a good letter like you or sister Creel I would love to write, but I write such a poor, rambling letter that I often wonder who will want to read it, but it is the best I can do, and I ask you to cast the mantle of charity over my imperfections, and, if it is not too much trouble, I would love to hear from you. Give our love to sister Creel when you see her, also tell her we would like to hear from her, if it is not asking too much. Tell your son who was here that we appreciated his visit among us, and hope we may meet again some time, if it is the Lord's will. We hope and trust he is a child of God, born of the Spirit, as it seemed that we could see the manifestations of the Spirit of God with him while he was among us.

Hoping and praying that we may meet ere long, and asking an interest in your prayers, I must close, and may God's richest blessings ever be yours, is our prayer.

(MRS.) E. M. KEENEY.

GOIN, Tenn., July 6, 1915.

DEAR BROTHER KER:—If you will allow me to address you as a brother in the common faith of God's elect. I have had a mind for a number of years to write you, but have hesitated as to the propriety of doing so, as we are strangers in the flesh, but I hope not in Spirit, and while I do not care as to who knows what I believe, I am not writing for publication. I am just writing you to relieve my mind, and if you see fit to answer me it would be a great pleasure to me to read your thoughts. In the first place, I

will say I am almost sixty-five years old. I have been a member of the Old Baptist Church about forty-eight years, and have been trying to preach for about thirty-five years. I never have been censured for immoral conduct in life by the church. I have been a close examiner of the Scriptures for forty-eight years, and have read most all of the periodicals published throughout the United States, and I look upon the SIGNS OF THE TIMES as the best periodical now published, but I do believe there have been some traditional ideas handed down to us through its columns, such as the real man (the soul) does not die, but goes immediately to heaven or hell, as the case may be; but to the contrary, I believe the soul that sins it shall die, so you see I believe the Adamic man goes into death, and as the dead know not anything, we will be unconscious of our existing until the resurrection, and if there be no resurrection of the dead then are we perished for all time to come. It also teaches Jesus, the Christ, did not die, but only a house, or body, in which he lived while here on earth. Now, dear brother, let me say to you that if Christ did not die and rise again from the dead, you and I are both in our sins, and no hope beyond the grave; but thanks be to God, there was a germ from heaven sent by God, and was called "the word of God," that was eternally with him and penetrated the womb of the virgin Mary, and was flesh, and in its manifestation was called Jesus the Christ of God, who did die on the cross, and was dead until the third day, and rose again from the dead, that such poor sinners as you and I be redeemed from death and raised up, and live in that world beyond the grave. So you can see that I believe in the resurrection in order to live again.

Another idea being taught among our

people is, that the nonelect will be raised up and live eternally, and suffer consciously as individuals. This is another idea I am unable to believe. In the first place, I do not believe the Scriptures so teach it, neither can I believe that an individual could suffer consciously eternally without eternal life, and as man has forfeited this life by transgression, and no life promised to any but the elect, I believe "the wages of sin is death." You ask me, Are the nonelect not raised up at the last day? I will say, It appears to me that they will be raised up and dealt with according to individual transgression and go away into the second death. This may be a traditional idea, but I am somewhat in it. So far as the nonelect's destiny is concerned, it gives me mighty little trouble, as I know God will do right in all things whatsoever come to pass, whether I can understand it or not. But now, dear brother, this is what I want to say to you, If any person will prove to my satisfaction by the Scriptures that the soul is an entity that lives on after the death of the body, and goes to heaven with all the consciousness, and rejoices with the angels around the throne of God, from the death of the body to which it belongs, I will mail that person ten dollars; yes, I would give the remainder of natural life here to know that at corporeal death my soul, my thinking faculties, my conscience, would go into heaven, there to enjoy heaven, with all heaven affords. But now while I am made many times to believe that God has given me the Spirit of Christ here in this world as an evidence that I will be resurrected and live in the world to come, I believe that when it is my time to die that the Adamic man will pass into a state of unconsciousness, and the spirit return to God who gave it. If these

thoughts are not taught in the Scriptures, I have read to no profit. I am not taking the SIGNS just now. I would be glad to hear from you some way, by private letter, or else write your views in the SIGNS and send me a copy of the same.

Lest I weary you I will close for this time. May God put it in your heart to answer me.

As ever, your brother through hope of that great resurrection in which it all lies,

P. N. MOYERS.

[As the SIGNS is open for the views of brethren, when written in the spirit of brotherly love, we give brother Moyers' letter a place. We feel that he is only mistaken in some things published in the SIGNS called by him "traditional." Many of our brethren make no distinction between the "soul" and "the spirit of man," meaning spirit when they use the word "soul." It is true that in most places in the Scriptures where the word "soul" is used the man is meant, but Peter in one of his letters said to the brethren, "Receiving the end of your faith, even the salvation of your souls." No doubt brother Moyers knows as well as any one what Peter meant. As to the final punishment of the wicked, there is a divided opinion; both cannot be right, and perhaps both are wrong, as the Lord has revealed very little to man of the hereafter, either of heaven or hell, hence it is well not to be too positive about those things. We hope brother Moyers' letter will be read with interest and in love, so that he may not be made an offender for a word.—K.]

HOPEWELL, N. J., August 20, 1915.

DEAR ELDER KER:—I often feel to pen a few lines for your paper, but fear that I would take space that could be more ably filled by the writings of others.

A Scripture came to my mind this evening which is recorded in the fifteenth chapter of Romans, fourth verse: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." This language was used by the apostle Paul in his epistle to the church at Rome, speaking of the Old Testament Scriptures, which testified of the dealings of God with those of the Spirit before Christ made his advent into the world, and the prophecy which spoke of his coming, which bore record of him that should appear and put away sin by the sacrifice of himself, and now in the exercise of spirit which is manifest in the hearts of God's people. The apostles had the true testimony from the Father to know that this was He that was to come, and the works which He did gave them patience and comforted them that they should have hope. The experience of the apostles, and their testimony of him, are for the children of God throughout all ages, and their realizations of the fulfillment of the kingdom of God and his righteousness, of which they were commanded to write, were for the comfort of the children of God now and as long as time shall last. The manifestation of his power which was displayed by him in doing his Father's will, only expressed that he was God manifest in the flesh, for none could do the work which he did but God. Cleansing the leper, casting out devils and raising the dead, express to us that in him doth all fullness dwell, and give us the comfort that he is not only able to quicken a poor sinner dead in trespasses and in sin, but is able to change this vile body, and fashion it like unto his own glorious body, which had no conception of sin in it, but was pure, and we hope

that which we have realized is the work of the Spirit, and the New Testament Scriptures testifying to that which is exercised in our hearts. We have faith in him, and we believe he is able to make us pure, even as he is pure, because it is written that we shall be like him, when faith shall be turned into sight and hope into possession. In that one Spirit are all the members of the bride of Christ exercised, and made one body of worshipers who worship him in spirit and in truth. They can all testify of the same exercise, and I believe Paul realized the working of the Spirit in His people (the church, his body) and the sin which they felt manifest in them (His body, or the members of the household of faith) when he said that Christ shall change our vile body and fashion it like unto his own glorious body. The body is composed of many members, and it takes all the members to compose the perfect bride. We feel that he will do all his pleasure, and will save his own with an everlasting salvation; but the trials and tribulations we daily pass through often cause us to doubt, and fear we are deceived, and the Spirit of his Son which God sends forth into our hearts, which gives us the understanding of the spiritual teachings of the Scriptures, unfolds the glory of God and the salvation of his people, so in his Spirit they are enabled to rejoice in him and have no confidence in the flesh. That hope is an anchor of the soul, both sure and steadfast.

These expressions are what I view is the true source of the expression of the apostle. You can do with them as you feel would be the best for the readers of the SIGNS. Pray for us, and visit us when you can.

I am, as ever, your brother in hope,

C. W. VAUGHN.

MOORES BRIDGE, Ala.

DEAR BRETHREN:—As I have been ordering some Bibles and other literature from the Beebe Co., I have a mind to write a few lines to the dear saints scattered throughout the United States and Canada in my awkward and imperfect way, in my appreciation of the many good letters and writings of the dear oldtime people whose spirits and feeling bear witness with my spirit that they are the children of God, as we read that every spirit reflects its likeness. Although I am way down in the sunny south of the old State of Alabama, and many of you are in the cold, snowy country, far away north, yet our doubts, fears and sore trials are the same when we come to stand before the Lord and view ourselves in the light and countenance of the great Jehovah. While we are counted the off-scouring of all things by the boasted wisdom of this world, yet I believe you are the salt of the earth, you are the pride of my life and my only real source of joy; you are the people I long for, your conversation is sweet to my weary soul. I am glad to say to you that I believe you have a great High Priest seated at God's right hand who can be touched with the feeling of your infirmities, therefore, as the apostle has taught, let us come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need, for every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins, who can have compassion on the ignorant and them that are out of the way, for that he himself also is compassed with infirmity. "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee." Who in the

days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared, though he were a son, yet learned he obedience by the things which he suffered, and being made perfect he became the author of eternal salvation unto all them that obey him. Therefore the apostle said, Of whom we have many things to say and hard to be uttered, seeing ye are dull of hearing. These are the things that the apostle wrote as the principles of the doctrine of Christ, saying, "Let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment, and this will we do, if God permit." There are not many of the poor, tempest-tossed children of God this good day going back to their first experience, but are trying themselves with their own judgment, as though they were the judges of the whole matter, piercing themselves through with many sorrows, while they should be pressing forward toward the mark for the prize of the high calling of God as it is in Christ Jesus, going on to perfection, not perfection in the flesh, but perfection in the knowledge of salvation through the grace of our Lord Jesus Christ. Some of the people of God are inclined to want to go back, but, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak, for God is not unrighteous, to forget your work and labor of love which ye have shewed toward his name, in that ye have ministered unto saints, and do minister, and we desire that every one of you do shew the same diligence to the full assurance

of hope unto the end, that ye be not slothful, but followers of them who through faith and patience inherit the promises. God made promise to Abraham. He made it by oath, and so after Abraham had patiently endured he obtained the promise. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

Good-by, dear ones, for this time.

D. T. MOORE.

NEW LEXINGTON, Ala., Aug. 15, 1915.

DEAR BROTHER KER:—I have a desire to write a part of my experience, I hope, of grace. While it is very precious to me, I realize my inability to write anything for publication. More than half of my life has been spent as a member with the Methodists. At the age of thirteen years I was deeply impressed with the desire to be a christian, and as I was being raised by good Methodist grandparents, I was taught that I must seek salvation at the mourners' bench. There being a big revival going on at that time, I went up as a mourner. I was told by the christian workers that if I would just make the start the Lord would do his part. While they were singing a good old soul-stirring song I felt that I was ready to lay down everything and do what the Lord would have me do. I offered myself for membership, and was accepted. Then I

was told to work in His vineyard, that I must help save the other poor, lost sinners. O fool that I was, why was I left to travel in darkness and self-conceit so long? For ten years I lived in that state of mind, during which time I went to Texas, and at the age of twenty-three I was married to one of the best men there. He was also a native of Alabama. Though he was not a member of any denomination, he was a strong believer in the predestination of all things. Our views were very different on the subject of religion, though we never had any trouble. I believed what I had been taught at home and in my Sunday-school, and could not see as he did. He often read and explained the Scriptures to me as he understood them. I became dissatisfied, and told my husband I had almost decided there was nothing in any of it. He laughingly told me that if he could not be a whole thing he would not be anything, because I could not believe all of the doctrine that I professed to know. During this time I had many trials, and felt cast down. My husband went away to seek employment, and was gone nearly two months before we met again. This was in the winter of 1913, and it was while in this lonely state I was made to know the comfort and consolation his reading and talking were to my poor, hungry soul. I felt that I was a lost sinner, without God, and all efforts on my part were naught but hypocrisy. I left there in February to join my husband, and felt that the Lord was exceedingly good to us, and that I was too happy to ever know sorrow again, but O, dear reader, you who have met the grim reaper of death, know the dark veil he casts in his path. O grave, where is thy

victory? O death, where is thy sting? My joy was turned to sorrow, and my life to deepest mourning, for on June 7th my beloved companion was taken with appendicitis, and died the 13th. While I am deeply grieved over the loss of a kind companion, and my babies are left without the love of a devoted father, I can praise God for the glorious manifestation of his love, in his dying hours. His parting words were, Do not grieve, dear, it is God's will for it to be this way. We will meet again. Salvation is of the Lord, and it is free, free. He related an experience of grace he had 1906, but he had never made a public confession. Though I am very lonely, I feel the Lord is good, and that all our afflictions are for some good purpose, and according to his will. I began to feel a desire to live with the good people of the Primitive Baptist Church, but felt I was not worthy, so I kept resisting the strong desire to offer myself for membership, but when meeting day came, the last second Sunday, and Saturday before, I felt a longing to be there, so I got ready and went, without any thought of joining, but when the opportunity was given I felt that I must go, and I was accepted, and baptized on Sunday by Elder S. J. Norris, and received into full membership at Nazareth Church.

"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."

Please give this room in the SIGNS OF THE TIMES if you think it worthy, if not, do as you think best with it.

Your sister, in hope of life eternal,

(MRS.) J. C. IVY.

OAK LANE, PHILADELPHIA, Pa., Sept. 26, 1915.

DEAR BROTHER KER:—I was looking over some old letters to-day, and came across these of brother Sheppard's, and felt I should send them to you and leave them to your judgment. If you do not wish to use them all, use of them as you wish, and all will be right with me. I am very sorry for brother Sheppard, losing his wife, and he has a daughter in the hospital since July 10th, who is very sick; her father has very little, if any, hope of her recovery. Brother, if you feel you can find time, please write brother Sheppard, for he does certainly need comfort from his brethren. May the Father give you liberty to speak to the comfort and to the edifying of your hearers, and that you, too, can partake of it with comfort to yourself.

Most truly,

MARY HILL TERRY.

GLENMORE, N. J., Dec. 6, 1896.

DEAR SISTER IN CHRIST:—Once more I will attempt to write you a few lines concerning better things than this world contains, if the Lord enables me, who is the Giver of all things. He has power over all things; even Satan is controlled by his power. "The Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought?" Then again he said, "But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." Then the messenger came and told Job that his cattle, and his children, and all he had, were destroyed. When he had heard this he arose and rent his mantle and shaved his head and fell down and worshiped

God, saying, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." In all this Job sinned not, nor charged God foolishly. Then again, when the sons of God came together to present themselves before the Lord, Satan also was present with them; again the Lord said, "Hast thou considered my servant Job?" "And the Lord said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown." "Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die." Job answered her, saying, "Shall we receive good at the hand of God, and shall we not receive evil?" Satan could not destroy the faith Job had in his Lord; he could destroy his cattle and his children and smite him with sore boils, but he could not destroy that faith which God had given him. Satan could go so far and no farther; his bounds were set, there was a stronger power than his; he who created the worlds has all power; he speaks and it is done, he commands and it stands fast; he opens and none can shut, therefore God has power over all things. If I could only feel that humble spirit Job had, and say, Shall we not receive evil as well as good from the hand of the Lord? God has a wise purpose in all he does; when he leads us down into trouble, and sorrow, and sickness, and losses, it is for our good, and we ought to remember that it is from the hand of one who is too wise to err and too good to be unkind. I hope it is my prayer that I may see the hand of the Lord in all my troubles, that he may teach me my dependence upon him, that

I may have no confidence in my flesh, and that I may not bring reproach upon his cause.

Now I will close. If you, or any of the dear children of God, receive any comfort from this, remember it is not of me, but of him who is all wisdom and truth, the Giver of all things, both of joy and sorrow.

Your unworthy brother, if one at all,
D. W. SHEPPARD.

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GLENMORE, N. J., Jan. 4, 1897.

DEAR SISTER:—To-day as I was at work these words came to me with much comfort, "And it came to pass, when he was in a certain city, behold, a man full of leprosy; who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean." Now one who had the leprosy in those olden times was shut up by himself where he could see no one, and could have no company, because if it were contracted it could never be cured. It is just so with a poor child of God when God shows him that he is a sinner; he is so covered with leprosy, or with his sins, there is no one like him; he has no company, he is alone; then he, like the poor leper, will say, Lord, if thou wilt, thou canst make me clean. He put forth his hand and touched him, saying, I will, be thou clean, and immediately the leprosy departed from him. So it was with you when you cried unto him, Lord, save, I perish, and he said unto you, Your sins are all forgiven. Then you felt your sins were all gone, the leprosy had left you, and you could praise God forever. I cannot write this to you as I saw it, but this has been something of my experience, for many times I have been made to cry unto him, Lord, if thou wilt, thou canst make me clean. He has all power in heaven and

on earth; he has power to make the leper cry unto him, and has power to make him clean. The same mighty power brought Israel to the Red Sea that brought them through it. He has power to shut, and none can open, and power to open, and none can shut. He leads us beside still waters, and makes us lie down in green pastures. How fresh are those waters and sweet the pasture of the Savior's love to a poor, tempest-tossed child of God when he is hungering and thirsting for the Savior's love. That is where we obtain milk and honey without money and without price. Our Savior paid the debt when he died upon the cross. O if I could praise him as I ought, who died for a poor wretch like me. I often wonder, Can it be so? This I know, he is my only hope of salvation. We know that we have passed from death unto life, because we love the brethren. I hope I do love the brethren; nothing will melt me to tears more quickly than to talk with them, yet I do not see how they can love me, poor, miserable wretch that I am.

Your unworthy brother,
D. W. SHEPPARD.

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GLENMORE, N. J.

DEAR SISTER:—I thought I would try and write you a few lines, if God will direct my mind. If I could write as thoughts come to my mind when at work or on the road at different times I would be glad, but I cannot write or speak them as I would like to, but if I were satisfied with myself I do not feel that the brethren would be with me. I do not see how they can be anyway, poor, sinful worm of the dust that I am. When I look at their faces I see shining there the face of our Lord and Savior. If I am one of his sheep I am a poor, miserable one in-

deed. The other sheep seem to go along so nicely, and never leave the path, but I am so prone to wander, and am so lame and blind, and stumble so, and get so far behind, that I think I cannot be one of them. I am so prone to trust in my own flesh, and am not thankful enough for the many blessings our heavenly Father has bestowed upon me. What is man, that thou art mindful of him? and the son of man, that thou visitest him? Can the Lord be mindful of me, a poor, deceitful worm of the dust? By the grace of God we are what we are, and what sweet consolation that he is able to save to the uttermost one as unworthy as I feel myself to be. I do love to meet with the brethren and sisters; they appear so good and holy in my sight that I feel I have no right to call them brother or sister, but I hope it has been my privilege a few times to be lifted above this sinful flesh of mine and to have a sweet foretaste of that divine love which our Lord gave us through his Son Jesus Christ, and of that sweet home where Jesus dwells, where all will be love and peace. Blessed are the sons of God. If our God has so blessed them through his Son Jesus Christ, surely that blessing will never be taken away from them. He says, I am God, and there is none beside me. How thankful we ought to be that we have an anchor that is both sure and steadfast, an anchor of the soul. The anchor of a ship will not always hold it, it is down below, and when the heavy storms come the waves roll so high they go over the ship and destroy it; but the anchor of a child of God is above, and the harder the storm, the higher the waves roll, the more sure is that anchor, because God gave us his only begotten Son to redeem us from our sins. I will return all unto my Father which he gav-

est me, not one shall be lost. Surely, then, we have a safe anchor in our Lord and Savior Jesus Christ. If I have a hold upon that anchor, which I hope I have, it is by the grace of God, and not because of any good deed I have ever done, for in me, that is, in my flesh, dwelleth no good thing. By grace are ye saved through faith, which is the gift of God; not of works, lest any man should boast.

I will close. If you get a crumb out of this, remember it is in the field of your spiritual Boaz that you are gleaning.

Your unworthy brother in Christ, if one at all,

D. W. SHEPPARD.

ELMER, Okla., Jan. 22, 1915.

DEAR BROTHERS EDITORS:—I send a dollar for the blessed old medium of correspondence that brings gladness and joy to us in a weary land; yes, it brings gladness to our poor, cast down hearts, revives our drooping faith, strengthens our feeble knees and enables us to hold up our heads, which droop so much of the time. It is like a cup of cold water to our thirsty and famishing souls. We are out here away from any church, the nearest eleven miles, and no way to get to it but to walk, so we are deprived of hearing or feasting upon the bread of life, except sometimes when reading from the written word it pleases the good Lord to bless us to talk some from some portion of the word we are reading, to collect some thoughts from it to myself and companion; so when we get the precious old paper we are made to rejoice to hear from the saints all over the United States, all giving honor, power and everything to the God who works all things (not a part of them, but all) after the counsel of his will, who works and none

can hinder, nor has the right to say, Jehovah, what doest thou?

Now, as I see I am making this too lengthy, I will just say to the contributors, Write on, for you never know where the seed you sow may fall and take root downward and spring up and grow and comfort some poor, weary worn traveler in this wilderness land of sin, sorrow and disappointment.

Brother Ker, I will close by asking all of God's humble poor to remember us at the throne of grace. We commend you all to God, and may he guide us all to the end, is our sincere desire.

Brother Ker, if you do not think this will crowd out better matter you can publish it, but it is at your disposal and all will be well with us. If I could write like others I feel I would write often. We feel pleased with your companion in the great work. I feel that the Lord could not have made choice of one who could have filled the place any better. I would like to say something about his able writing, but will not try.

Your little brother and sister in much tribulation,

MR. & MRS. M. L. LILES.

KELLER, Texas, July 22, 1915.

DEAR BROTHERS:—Allow me to say through your columns that about the first of May, 1915, I contracted a severe grippe cold, threatening the extinction of this poor, weak, mortal life. I felt that dissolution of my frail being was near at hand, and that my tongue and pen would soon be stilled forever. This accounts for my long silence. However, when all hope of recovery had vanished, and every prospect was blighted, the Lord of hosts, the great Physician in mercy and compassion intervened and raised me up to a normal condition of health, and made me able to

again travel and declare his goodness to his afflicted saints, and to proclaim the power and efficacy of Jesus Christ, the balm in Gilead, the Lord our righteousness, and by him taught the sweet lesson that he ever lives to make intercession for us according to the will of the Father, and favors the poor of the flock with his everlasting mercy, bearing them on his arm of love, raising them from the bed of affliction, so the steps they tread and the station they fill were determined and written in the Father's will. Glory to God our sovereign King, who healeth all our diseases, crowns our life with loving-kindness and preserves his chosen in time of famine. O, that I could more and more rejoice in the arm of his everlasting love, to praise and magnify his matchless name to all eternity.

After the dear Lord restored my health, I visited the Old School Baptist Church of Cleburne, Texas, it being their communion meeting, where I felt to realize the glorious presence of the divine Spirit in this holy service. This was on the first Saturday and Sunday of July. Elder W. L. Rogers is the pastor of that church, and is a faithful minister of the new testament, and a supporter of the dear old SIGNS for forty years. The church meets at the private residence of Elder Rogers, a commodious and beautiful place for worship, and his wife is a true mother in Israel, a helpmeet indeed. Their company is indeed pleasant, making it desirable to visit them again. Elder Moreland and brother Preston Staggs, of Ft. Worth, were with me on this occasion. From here I attended two churches in Freestone County, the second and third Sunday, called Union and Zion. Both of these churches are sound in the faith of the true doctrine of God our Savior, standing firm on the rock of gospel liber-

ty, under the care of Elder I. W. Bowers. At both of these churches the Lord was gracious, giving the Holy Spirit with much assurance, filling our hearts with gladness and manifesting his divine presence in the visible signs of additions at both of these churches. Now I desire above all things else to praise God, from whom all blessings flow, to take courage and press on toward the mark for the prize. Brethren, pray for me when at the throne of grace. The Lord God of heaven and earth bless and prosper you abundantly, through his grace and mercy, abounding in the truth more and more, is the prayer of one who I hope loves you for Jesus' sake.

Affectionately yours in gospel bonds,
ASA HOWARD.

CORVALLIS, Oregon, Oct. 8, 1914.

DEAR BRETHREN EDITORS:—If I am permitted to call you by such a dear name. Nevertheless, from what I have read of your writings I hope we have traveled the same road. But dare I claim such a thing, feeling my weakness? for in me, that is, in my flesh, dwells no good thing. I want to tell you what I think of the SIGNS OF THE TIMES. I think it is the best Baptist paper I know of. I thought I would do without it, but I find I cannot, for I am here in this city alone. There are plenty of workers and castle-builders (which are of no comfort to me), and I find there are many lo heres and lo theres, and they all say and do not. There is no food or comfort for me, so please find inclosed money order for two dollars, for which give me credit on subscription. When all is well remember a poor sinner saved by grace, if saved at all.

Yours in hope,

J. GROSHONG.

ACORN, Mo., Sept. 26, 1915.

DEAR BRETHREN:—I am sending in my subscription which expired March 15th, for the SIGNS OF THE TIMES, for all the preaching I get is through its columns. I have not heard a sermon preached in six years. It is seventy-five or a hundred miles to any church of our faith and order. I would have much enjoyed attending the old Bethel Association, at the Bethel Church, in Kentucky, of which I was the pastor when I lived in Graves County, but I am getting old and feeble and not able to go. The church here is small, only ten members. We do not belong to any association. The youngest member is about forty years old, and I am in my seventy-second year, since last April. I am failing fast, but am perfectly willing to depart from the evils of this natural life, for I know the children of God will be at rest with the blessed Redeemer, their only hope for salvation, both here and in eternity. Glorious thought! that all his children will be forever free from pain and sorrow.

I will close, with the prayer that God's blessing may rest upon the household of faith, and may God bless you all for Christ's sake.

B. H. YATES.

BIRMINGHAM, Ala., Sept. 13, 1915.

DEAR BROTHER KER:—For the information of those who still inquire after me, please say through the SIGNS that I am still living, but no better. I can neither die nor live without the help of God. My sufferings are great, but I am in the hand of a great God.

In suffering,

H. J. REDD.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1915.

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.***ELECTION.**

ELECTION is the sovereign act of God in grace, whereby certain are chosen from among mankind for himself. This choice was made by him in Christ before the foundation of the world, and is not conditioned upon any act of man whatsoever. Whatever human excellence there may be in any man, this does not make him one of the elect of God; whatever human degradation may be one's lot, that does not prevent his being one of the elect. In short, God's election of his people is based solely in his own will and pleasure. His predestination assures the security of all the elect forever. The divine order is: first, foreknowledge; second, election; third, predestination. "Elect according to the foreknowledge of God the Father," says Peter. Foreknowledge is thus the fountainhead of election. Whom he did foreknow, them also he did predestinate, says Paul. Elected unto the obedience and the sprinkling of the blood of Jesus Christ, predestinated to be conformed to the image of Christ. Thus predestination secures the election. We suppose there is no point of all the doctrine of God our Savior that so arouses the animosity of the carnal mind as this of election. The human mind revolts at

the thought of God's choosing some from among mankind unto salvation and leaving the rest to perish in sin. It staggers at the fact that this election is not made to hang upon man's presumed goodness or obedience. No matter how good and upright a man may try to be, or think he is, this will not influence God one jot in his favor. No matter how depraved and sunken in sin a man may be, this does not prejudice God against him. God's treatment of his people, and his plan for securing them unto himself, is so utterly at variance with man's notions of justice and equity that man will have none of it. Pride must be laid low, self must be abased, our wisdom must become foolishness, our upward strivings vain, and faith must be in active exercise, before one can view God's way of saving sinners with whole-hearted belief. At Thessalonica the enemies of the church called the christians "these that have turned the world upside down." It is even so now, to the world it seems that we put darkness for light and error for truth. The doctrine of Christ is at all points exactly the opposite of what the world teaches, and does turn the world upside down. Christ's preaching the doctrine of election to the people caused them, more than any other one thing that he said, to fall away from following him. It will be remembered that at the time he fed the multitude with the loaves and fishes there were a great many who were following him. The motives in this multitude that caused them to follow him were various. Some followed him out of curiosity, and from no real interest in his preaching, but simply to see the miracles he performed, and to feed on the loaves and fishes; others followed him for the very truth's sake, and because they could not help it, while still others followed him to find an occasion

against him that they might deliver him to the authorities and get him out of the way. At last Jesus put their discipleship to the test by preaching election to them. See John sixth chapter. "There are some of you that believe not," Jesus told them. Afterwards he told them why they did not believe: "Ye believe not, because ye are not of my sheep." The fact they were not the elect of God prevented their being believers. "Jesus knew from the beginning who they were that believed not, and who should betray him." Jesus knew "from the beginning" of the world who were his sheep, and who were not. "Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." Instead, therefore, of the sinner giving himself to Christ, it is God that gives him to Christ. This God did before the foundation of the world, when he elected them in Christ. "Thine they were, and thou gavest them me." All that thou hast given me I have kept. "From that time many of his disciples went back and walked no more with him." They could not endure such teaching, it made them mad. "This is an hard saying; who can hear it?" Indeed, the truth of Christ is all a hard saying unto the natural mind. Not until we are given grace to receive this word in ourselves can we believe it and rejoice in it. To-day one of the marks of the true church is that the multitudes of men are not found running after it. Human nature has not changed in the days since Jesus was on the earth, the truth is no more popular now than then. But is it not strange to the spiritual mind how that man will deny to his Creator a prerogative which he claims for himself? The principle of election is written large over the face of nature. We see it in plants and in animals, and it

is inherent in the nature of man. Every man is an elector in some sense or other; not a day passes but we make choice of something that appeals to our sense or judgment. Why deny this attribute to the Almighty, therefore? It is in the nature of corn to select certain elements from the soil to insure its growth; it is in the nature of wheat to select certain other elements; what the one selects, the other does not, or if it does, it does not select them in the same proportions. We see two plants growing side by side, one will have red flowers, the other yellow ones. These plants instinctively select from the earth those chemical elements necessary to make the reds and yellows and other colors. The elements in the earth cannot by any means induce the plants or trees to absorb them, but the nature of the growing thing dictates what elements shall and shall not be taken up. What is this but the doctrine of election seen in the vegetable world? We see birds choosing where they shall build their nests: the eagle among the rocky crags, the sparrow in the house-eaves, the thrush in the hedge, the lark among the grass. Here is the principle of selection even among those creatures that have not judgment to reason why they do so. Some principle of their nature dominates their selection. We see cows and sheep grazing, they will not eat just anything that comes to hand, but will pass this by and crop that. The various grasses and weeds in the pasture cannot compel the animals to eat them, but the animal will select that which it likes and which meets its need. These illustrations could be multiplied indefinitely, but enough to show what we mean by the principle of election being dominant even among those beings that are not endowed with man's superiority. Breathes there a man

who has never made a choice of anything? Is there one who is not in some sense an elector? Here a farmer looks abroad over his acres and decides to put corn in this field, wheat in that and to pasture a third. Can the fields themselves dictate to him his choice? No, his own judgment decides how the choice shall fall. The farmer has sheep, cows, hogs, &c., at his disposal, he looks upon them as his property to do with as he pleases. He decides to kill this and to spare that, to sell this and keep the other. Can the sheep or the cow or the hog influence the farmer in his disposal of them? No, he uses his own pleasure with them. Then, if election or selection be a faculty inherent even in men, why should man want to deny to the Almighty that made him this same function of election? Are we not all God's creatures? Has he not a right to do with us as he will? Should we expect to tell him how he shall use us, when we will not brook such interference from that which is lower than ourselves? The vegetable kingdom cannot tell the animal kingdom above it what to eat and what not, but the animal kingdom can and does reach down into the vegetable and take that which it will. The animal kingdom cannot tell man how to dispose of it, but man uses his own pleasure and suits his own ends in dealing with animals. Man cannot reach up to God and induce him to elect this or that one, but the kingdom of heaven does reach down into the world and takes those whom it chooses into itself. Ye have not chosen me, but I have chosen you, says Jesus to the twelve. If by faith we do choose the way of life rather than that of death, it is because God's choice of us precedes our choice of him, and we choose him because he first chose us, even as we love him because he first

loved us. That man is richly blessed whom God chooses and causes to draw nigh unto him. Mr. Bryan said a few years ago in an address to the Y. M. C. A. in Washington, that religion is that attitude in which a man places himself toward God. This is certainly getting the cart before the horse. True religion is based in God's attitude towards us, not in our attitude toward him. Pure and undefiled religion comes from above, and descends into the hearts of men, lifting them upward unto him. Their lifting up is the effect of God's condescension unto them. As the heavens bow down to earth, so is the kingdom of heaven set up in the earth, so does the doctrine water the inclosed garden of the Lord. The doctrine drops as the rain, and its speech distils as the dew, when heaven draws near to earth. No man has ascended into heaven to bring Christ down, or into the depths to bring Christ up, but the Word is made flesh and dwells among us. Then, and then only, do we see his glory and know verily that he is the Christ of God, being taught it not of men, but by revelation of the Fatherhood of God. The fact that men do read the Bible and do not acknowledge the doctrine of election written therein serves to show how utterly blind they are, for election is seen in every page of the Bible, not only in express declarations, but in types and shadows, and in the manner of God's dealing with mankind. God's election alone distinguished between Cain and Abel. They both had the same parentage, the same environment, the same upbringing, yet there was a difference. The difference was not one of nature, but one of election. Noah and his family were saved in the ark, all the rest of the world were lost. Noah was no different by nature from those that perished, but the election of God

distinguished between him and them. Jacob and Esau were brothers, both born of the same parents, both possessed the same nature, yet God loved Jacob and hated Esau, and that before either of the boys were born, and before either of them had done anything either good or bad. God made this choice of one and the rejection of the other before either of them had been born in order that his purpose according to election might stand, not according to works, but according to the calling of God. God will have mercy upon whom he will have mercy, and will harden whom he will. Man may say, and does say, that this is not just, but man's saying so does not alter the fact of its being so. Whether we believe a thing, or do not believe it, changes nothing. "In thy book all my members were written, * * * when as yet there was none of them." This the psalmist declares with reference to Jesus. All the members of Christ's body were written in the mind and purpose of God and embraced in his election before the foundation of the world, when there was none of them manifested as yet. Those who are now by the operation of the Holy Spirit being brought through grace unto the knowledge of the truth, are those who were chosen unto salvation in eternity. Experimental election is the result of the doctrine of election. This is the way, and the only way, that any point of God's doctrine can be appreciated: not simply in grasping it with the mind as an intellectual concept or theory, but in living it in our lives and having it become part and parcel of our spiritual existence. When election is experienced, then we suck honey out of the rock and oil out of the flinty rock; the hard saying to the natural man becomes the meat of the spiritual man. We have often heard that one man's meat is an-

other man's poison, and it is true that the new man in Christ Jesus would starve if compelled to eat the food of the old or earthly man, and it is just as true that human nature cannot feed on the delectable things of the Spirit. L.

CHURCH NEWS.

WINNIPEG, Manitoba, Oct. 4, 1915.

DEAR BROTHER KER:—At our church meeting yesterday it was resolved that the following notice be sent to the SIGNS OF THE TIMES for publication, so that our brethren might be informed of our state. This church was organized September 6th, 1914, by seven members belonging to the Strict Baptist Church in England and the Old School Baptist Church in America. Elder Silas H. Durand, of Southampton, Pa., presided. The following articles of faith have been adopted by the church, namely:

We believe in the divine inspiration of the holy Scriptures, and receive them as a gracious revelation of the mind and will of God; (Deut. iv. 2; Psalms xix. 7; Prov. xxx. 5, 6; 2 Peter i. 19-21; Rev. xxii. 18, 19; John v. 39;) and we believe that therein are revealed all the doctrines and truths which we here state. (2 Tim. iii. 15-17.)

1. The existence, sovereignty, immutability, omnipotence and eternal perfections of the great Jehovah, the revelation which God has given of himself as Father, Son and Holy Ghost. "These three are one."—1 John v. 7.
2. The absolute predestination of all things.
3. Eternal, unconditional election.
4. The total depravity and just condemnation of fallen man.
5. That the atonement and redemption of Jesus Christ are for the elect only.
6. The sovereign, irresistible and in all

cases effectual work of the Holy Spirit in regenerating and quickening the elect of God.

7. The final preservation and eternal happiness of all the sons of God by grace.

8. The resurrection of the dead and eternal judgment.

9. That the privileges and ordinances of the church of Christ belong exclusively to baptized believers; that to the church are given able ministers of the new testament; that the Scriptures are the only divinely authorized rule of faith and practice for the saints of God.

10. That the justification of God's elect is only by the righteousness of our Lord Jesus Christ imputed to them, and not of creature works; that the grace of our Lord Jesus Christ does not lead his people to licentiousness, but on the contrary is manifested by good works, the fruits of the Spirit within, and while they are freed from the bondage of the Mosaic law, the law of God is written in their hearts, teaching them that, denying ungodliness and worldly lusts, they should live soberly, righteously and godly in this present world.

During September, 1915, four new members have been received by the church and baptized by Elder Durand, making our present number eleven, six men and five women. At our church meeting Sept. 26th, 1915, our brother, Jabez C. Smallbone, was ordained to the full work of the ministry, and owing to the exceptional circumstances the following resolution is recorded:

We, the Old School Baptist Church of Winnipeg, Manitoba, believing that the Lord has blessed us with a gift in our brother, Jabez C. Smallbone, to preach the gospel to the edification and comfort of his people, make the following statement. There has never been to our knowledge a gospel minister of our faith

and order in this part of the country, except our brother, Elder Silas H. Durand, of Southampton, Pa., who has visited and preached here from time to time since the year 1898, was present with and presided over us when we organized into a church a year ago, and has acted as our pastor since that time. We know of no minister of our faith and order within a distance of about a thousand miles of this place. We are in fellowship with the churches of the Delaware River Association and those in fellowship with her. We have consulted by letter with two other ministers of our faith and order, Elder John McConnell, of New York, N. Y., and Elder H. C. Ker, of Middletown, N. Y., as to the propriety of proceeding with the ordination of our brother, Jabez C. Smallbone, where only one minister is present, and have received a reply from Elder McConnell approving of such action under existing circumstances. Elder Ker was not at home at the time. Be it therefore resolved, that we proceed to the ordination of our brother, Jabez C. Smallbone, to the full work of the gospel ministry, with the responsibilities and privileges appertaining to that office.

Brother Smallbone has been appointed pastor of this church. His address is post-office box 1844, Winnipeg, Manitoba. Our deacon is brother J. B. Chappell, 563 Rosedale Ave., Winnipeg, Manitoba.

Your brother in Christ,
G. B. McCOLL, Church Clerk.

SALE OF THE DOLLAR CONCORDANCE DISCONTINUED.

WE have decided to discontinue the sale of the dollar Concordance, and in the future we will only have for sale the one dollar and fifty cent Concordance, as we feel that this book will give much better satisfaction, and is well worth the extra money.

CIRCULAR LETTERS.

(Written by brother A. C. Kelley.)

The Tygarts Valley River Association of Old School or Primitive Baptists, now in session with the Amnon Church, in Marion County, West Virginia, to the churches of which she is composed, and to all those of a like precious faith, giveth christian greeting.

DEAR BRETHREN:—It has always been our custom to greet the churches composing this association by Circular Letter, therefore in this, our annual greeting, we will ask in the words of the apostle Paul to the Corinthians, "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?" Now it would seem from this language of Paul that though the church at Corinth was faithful to the apostles' doctrine, yet there were false teachers among them, and lest these should charge him with boasting, he shews them that his preaching is by the Spirit of God. For though he says, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart," yet he says in speaking of himself, "Not that we are sufficient of ourselves to think any thing, as of ourselves; but our sufficiency is of God." For we preach not ourselves, but Christ Jesus the Lord. For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things without our measure, but according to the measure of the rule which God hath dis-

tributed to us. "For not he that commendeth himself is approved, but whom the Lord commendeth." Dearly beloved brethren, if there were false teachers in the time of Christ and the apostles, and the Scriptures tell us there were, yes, even back in the time of the prophets there were false teachers, for Micah the prophet says, They build up "Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us," how much more, then, are they among us of this day and age of the world. They are springing up, as it were, from a hotbed, all over the land, teaching the people to get religion, and saying, Do this and be saved, or do that, but, dear brethren, beware of them, for they are perverting the gospel of Christ, and teaching lies in hypocrisy. The apostle says, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." But believe them not, for in vain they do worship God, teaching for doctrine the commandments of men. Believe not these made-to-order doctrines of men, for they are dangerous doctrines. Brethren, be not partakers with them, for their works are evil; they love darkness rather than light; but ye are of the light, therefore His word is a lamp unto your feet. Take the word of God for your counselor, and you will not be deceived, for the psalmist says, "For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations." For he spake and it was done; he commanded and it stood fast. The Lord bringeth the counsel of the heathen to naught; he maketh the devices of the people of none effect. The counsel of the Lord standeth

forever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance. The entrance of his word giveth light; it giveth understanding. His word is pure, his righteousness is an everlasting righteousness, his law is the truth, his word is true from the beginning, and will be true to the end. Trust alone in his Word. "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Beware of these false teachers and false doctrines. Do not trust in these doctrines of self-works, or good works, that teach you to do good and get good, and then do good and stay good, for you cannot do anything to save yourself, neither can you do anything that will save your brother, for Christ has finished the work that the Father gave him to do, thereby saving all that the Father gave him. No, no, beloved brethren, you can do nothing of yourselves that will commend you in the sight of God, for the sow that was washed has turned again to her wallowing in the mire. Why, beloved friends, that was only a sow when they washed her, and she still remains a sow, and will come again and again to be washed, and each time she will turn again and wallow in the mire, and get more filthy than she was at first, and if they do not use a better brand of soap than they have yet used she will die a sow. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." For "a mighty man is not delivered by

much strength. An horse is a vain thing for safety: neither shall he deliver any by his great strength." Do not trust in your own good deeds, nor yet in the righteousness of these pharisees for your salvation, for "if any man shall add unto these things [that is, the prophecy of this book], 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." May the Lord bless you and save you. Amen.

J. B. CROSS, Mod.

J. N. BARTLETT, Clerk.

The Pocatalico Old School or Primitive Baptist Association, in session with the Hopewell Church, Kanawha Co., W. Va., September 17th, 18th and 19th, 1915, to the churches composing her body, and the associations with which she corresponds, sendeth salutation.

MY 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 spread upon the Minutes of this association. The subject upon which I have selected to address you is of importance, and should not be overlooked by those who profess a hope in Christ Jesus. The Scripture I have selected is found in 1 Corinthians ix. 11, and reads thus: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

It is with a degree of fearfulness that I enter upon this subject. I hope none of my brethren will take any offence, for I feel that their pure minds need to be stirred up by way of remembrance of these things. Paul begins his letter to

the Corinthian brethren by saying he was "called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus." So we see this address was to the church, and is applicable to the saints throughout all time. Paul, as a faithful minister, shunned not to declare all the counsel of God in his epistles of love to the church he was addressing. In speaking of the ministry he says, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful." The minister is required to be faithful in discharging his duty, not only in visiting and preaching, but he is to cry aloud and spare not, lift up his voice like a trumpet and show the Lord's people their transgressions and the house of Jacob (church) their sins. The reproof, correction and instruction given by Paul to the Corinthian brethren is equally applicable to the church through all time and in every place. A minister who will not preach without pay for preaching is not worthy of the pastoral care of a church, for such God has not called to take the oversight of his flock. A church in calling a pastor should, we think, be a unit. No minister should take the care of a church knowing there were some of the members opposing him, even if it be but one; also a church that will not minister of their carnal things to the necessity of their pastor is not worthy of a pastor. Paul's instruction to a young minister was to neglect not the gift that is in thee. He must give time and attention to reading his Bible, "Study to shew thyself approved unto God, a workman that needeth not

to be ashamed, rightly dividing the word of truth;" for "no man that warreth entangleth himself with the affairs of this life." Beside the time given to meditation and study he must be at some expense to prepare himself with conveyance, clothing, &c. The needs of his family are the same as other men; his own clothes and those of his family wear out, his crop will not grow without work, and he, not being able to hire, oftentimes overworks himself to make good his word, for the appointment is out, and the brethren will be expecting him. I know this is a question we are often reluctant to talk about, and yet it is one the Bible speaks of; it is one of interest to the church, to the minister and to his family. The minister wishes to be held as a brother, not a slave to his brethren, and when he has all his own expenses to meet, and family to see to, and yet give a majority of his time to the brethren, he is sensible that they should divide burdens with him. O, my dear brethren, may we be willing to help bear each other's burdens, and so fulfill the law of Christ. It is a pleasure for a God-called minister to wait on the churches, and he could not be content without it, and will go to his task, although it be at his own expense, and although he knows his family has a natural right to his time and labor, yet he should not be neglected because he is a willing servant; the brethren should not conclude he will attend whether they divide burdens with him or not. This is making a slave of him, and not a brother, and it will have a bad effect on his feelings. It seems to me that religion should strengthen moral obligations rather than weaken them. Your duty to your minister does not rest on the same ground that your duty to a pauper rests. You give to paupers when want makes it indispens-

able to them, but you should give to your pastor as you are interested in the same work he is interested in, as a brother, as one willing to divide the burden with him. You do not give to him as a hireling, for he is not a hireling; you should share in common the comforts of life, and in common perform the burdens of life. You should not seek to exalt and enrich him, for this he does not desire at your hands, he only wants to live upon an equality with you. The deacons of a church are supposed to be the proper ones to look after all necessary expenses of the church; it is their duty to remind the brotherhood of what their duty is to their pastor. No minister should be honored by the title of Elder, neither should such an one be called to the pastoral care of a church, who will deny a just and honest debt, and no church should hold a minister or a deacon in fellowship who will take advantage of the homestead law to keep from paying a just and honest debt, for these are two sacred positions which should be well watched by the laity of the churches.

Written with an eye single to the welfare of the churches and to the honor of the cause.

J. W. McCLANAHAN.

NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn meetinghouse, 452 Main St., Woburn, Mass., the fifth Sunday in October (31st). Services at 10:30 a. m. and 2:30 p. m. We shall be glad to welcome any who love the truth. Lunch is always served between services.

L. B. FORD.

MELROSE HIGHLANDS, Mass.

OBITUARY NOTICES.

Mrs. Christina Parker, wife of James M. Parker, departed this life, we hope to enter into the better life, at her late residence in Wicomico County, Md., August 12th, 1915, at the age of 63 years. She was the eldest daughter of brother Philip Hall, a prominent member and clerk of the Nassaongo Church for many years. She was also a granddaughter of Dr. Lemuel Hall, in his day a prominent physician and minister of the Old School Baptist Church, whose home was in Sussex County, Del. Sister Parker was baptized by Elder David Bartley while on a visit to Maryland about forty-four years ago, and became a member of the church at Nassaongo, of which she continued a faithful member until her death. She was married to James M. Parker about fourteen years ago. She leaves her husband and three sisters: Mrs. Mary Lecates, Mrs. Sarah Taylor and Mrs. Annie Toadvine (all faithful members of the church), eight nephews and nieces, with the church, to mourn, but not without hope.

Her funeral was held at Forest Grove meeting-house on the 14th, and the mortal body was laid in the cemetery near by to await the sound of the last trump.

ALSO,

Brother **D. Joseph Parsons** entered into everlasting felicity August 26th, 1915, at the residence of his son-in-law, Mr. Jackson Matthews, in Wicomico County, Md., aged 80 years. I believe brother Parsons was baptized at Nassaongo, by Elder T. M. Poulson, and was a member of that church until dismissed by letter, in the year 1886, to join in the constitution of the church at Forest Grove, at which time he was chosen one of the deacons, and continued to serve in that capacity until old age, when at his request he was relieved by the appointment of another to serve in his stead. He was a faithful member and deacon, given to hospitality, kind to the poor, thoughtful and sympathetic for the sick and afflicted and liberal in his donations to any worthy cause. He was married in early life to Mrs. Maria Adkins, by whom he had four children, two of whom, together with his wife, preceded him to the tomb. He is survived by one son, Samuel Parsons, and one daughter, Mrs. Sallie Matthews, several grandchildren and two great-grandchildren. The church also mourns, not for him, but that we shall see his face no more on earth; but we hope for the same blessed and glorious future life in the church triumphant, when death shall have lost its sting and the grave its victory.

The funeral service was held in the home where he died, by the writer, on the 28th. Burial in the family plot on the home farm, by the side of his wife and a daughter who had preceded him, until God shall give to him the full victory obtained by the Captain of our salvation.

ALSO,

Mrs. Gatty M. Holloway was called away from these earthly scenes Sept. 7th, 1915, in the 68th year of her age. She was born in Worcester County, Md., Dec. 28th, 1847. Her parents were Elisha and Sallie Holloway. On Dec. 23rd, 1869, she was married to her cousin, Joshua G. Holloway, who died in 1899. She was the mother of nine children, two of whom died in infancy, and one daughter, Dorothea, died in 1898, leaving six to survive their mother: three sons, Elisha C., Daniel C. and Victor, and three daughters, Mrs. Bertha C. Richardson, Nannie G. and Ruth. There are also four grandchildren. Mrs. Holloway never made a public profession, but manifested her love for the Lord's people in many ways. Her house was ever open for their entertainment, and she delighted in having them in her home, never tiring in rendering any service that would add to their comfort. She was a woman of sterling character, and well deserved to be classed with those termed in the Acts as "honorable women." Three of her children are worthy and faithful members of the church. She was ill over two months. The doctor diagnosed her disease as gallstones, but about two weeks before her death she was carried to the Peninsula General Hospital at Salisbury, where an operation was performed, and the surgeon found cancer instead of gallstones. She lingered about fifteen days, dying, as stated above, on the 7th inst.

Funeral services were held at her late residence, near Salisbury, Md., on the 9th, after which she was borne to the grave and laid beside her husband in the old Holloway burial place, eight miles from her late residence. I believe she now sleeps that blessed sleep from which none ever wake to weep. "Asleep in Jesus." I feel that I have lost three true friends in those of whom I have here written, and I mourn with the mourners. May the Lord comfort all who mourn.

A. B. FRANCIS.

Mrs. Marcella Dolson, wife of Daniel J. Dolson, died at her home on Friday afternoon, Sept. 3rd, 1915, after many years of suffering. She was the daughter of William H. Thompson and Sarah E. Peterson, and was born in Wheeling, W. Va., April 28th, 1853. She was married to Daniel J. Dolson on Sept. 10th, 1890. Sister Dolson was a member of the Old School Baptist Church the past thirty-five years, being baptized by the late Elder Wm. Pollard. She is survived by her husband and one daughter.

Funeral services were held on Sunday afternoon at her home, her pastor, Elder H. C. Ker, of Middletown, officiating. Interment in Warwick Cemetery.

[THE above obituary was handed us by the daughter of our dear departed sister, and we feel to add a few lines. Sister Dolson was a noble woman in all the walks of life, ever faithful to every duty. She

was firm in the faith and grounded in the truth. Her desire for the order of the house was uppermost in her mind, and she loved all who walked in obedience to the laws of God. She had a host of friends, who will miss her, but she is far better off than we who are left to battle with the cares, trials and temptations of life. May the Lord bless the husband and daughter with grace as their day.—K.]

Sister **Hettie Henry Kilgore**, wife of Elder J. C. Kilgore, was born Dec. 6th, 1842, and died Sept. 5th, 1915, aged 72 years and 9 months. She professed a hope in Christ when only thirteen years of age. She was married to J. C. Kilgore May 3rd, 1874, and joined the Primitive Baptists in September, 1889. Sister Kilgore was the mother of four children, one daughter and three sons, all living. They were with her during her last illness, and ministered to her wants. She was confined to her room and bed seven weeks, with what her doctors pronounced cancer of the bowels. All that could be done by a devoted husband, loving children, skilled physicians and kind neighbors was done to relieve her suffering and prolong her life, but God's time had come to take her; he had served his purpose with her, she had suffered enough, having fought the battles that are incident to the christian warfare for sixty years. She certainly could adopt the language of the apostle when he saw his end was near and said, I have fought a good fight, I have finished my course, I have kept the faith. She died in the full triumph of a living faith in Christ. Sister Kilgore had all the qualifications of a minister's wife, always ready to make every sacrifice necessary to encourage brother Kilgore to a full discharge of his duty as a minister of the gospel. She had that meek, quiet, humble, patient disposition which characterizes the life of a truly humble child of God. Her home was the home of the Baptists, especially the preachers. Much might be said of this mother in Israel, but perhaps this is enough. That she was held in high esteem, was attested by the many who attended her funeral. They came for miles around to pay their last tribute of love and respect to her whom they so highly esteemed. The unworthy writer tried to speak at the grave to a large congregation words of comfort, speaking on the subject of the resurrection, reading and commenting on the last six verses of the fourth chapter of 1st Thessalonians, after which we consigned her body to the tomb to await the resurrection morn, when it will be raised and brought forth with all the host of God's elect, fashioned and made like the glorious body of Jesus, her Redeemer.

In conclusion, let me say to dear brother Kilgore and children, and all who are thus bereaved, Put your trust in Jesus, cast all your care on him, knowing that he careth for you. May God in his abun-

dant mercy grant to heal your every wound, soothe your every sorrow, quell all your grief, and sweetly reconcile you to his will in all things, is the prayer of your unworthy brother in hope,

W. G. GREEN.

Mrs. Nancy Thompson, whose maiden name was Nancy Clark, was born in Bellmont County, Ohio, Jan. 8th, 1834. When a child she with her parents moved from Ohio to Indiana, later to Illinois, and finally nine years ago to Wichita, Kansas, which continued to be her home until death. She was married to Elder Wm. A. Thompson Dec. 4th, 1851, in the State of Indiana. To that union ten children were born, six sons and four daughters. One son died in infancy; later three grown sons departed this life: Calvin C., aged 55 years, died June 19th, 1910; Craig P., aged 35 years, died Feb. 11th, 1907, and William W. died July 17th, 1915, just one month from the day that mother passed away. Surviving are Mrs. Hattie Hartenbower, of Bloomington, Ill., Mrs. Mary Elder, of Ottawa, Ill., J. F. Thompson, of Rupert, Idaho, G. B. Thompson, of Blackwell, Okla., Viola and Anna Thompson, of Wichita, Kansas. Also surviving are twelve grandchildren and one great-grandchild, and Mrs. Frank Thompson, a niece, of Tiskilwa, Ill., whom the deceased reared in her home. The husband, Elder Wm. A. Thompson, was a Primitive Baptist preacher for forty-nine years of his life. After nearly sixty years of happy wedded life the husband went to his reward Sept. 24th, 1911. The death angel, or rather the eternal life angel, called for the soul of our dear mother at 10:30 p. m., June 17th, 1915. Her age was 81 years, 5 months and 9 days. Our mother was a christian woman, with all included in that term. She was a loving and devoted wife and mother. As a neighbor and friend her equals are few. As a home maker she found special delight, and was ever kindly considerate of others. She was of a quiet, thoughtful and reverent disposition, ever ready to help others whom and whenever she could assist in any way. She dearly loved all the members of her family, as only the best of mothers could. As a christian her faith never wavered, she knew in whom she believed. She was a true helpmeet to her preaching husband during the many years of his gospel ministry. She had a positive hope of the life beyond, and we have every reason to believe her soul is redeemed and present with the Lord. While our home is empty and our hearts breaking with sadness here, we are looking to a place where parting is unknown.

Funeral services were conducted in the home and place of her death, in Wichita, Kansas, G. J. Chapman, of the Christian denomination, officiating. The body was laid to rest in the Wichita cemetery.

VIOLA THOMPSON.

MEETINGS.

THE yearly meeting of the Old School Baptist Church in Wilmington, Del., will commence at 2 o'clock p. m. on Saturday before the third Sunday in October, 1915, and continue all day Sunday. All lovers of the truth are invited. Meetinghouse 1304 Jefferson St.

WM. B. TAWRESEY, Church Clerk.

THE Salisbury Association of Primitive Baptists is appointed to meet with the church at Forest Grove, near Parsonsburg, Wicomico Co., Md., October 20th, 21st and 22nd, 1915. All lovers of the truth, especially those who labor in word and doctrine, are cordially invited to meet with us. Those coming from the north will take the train that leaves Broad St., Philadelphia, at 7:25 a. m. on Tuesday, 19th, come through to Salisbury, changing cars to the B. C. & A. R. R. for Parsonsburg, where they will be met and cared for. Those coming from Baltimore take boat leaving Pier 8, Light St. wharf, at 2:30 p. m. via Claiborne; also all from stations on the B. C. & A. take same train, get tickets for Parsonsburg, arriving there at 8:28 p. m. We hope for a goodly attendance, and assure you of a hearty welcome.

A. B. FRANCIS, Pastor.

THERE will be a two days meeting at the Old School Baptist Church at Cammal, Pa., October 30th and 31st. We expect Elders J. M. Fenton and D. M. Vail to be with us. A cordial invitation is extended to all lovers of the truth.

J. T. BADGLEY, Church Clerk.

THE yearly meeting of the Olive and Hurley Old School Baptist Church will be held, the Lord willing, on the first Saturday and Sunday in November (6th and 7th), 1915. All lovers of the truth are invited to meet with us. The trains coming down the U. & D. will be met Friday night and Saturday morning. The morning train from Kingston will be met Saturday morning at Ashokan.

ORVILLE WINCHELL, Deacon.

THE Primitive Baptist Association of south Florida, called Mt. Enon, will hold their next annual meeting with Bethel Church, this the forty-fourth annual session, the second Sunday in November, and Friday and Saturday before. All lovers of Bible truth are invited to be with us, especially ministering brethren holding to the doctrine of predestination of all things that come to pass. If any of the brethren or sisters from the north wish to meet with us, please notify me at once, and I will gladly meet you at Lakeland and see that you get to the meeting, the Lord willing. Come and be with us.

C. K. HAINES,

LAKELAND, Fla.

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2:00 P. M.

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Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 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.

Liberty Old School or Primitive Baptist Church, of Los Angeles, Cal., meets every first and third Sunday in each month, at 11 o'clock a. m., at 42nd and Moneta Ave., and fourth Sunday at 11 o'clock, at brother and sister J. B. Dawson's, 644 Ashland Ave., Ocean Park, Cal.

W. T. HENDERSON, Pastor.
B. C. RICE, Clerk.

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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.]

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83. MIDDLETOWN, N. Y., NOVEMBER 1, 1915. NO. 21.

CORRESPONDENCE.

KANSAS CITY, Mo., Oct. 5, 1915.

DEAR BRETHREN:—By request of sister Sarah E. Runkle, of Macomb, Illinois, made some fifteen years ago, I am undertaking to express my views on Matt. xxvii. 6-8, which reads as follows: “And the chief priests took the silver pieces, and said, It is not lawful to put them in the treasury, because it is the price of blood. And they took counsel, and bought with them the potter’s field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day.” Zechariah, under the direction of the Spirit of God had said hundreds of years before this event, Zech. xi. 12, 13, “And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.” The Lord being my helper I will endeavor according to the light that is given me to comply with her request. In the first place, let us consider the proph-

ecy of Zechariah. This would or should settle to the perfect satisfaction of all true believers any doubts as to the foreknowledge and purpose of God concerning this whole matter, and the only hope we have as to a proper understanding of this matter is based upon the question, Has our blessed Master given us a right interpretation of the foregoing passages of his written word? However, I feel sure that there must be some spiritual meaning to them understood only through the salvation of the Spirit of God. We must remember that the thirty pieces of silver were the price of blood, the precious blood of Jesus Christ poured out on the Roman cross for the remission of sins, not only original, but all sins of all were laid on him, and whose names were written in the book of life and foreknown in the covenant of redemption, ordered in all things and sure, and so the potter’s field was purchased with the thirty pieces of silver, “weighed for my price.” “And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.” A potter’s field is usually a plot of ground set apart entirely

separate from the neatly kept and beautifully ornamented cemetery, where the resting-places of the dead are marked by more or less ornamental monuments, many of them bearing, not only the name, but a record of the noble titles and deeds of those who lie buried there, presenting a beautiful and pleasing sight to the eye of the living, inspiring a desire in their minds for a home in that beautifully kept field of monuments. It would be a very unusual thing to find a wealthy person who would ask his friends to bury him in the potter's field after death. The very thought of such a thing as a rich man in a potter's field! his sanity would be questioned. If you will take a good look over the potter's field you will notice that it is grown over with weeds, briars, thorns and thistles, entirely neglected; moreover, it is used as a dumping-ground for all refuse matter taken from the beautiful field of monuments, with very few if any markings to give any sort of information as to its occupants. Strangers extremely poor, criminals, unchristianed infants, often men and women who for real or supposed infractions of ecclesiastical creeds, or other unpardonable crimes, are denied a sepulchre in so-called consecrated ground. Well, what of it? Is there any kind of a church that presents a parallel to the potter's field? What about the dumping-ground? is there a church whose doctrines as well as practices are looked upon with contempt, and its numbers counted as the offscouring of all things, and are as the speckled bird among birds of finer plumage, who believe and preach the damnable doctrine of predestination and election, salvation by grace, chosen in Christ before the world was? A church without a single progressive institution; no temperance society, Sunday-school, young people's society, or anything what-

ever to help the Lord save sinners, who refuse to affiliate with all other denominations, narrow, contracted, close communionists, and who even require of candidates for membership fruits meet for repentance, and who would refuse membership to persons bearing certificates certifying conversion by any of our modern evangelists, more than a thousand years behind this progressive age, &c. What qualifications are necessary for a home or resting-place in the potter's field? Let us see if we can locate some of these strangers. Yes, those who have no continuing city, but seek one, whose maker and builder is God. Peter, in writing to them and of them, addresses the "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience," &c. Surely here is a part of them. But it is to be a home for the poor, and Jesus says, Blessed are the poor in spirit, for theirs is the kingdom of heaven. The poor have the gospel preached unto them. Poor in spirit and heirs of the kingdom. The strong man armed keepeth his palace, his goods are in peace, but when a stronger than he shall come upon him and overcome him he taketh from him all his armor wherein he trusted, and divideth his spoils. The strong man is possessed of all the necessary goods, such as freedom of will, ability to come to Christ, good deeds, good resolutions, good intentions; in fact, is rich, is in no way troubled about the future, has his lamp trimmed, and can repent and believe and come to Christ of his own volition at any time that he may be called to account before God, and because of his goods, when he does make a profession of religion he is going to be a model or monumental christian. But

when God begins to reckon with him, and enters into judgment with him, he finds his riches, or securities, in which he trusted are counterfeit, and beside the fact of the total loss of all his goods in which he trusted, he is a criminal against a thrice holy God, condemned by his righteous law, ready to plead guilty before the Judge of the quick and dead, and is ready to say with the poet:

“Lord, should thy judgments grow severe,
I am condemned, but thou art clear.

Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well.

Yet save a trembling sinner, Lord,
Whose hope, still hovering round thy word,
Would light on some sweet promise there,
Some sure support against despair.”

His days are filled with bitterness, worm-wood and gall are his affliction and his misery, bitter tears flow unbidden from his eyes by night; surely he is beneath the storm that has ground him to powder, but in a blessed condition, because he is hungering and thirsting after righteousness, is laboring and heavy laden, enduring godly sorrow for sin, which accompanies repentance unto life, and he now fully realizes that cursed is man that trusteth in man and has made flesh his arm, and whose heart is departed from the Lord. But there is glorious news for all such: the blessed Lord has intentions of mercy toward them, so when they realize that their hope can rest on nothing less than Jesus and his righteousness, and all other ground is sinking sand, they are very near the kingdom, with all hope of a home in a monumental field (worldly church) gone, and no suitable home but the potter's field, where none but the poor in spirit and heirs of the kingdom, such as are destitute of good deeds, beggars at the feet of the blessed Master for

mercy, riches all gone, ten thousand talents in debt, completely overwhelmed, fit only for the potter's field, and in doubts, many of them, of their fitness to have a home with a people they once looked upon as beneath their notice, utterly unworthy of a home in the potter's field, and not satisfied to live anywhere else.

Your unworthy brother in sorrow,
doubtful of his fitness for the potter's field,
SMITH KETCHUM.

BANKS, Ala., Aug. 5, 1915.

DEAR BRETHREN:—A friend and believer in the truth stated to me that he had never understood a certain Scripture, which reads as follows: “Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.”—Matt. xxiii. 15, and wanted my views, and I gave him such as I have, and I have decided also to give them to the readers of the SIGNS. This is a given view, and I received it not of men, neither is it of this world; if it was, the world would receive it, but they receive it not, neither do they receive Him that sent me to proclaim the truth in his name. He is full of grace and truth, and dwelleth in the light, and there is no darkness in him. He is my wisdom, righteousness, sanctification and redemption. He is head over all things to me, and to his church, which he purchased with his own blood, and all power in heaven and earth is in his hand, and he doeth his will in the same, and none can hinder. But from the reading of the thirteenth verse, same chapter, some might think he had been hindered; but not so, this same class of proselyters has shut up the kingdom of heaven against men, for they neither enter themselves nor suffer them that are entering to

go in. In this saying of Jesus the children of antichrist think they have some good doctrine, a strong point in their favor, but not so, it is a strong point in the predestination of all things, for if this state of things had not been purposed it could not exist. They can do nothing along this line except God determined it beforehand; wicked men and devils could do nothing to Jesus and his kingdom except it was purposed of the Father. This does not mean that they have defeated our God and put him to an open shame, but they have made the attempt, and they will do everything that our God said they would do, so they will prevent none entering chosen to gospel obedience, and they shall prevent every one entering not chosen to gospel obedience. Many are called, but few are chosen. Now as to the proselyting of this people, to wit, the scribes and Pharisees, and the children, being twofold more the children of hell than they are, is clearly seen after we have a correct view of what Jesus means by the word "hell." I will have to deal with the word "hell" just a little before I can present my views of the contents of this Scripture. It does not matter what men mean by this word, or what we have been taught to believe about it, we must know what Jesus means or we can never understand the import of this Scripture. It is certain that we must get out of the carnal mind or we can never know the things of the Spirit. It seems that many of God's children are inclined to seek the living among the dead, seeking the truth by the carnal mind, which is an utter failure. The carnal mind is not subject to the law of God, neither indeed can be, yet I find people in this country claiming to be Old School Baptists who claim the carnal mind can obey God, and say that Adam could have kept the law

in the garden, and that is to say the carnal mind can obey God, and these so-called Primitive Baptists hold to conditional salvation, and the end of this way I find to be death. Death and hell seem to be twin sisters, hell is the environment of the devil, the carnal mind, or Adam life. "Ye are of your father the devil, and the lusts of your father ye will do."—John viii. 44. He is a murderer and the father of lies, and abode not in the truth, his abiding-place is in hell. Hell is where the devil creates his children. Hell and destruction are never full, there is always room for every proselyte they can make, and more. Hell is darkness and ignorance, and heaven is light and wisdom. No one knows anything about heaven or hell but the children of God. Jesus was under no obligation to explain this proselyting to the Pharisees, because he told them what they were doing. To them it was not given to know the mysteries of the kingdom, but to the children of light. It should be remembered that the devil does not know he is a devil, nor does a pharisee know that he is a pharisee, so all of the religious powers which constitute antichrist are couched in the two words devil and hell, and it is all in open rebellion against our God and his glory. There are but two spirits, one is of heaven, the other of hell. They are represented by the righteous and unrighteous mammon. Mammon means riches. We see from the language of Jesus that these proselyters are the children of hell themselves, not going to be after this life, but are now, and the children they create are twofold more so than they are, and this seems to be the hidden part to my friend. In order to get this before you as I see it I will use two other passages which seem to throw some light upon the foregoing. "Thou art Peter; and upon this rock will

I build my church; and the gates of hell shall not prevail against it." The gates of hell here represent the churches of antichrist. Evil men and seducers shall wax worse and worse, deceiving and being deceived. This seems to be in a practical sense; not that the spirit by which they are led gets any worse in principle, but they grow and improve in this work just as a child of God improves and grows in grace. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none." Then he taketh unto himself seven other spirits more wicked than he. They had more experience in the works of the devil than he had, he was a beginner. The unclean spirit went out, not cast out by a greater power. He took a notion to cleanse himself, accept God and be saved, but he did not find any rest, and he walked through dry places, did not find any water. They claim they can find the water of life. So he took to himself seven other spirits more wicked than himself, and returned and found his house swept and garnished. He is dwelling in the same house, but it is swept and garnished. He is deceived, he thinks he is cleaner than he was before the spirit went out; he is a good pharisee now, he thinks he is clean, and better than other men, but he is seven times more wicked than before. When he took to himself seven other spirits more wicked than himself then he joined some of the so-called churches and reached forth his hand in fellowship to all the religion of the world. Seven is a complete number, and represents all of them, and yet it is one spirit. The last state of this man is very much worse than the first; he is seven times more wicked than before the unclean spirit went out; now he is a vile

enemy of the truth and a persecutor of the Son of God and his kingdom; now he is seven times more the child of hell than when he begun. So the spirit and government of nonprofessors and unchristianized infidels are much more neutral and less malicious against the church than that of the proselytes and bastards, they are the ones who war against the family of God. Hell is a deep place, and is never full, it is a bottomless pit; the devil is chained in this pit and a seal set upon the door, according to Revelation, showing that the devil can do nothing more than God allows him to do. He and his children cannot get out of this bottomless pit. If we drop a man in a pit he will fall from us until he hits the bottom, and if it has no bottom he continues to fall, and there is no possibility of his ever rising to the one who put him in the pit, he must be arrested by one with power to suspend nature and bring him up. David, I think it was, said, He brought me up out of the pit. How foolish it is for men to claim they can get out of this pit. All of the kingdoms of this world are in this pit; it is a horrible pit; it is hell and destruction. All who are in this pit are wandering from God. Not the tenth generation of a bastard shall enter the kingdom of heaven. These proselyters are all bastards, and instead of getting nearer to God they get further from him. As I have before stated, hell, or this pit, is not known to the world, it is invisible to the carnal mind. A bottomless pit could not exist literally. No vulture's eye has seen this pit; it could see the highway just as easily.

Dear editors, this is submitted for your disposal.

Your brother in hope,

J. E. FINCHER.

GARDEN CITY, Mo., May 23, 1915.

DEAR AUNT:—I received your letter yesterday evening. No, we have not forgotten you all, but, like you, find it hard to get at letter-writing, and put it off from day to day. I am truly thankful for one thing, and that is, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. When Jesus cried, "It is finished," salvation was complete in him; every sin that ever was or ever will be, even in the children not yet born, not having done good or evil, of his chosen people was atoned for. God declared the end from the beginning, and if we cannot see eye to eye may we hope in his mercy and pray for each other. I could not with the right feeling have said to Thelma what you said; I have no knowledge she is born again, born of the Spirit. You remember John the Baptist would baptize only such as brought fruits meet for repentance. There is a world of difference between serving God because we have been drawn by the sweet influence of the Spirit and love, and trying to serve him to escape damnation. God is not mocked, he looks on the heart. She might have had all confidence in what I said, but that would not be trusting God. None can trust God but they that know salvation is of the Lord. Now is come salvation and strength and the kingdom of God and the power of his Christ, and to have talked to her and told her of such a powerful God, to trust him, would have only been mockery of such a wonderful and glorious theme. None of his sheep have to be told by man to trust him, but they trust him because he has given them power to, and they know him, from the least to the greatest, for they all shall be taught of the Lord, and I rest assured that in his own time he will teach her and lead her in the way he would have her

go, and I must be still and know he is God. You wrote you did not think any of us knew much about the Bible. It is not anything we can learn by human wisdom; by searching we cannot find out God. Paul was a well educated man in the law, but when it came to him, the knowledge of God and the power of his Christ, when Jesus spoke to him, he was a changed man. I was very thankful to read the Psalms you referred me to. If you read closely you will see it is to them that know the power of his Christ. Do you think any ever call Jesus Shepherd but his sheep? He laid his life down for the sheep, and in the forty-sixth Psalm it is the church that is confident in God. God is in the midst of her, she shall not be moved; God will help her, and that right early. She is built upon the Rock, and the gates of hell shall not prevail against her. In the ninety-first Psalm he is still speaking of the same people, or the sheep of his pasture. I never have seen where his blessed promises reach outside of his children, or those he has blessed to find he is their strength, salvation and shield. You said death is only a human experience. Did you ever have an experience that was not a reality? What is death but separation? I do not see anything about it that any should want to deny it. We all know God is from everlasting to everlasting, and in all that are born of his Spirit the spirit never dies; but the natural man does die, and the spirit returns to him who gave it, and the natural man dies, or ceases to live here longer in this time state, and the mortal must put on immortality, changed and fashioned like unto His own glorious body. Probably you would understand me better if I were to say are dead, or cease to live longer in that state, but changed and live in another

state. There is a state when people are dead in trespasses and sin, if I understand, it is by nature, or transgression, dead, or separated from all holiness of God. What was Adam's transgression? "For in the day that thou eatest thereof thou shalt surely die." You see he still lived several years, yet we still hear God's words, "For in the day that thou eatest thereof thou shalt surely die," and none of us can of a truth say he did not die. He did die to the state of innocency in which he lived, and was dead in trespasses and sin. God pronounced death upon man. He did not say, If thou eatest thereof thou shalt surely die, but, "In the day that thou eatest thereof." Do you not think it was fixed in the Almighty's eye that Adam should eat of the forbidden fruit? I think it was, and rejoice that it was. What is the difference between a god that is all-powerful, and yet cannot keep man from sinning, and a God that is all-powerful and prepares salvation for the sinners? Why did Adam sin? Because he was of the earth earthy; that is, that holy cannot sin. I said I rejoice because I think it was fixed in God's eye, or mind, and I do, and this is why I rejoice: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Ephesians ii. 1, says, "And you hath he [Jesus] quickened, who were dead in trespasses and sin." This describes the condition very plainly, what we are by nature and what we are by grace. None of a truth can say, God made me sin. It is their nature to sin. On the other hand, if one ever does one thing good that one must say with Paul, By the grace of God I am what I am. I think Paul heard the Son of God; as he journeyed he came near Damascus, and suddenly there shone

round about him a light from heaven, and he no longer persecuted the church of God, but straightway he preached Christ in the synagogues, that he is the Son of God. I do not think any one could say with Bible testimony he could preach Christ the Son of God without preaching salvation and the resurrection of the dead. Now is come salvation, and strength, and the kingdom of God, and the power of his Christ; and you hath he (Jesus) quickened, made alive from that dead state, to serve the true God, saved from sin and death. When we were yet without strength, in due time Christ died for the ungodly. "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." "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all." Who are the all? His church, for they are bone of his bones and flesh of his flesh. He was put to death in the flesh by wicked hands and quickened by the Spirit. Did God have anything to do with it? I surely rejoice to think he did. I think Jesus spoke of how he could pray and how the angels would come, but the Father's will must be done. Much more, then, being now justified by his blood, we shall be saved from wrath through him; and not only so, but we also glory in God through our Lord Jesus Christ, by whom we have now received the atonement. "Ought not Christ to have suffered these things, and to enter into his glory?" "Thus it is written, and thus it behoved him to suffer, and to rise from the dead the third day; and

that repentance and remission of sins should be preached in his name." How often have we heard it otherwise: If you will be good God will bless you for it; instead of preaching repentance in his name, which always looked to me like trying to put the natural man on through to heaven in his natural state, without being born of the Spirit to enter the spiritual kingdom. There is a blessing in obedience, but not for it. All who are obedient are blessed indeed to be obedient, because it is the work of the Spirit.

Now I want to write of the death some seem to so dread. The wages of sin is death, and if sin is condemned in the flesh the flesh must die. All that is mortal is the head, and if the head lives so must the members, or body. There being a resurrection, surely there must be a death, "For since by man came death, by man came also the resurrection of the dead." "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation." "Dust thou art, and unto dust shalt thou return." The first man is of the earth earthy, the second man is the Lord from heaven, and it seems to me that all who are born of the Spirit will feel the two principles, or two natures, the warfare of the flesh against the Spirit and the Spirit against the flesh. In your letter and in your talk you have often left the impression that if a child of God one would be always rejoicing under his care, love and power. What was the matter with David when he said, "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit"? In another place he said, "I am feeble and sore broken: I have roared by the

reason of the disquietness of my heart. Lord, all my desire is before thee; and my groaning is not hid from thee. * * * My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off." It does seem to me that all who love the Redeemer in Spirit and in truth would groan, being burdened, knowing the good they would they do not, and the evil they would not they do, and knowing that he is of purer eyes than to behold evil, and so the Spirit of him in them that love holiness hates evil, do not think of themselves that they can keep themselves so full of good that there is no room for anything else, but rather that sin is mixed with all they do, and they long to be free from this body of sin which will end at death to them that are redeemed, for the wages of sin is death, and death has no more power over Christ's members than over him. They will cease to live in this time and mortal state, but in the immortal state will be made and fashioned like unto his own glorified body. Thanks be to God, who giveth us the victory through our Lord Jesus Christ; all power, praise and glory be his.

I have not time to say much about you saying God has nothing to do with the war, but am sorry to even think you think he has not. The powers that be are ordained of God. I am glad to think he has power over all powers, even death, hell and the grave, and the wicked, too. I do not know of anything that is self-existent but God, and he is the first cause of all causes.

I never thought to write what I have when I sat down. I did not think I would try to answer what you wrote on religion, but you have said and written so often there is no death, and I never before felt to try to express myself on

the subject, and did not know I was going to until I was right at it, and you may see as I do at last. I have been misunderstood, and I may have misunderstood you. I hope I have only written Bible truths, and if I do see anything in the true light it is not for what I have done, but what has been done for me, and I have not anything to boast of over you or any one else. I hope I have not been harsh, or have not written through vain-glory, envy or strife, but I just get wrapped up in the precious things, and the more I hope I see the more I love to see. I do not think Christ left the example that if we feel to be reviled to revile again. I hope to be firm in the truth I believe is in Jesus, but not to force it on any one. I am thankful for you that Uncle Will is no worse, yet to depart and be with Christ is far better, and then all ailments will be no more. The more we see in Christ the less we see in this world.

With love and best wishes to one and all of you, from your niece,

LAURA ESSIE ODELL.

WHEELING, W. Va., Sept. 27, 1915.

DEAR BRETHREN:—I am inclosing three letters, one from Elder Keene, which was of great comfort to me. I have read and reread it, and each time I have felt a strong sense of his great kindness in replying to my poor letter in such a kind and gracious manner. I always want to share his letters with all the saints, and I hope he will not mind the liberty I am taking in sending it without asking his permission. The other two letters are from our dear sister Bonnie Chick, and I feel sure that they will find a loving sanction in all hearts that feel the truth contained therein. What she tells of her exercise of mind in the last

two years is good news and glad tidings, not that we ever doubted her former experience, but it is good to see one young in years being led so deeply into the things pertaining to godliness. I was eager to know something more of the last hours of her dear honored father, and she has kindly given me some of the particulars, and I feel that what she has told will be interesting to those who loved and honored him so. I desired to send those letters as soon as I had read them, but I was in a dreary state, and on July 13th I was stricken down with congestion of the brain. My life was despaired of for a few days, but it pleased the Lord to raise me up after five weeks confinement to my room. I am now able to work, read and write again, although there is great weakness in my head at times. Were it not that I feel so unworthy I would ask each dear saint with whom I have corresponded to accept this poor little letter as to them individually. I ask your prayers, and would appreciate letters from any who feel to write. I am very lonely for the company of the saints and the preaching of the word.

Your unworthy sister,

FLORENCE PULTZ.

HOPWELL, N. J., June 11, 1915.

DEAR SISTER PULTZ:—How many, many times you have been on my mind, and during the past year I have started three letters to you. I feel it was fear of being mistaken in the things I wrote that kept me from sending them. I have read and reread the letters you have written me, and not long ago I was reading the two you wrote me about the time of my father's death, and I seemed to enjoy them even more than I ever had before, if possible. I felt that I wanted to write right away and tell you, but each day I

have hesitated. Then I wanted also to tell you how when I read what you wrote to Mr. Fetter about how condemned you felt for telling jokes to please your natural friends that I knew how you felt. Naturally I was of a lively nature, and until recently I did not realize how displeasing these things are in the sight of God, and I had to learn through what seemed bitter suffering for the flesh to endure. For months I walked with a heartache and burden of sin that I felt at times would crush me to the ground. I did not know how to live on in this agony, and yet I feared to die. The only rest I had was when the Lord would mercifully send sleep, but from this I would waken with a shudder at the thought of the suffering I felt was before me. Others thought I was losing my mind, and that I needed life, but something told me that I must seek God, and God only, in this distress, the world looked black to me, and the talking and laughter around me only added to the pain. I longed for some lonely spot far, far away from the life that I saw around me. This was two years ago, and my physical strength has become less and less, but I feel I can say that God has helped me all along the way, and in these dark hours he has showered mercies too numerous to tell upon me. I fear lest I am deceiving when I say the things of the world appear more and more trifling, while I hope there is a desire to learn more of the things pertaining to the kingdom. My family feel anxious about my health, but I can only feel that I am in the hands of the Lord, and that he has a wise purpose in all things. He has done so many wonderful things for me that I long to trust him for the future, and somehow I find there is something that even in the darkest hours keeps me from feeling as desperate as I once did,

for I cannot get away from that hope in his mercy. At times I can only cry out in thanks to him whom I hope has caused me to suffer, and when we feel he is near we can only smile at our fears. There are times when the joy is so great that the weariness of the flesh is forgotten, and I know that even though I am weak he is strong, and that his strength is sufficient. We can read and believe these things, but until we have felt them for ourselves how little we know of the greatness of his strength, and until we see ourselves the worst of sinners we cannot feel our unworthiness to receive even the least of his blessings, but, like David, we have to say, I am poor and needy, yet the Lord thinketh upon me. Surely I am made to cry out in wonder often because of his goodness to me, who am so prone to do wrong. Sometimes I feel a hatred for sin, but how often I find myself nourishing some hateful thought or feeling, and trying to think it is only right that I have them. Then when God gives us a taste of the beauties of holiness how differently we feel, and how ugly everything pertaining to self appears.

June 14th.—Sister Pultz, I sometimes find it hard indeed to make up my mind to send letters after I have written them, but I feel that I do want you to know that I often think of you and wish for a letter from you, but I know I do not deserve any. If the Lord's mercy were not so great as the heaven is high above the earth what would become of such a sinful child as I? I have been reading some in Isaiah this morning, and if I am a child of God what wonderful promises are in this book for me. Yesterday I opened the hymn-book to the hymn beginning, "O Zion, afflicted with wave upon wave, whom no man can comfort, whom no man can save," and it seemed to suit my case

well. All our help must come from Him. How prone our natures are to seek help from others, but he will bring his children to a place where he shows them that he alone has all power, both in heaven and earth, and that they must seek him, and him only, in all their troubles. He alone can deliver, and he does deliver, and we are promised that he will always deliver. I think of these words in the sixty-second Psalm: "My soul, wait thou only upon God: for my expectation is from him," and in this same Psalm we are told to trust in him at all times. What a precious gift a hope in his mercy is. We need not fear anything that may come upon us, but O how many times we do fear.

I hope you may feel to write to me again. I feel to be indeed wandering in a wilderness.

Your little sister, in love,
 BONNIE A. CHICK.

HOPEWELL, N. J., June 22, 1915.

DEAR SISTER PULTZ:—Your beautiful letter came this morning, and I have read and reread your comforting words. It did indeed make me feel glad when you said you had been thinking about me. I started one letter to you soon after my father's death, but I delved so deeply into the strange experience that I had been passing through that I felt it would take volumes to explain what I had written, so I put the letter away and never felt that I could finish it. For over a year before he died it was as if something told me he would not be here two years. At that time he was apparently well, but in about four months he was operated upon, and in a year from that time he was taken. I have told you something of the agony of mind I endured during this time, but through it all I was recon-

ciled to his death. It just seemed I could see him losing interest in all around him, and I feel that in my experience I could follow him, for surely all pleasure in the things of this world was taken. The doctors for a time told the family that they felt he would recover, but sometimes I would just have to clench my hands, for I knew he would not get well. He was patient, and never complained, but we could see he suffered. For several days and nights before he died he had hiccoughs much of the time, but his only thought was of not wanting to make us any trouble. He said he had felt a strong desire not to murmur, and surely the Lord granted him this desire. The Friday before he died all knew the end was near. I was out in the yard and the thought was with me that I felt calm then, but how would I be when the end came? The words, You do not need to-morrow's strength to-day, came, and I felt to rest in them. The following Tuesday, at 8:30 p. m., the end came quietly, and I can only say that I felt quiet and resigned. All the time his body lay in the house I felt like singing hymns, and verses of Scripture about death would come, and death was not the trial I once felt it would be. The day of the funeral, before we left the house to go to the meetinghouse, I felt this strength leaving me, and O how I begged that God would not leave me to give way to bitter grief in that hour. The words, I can make drops of sacred sorrow rise to rivers of delight, came with power, and I was kept in a feeling of peace through all. The next morning we had to start for Maryland very early, and it was six o'clock when we put the body in the grave, but there was no dread, for this seemed to be only a resting-place. When your letter came, and you spoke of

having the desire to hear of these things. I felt that I wanted to tell you at once. I was in such trouble and distress from within at the time that it was hard to write, for sometimes the burden was so great and all was so strange and perplexing to me that, as you said in your letter, all I could do was to wonder where the scene would end.

Sister Pultz, I have had it on my mind for some time about how wrong it is for God's children to question anything in the Bible, for we know that all that the Lord does is right, and I feel if we question the righteousness of one thing we question all, and to me it seems like replying against God. I read the first chapter of Acts this afternoon, and I can only say that if we believe that God predestinated all things from the beginning, that this was one of the "all things," and what is sinful man that he dares find fault with the wise decrees of God? But O too often I have to be reminded that I am finding fault with God's plans. This afternoon the way appeared dark and dreary, and yet I had to say, Even though it is thus, God is still merciful. My mind seems burdened with thoughts that I cannot express. How well I know what it is to cry for help in my weakness, and he has ever granted me strength to do the needful things. I remember well one day last summer when mamma was in Maryland; she was there for nine weeks, and I had a family of six much of the time to do for. This one day especially the time came to get dinner, and I felt that I could not stand up. I went into the pantry and leaned against a shelf and begged for strength to get the meal. It was only a few moments before I was singing hymns and all weariness seemed gone. The strength was given when I needed it. How many times since have

I found this to be the case. Some time perhaps I can tell you an experience I had the early part of last summer, but I feel I must not write much more to-night.

I know that Aunt Angie would indeed be glad to receive one of your good letters. Hers is rather a lonely life, but God grants her many sweet spiritual thoughts. The address is Mrs. Angie J. Thomas, Richmond, Maine, R. F. D.

Sister Pultz, when you mentioned sending my letter to the SIGNS I could only think that if I could express myself as you do I would not mind, but I always feel so dissatisfied with my letters, and I fear so lest I am mistaken in all, and especially in such a cold frame of mind as I am in to-night. Surely the hours seem long without Him.

I know this is no answer to your good letter, but if the Lord has directed my mind to write he will, I feel, make you to bear with me. I am glad you know the place I am in. May he help you to endure the weakness of body.

Your little sister, I hope,

BONNIE A. CHICK.

NORTH BERWICK, Maine, June 25, 1915.

DEAR SISTER PULTZ:—Your letter came yesterday, and interested my heart, for I well know the tried condition that your soul has been passing through. Sore trials, sharp conflicts, weaken our strength in the way, heaviness of the heart maketh it stoop, and only a good word (from the lips of Jesus) maketh it glad. The easy-going professors of Christ's name are no companions for me, and this is so whether they profess Arminian doctrines or Calvinistic doctrines, for I have found that people may give their assent to and contend for Old School Baptist doctrine and be as self-sufficient, at ease and as self-righteous as those whom they despise and

denounce as Arminians. This I have found, that whether we are passing through the floods, or in the furnace of affliction, or whether we are exalted to safety, our feet set upon a rock, and a new song of praise to the Lord in our mouth, in all circumstances we are in need of heavenly supplies that are only ministered to us by the Spirit of Truth, who glorifies Jesus Christ, and takes of the things of our Savior and shows them unto us. However well versed in the teachings of the Scriptures of truth, this only does not suffice the child of God, for the excellency of the power is of God, and for the soul to feed upon, to find strengthening, comforting nourishment in the truth of Christ's gospel, it must ever be according to the exceeding greatness of his power toward us, who believe according to the working of his mighty power. His divine power giveth to his chosen all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. (2 Peter i. 3.) And this is continuously so all the days of our pilgrimage. Amidst crosses, weighing down burdens of this earthly life, and also the humiliating, bitter conflicts, with indwelling iniquity, and the assaults of the wicked one, how needful it is to have our pure minds stirred up to remembrance of the immutability of our gracious and glorious God, and of the sure mercies of Jehovah's everlasting covenant of grace in Christ Jesus, ordered in all things and sure. (2 Sam. xxiii. 5; Isaiah lv. 3.) The heart, the mind, is then drawn forth to, and exercised in, the sure mercies of the Lord. This is writing the new covenant in us (it is not written upon tables of stone) in the fleshy tables of the heart. Thus the things of Christ are to the heirs of promise vital, experimental realities. Then

in our distresses we sigh and moan, and long and cry unto our God for strength, for grace, for mercy. Yes, I find no matter how trying and burdensome may be the providences that are my portion, that I am a sinful being, amidst the sorest straits, and I need our God, who doth abundantly pardon (Isaiah lv. 7,) who delighteth in mercy, (Micah vii. 18,) to be such unto me, rich in mercy, forgiving iniquity, transgression and sin.

“What stream is that which sweeps away
My sins, just like a flood?
Nor lets one guilty blemish stay?
’Tis Jesus’ precious blood.”

O let the Lord command his loving-kindness in the daytime, and his song be with me in the night, and then I am sustained, I am comforted and lifted up in hope that he will bring me through, I shall triumph at last, I shall yet praise him who is the health of my countenance, and my God. Dear sister, the child of God, the true believer in Jesus Christ, has to do with God in times of adversity and of prosperity. The language of the new covenant is, “They shall all know me.” “I will say, It is my people; and they shall say, The Lord is my God.”—Zech. xiii. 9. O how wonderful, rich and free is the kindness and love of God our Savior.

“Pause, my soul, adore and wonder,
Why, O why such love to me?
Grace hath put me in the number
Of the Savior's family.

Hallelujah! thanks, eternal thanks to thee.”

Ah, but there are times when we are far, far away from the realms of grateful praise, we are murmuring, we are in rebellion, we feel our trials to be bitter, to overwhelm us, to drink up our spirit, and we ask in our unreconciliation, Why should such things be my portion? Others have an easy path, and we are envious, and are fretful, full of self-pity, and conclude that God dealth hard with

us, and has no pity for us. But I will not portray the dismal condition of a wretched sinner when under the burden and anguish of sore conflicts and afflictions God hideth his face from us. Why hidest thou thy face in time of trouble? That was a desperate, horrible speech of Jonah's in answer to the Lord's inquiry, "Doest thou well to be angry for the gourd? and he said, I do well to be angry, even unto death."—Jonah iv. 9. There have been, and are now, times when the Lord, to fulfill his own wise and holy and gracious purposes, shows to some of his dear people "hard things."—Psalms lx. 3. "Thou feedest them with the bread of tears; and givest them tears to drink in great measure."—Psalms lxxx. 5. Our God, who cares for the ravens, and the sparrows, and not one falleth to the ground without him, surely he will be mindful of us. In number, weight and measure all our trials and conflicts are as he ordains. I would believe they are all in love, and work for our good. O, I have cried out in the darkness in my distractions, when troubles, outward and inward, day after day, month after month, have rolled in unto my soul as wave upon wave to overwhelm me, Hold me unto thyself, let me believe in thee, let me still worship thee, leave me not, and let me not leave thee. Ah, dear sister, what all these cries mean cannot be told to another. God only knows my soul in its adversities, he only knows the meaning of my sighs and longings, my feeble and my fervent cries. This I have found true, and still hope to find true: "As thy days, so shall thy strength be."—Deut. xxxiii. 25.

You speak in your letter of your felt helplessness. This mere fleshly professor of Christ's name can never understand. Just an assent to points of doctrine, a little lip religion, some bodily exercise

pertaining to the outward profession of a believer in Christ, and they are in prosperity, religiously, and have more than heart could wish. They are not in trouble and plagued like the children of God. But all true Israelites shall know every man the plague of his own heart. (1 Kings viii. 38.) If our heart condemn us, God is greater than our heart, and knoweth all things, and has his cure for all our plagues. Christ crucified is our physician. His atoning sacrifice, his blood shed for the remission of our sins, gives us life and hope, and we overcome the accuser by the blood of the Lamb. (Rev. xii. 11.) Our help is laid upon the mighty One, Jesus Christ our Lord. He is the helper in time of trouble, the help of the helpless, for when he came into the world for our salvation we were without strength, there was none to help, therefore his own arm brought salvation. O Christ, thou art mighty to save. In varied experiences we are as those who are in the straits of the desert land, our resources are taxed to the uttermost, and are found insufficient, we are distressed, we fall down and there is none to help. (Psalms cvii. 12.) O to have a heart to cry unto the Lord in our helplessness. We shall find him ready to save us, very pitiful. This I have often proved, and I feel ashamed that I should ever have a thought contrary to this. O for a believing heart to cleave to the Lord our God. Ah, I know what it is to be so beset with evils, so distracted and cast down that I have foolishly thought, and in my unbelieving heart said, "My way is hid from the Lord, and my judgment is passed over from my God." But this is the reproofing, instructive, gracious voice of the Lord unto such: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the

earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint."—Isaiah xl. 27–31. Such are the comforting declarations of our God, and forever, O Lord, thy word is settled in heaven. His promises are yea, and amen, and never were forfeited yet. My soul reaches forth to embrace the precious promises of the Lord. When we have come to our journey's end this every one of the redeemed will most gratefully confess: "There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass."—Joshua xxi. 45.

Well, dear sister, I will close my writing. May the Lord sustain, comfort and refresh your soul.

I am your brother, I hope, in Christ's gospel,

FREDERICK W. KEENE.

KELLER, Texas.

DEAR EDITORS:—Please permit me to say through our dear old reliable SIGNS that the Trinity River Association has just closed its annual session for this year. One particular feature of the occasion was that Elder J. C. Sikes, of Greenville, Texas, was present, and appointed to occupy the stand on Sunday. He took the following Scripture as a foundation for his subject: "Thou art all fair, my love; there is no spot in thee,"—Solomon's Song iv. 7, going into all the details and relationship of Christ and the

church. It was the most remarkable, weighty and powerful discourse that it has been my good pleasure to listen to for some years. The import of the text was beautifully delineated, bringing therefrom things new and old. He approached the subject with that wisdom and knowledge which God alone gives his servants, which enables them to declare all the counsel of God. The dear brother obviously was attended by the spirit of holy boldness, yet in a simple, plain, unassuming manner, making his preaching all the more glorious, so full of heavenly marrow, of wine on the lees well refined, a feast to the soul of joy and peace beyond this vale of tears. By scriptural testimony he interestingly and incontrovertibly showed the justice of God in all things, portraying in his argument the original depraved state of the church, in bondage, under the law of condemnation. In consequence of sin and by taansgression she (the church) became involved in trespasses and sin, without hope and without God in the world, showing the filthy garments of the church in her alienation from the life of God, in a foreign land, in obscure darkness, covered with the spots of her sins, black as the tents of Kedar, all polluted in the quagmire of sin and rebellion, helpless and depraved, ten thousand talents in debt, and not a farthing to pay; from the sole of the foot even unto the head there is no soundness in it. At this juncture Elder Sikes brought forth the scriptural account of Christ Jesus the Lord as the great sacrificial offering, who by the eternal Spirit gave himself a ransom (price paid) for the redemption of his poor, afflicted bride; the great Antidote sent down from heaven to suffer and to make an atonement for all the sins of his chosen people, as the Mediator and Intercessor of the purchased

possession, unto the praise of his glory; dressed in all the fullness of the Godhead bodily, redeeming her with his own precious blood, clothing her in all the bright habiliments of Christ, the Head of all the seed elect, removing every spot through his righteousness, the everlasting covenant, bearing her sins away by a "fit man," and remembering them no more against her forever. Now she stands justified and fully acquitted in the judgment through the imputed righteousness of Christ, therefore in the presentation of the kingdom he can in all the effulgency and glory of the eternal world say, Here, Father, behold, I and the children whom thou hast given me. Thus a one hour and ten minute sermon held the people spellbound listening to the word of the Lord expounded unto them, so sublime and logical, like apples of gold in pictures of silver, sweeping everything before it that was not in harmony with the teachings of the divine record. Elder Sikes is an humble servant of the Lord God of Israel. In this I have not attempted to write his discourse, only to give a little touch of my feelings and appreciation of the truth of the gospel and the handfuls of purpose and benefit derived from the subject, so comforting and permeating my soul with consolation, which will long live with me in fond remembrance as a glorious oasis. Paul said, "Covet earnestly the best gifts: and yet shew I unto you a more excellent way."

Dear editors, if you can possibly find space to publish this early, so that it may go to the many brethren and patrons of the SIGNS scattered over our country, I will take it as a great favor. The Lord bless you all with his mercy and abounding grace.

Affectionately yours in gospel bonds,
ASA HOWARD.

HAVILAND, Kans., June 4, 1915.

DEAR EDITORS:—I am always especially glad when having an opportunity of sending a new subscriber to the SIGNS, and I would be as well pleased to be able to send a good corresponding letter also at this time. That would seem like helping in two ways to make the paper helpful, for good writers and loving readers are both necessary for a religious family paper. I do feel to be a loving reader, but not a lovely one. Why do we love the writings in this paper? Outside of the holy Bible it is about as near a perfect guide in the way of truth as we can expect to ever meet with, and the love of truth is very strong in those who know the joyful sound. The love of truth is much stronger than the love of error. God is love, and Christ said to his disciples, He that is in you is greater than he that is in them (or the world). The true disciples of Christ have always been few in number, and their enemies very numerous indeed, and in seeming prosperity, yet the love of truth in the few has been strong enough to hold them on their way against the mighty and the many. So in this one publication, at least, we can expect many portions of Scripture quoted and expounded in the best way that men can write upon them, and other spiritual subjects presented and discussed in keeping with the word of truth. I do believe it is really the truth that holds the writers and readers together, and we know that truth is stronger than error. God is truth, and he is stronger than all his enemies. Those who resort to error for gain resort to numbers also, but they who depend upon the truth depend upon the one God who is their only salvation. Error may cause many to go against a few, because it seems easy, but the truth brings a few against all the

world, because it is their life, their meat and their drink. Satan by error seems to have caused the destruction of the world, but Christ, who is the way, the truth and the life, has made alive and redeemed from death all his members, and will take them above this world, and keep them from all harm for ever and ever. Error shall perish, but truth will remain. Yes, I do think the truth is the tie that binds our hearts in christian love.

I cannot commend the editors of this paper without a thought toward the readers also, and many other writers, for they seem to be all so well fitted together in one building, and this being the case, one cannot receive honor to himself without wishing the other as much. The foundation of all this honor is Christ the Lord. It is very necessary that our writings and conversation be much on Scripture and our christian experience, for there we find the power of our salvation from the world, and the joy of our salvation for the world to come.

Yours truly,

E. G. WEBB.

THORNTON, Ark., Aug. 8, 1915.

DEAR EDITORS:—It is with fear and trembling I ever attempt to write, or take a place in the assemblies of the people of God, more so than common this morning. I have just read the Aug. 15th number of the SIGNS, and the most of it is so gentle and comforting that it stirred all within me in remembrance of my reason for faith and hope in Christ, the way, the truth and the life, that blessedness we sometimes sing. Where is the blessedness I knew when first I saw the Lord? My heart was made to overflow with sorrow on account of all my sins, which made me want to confer with the Lord alone, and to seek a place in a wilderness, where no one

could hear my feeble cry but him, as I could not help crying aloud for mercy and forgiveness. I am so ignorant I promised the Lord that if he would forgive the past I would never violate his law again, but I at once learned that my promise had no strength, and saw that it was all of the Lord to teach his people, so I was filled with hunger and thirsting, and thought the time long from one meeting to the next. I still was not satisfied, as I was not sure the Lord had done anything for my soul's salvation. When fourteen years of age I ventured to ask for more evidence. I asked to see a life of all fair lines written for me, and I qualified to live it, but to my sorrow, in a short time I was shown the kind of life laid out for me. I was never to have any children of my own, but my duties and cares were to be no less. I was to have a life of tribulation, joy, sorrow and affliction. This all came to me in the year 1869. The worst trouble of to-day is the divided and scattered Zion of our God. About fifty years ago were the most joyful days of the church in Georgia and Louisiana, where I lived; they had two communions, and washed each other's feet in fellowship and love.

Do with this as you think best.

A poor, unworthy brother,

A. HOLLOWAY.

GIRDLETREE, Md., Sept. 6, 1915.

DEAR EDITORS:—I do not feel privileged to call you brethren, neither do I feel worthy to do so, as I am not a member of the visible church of God, but I have had a desire to express my feelings to you for some time. I am naturally an Old School Baptist, and was reared in an Old Baptist home. My father was a member of that church as long as he lived, and my grandfather was an Old School

Baptist preacher (the late Elder Lazarus Pruitt), who died before I was born. I have been a reader of the SIGNS for a number of years, though I have been a subscriber only during the past two years. My uncle, P. C. Pruitt, now deceased, took the paper and I read it after he finished with it, and dearly love the doctrine advocated therein. I believe in salvation by grace, and not by works of man.

What I want to say is this: I was baptized by the New School Baptists about fifteen years ago, but I am not satisfied with them, and it is no comfort to me to listen to their preaching. They believe in Sunday-schools, and I do not; they believe in revival meetings, and I do not; they claim that man has a part of the work to do in the saving of his soul, but I do not feel that I can do anything toward saving my soul, neither do I feel that I can assist any one else in saving their soul, it is all with the good Lord. I feel unworthy of the love that has been bestowed upon me by the good Lord. I love the dear Old School Baptists, and one of the dearest places on earth to me is the old meetinghouse where father used to go and take me with him when I was a boy, but preaching is discontinued there since the death of Elder T. M. Poulson. There is an Old School Baptist Church at Snow Hill, Md., and they have preaching by Elder Coulter, of Philadelphia. I attend when it is so I can, but my health is not very good, and I cannot get there very often, but I get much comfort from reading the dear old SIGNS, for I love the doctrine it advocates.

I would be glad if one of the editors would give me a few words of comfort and advice through its columns, if they think it worth the time, if not, all will be

well. May the grace of God be with us all.

Yours unworthily,

PARKER PRUITT.

[UNDER the circumstances we would advise the writer to be dismissed from the New School Baptists and unite with the Old School, for the reason their God is his God, and there he will find a home, a place of rest and peace.—K.]

ST. THOMAS, Ont., Feb. 25, 1915.

DEAR BRETHERN EDITORS:—Please find inclosed two dollars for the dear old SIGNS OF THE TIMES another year. My subscription expired with the February 15th issue, and, like sister Sarah E. Runkle, I feel it a bounden duty to pay in advance. I feel I could not do without the SIGNS, were it double the amount, as the editorials and letters are so comforting. I often wish I could write as others do, for I often read my thoughts and feelings from the pen of another, and now that the dear Lord has seen fit to send us a pastor, we feel we are blessed beyond measure, and pray that his labors among us may be to his and our good and to the glory of Him who doeth all things well.

Your unworthy sister,

EFFIE MALCOLM.

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., NOVEMBER 1, 1915.

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.

PARABLE OF THE TALENTS.

(MATTHEW XXV. 14-30.)

THREE parables: that of the ten virgins, of the talents, and of the sheep and the goats, are found in this chapter in Matthew. Each of these parables presents a different point of truth which had its peculiar and literal application to the Israelites of the legal covenant, which covenant yet prevailed, not only over the church, but even over the Savior himself at the time he spoke these parables to his disciples. That these parables have a spiritual application to the Israelites of the gospel covenant, we do not deny, but our chief business now is to ascertain what was Jesus' primary intention in these parables when he spoke them to the men of his day. The twenty-fourth chapter in Matthew, which precedes this of the parables, answers three questions put to Jesus by his disciples: When shall the temple be destroyed? What shall be the sign of thy coming? What the sign of the end of the world? Jesus answers the last of these questions first: The end of the world shall be evidenced by the gospel having been preached in all the world. By the end of the world is meant the end of the Jewish world, age or legal dispensation. That world has

come to an end, and before it did the apostles, who had been commanded by Christ to preach the gospel to every creature under heaven, went forth in obedience to that command and completed that work. Paul says in his letter to the Colossians, in the first chapter of that letter, that the gospel was preached to every creature which was under heaven. Colossians is supposed to have been written about the year sixty-four or sixty-five, about the time that the Jewish nationality, world or age, came to an end. As to their first question: the destruction of the temple, that was to be when they should see the abomination of desolation standing in the holy place. This holy place in the temple was the place of the congregation sacred to the assembly of the Jews, and Jews only. By the abomination of desolation, or abominable desolation, was meant the invasion of the Gentiles, the intruding hosts of the Roman army, who were to sack Jerusalem and destroy its temple. This abomination of desolation took place in the year seventy, and the temple was demolished at that time. Now, as to the second question: What shall be the sign of thy coming? Christ told them the coming of himself in glory should be as lightning which cometh out of the east and shineth even unto the west, that the sun should be darkened, that the moon should cease to shine, the stars should fall from heaven and that the powers of heaven should be shaken. Great tribulation was to accompany all this, all the tribes of the earth (the Gentiles) shall see the Son of man coming in his glory and shall mourn because of him, the elect angels shall blow the great trumpet, and there shall be the gathering of the Lord's people from among the Gentiles, from the four winds, from the one end of heaven to the other. Turning

to Acts ii. we find Peter saying on the day of Pentecost that the prophecy of Joel was then being fulfilled: that the sun shall be darkened, the moon turned into blood, &c. Therefore, the coming of the Son of man in his glory to gather his elect from the four winds of heaven (from among the Gentiles), was ushered in at Pentecost, and is still continuing at this present day, and will continue until all of the elect among the Gentiles are gathered. We are convinced that these things are so because Jesus told his disciples, "This generation shall not pass, till all these things be fulfilled." Further, "There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."—Mark. ix. 1. All of the above: the end of the world, the coming of the Son of man in glory and the destruction of the temple, while they need not have been taking place all at the same time, must have taken place, in some measure at least, during the lifetime of those to whom the Savior was then speaking. Now, following right after these things in the twenty-fourth chapter of Matthew, and continuing the same theme, though presenting other phases of it, come the three parables in the twenty-fifth chapter. This chapter begins with the words: "Then shall the kingdom of heaven be likened," &c. "Then" means, at that time. Thus, at the time that the legal age shall end and pass away the kingdom of heaven shall be likened unto ten virgins. By the phrase "kingdom of heaven" is meant, not the gospel church, but the kingdom of Israel, which was legally the kingdom of heaven. "Kingdom of heaven" is a peculiar expression of Matthew, and is used only by him. It means that kingdom in which the heavens rule. Israel was the one nation out of all

others under heaven which God had chosen in the loins of Abraham in which to manifest himself especially. For this reason Israel nationally is regarded under the law as the kingdom of heaven. John the Baptist said of Jesus, His fan is in his hand, and he will thoroughly purge his floor. This purging took place among the Jews, or kingdom of heaven, at the time the Jewish world came to an end, Jesus taking out of them his elect among them and scattering the chaff, or burning it with unquenchable fire, that is, dispersing them among the Gentiles of the earth, whither they remain scattered to this day, the fire of their dispersal being unquenchable. In this kingdom of heaven, or national Israel, there were those that were "wise" unto the coming of the Bridegroom, "wise" unto salvation, who had oil (the grace of God) in their lamps. Others lacked this wisdom and were "foolish," had no oil in their lamps. All were virgins, because all were Jews and the Jews legally were "virgin," that is, holy and separate unto God from all the other nations of the earth. The third parable, that of the sheep and the goats, has to do with the coming of the Son of man in glory to gather all nations before him. This parable presents the judgment of the Gentiles, which is going on now, and has been going on ever since the dawn of the gospel age; by his Spirit the Lord of glory is calling his sheep from among all nations of the earth and separating them from the goats upon his left. The second parable in this twenty-fifth chapter, the parable of the talents, shows the difference between him that serves God and him that serves God not. It shows in what true service to God consists. That which makes real service is "faith." "Without faith it is impossible to please him [God]." The one that had

five talents and the servant that had two talents each were "faithful," or full of faith, and this faith received its reward, irrespective of whether the talents were few or many, of whether the ability was much or little. The reward does not depend upon the measure of the ability, nor upon the number of talents possessed, but solely upon "faith." He that is faithful in a few things or over little enjoys the same reward as he that is faithful over much. "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." This reward for faithful service is not opportunity to lay off and rest awhile, but is more work, more responsibility, more cares, a larger field of usefulness. Along with this is "the joy of thy lord," companionship with the lord of the harvest, and fellowship with him in all things, suffering as well as victory. Here "the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods." So Jesus, before he left the disciples and went on that far journey into death and the grave, called his servants, the disciples, and delivered unto them his goods, his doctrine. He sent them first to preach among the Jews, and the Jews only. Having been faithful in this ministry, the time was shortly to come when he would make them ruler over many things, would send them to preach among the Gentiles, thus opening up for them a much larger field of usefulness. When the lord of these servants in the parable returned, or appeared, then was manifested their standing and the character of their service. So the appearing of Jesus invariably makes manifest the character of their service to his servants. They know not

what manner of men they are until he appears. Judas Iscariot was called by Jesus to be his disciple and obtained part of the ministry with the other eleven, so Peter said. See Acts i. 17. Nevertheless, as a servant of the Lord he buried his talent in the earth. His talent was swallowed by his sensual money lust and he fell, went to his own place. The other eleven, though their talents varied in number, and though their ability differed in measure, yet they tarried in Jerusalem after the ascension of Christ, and waited for that power which was to endue them from on high. At last the promise came, and when it did it ushered them into the joy of the Lord, opened the door before them into a field of enlarged scope and greater usefulness. The reason that unto one servant was given five talents, and unto another two, is to show us that whether the talents be many or few makes no difference in the reward received, neither does the measure of ability, whether it be much or little; but that which makes all the difference is "faith," that faith which is the gift of God. Lacking faith, the greatest talents and large ability mean but failure in God's sight; while having faith, the fewest talents and the smallest ability are approved of him. The grace of faith it is which glorifies all godly service. The great apostle Paul, notwithstanding his abundance of talents and large ability, was to receive no greater reward for all his ministry than the feeblest of all the flock that looks for the appearing of Jesus. Look at 2 Tim. iv. 8, and see what Paul says about the crown of righteousness he expected to receive in that day of his departure: "Not to me only, but unto all them also that love his appearing." The reward is unto all the faithful in Christ Jesus, regardless of whether their talents be many or few,

their ability much or little. To whom much is given, of him much is expected; to him that is given little, of him is expected less. No one need covet great gifts, for with those gifts always there go great cares and responsibilities; but faith we need all of us desire, for without that essential all our service is vain, whatever the scope of that service be. Paul said to Timothy, Neglect not the gift that is in thee. There must be such a thing as a man's neglecting his gift, or Paul would not have told Timothy not to do it. When a gift, or talent, is neglected it becomes buried. When one allows worldly inducements or considerations to interfere with his ministry, to keep him away from meeting, or from the discharge of any spiritual obligation whatsoever, it is burying the talent. At the appearing of the Lord of the harvest this servant is bound to reap condemnation. From him shall be taken away even that which he hath. Judas' bishopric was taken from him and given to Matthias. So that servant who neglects his ministry, and pursues worldly advantages to the neglect of his gift, will find his field of labor taken from him and given to another. So that to him that hath (faith), to him shall be given the other's neglected field, and he shall have abundance (more than he knows how to get through with). This applies not only to the ministry, but to gospel service in whatever aspect. It applies the same to the deacon that neglects his gift, or to the individual member of the church that neglects his or her place. Those members who stay away from the meetings time after time are themselves the losers. The love, fellowship and companionship of the church which they might have had had they continued faithful, are taken from them and given to those who already

have them, so these latter have abundance. To these that are faithful the Lord from time to time appears and makes them to sit at meat with him. To those who bury, or neglect, their talent, when he appears he brings shame and confusion of face, a sensibleness of loss and vanity, true repentance from error. None of these things which we have mentioned argue against the doctrine of predestination. Whatever is to be our lot, that our lot will be. Our steps are marked out, and we walk that way. But, even all that being true, no child of God can excuse his meanness on the ground of predestination. Even though all be predestinated, it will not avail anything when the Lord of the harvest appears, to say, I could not help it. He that sows to the flesh shall of the flesh reap corruption, and predestination, instead of preventing this, only makes the crop sure and certain as the seed that was sown.

Requested by sister Bertha Ardies, of Ekfrid, Ontario. L.

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.

NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn meetinghouse, 452 Main St., Woburn, Mass., the fifth Sunday in October (31st). Services at 10:30 a. m. and 2:30 p. m. We shall be glad to welcome any who love the truth. Lunch is always served between services.

L. B. FORD.

MELROSE HIGHLANDS, MASS.

CIRCULAR LETTERS.

(Written by John J. Secor.)

The Roxbury Old School Baptist Association, now in session with the First Roxbury Church, at Vega, N. Y., September 22nd and 23rd, 1915.

DEAR BRETHREN:—In offering this our annual Circular Letter we wish to write to the comfort of God's children, while all we have is here and there a glimpse of the Scripture as it pleases God to give unto us, and we can only have what is given us from time to time, and can add nothing or take nothing from that which God has determined. The theme we are trying to embrace in this our Circular Letter is love, and we wish to call your attention to the words found in John xv. 12: "This is my commandment, That ye love one another, as I have loved you." This being the commandment of Jesus Christ, it was given as never commandments were given before. The commandment the Lord gave to Moses was the law, which was written in tables of stone, that man had to live up to, and if he failed in one he lost in all, so there had to be a fulfillment of that law so that grace might abound, and the only sacrifice for the law was death, and Jesus being the only one who could lay down his life and take it again, he was put to death by those who knew him not and knew not what they were doing, knew not that they were fulfilling the very thing that he came on earth to do, to answer what the law demanded; and he, being God manifest in the flesh, was able to fulfill every jot and tittle of that law. Now the law being fulfilled that God gave to Moses, Jesus gives a new commandment, a commandment of love. While we find there is natural love as well as christian love, we only find the natural love, and by this death we are

made to know that Christ lives and reigns. "By this shall all men know that ye are my disciples, if ye have love one to another." Here is the evidence given, the love one for another, and without this love we know not Christ. The psalmist David was brought where he cried for that love of God. He said, Hearken unto the voice of my cry, my King and my God, for unto thee will I pray, and that is where every child of God stands to-day, and always will stand, crying for that love that can only be found in Christ, for he said, Love one another, as I have loved you. "Greater love hath no man than this, that a man lay down his life for his friends." We find in all the records of Christ that wherever he is speaking to his apostles he is always giving them a commandment of love. If thou lovest me feed my lambs; and again he said, If thou lovest me feed my sheep. Therefore our hope is in the love of Jesus Christ our Lord. Where there is a relationship that connects us together by flesh and blood, or by natural connections, that makes us feel one for another, but we find a much greater tie than that of natural love in christian love. If Christ dwells in us we have a love for the church, and the brethren whom we have never seen. It is the love of Christ that is in us that gives us a relationship that we know each other. Even though we may never have met in the flesh, we have met in the heart, for that is all the evidence we have, the love one for another, that dwells in the Father through Christ our Lord, and that love or experience is one that is not sought after by the natural man, it is a complete contradiction to all natural desire. The carnal mind is always, has always and always will be enmity to the things of the spiritual mind. The flesh lusteth against the Spirit and the Spirit

against the flesh, and for that reason we have to die to the things that the carnal mind desires.

ORVILLE WINCHELL, Mod.

AMASA J. SLAUSON, Clerk.

(Written by Elder R. W. Sanford.)

The Elders and messengers of the Lexington Association, now in session with the Jefferson Church, at Jefferson, Schoharie Co., New York, Oct. 6th and 7th, 1915, to one and all, greeting.

DEAR BRETHREN:—We think it not out of place to call your attention to a more careful examination of the Scriptures. Jesus in his sermon on the mount taught his disciples the first and great and important lesson, not only how they should walk, but how and what they should pray for, saying, Our Father, hallowed be thy name; thy kingdom come, thy will be done in earth as in heaven. That language implies from the heart contentment, happiness and rest are felt. All our anxieties for the future are gone. Could we always feel that confidence that our heavenly Father had ordered all things that his children experience for his glory and their best good, all these perplexing things that come up in our way from an evil nature, distrustful and doubtful thoughts, that give his children so much trouble while here in the flesh. He who taught that great sermon on the mount, also on another occasion said to them, Ye believe in God, believe also in me. I am here not to do my will, but the will of him that sent me. He also pronounced blessings upon them (his disciples) that cover every condition experienced in this life, not for, but in, doing. If they reviled, condemnation was assured to them. He also forcefully impressed his care by the figure of a natural father over his son. If he should ask bread will

he give him a stone? or if a fish, will he give him a serpent? If then ye, being evil, give good gifts unto your children, how much more shall your Father which is in heaven give good things to those that ask him. What stronger assurance could be given of his love and care? With all the wisdom of the natural mind we cannot add one cubit to our stature, nor can his children. You are as much his workmanship as the lilies of the field. As we look upon the beauties of the earth's robe of green we see the wonders of the creative power of the infinite hand stamped upon all his works, both animate and inanimate, that God formed worlds by his mighty power, taught them (his disciples) to call him Father, the strongest relation known in nature. Surely we should take heed that we should not do our alms or service before men, if so, we shall come short of the reward of our Father which is in heaven. He came not to do his own will, but the will of him who sent him, and this was his will, that all the Father had given him should come unto him, and he that cometh unto him he would in no wise cast out. On another occasion (see Luke xviii. 9-14), a pharisee and another, a publican, the pharisee prayed thus with himself, thanking God that he was not like other men are, extortioners, &c., or like this publican; the publican dared not so much as lift his eyes toward heaven, but smote upon his breast, saying, God, be merciful to me, a sinner. This man went down to his house justified. We should not fail to bear in mind such is the condition at the present time, multitudes are pleading justification through their own righteousness, and as sure as Christ has said it they will be turned empty away. The day of legalism has gone by, law righteousness is of no avail. In this new

heaven (gospel heaven), wherein righteousness dwells, the Son of God presides over his own kingdom in truth, judgment, mercy and love. He also called their attention to things they well knew: Do men gather grapes from thorns, or figs from thistles? A tree is known by the fruit it bears. The fruits of the Spirit must come from a spiritual fountain. He also told them, I am the vine, and ye are the branches; except ye abide in the vine ye cannot bear fruit. The branch cannot bear fruit of itself, no more can you, except ye abide in the vine, for every branch that beareth not fruit is hewn down and cast into the fire; the life of the vine is the life of the branches. Does not this teach the life of Christ is the life of every member of his body, the church (or kingdom)? How important it is that our walk and conversation become our profession; our conversation should be yea, yea, and nay, nay, for whatsoever more cometh of evil. Jestings or foolish talking is not profitable, is not convenient, but rather giving of thanks in our manner of life, that we may show what spirit we are of. Self-examination is needful and profitable at all times. Go carefully, brethren, God is not mocked. If we sow to the flesh we shall surely reap corruption, and bring chastisement upon ourselves. Whomsoever God loveth he chasteneth. You know no chastisement is joyous, but grievous, afterward it yieldeth the peaceable fruits of righteousness in them that are exercised thereby. Even when we were dead in sin he hath quickened us (his children) together with Christ, and hath raised us up together and made us sit together in heavenly places in Christ Jesus. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we (his church) should walk in them. (See Ephesians ii. 4-10.)

"Before the day-star knew its place,
Or planets went their round,
The church in bonds of sovereign grace
Were one with Jesus found."

Ye saints, this union can't dissolve,
By which all things are yours;
Long as eternal years revolve,
Or Deity endures."

See hymn 206 (Beebe's collection).

EBER HIX, Moderator.

JAMES AVERY, Clerk.

O. F. BALLARD, Assistant Clerk.

(Written by Elder S. B. Jones.)

To the Elders and messengers of the Hazel Creek Association of Regular Predestinarian Baptists, and the churches they represent, when in session with Spring Creek Church, Adair County, Mo., and to all who love the Lord.

VERY DEAR BRETHREN AND SISTERS IN THE LORD:—Through the never-failing mercy of our covenant-keeping God, by whom the bounds of our habitation are appointed unto us, we are enabled to meet again in council. Since we last met another year of time has passed with its many changes that have come to pass. Some of those changes which have come have caused joy and gladness, and some of them sorrow and trouble, so we are reminded of what Job said: "Man that is born of a woman, is of few days, and full of trouble."—Job xiv. 1. We realize the fact that soon all our joys, sorrows and troubles will be things of the past here on earth. O that precious hope which we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus.

Now, very dear brethren and sisters in the Lord, in compliance with the action of the association at her last session, and in accordance also with previous custom, you will expect a Circular Letter attached

to your Minutes, and in accordance with your request at your last association I will try to write one, although I feel it will be in much weakness, both in body and mind, as I will be nearly eighty-seven years old when this is read in the association, if I should live, and for your reflection I will call your attention to a portion of the gospel of Christ as recorded by "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus," which you will find recorded in the second chapter, fourth and fifth verses, of his letter to the saints at Ephesus, and to the faithful in Christ Jesus, which reads thus: "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.)" Now Paul was an apostle by the will of God, who is too wise to make any mistakes and too good to do wrong, and has said that he would do all of his will and none could hinder; so God lacks neither wisdom nor power to do all of his will; he speaks and it is done, he shuts and none can open, he opens and none can shut. So, dear brethren, we see that it was the will of God to choose the apostle Paul as one that should preach his gospel here on earth, therefore he (Christ) gave the great command, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."—Matt. xxviii. 19, 20. So we believe that God was with them, as he said he would be, and enabled them to do the mighty works that they did. Let us hear what Paul says about it. He said, "But I cer-

tify 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."—Gal. i. 11, 12. Again he says, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6. Dear brethren, we see that God was with them, so let us receive their word as truth. He has said, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." O, dear brethren and sisters, are you trusting in the Lord, in that one who came to save sinners, in that one whom the angel said should save his people from their sins, or do you trust in an arm of flesh and money? David said, "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." So we see that God has a people, and this people have been the objects of his love from the beginning. John said, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." O brethren, think of the greatness of that love, that we should be called the sons of God; our finite mind cannot comprehend the greatness of it. Hear what Paul says: "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; that in the ages to come he might shew the exceeding

riches of his grace, in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." Now, dear reader, the great apostle Paul has told us God's way of saving sinners, and how they are not saved, and if it seems evil to you to trust in God's way, choose which of the ways of men you will, one of the ways of men is just as sure as the other, and all the ways of men make no change in God's way. Jesus says, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me."—John xiv. 6. Again, he (Jesus) prayed to the Father, and said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do."—John xvii. 4. Again, he said, "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Hear him when he says, "I have finished the work which thou gavest me to do." What was the work the Father gave him to do? Surely it was to save his people from their sins, for it is said that he should save his people from their sins. Hear what Paul says: "But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. iv. 4. Dear reader, think what it cost the Son of God to redeem them that were under the law: his dear life, and his last words were, "It is finished: and he bowed his head, and gave up the ghost."—John xix. 30. The demands of the law are now satisfied. Paul says, "For the law of the Spirit of

life in Christ Jesus hath made me free from the law of sin and death."—Romans viii. 2. So we understand that his people are now redeemed from under the curse of the law, and when he arose they were justified; so now they are redeemed and justified, and are kept by the power of God, while the blessed Redeemer has gone to prepare a place for them. He said, "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." Dear brethren and sisters, are you trusting in such a dear Redeemer? If you are, contend earnestly for the faith once delivered unto the saints, in love.

Now may grace, mercy and truth be with all the true Israel of God, is my prayer for Christ's sake. Amen.

S. B. JONES, Moderator.

H. C. CATE, Clerk.

TO OUR SUBSCRIBERS.

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

SALE OF THE DOLLAR CONCORDANCE DISCONTINUED.

WE have decided to discontinue the sale of the dollar Concordance, and in the future we will only have for sale the one dollar and fifty cent Concordance, as we feel that this book will give much better satisfaction, and is well worth the extra money.

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

Mrs. J. H. Rockafellow, N. Y., \$1.00.

ORDINATIONS.

MINUTES of the council called by the Ebenezer Baptist Church, of New York city, for the purpose of examining brother George Ruston, with a view to ordaining him to the full work of the gospel ministry.

The council convened Tuesday morning, 11 o'clock, October 5th, 1915, in the church building, corner of Intervale Ave. and Home St., Bronx Borough, New York city.

Singing hymn 924 (Beebe's collection).

Prayer by Elder Charles W. Vaughn, of Hopewell, N. J.

Preaching by Elder H. C. Ker, of Middletown, N. Y., from John xv. 16-18.

Elder H. C. Ker was chosen moderator, and Deacon Cyrus Risler, Jr., clerk.

Churches and ministers invited to meet with the church in council responded as follows:

Middletown and Walkkill—Elder H. C. Ker, pastor; A. Jones.

New Vernon—Elder H. C. Ker, pastor; C. Manning.

Warwick—Elder H. C. Ker, pastor; Isaac Baird, D. Dolson.

Southampton—Elder S. H. Durand, pastor; C. J. Fetter.

Hopewell—Elder C. W. Vaughn, pastor; G. M. Conner.

Kingwood—Elder J. M. Fenton, pastor; E. Rittenhouse, C. Kugler.

Salem (Philadelphia)—A. Barnsley.

South River—Elder S. H. Durand, pastor.

Salisbury—Elder S. H. Durand, pastor.

Schoharie—Elder J. M. Fenton, pastor; G. A. Miers, E. R. Kinney.

Rock Springs—C. J. Rowland.

Justus—Elder D. M. Vail, pastor.

Olive and Hurley—J. J. Secor.

London Tract—M. Galloway, M. Dance.

The Minutes of the regular church meeting, held Sept. 5th, 1915, calling for the assembly of this council, were called for and read.

Moved and seconded that the council proceed to examine the candidate. (Before putting the question the moderator invited all present, members of sister churches of our faith and order, to act with the council.) Question put and carried unanimously.

Brother Ruston then related his experience as a subject of grace, and his exercises respecting the work of the ministry.

The examination proving satisfactory, it was moved and seconded that the council proceed with the ordination. Carried unanimously.

Ordination was then imposed by the laying on of hands by all the ministers present, Elder D. M. Vail speaking in prayer.

A solemn and impressive charge was delivered by Elder S. H. Durand, and the moderator, on behalf of

the churches, gave the right hand of fellowship to brother Ruston.

Hymn 613 (Beebe's collection) was sung, and the meeting closed with benediction by Elder George Ruston.

H. C. KER, Moderator.

CYRUS RISLER, JR., Clerk.

OBITUARY NOTICES.

Nathan Grafton, my dear uncle, departed this life July 24th, 1915, in the 89th year of his age. He was a noble type of man. I would that an abler pen than mine might write a fitting memorial of him. A courtly gentleman of the old school, he possessed rare qualities of mind, which made his society pleasant and profitable. His memory reached far into the past, upon the events of which he loved to dwell, yet he was keenly alive to things of the present, and but few men were better informed on all current topics. While in no sense a politician, yet he was well versed in state affairs, and was frequently solicited by his friends to become a candidate for public office, but he had no aspirations that way, though he did at one time serve a term in the State Legislature, and filled the office most acceptably. It was in the quiet retirement of home life that his character shone forth with the brightest lustre. He was a devoted husband, a kind, indulgent father, a true friend and an upright citizen. Uncle Nathan was baptized in the fellowship of the Harford Church, Harford Co., Md., July 17th, 1858, by Elder E. Rittenhouse, where he continued a faithful and consistent member until his death. His brother William (Elder Wm. Grafton) was baptized at the same time, and these two brothers through all of life's journey continued to be brothers indeed, being very closely knit together by spiritual as well as natural ties. The little church at Harford has sustained a great loss, and while we are comforted by the thought that our loss is his unspeakable gain, yet we are lonely without the fathers in Israel, and we wonder how their places will be filled. His home was always open for entertainment of the brethren, and many who will read this can testify to his hospitality, having been partakers of it. Uncle Nathan had seen much of affliction in his family, but through it all he manifested that calm patience and resignation so characteristic of him. Of his seven children only two survive him. The eldest son at the age of twenty was instantly killed by a runaway team. This was a shock to the mother from which she never fully recovered. Four others have died of lingering disease. His beloved companion, who had been greatly afflicted for a long time, was called home five years ago, but through all these trials and sore bereavements no murmuring word ever escaped his lips. Uncle Nathan had been in his usual health up to last

February, when he took a slight cold, which was followed by a sort of collapse, or sudden giving way of all the vital powers. There was no disease, the doctors said, and he suffered no pain. I saw him many times during his illness, and there was always that look of peace and contentment on his face, which was very wonderful to me. To one who inquired as to his state of mind he replied, "I am in a comfortable frame." In the afternoon of July 24th he passed peacefully away. He leaves to mourn their loss two children: Wm. O., of Aberdeen, Md., and Mrs. Mollie L. Henderson, of Towson, Md., seventeen grandchildren and several great-grandchildren, three brothers and a large number of nieces and nephews, to all of whom he was very dear. May the Lord bless the children and all who mourn.

The funeral took place on the 27th, and the very large gathering of friends and neighbors showed plainly the esteem in which our dear one was held. Elder Eubanks was present and spoke words of comfort, after which the beloved form was laid to rest in the cemetery at Harford, where lie the remains of many of his kindred after the flesh.

One who loved him.

JENNIE GRAFTON.

A. M. Lunsford was born in Hopkins County, Tenn., March 22nd, 1852, and died at his home in Fulton County, Ky., July 22nd, 1915, aged 63 years and 5 months. He was united in marriage to Kate Ann Roper, April 16th, 1879. To that union were born four children: Jessie, J. R. Lunsford, Katie May Arcington and Emma McClellan, all of whom, except Jessie Lunsford, who preceded him to the grave, and his widow, survive him. He was a firm believer in the Old School Baptist doctrine and a good friend to old Mnd Creek Church, filling his seat regularly. The writer heard him relate his experience, which he dated back to when quite young, and attached his name to the Methodists and was immersed by them, staying with them a few years, when he became dissatisfied and left them. His son and two daughters were with him during his sickness and at the time of his death. He had a beautiful home, and was a devoted husband and a kind and loving father, constantly endeavoring to shield his dear companion and children from sorrow. He was a good, obliging neighbor and an excellent citizen, often lending a helping hand to those who were in need. He will be greatly missed by all who were intimately acquainted with him, but our loss is his eternal gain. He was a sound, faithful and devoted Baptist in the belief of predestination and salvation by grace, with all the vital principles of the doctrine of Christ. Although he never united with the church, feeling too unworthy and unfit, yet his hope was in Jesus, and he left clear evidence of being a heaven-born child.

The funeral services were held at Rush Creek,

where he was laid at rest. The funeral was conducted by Elders T. J. Prince and A. J. Luther, who sought to glorify God and comfort the mourning ones by preaching to them the resurrection of the dead, which is the only hope of salvation for dying mortals. May the grace of God sustain the widow and children in all their trials, is the prayer of a friend.

W. A. EDWARDS.

Angus Elliott died at Winnipeg, Manitoba, Sept. 14th, 1915, after a short illness of pneumonia. He was born Dec. 2nd, 1877, in the township of Ekfrid, Middlesex Co., Ontario, being the youngest son of George C. and Jane Elliott. In 1904 he was married to Clara, only daughter of John T. and Sarah Kerr. His mother, one sister and four brothers survive him, and he leaves his wife and two sons to mourn the loss of a loving husband and indulgent father. After marriage they resided in London, Ont., for about seven years, when he was appointed to the position of Superintendent of Agencies for the North American Life Assurance Co., his work covering the territory from Lake Superior to the Rocky Mountains, and necessitating long absences from home, which deprived him of the privilege of being much with his dear ones. His wife and brother were with him during his last hours, the sickness coming very unexpectedly during a short stay in Winnipeg. Whenever his business brought him to this city he regularly attended our meetings, and on this last occasion his mind was so deeply exercised that he came night after night to talk with Elder Durand, who was then visiting here. On Sunday, August 29th, he came before the church and was gladly received, the date of his baptism being set for Sunday, Sept. 12th. His serious illness developed in the meantime, preventing the ordinance, and he passed from this life the following Tuesday, in the hope of life eternal through our Lord Jesus Christ.

Elder Durand spoke to the comfort of the bereaved family and friends in this city, and Elder J. B. Slau-son conducted the funeral services at the burial, which took place at his home in Ontario, using as a text John xvi. 22. Hymn No. 668 (Beebe's collection) was sung at the request of his wife.

GILBERT B. McCOLL.

Ross P. Gossage, of Oxly, Mo., died May 28th, 1915, aged 26 years, 4 months and 11 days. He was the son of George W. and Nancy J. Gossage, Predestinarian Baptists of New Hope, Ripley Co., Mo. He professed a hope in Christ at the age of seventeen years, and I have thought lived the most devoted life of any one I ever knew, always praying for grace to keep him nearer to God. He was affected with epilepsy. It is God who has called one more home to rest.

GEO. W. GOSSAGE.

William Jefferson Staton was born in Worcester County, Md., Sept. 2nd, 1861, being the eldest son of Elder Joseph L. and Louisa Staton. He was married July 22nd, 1885, to Martha Townsend. They had one daughter, Mamie. Mr. Staton was a most kind and indulgent husband and father, generous to those who needed help, an excellent citizen, and discharged his duty faithfully in every place that he filled. His was a life spent for others, never a thought for himself. His health had been failing for about four years from Bright's disease, but his industrious disposition caused him to continue perhaps longer than he should in active business, retiring about two years ago. During the last three years he suffered much with heart trouble and difficult breathing, but bore it all patiently and cheerfully, sometimes hopeful, at other times just waiting for the end to come. While not a member of the visible church, he was a lover of the truth and of the brethren, and faithful in attendance at the meetings and in looking after the needs of the church, open-handed. "As ye have done it unto one of the last of these my brethren, ye have done it unto me." His greatest pleasure was hearing preaching and reading the Bible and SIGNS. He loved the doctrine and those who preached it, and showed his faith by his works. Mr. Staton died at his home in Salisbury, Md., August 10th, 1915, at the age of 53 years. He is survived by his wife, his daughter, Mrs. Virgil Adkins, and her little baby son, of whom he was very fond. He also leaves one brother, Henry Staton, of Wilmington, Del., and three sisters: Mrs. L. W. Warren, of Berlin, Md., Mrs. Everett Johnson and Mrs. Charles Jarman, of Newark, Del.

The funeral was very largely attended. His acquaintance was very widespread among business men and the church people, and every one who knew him loved him. His place cannot be filled. Elder Francis spoke comfortingly in prayer. I read the twenty-third Psalm and spoke briefly from portions of 1 Cor. xv. The burial was at Nassaongo. The deepest sympathy is felt by the friends and the whole community for our dear bereaved sister in her great sorrow, and for the sorrowing daughter and the other mourning relatives. I have lost a dear and faithful friend.

SILAS H. DURAND.

Rachel M. White, wife of Wm. H. White, of Southampton, Pa., was born August 20th, 1855, and died Sept. 22nd, 1915. She was the daughter of sister Mary Tomlinson and the late Henry Tomlinson. Mrs. White had been in feeble health for ten or eleven years, but she bore all her afflictions patiently, having a good hope through grace in the Savior. She was not a member of the visible organization of the church, but gave every evidence by her conversation that she had been with Jesus, and we believe she is now in the full realization of the blessings of the

resurrection of the dead in Jesus Christ. Some time before her departure she was given the words in John xiv. 2: "In my Father's house are many mansions." The writer spoke from these words and conducted the funeral before a large gathering of relatives and friends, who had come to pay their last respects to the deceased. She was heard to say the words, "Take me as I am," just before being gathered, and seemed to be in the very presence of the realms of eternal glory. She leaves a kind and loving husband, two sons, two grandchildren, four sisters and two brothers to mourn their loss. May the Lord give them needed strength and grace. Burial in Churchville Cemetery.

J. M. FENTON.

M E E T I N G S .

THERE will be a two days meeting at the Old School Baptist Church at Cammal, Pa., October 30th and 31st. We expect Elders J. M. Fenton and D. M. Vail to be with us. A cordial invitation is extended to all lovers of the truth.

J. T. BADGLEY, Church Clerk.

THE yearly meeting of the Olive and Hurley Old School Baptist Church will be held, the Lord willing, on the first Saturday and Sunday in November (6th and 7th), 1915. All lovers of the truth are invited to meet with us. The train coming down the U. & D. will be met Friday night and Saturday morning. The morning train from Kingston will be met Saturday morning at Ashokan.

ORVILLE WINCHELL, Deacon.

THE Primitive Baptist Association of south Florida, called Mt. Enon, will hold their next annual meeting with Bethlehem Church, this the forty-fourth annual session, the second Sunday in November, and Friday and Saturday before. All lovers of Bible truth are invited to be with us, especially ministering brethren holding to the doctrine of predestination of all things that come to pass. If any of the brethren or sisters from the north wish to meet with us, please notify me at once, and I will gladly meet you at Lakeland and see that you get to the meeting, the Lord willing. Come and be with us.

C. K. HAINES.

LAKELAND, Fla.

THE yearly meeting of the Second Church of Roxbury is to be held at Halcottville, N. Y., the third Saturday and Sunday in November (20th and 21st), 1915. We extend a cordial invitation to all lovers of the truth, especially ministering brethren.

JAMES AVERY.

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2:00 P. M.

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Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 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.

Liberty Old School or Primitive Baptist Church, of Los Angeles, Cal., meets every first and third Sunday in each month, at 11 o'clock a. m., at 42nd and Moneta Ave., and fourth Sunday at 11 o'clock, at brother and sister J. B. Dawson's, 644 Ashland Ave., Ocean Park, Cal.

W. T. HENDERSON, Pastor.
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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.]

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83. MIDDLETOWN, N. Y., NOVEMBER 15, 1915. NO. 22.

CORRESPONDENCE.

SHELBYVILLE, Ky., Sept. 28, 1915.

DEAR BRETHREN:—Having to write you on business matters I will inclose a letter from our dear sister, Sarah E. Runkle, for your disposal. I cannot express the comfort of soul it was to me in my oft low down state, and I would be glad to see her name appear in the SIGNS more frequently if she could feel in her mind to write. In her low down feelings she has many companions in tribulation and sorrow, who love to read from her gifted pen.

I want to speak of the September 1st number of the SIGNS. It seemed especially good to me from beginning to end. I do not know that I ever enjoyed a single number more. The experience of sister Slawson seemed wonderful as she traced her exercises over the more than forty-five years. How deep are the teachings of the Spirit's impress, written with an iron pen, which time cannot end and does not erase. I hope she may feel to write again of the wonderful goodness and mercies of the Lord. O how great is the Lord, and his mercies endure forever. Will not each dear aged pilgrim attest to the sacred and solemn truth that

“E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love”?

May the dear Lord remember in his great mercy each one of his dear aged ones, to comfort and sustain them until mortality or life shall be swallowed up.

I was favored to attend the Pocatalico Association, of West Virginia, held some ten miles north of Charleston. The association was well attended, and peace and harmony prevailed, and no discordant note was heard in the preaching. They believe in the unlimited power of God, and his absolute control and ruling power, therefore nothing can befall his dear blood-bought little ones (children) that he has not purposed, and all for the lifting of Jesus on high. I felt it was good to meet with those good and true and faithful, humble followers of the meek and lowly Jesus. It is good to find a few (in Sardis) that have not defiled their garments with the doctrines of Balaam. I love to hear the discriminating doctrine of grace in all its fullness, the all-sufficiency of God in the manifestation of his work; nothing in part, or half-way in the manifest work of God will do a poor sinner like me; I need to be watched over and kept every moment. I would live nearer my blessed Lord, more free

from sin and all evil ways if I could, but I know that if left to myself I should fall. I try to pray daily for his care and keeping.

But I am extending this letter too far. Will you kindly allow me to say in answer to the several letters received in the past year or more, that if the Lord will, I hope to attend the associations there next spring? I have desired to see the brethren and friends there once again before I go home. I remember well my first visit, in 1879. I was just a boy, (and have not grown any since) and there are but one or two of the Elders now living of the many I then met; many changes, but the truth and our God, its author, remain the same, and his word is forever settled in heaven.

In hope of a better life,

P. W. SAWIN.

MACOMB, Ill., June 1, 1915.

DEAR ELDER SAWIN:—It has been a long time since the receipt of your good, comforting letter, and so far it remains unanswered. I have made up my mind to try to write something in response, but it is almost with fear and trembling that I attempt to do so. I have had it in my mind many times to write, and as often put it off, feeling so sensibly my ignorance and inability to write to interest or comfort the least one, much less one who is so deeply led and taught in spiritual knowledge as you, one of the chosen and qualified servants of our Lord Jesus Christ, one called to stand as watchman on the walls of Zion, and to comfort the people of God, telling them their warfare is ended, their iniquity is pardoned, and she hath received from the Lord's hand double for all her sins. This, my dear brother, you have been doing for over half a century, and no doubt have com-

forted many poor, weak, trembling ones by preaching, as well as through the medium of the pen. I have read your letters in the SIGNS with much comfort and satisfaction, and when I attempt to write to such an one I feel as nothing, and always hesitate to write. So, dear brother, I trust you will remember my weakness and forgive all amiss.

On reading in the SIGNS, received today, of your fiftieth wedding anniversary, I felt a desire to pen you a line of congratulation. Truly the Lord has been good to you in sparing you so long to each other during all these years of necessities of joys and sorrows, tribulations, ups and downs of your eventful life. Your dear wife surely has our love and sympathy. She has been, and is, a minister's wife, and that tells a volume of patience, hardships, loneliness and privations. During all these years she, doubtless, has been a helpmeet indeed. May the blessings of God rest upon her and you, too, dear brother, and may your last days be your best days. I read your letter and sketch of your life and family with much interest. It seems wonderful to me the traveling you have done and the many discourses you and many others of the Old Baptists have preached during a long life in the ministry. It is alone by God's grace his servants are enabled to go forth in his name preaching the unsearchable riches of Christ. It is not for popularity, for the Old School Baptist Church is the most unpopular organization in the world. Not for the money, for they receive no stated salary, as do all other denominations, and they have the promise and assurance that tribulation will attend them in this life, and, as Paul said, knowing that bonds and imprisonment awaited him, yet he went on without wavering, bearing all for Christ's

sake. So, many to-day are faithful ministers of Christ, steadfast, unmovable to the end of their lives. May the Lord keep you thus faithful, and supply your every want, and be the support and stay of yourself and faithful companion until he calls, Child, your Father calls, come home, and then may you rest sweetly in Jesus until the glorious resurrection morn, when you shall awake with his likeness and be satisfied.

But, dear brother, forgive me for writing so much and saying so little. I did not intend writing in this way when I began. I am not well, and have a very poor pen, and I am almost ashamed of this long letter, but I did want to express to you and wife my best wishes and fellowship in the gospel. My father and mother celebrated their "golden wedding" five years before his death, so they were married fifty-five years. Mother is still able to be up most of the time, but is weak, and getting quite feeble. She says she is just waiting and longing for the time of her departure.

Dear brother, if I had anything good to write about myself I would continue this letter to tell you the glad news, but alas, I have nothing to tell, but of my sins and imperfections.

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

This is the important question that troubles me from day to day, and concerns me more than all else: I know that Christ died for his people, but am I one of them? How can I find out? What proof, what evidence, have I of a regenerated heart, of being born again? O, I fear I have no evidence that will stand the test. I know we are not saved because of any merit or goodness in ourselves, but through the merits of our precious Redeemer, who came not to call the righteous, but sinners to repentance. He died

for those who were without strength, and has mercy for our unrighteousness. This has been of much comfort to me. When I can for a moment forget myself and sins, and think of the perfections of Christ, and of the many precious promises left for his poor, doubting, tempest-tossed children to comfort, cheer and encourage them along life's thorny pathway, I find myself claiming some of these rich provisions as my own, and, if only for a moment, it seems an earnest of the inheritance, and I would not give up or exchange even these short seasons of rest and peace for all this world can give. I do love the children of God, I hope, and love the dear SIGNS and the lovely, precious letters therein, giving God all the glory of our salvation, for not one good thing can I do; it is all of grace, not only our eternal salvation, which was fixed and made secure in the mind of Jehovah before the world was created, written in the Lamb's book of life before the foundation of the world, but it is God's grace that saves us day by day, yes, hour by hour. We need him every hour. O, if I only could trust in him, believe in him and love him more. Dear brother, have I any of the marks of a child of God? Could you fellowship such a sinner as I? "Poor, weak and worthless, blind and lame, all unholy, all unclean." I rejoice to hear the gospel preached, and care nothing for the show and style of the great "churches" around me. I cannot believe in the gods they worship, so I do not go to hear them; but Christ, and him crucified, is all my hope.

But forgive me, dear brother, and do not cease writing for the SIGNS. I think both Elders Ker and Lefferts are able writers, and I hope I am thankful for this.

Now, with much love to you both, I am, I trust, your sister,

SARAH E. RUNKLE.

WAVERLY, Pa., Aug. 7, 1915.

DEAR BRETHREN:—Inclosed find several good letters; if you think proper you can publish them. I seldom write a letter any more. Occasionally after reading an article from some one that wakes me up a little I drop a card or line and in that way get some very comforting letters. My days of writing are about over, I think, as I do not have a mind to write. I have many requests to write on different subjects, but have no exercise in that direction. I hope all will excuse me. Love to all.

As ever, a worm,

D. M. VAIL.

MAYFIELD, Ky., Feb. 15, 1915.

DEAR BROTHER VAIL:—Your card of indorsement came in due time. It is a source of comfort to have our mutual faith manifested through a medium of correspondence, and to know our understanding of the teachings of Scripture seems identical. Both the Scriptures of divine truth and the laws of nature teach me that man in all his acts and goings forth in this life is a subject of influences, and that the more powerful influence always bends the mind and shapes the will. Now this I have long since seen, that if men were what the world of mankind takes them to be, viz., free moral agents, and possessed of free will, that man would be absolutely free and independent of everything else in the universe. No power or influence could have any effect on men if they were not subjects of influences. It certainly ought to occur to all sensible thinking men that the very moment one is brought under an influence his freedom is lost, and he becomes a subject. How inconsistent the religious world to-day in preaching man's freedom, and yet preach the use of means and in-

strumentalities. Now, as touching the points I made mention of in my letter to brother Chester and published in the SIGNS, it is clear to my mind that in every case it is the motive that gives merit or demerit to action. God knows the very motives that prompt men's acts. If I do a thing that I may be rewarded for my doing, the motive is selfish. Just here, dear brother, is something too hard for nature. Were it not of faith no act of man could be acceptable to God. All acts not prompted by faith are selfish. An act is not of faith where it has in view the gaining of reward. Faith seeks the glory and honor of Jesus, and not self. Take the words of Jesus, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Self is never denied where a selfish motive prompts to action. Did not Jesus powerfully rebuke this principle when he said of the Pharisees, They love to stand on the corners and in the streets to pray, that they may be seen of men? They received the reward they were after. If a man attempts to worship God that he may receive blessings in return, he is not serving God at all, but self, hence the motive that prompts to action is selfish. Then as the apostle said, "Whatsoever is not of faith is sin." It must be that faith be the prompting motive, or power, that moves us to all right acts. Now faith is God's gift, and I do not believe that God has ever given a man faith to do a thing and the man did not do it. The faith that God gives is productive of good fruit, and cannot fail, and here in this is God working in them to will and to do of his good pleasure.

I submit the above to you, inasmuch as you have so kindly written me, and now may the God of all mercies keep us in the truth.

Yours in hope through the merits of Christ,

J. M. PERKINS.

PLYMOUTH, Ill., Feb. 17, 1915.

DEAR BROTHER VAIL:—Your letter came last Saturday, and I thought that I would try and write you a few lines and tell you how we appreciate such words of comfort, but I fear what I may say will be of no interest to you. I much prefer to always communicate to my kindred in Christ messages of comfort and edification, and such as would cast sunshine upon the dreary pathway of life, but I realize my poverty of spirit, my ignorance of spiritual things, for I seem to know nothing as I ought to know. I feel to be the least one of my Father's household, if I am indeed a member of that blessed family; but since you seem interested in what I write, I want to tell you that is one thing that lifts up my drooping spirits and causes me to continue to write. Every time I write I receive some kind word from several of my dear kindred in Christ, telling me as you have. Whenever I write, and send it to the editors, I fear and tremble to see it in print until it comes, and then it does not look good to me until some one writes how they have enjoyed it, and then I think if it has been as much as a cup of cold water it has not been in vain. Dear brother, I have been trying in my feeble way to tell of the Lord's dealings with me ever since that memorable day, but the half has not been told. Alas, my cup seems always so bitter and my burden so heavy that I can but be continually pouring out before the Lord and to my fellow-sufferers in Christ the bitter story of a poor, wretched and helpless worm of the dust. He is all I have to trust in; in him we move, live and have our being—a sure prop to sup-

port me in all times of need. While mysterious are his ways of providence, and strokes fall heavily upon me, I am yet pleading for his mercy and grace to be not taken away. I know that he sends adversity as well as prosperity.

I will close, thanking you for the little favor. I would love to see you and hear you preach. I love to read your letters in the dear old SIGNS OF THE TIMES. They are all edifying and comforting writers of the SIGNS, and I am always glad when it comes. You must excuse this imperfect letter, for it is like the writer. I am very nervous, can hardly write at all. Write whenever you have a mind to; we are always glad to receive letters from such as you, brother Weaver and all that feel like writing to us. May the Lord keep you established on the rock Christ Jesus, is the prayer of your unworthy sister,

BELLE FRAZEE.

COLMAR, Ky., Feb. 23, 1915.

DEAR BROTHER VAIL:—I received your card some days ago, and I can assure you that your words of approval were strength and consolation to me. Whenever the faithful in Israel indorse my views my faith is made stronger, for then I think I have been instructed in the same school that they have been. Instead of this causing me to feel boastful, it humbles me, and I feel like the little boy when his father takes him on his knees and with a smiling face speaks words of encouragement to him. The door of this schoolhouse cannot be opened with all the wisdom and power of this world. Nothing but faith in the Lord Jesus Christ can open this door, and faith is a fruit of the Spirit of God, and no natural man has this Spirit, either in a dead or living state. The natural man is

wholly and entirely composed of the elements of nature. He is altogether mortal, no immortality belonging to him, nothing in him that can cause him to live eternally. The only way that mortal and timely beings can live eternally is to receive an eternal spirit, or life, and there is but one fountain from which eternal life may be had, and that is Jehovah, the high and lofty One that inhabiteth eternity. Mortal man's arm is too short to reach into eternity, and the wisdom of this world has proven itself to be foolishness, and God has so judged it. The wisdom of the antediluvian world proved itself foolishness when it mocked and laughed at the preaching of righteous Noah. The wisdom of this world proved itself foolishness when it attempted to build a tower that should reach unto the heaven of heavens. The atoms that compose the mineral kingdom are in continuous motion, but yet it matters not how violent their motion may be, in their sphere or kingdom they must remain until a life seed substance is imbedded within it (the mineral kingdom) by a power belonging to a higher kingdom. This implanted life seed substance takes to itself elements from the mineral kingdom, and by a process peculiar to itself produces a plant of the next higher kingdom, which is the vegetable. As it is with the elements of the mineral kingdom, so it is with the plants of the vegetable kingdom, and man of the animal kingdom. All things must remain in the kingdom in which they were created until a power from above is sent down and carries them up, and if they are not carried upward by a power from above they will never go. So man is powerless to take himself to heaven, let alone any one else. But he is not powerless to deceive the people and get their money. He is a monster when it

comes to that. So every man at his best estate is altogether vanity. Christ is foolishness when preached to the natural man. Why? Because he has not faith. Why has he not faith? Because he has not the Spirit of God. Why has he not the Spirit of God? Is he to blame for not having the Spirit of God? Are the elements of the mineral kingdom which are yet confined to their domain to be censured for not being transformed into a beautiful plant of the garden or a giant oak of the forest? If so, then the natural man may be censured for not being formed into an Israelite by the working of the Spirit of God. No man can rise from the natural state to the spiritual state independently of the Spirit of God, and no natural man has the power to take unto himself the Spirit of God. The Gentiles were not under the law of Moses, neither were they required to keep it. The natural man to-day is not an Israelite, therefore he is not required to obey the gospel of Christ, neither is he condemned by it. It is the Israel of God that is justified or condemned by the law of Christ. The obedient are justified and the disobedient are condemned. God requires obedience at the hands of Israel, not that by this obedience they may purchase for themselves a home in the heaven of heavens, but that they may abide in his joy, in his peace, in his love, in his righteousness, and be filled with the majesty of his royal presence, which is a foretaste of the beatitudes of the indescribable home beyond this vale of tears. Brother Vail, my prayer is that all Israel may walk obediently to the commands of God while sojourning in this world of trouble and sorrow, so that they might close their eyes in sleep in full triumph of living faith. But surely I am more disobedient than any one else. My great

fear has been, and is yet, that some day I may commit a crime, the penalty of which is everlasting punishment (imprisonment) or death. Everlasting punishment experimentally means being delivered into the hands of Satan, and remaining in that state as long as you live. Death means that you are cut off from the fruits of the Spirit, past, present and future; an abyss of darkness stands between you and Abraham's bosom (the kingdom of God). Do I hear some one declaring that if you are one of the redeemed of the Lord you will not commit crimes deserving such punishment? Can we allay our fears with such an assurance? No, not if the Old Testament has any significance, for we read in Exodus xv. 13, "Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation." Deut vii. 8, "But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." Not only did the Lord redeem Israel from the hand of Pharaoh, but he did numerous other things, which you will learn by reading the seventy-eighth Psalm. But no sooner was Moses taken up into the mount than these redeemed people said to Aaron, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." The result of this request was that a molten calf was made and those redeemed people worshipped it. For this crime three thousand men were put to death. Later on, Korah, a great-grandson of the patriarch Levi, gathered together a great number of the children

of Israel and rebelled against Aaron and Moses. For this crime the earth opened her mouth and swallowed them up and all that appertained to them. Time, space and your good patience forbid me from mentioning numerous other like incidents proving beyond a doubt that the majority of the Israelites are suffered to go in that broad way that leadeth to destruction. "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." It is Israelites that go in this broad way to destruction here in time. It was true with national Israel (the type), therefore it must be true with spiritual Israel (the antitype). Only a remnant of the redeemed Israel from Egypt entered into the promised land. Only a remnant of Israel was reserved from bowing the knee to the image of Baal. These were facts in the type, they are facts in the antitype. Dear brother Vail, I fear that a great many of our good brethren have failed to understand that the Bible teaches that God has made a choice for a special purpose out of his chosen people, and has redeemed a remnant of his people to live and reign with his Son in his kingdom here in time. To prove this statement in the type, let us read one of many Scriptures of the kind in the Old Testament, Psalms lxxviii. 67, 68: "Moreover, he refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but chose the tribe of Judah, the mount Zion, which he loved." Of all the cities of the land of Canaan, Jerusalem was the choice and dwelling-place of the Lord. Of all the different churches of christendom today, the Primitive Baptist Church is the choice and dwelling-place of the Lord. When the Lord Jesus Christ began his work or mission upon earth he chose out

of Israel material to organize his church; he did not put a single Gentile into his church, neither did he take the whole of Israel and organize a church, but only a remnant of Israel. This remnant was the number the Father had chosen in Christ out of Israel; and when Christ began his mission he made this work of his Father manifest, and this work of his Father is still going onward to-day, that is, the manifesting of it. This remnant is the little flock, the very elect, the bride, the body of Jesus Christ, or, in other words, the church of God.

Dear brother, when I commenced this letter I only intended to acknowledge the receipt of your card, but when I commenced my mind began to travel, and I have penned the thoughts as they came to me. I have not tried to prove all the assertions that I have made, for it would have made this letter of too great length, but yet they are all provable, and at the same time I knew that a hint to the wise is sufficient. After reconsidering what I have written, it seems a waste of time, as I am intending to send it to one that knows these things so much better than I do. Volumes could be written on the different points I have mentioned in this letter. We would be pleased to receive a long letter from you.

Yours in hope of the resurrection,

L. D. HOSKINS.

CLEVELAND, Ohio, Sept. 14, 1915.

DEAR BRETHREN EDITORS:—Sister Rachel Shultz handed me a letter she received from brother Lisbon Stephens, and asked me to look it over and send it to the SIGNS, and I gladly do so, but as it was written with pencil, and read and re-read, I will copy it in ink for your convenience.

GEORGE L. WEAVER.

DELAWARE, Ohio, Aug. 2, 1915.

DEAR SISTER SHULTZ:—In answer to your good letter I will say I feel the subject you asked me to write on is too deep for me: the subject of the prophet Jeremiah being put in the dungeon, where he sank in the mire. I have thought on the subject some, and at this time I feel willing to write some of my thoughts for you to consider, but unless the Lord wills it so I cannot write to your comfort. You will find the subject in the thirty-eighth chapter of Jeremiah. Read the whole chapter. "Then the king commanded Ebedmelech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon before he die. So Ebedmelech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebedmelech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison."

Sister Shultz, it seems to me this subject has about the same meaning as Philip and the eunuch. The eunuch was reading when Philip came to him. The Bible says he began at the same Scripture and preached unto him Jesus. The king told the Ethiopian to take thirty men, the same number as the pieces of silver the Master was betrayed for just before he suffered on the cross and paid the law's demands for the awful condition that all of his people were in and needed deliverance from. The place the prophet was in makes me think of the awful condition poor sinners find them-

selves in when the new covenant is put in their hearts and minds, and manifests sin, and they see the exceeding sinfulness of sin, and the cords make me think of love, that the Lord draws his people with. "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." His people were chosen in him from the foundation of the world. It seems to me the Old and the New Testament Scriptures show forth that there is a cord of love connecting God and his people, and this love always has been and always will be, it never has been broken, and it never can be broken. Love is stronger than death; as the poet has well said,

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

Josephus in his history says, When they put the prophet in the dungeon he stood and sank in the mire up to his neck. That would be an awful condition to be in. Christ is given to be head over all things to the church, which is his body, and the church, like the prophet, is another body that needed a great, strong, lovely deliverer, one who sees and knows all things, and one unto whom all power in heaven and earth is given, for there is no other name given under heaven among men whereby they must be saved. When he looked down he saw that all had gone out of the way. There is none good, no, not one, so the whole body had sunk under the curse of the law. But bear in mind the head never was corrupted, and God hath placed the members in the body as it hath pleased him. I have heard it preached that the head represents

Christ, the body the church, and the neck that joins the head and the body is love, and again, underneath is the everlasting arm, the strong deliverer. Ebedmelech told the king the men had done evil in all they had done to Jeremiah, "and he is like to die for hunger in the place where he is, for there is no more bread in the city." It seems to me there was a secret that all men did not know, so the figure of the head and body, the life, and the secret working of the Spirit are inside. So when the prophet was in the mire it did not take his life that was within. To get to the subject we must consider deeper than the surface, and as the Lord calls his people his sheep, and the sheep chew the cud, it seems to me the cud would represent the secret conversation between Christ and his people. When a sheep is chewing its cud, the body is quiet, then you can see the cud pass down the neck and the chewing stops, then an effort on the part of the body and the cud passes to the head and chewing begins. So he prepares the message, and sends it down through love to his chosen people, and when they feel his love they love him in return. It is through love he comes down into his garden, and when his people feel his presence it is through love they return thanks unto him. It is love that causes him to come down to his people and lead them about and instruct and keep them, and it is through love they confess they are vile and full of sin, and that he is full of grace and truth. If we confess our sins he is faithful and just to forgive us our sins. Every day there is a passing of the cud from the head to the body, and back; every day and hour the Master watches over his people, he watches over them when they eat and when they sleep, and how they walk and what they talk. He watched over the prophet in

the dungeon and sustained and delivered him, watched over his people when they were under the curse of the law, and his own arm brought salvation. It is according to his own purpose that he gives his people the witness within of the forgiveness of their sins and shortcomings, and left the written testimony that they shall be tried as gold is tried, and refined as silver, and that all things work together for good to them that love God, to them who are the called according to his purpose, and that he has saved them with an everlasting salvation, and will bring them off more than conquerors. He is the Alpha and Omega, the first and the last, the beginning and the end, and through love gives them a hope that they shall see him as he is and be like him, and be satisfied.

Dear sister Shultz, I will leave these thoughts for your consideration. I do not know whether or not they will be of comfort to you, as I feel you know so much more than I do about it. I often think of the long road you have traveled with the church, sixty years, and still talk the same glad tidings you did from the beginning, that salvation is of the Lord. I was glad to see you at our yearly meeting, and made happy to know you were able to hear our former pastor, Elder Weaver; it was surely a feast to us all. Cast the mantle of charity over my poor effort in trying to write you.

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

L. E. STEPHENS.

DAYTON, Ohio.

DEAR BRETHREN EDITORS:—It has been some time since I have attempted to write anything for the SIGNS, the paper I so highly prize and anxiously await the arrival of each number, which comes to

me laden with the editorials and the many precious letters from God's children scattered throughout the land. So this dark and dismal looking autumnal afternoon I will endeavor to transmit a few thoughts to you through the medium of pen, ink and paper, trusting that the dear Master will instil in my mind what to communicate. I have been meditating to-day upon the words, "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Dear friends, we may have no gift to speak one to another, but if we think upon his name then will we prove the Lord's house, the place where the honor of his name dwelleth. If it be but two or three gathered in his name, even in a cave, as did the persecuted saints of old, he is in the midst of them. If we think upon his name we will testify by our presence that we love and fear the Lord and that we feast upon the word, and thus make known to one another that we do not forget Jerusalem, but she is our chief joy, and so we encourage, strengthen and cheer each other by the way. But who can fully tell, dear friends, of Mount Zion, the city of the great King, whither the redeemed of the Lord go up to worship? We reach it by the King's highway, do we not? So the most gifted by nature are not entitled to walk there, for with all keen perception they cannot even see the way nor know anything about it; but the poor wayfarer, who comes from the end of the earth, though a fool, does not err therein. So when the queen of the south came to hear the wisdom of Solomon and to ask him questions of all that was in her heart she brought with her the best of what-

ever she had as an offering to the king. There were no such spices as the queen of Sheba brought to King Solomon. When she at last entered the great and magnificent temple which Solomon had built, and beheld his wisdom and glory, she was so overpowered with a sense of her own littleness, and the greatness of the king, that there remained no more spirit in her. The incense of her heart came forth in these words: "It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and my eyes had seen it; and, behold, the half was not told me." She communed with him of all that was in her heart, and Solomon told her all her questions. So kind is our great King; he listens to all and holds sweet communion with those who were some time afar off, but are now brought nigh unto him. Solomon gave her all her heart desires, whatsoever she asked. But O how infinitely greater are the riches of Zion's King, are they not? Yet the sacrifice of a broken and contrite spirit he will not despise. This his people, dear friends, bring unto him. He once reproveth them that they had brought no sweet cane from a far country. Their desires were not toward him. The sweet incense of a broken spirit given him is as spices, or sweet cane here spoken of, and the communion of the Spirit in return is abundant to all who seek to call upon him in truth. The Lord is near to all such. This is that interchange and communion of heavenly love, joy and peace between the King and his dear people, whom he loves with an everlasting love, therefore with loving-kindness he draws them, and they come to him from all places whither they are scattered abroad. For he hath said that he will take them one of a

city and two of a family and bring them to Zion. Many, many times I feel that if I am but one of the coarsest and humblest there it matters not, for the Spirit must be with the humblest one; that beautiful garment, the imputed righteousness of our Lord, placed upon those of us who possess the indwelling Spirit of our God. We must have on this wedding garment of the King, the garment of salvation, when we enter into this blest abode. I often think of those costly arrangements which are "for glory and for beauty," so many golden wreaths and flowers. Why must the curtains be of just such colors? why so costly? why of just such material? why must all be such a marvel of skill and beauty? Yet all these things have a significance, and shadow forth things real, wonderful, beautiful and useful in the church of God. How many of us, like Naomi, feel poor in spirit, and many of us in this day are made to taste and drink the bitter dregs of sorrow and adversity. But Naomi had some true and loyal friends, and as they greeted her when she entered her native city, calling her by her familiar name, she said, "Call me not Naomi, call me Mara [signifying bitterness, or one who weeps]: for the Almighty hath dealt very bitterly with me." The tie between this poor, afflicted woman and her daughter Ruth must have now become strong indeed. Here the human and divine love sweetly blend and run together, as two drops of water flowing into one body. Naomi's God was now Ruth's God, and her people Ruth's people. When I read the inspired language of Paul, the eloquent outpourings of Isaiah, the sweet, heavenly music that flowed from the heart of King David, my soul seems to hold sweet communion with them, and I am uplifted by the thought that in the

great beyond we shall be eternal heirs with those exalted spirits, if I am not clinging to a false hope. But how can that hope be false which is centered and stayed on the cross of Christ, when the true language of the soul is:

"Nothing in my hand I bring,
Simply to thy cross I cling"?

Many times I am so cast down that I cannot even look toward Calvary's mount, and in my heart there is an aching void nothing can fill, and I feel like poor Elijah did, I think, when he told the Lord he alone was left of all the prophets. How I am made to feel the insufficiency of my own efforts, and that it is useless to undertake one step in my own strength; and at no time do I feel more forcibly the truth of the blessed Savior's words, "Without me ye can do nothing," than when I attempt to write to or converse with those "who have been made wise unto salvation." I know that all of the Lord's children feel their weakness, and that when they think of the depth of wisdom and of the knowledge of God they sink into significance in their own sight. My greatest anxiety is to know whether I am one of the Lord's little ones, and whether my name is recorded in the Lamb's book of life. O that I knew God had spoken unto me; I would give worlds to know did I possess them. I trust that my desires are the effect of the love of God which is shed abroad in the heart. It is that which enables me to say, Take everything away, but give me knowledge and the evidence of my acceptance in the Beloved. You know, dear ones, that when the Savior warned his disciples of prophets or false christs that should come, he said, "If it were possible, they would deceive the very elect." But this they could not do, because of his teaching and of their stand-

ing in unity with him. Christ could not be deceived, neither can his people when abiding in his love and walking in his commandments. So if all were the elect people of God there would be none to deceive any one. None of the elect can be finally deceived or lost, for the good Shepherd gives them eternal life, and says they shall never perish. Precious and soul-cheering thought! He will send forth his angels to gather his elect from the four winds under heaven. They are the elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. So, dear friends, we see that it embraces all things, and is a sweet and precious truth. The dear Lord's words you know are, Ye have not chosen me, but I have chosen you, and ordained you, that you should go forth and bring fruit unto the praise, honor and glory of God. It is his will and pleasure that we, like Mary, choose that good part, to sit at the feet of Jesus, that shall not be taken away from us.

Dear brother Ker, I submit these rambling thoughts, and will leave to your good judgment to say whether what I have written will be of any degree of comfort to the dear children of God, and if you deem it as such you may publish it in the SIGNS, but if not, cast it into the wastebasket and I will not feel hurt in the least.

I beg to remain your unworthy sister in hope of a blessed immortality,

LIDA KELLER.

GREENVILLE, Texas.

DEAR BROTHERS:—It is, I hope, with the Spirit of our God that I feel to express to you what a feast we had at our association (New Hope), held with the church at Elm Ridge, six miles east of

Terrell, Kaufman Co., Texas, on Friday, Saturday and Sunday, August 13th, 14th and 15th. I can say of a truth there was not a discord while in session; peace, union and fellowship abounded throughout the body. I feel that the Giver of all good, the great Head of the church, was in our midst, ruling and reigning to his name's honor and glory and to the good and comfort of his beloved Zion. I feel that I can adopt the language of Isaiah: In this mountain shall the Lord of hosts make unto all people a feast of fat things, full of marrow, of wine on the lees, well refined. The gospel was preached in its purity, full of marrow, and was like wine, it made the heart glad and like oil made the face to shine, and love seemed to flow from heart to heart, and because of the love of God shed abroad in their hearts and the grace of God in their poor souls many I believe were made to adopt the language of Mary when she said because of Jesus, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." One old sister, eighty-three years old, expressed to me the language of old Simeon when he said, Lord, lettest now thy servant depart in peace, for mine eyes have seen thy salvation. It seemed to me to be one of the sweetest associations I ever attended. We had six visiting Elders, to wit, W. H. Tatum, Mt. Vernon, Texas; J. H. Smith, Grapevine, Texas; E. Palmer, Glen, Texas; J. R. Greathouse, Upton, N. Mex.; A. W. Woods, Harperville, Miss., and W. W. Cockrell, Godley, Texas; also two licensed brethren: J. O. Burgeous, Dallas, Texas, and W. T. Flowers, Grand Saline, Texas. We feel thankful to the Giver of all good for sending them. Dearly beloved of Zion, whose heart the love of God is in,

how good and how pleasant it is for brethren to dwell together in unity. It is like oil upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore. I understand this unity of the brethren is a blessing from the Lord, that is why they are in oneness, that is the reason why they see eye to eye and speak the same things. It is of the Lord that fellowship exists, because he gives us love one for another, and where love abounds fellowship abounds, and where fellowship abounds there is oneness or unity, and where unity abounds there is peace. Jesus said, Peace I leave with you, my peace I give unto you, so this is the channel through which he gives or leaves his peace with us, and it is like the ointment that Mary anointed Jesus with, the odor filled the whole house; the peace that Jesus gives fills the whole house (Zion). Dear children of Mt. Zion, let us pray God to give us more grace, that we may serve him acceptably, with reverence and godly fear, that we may honor and glorify his holy name, and in so doing show the love of God in our hearts. In this we may manifest that we are children born of God, born from on high, and if children, heirs of God and joint-heirs with Jesus Christ. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Therefore, being made free from sin, ye have your fruit unto holiness and the end everlasting life.

Dear editors, this is at your disposal.

Your unworthy brother,

S. M. DICKENS.

COLOSSIANS I. 16.

"For by him were all things created."

Then is he not by creation the author of all things? And surely he had a reason for creating them, and his reason must have been a good one; as all he does is for good, surely he had an object of good in view as a reason for all his works, and the object must be attained or he must suffer loss; but he is to lose nothing, and in all of his undertakings he shall never fail. He also works and none can hinder, moreover his work is perfect, and that which is perfect cannot be improved upon. The object moving him in this work of creation must have been a noble one, one of superior greatness; great, grand, sublime, high and lofty must have been the object of such a wonderful display of wisdom, love and power as was manifested in this great and stupendous work. The great aim, the wonderful design above all others, was his own glory. Lesser objects are admitted, but this is the prime one, and that the object be attained everything created is so united, coupled, linked and knit together in its several parts, and is so skillfully arranged that perfect harmony of action pervades the whole. Hence the absolute certainty of the accomplishment of the design intended by the Contriver; creation and predestination must be equal in extent, or coextensive with each other; that is, everything created must be predestinated to the end that it is sure to accomplish the design in creation, and why may the wrong not be as great in the creation of all things as in the predestination of all things? All things only are predestinated, and they only to the glory of God, or at least that is the prime end to which they are predestinated. Other ends, as before said, are admitted, such as are for the good of his

creatures in general, and for his people in particular. The "all things" predestinated are the all things created, and the all things created are the all things that God pronounced very good, so in his estimation he only predestinated things that were very good, nothing bad. Man's estimation of many of the "all things" which in God's estimation are very good are miserably bad. Sin is the transgression of law. The transgression of law is sin, and Adam by the transgression of law brought sin into the world. So Adam by transgression is the author of sin, by which transgression he and all his posterity became sinners, dead sinners. Now let us divide the "all things" about which I have been writing into three classes of things for the better understanding of how God has predestinated all things. The first class of the "all things" are such things as he will do himself. The second class of the "all things" are such things as he will have done, and the third class of the "all things" are such things as he will allow or suffer wicked men to do, being let, or given up, or over to Satan, from whom they get their influence to do wickedly, who unknowingly take the way of God's predestination, as did the murderers of our blessed Lord, the brethren of Joseph in his abduction, or Cyrus in his war against Israel. God does not in any sense of the word prompt, lead or incline man to sin in any way, form or manner; man has only to be left to himself, left without the restraining power of God, and at once he falls, like Adam, into sin; he needs no influence from any other source than his own depravity, by which he drinketh down iniquity as the ox drinketh down the water. That God allowed sin to enter the world is evident, and it is equally evident that he yet allows man

to sin. He does not, no, not in the slightest degree, approve it, sanction it, command it or lead to it, but right the reverse, he disapproves of it, he gives no sanction to it, leads from it, hates and abhors it, and will punish it, yet in some way and for some reason he suffers us to sin every day of our lives, yet his suffering it is no excuse behind which we may retreat or hide. Though I thus write, I know of no one who has done so. O that the dear Lord would gather his people from the four winds of the earth to Zion with songs of joy and gladness of heart and soul, that peace, love and fellowship of all our kindred in Christ might be restored.

Dear brother Lefferts, I will send this letter, but by no means for its value, for it is like me, imperfect. You may or may not give it place in the SIGNS, just as you think best, and all will be right. May the Lord be yours to sustain in every need, is my prayer.

W. M. LITTLE.

GAP, Texas, Sept. 24, 1915.

SCHOHARIE, N. Y., Oct. 1, 1915.

DEAR BROTHER KER:—Herewith I submit a letter from brother R. Lester Dodson. Elder Fenton and several others think it worth printer's ink.

Sincerely,

E. R. KINNEY.

NEW YORK, N. Y., Sept. 22, 1915.

DEAR BROTHER KINNEY:—Your very kind letter was received late to-night, and I assure you I appreciate the spirit in which it is written. I am sure that I will be glad to meet with the church at Schoharie, but no doubt it would be more enjoyable to me could I come under different circumstances. For the past few days, particularly, I have felt more or

less troubled about it, and wondered whatever possessed you to write to brother McConnell as you did, but while I cannot understand now, I hope some day it will be made plain. O, if I could only know that the Lord is in the matter; surely if he is at the helm the little craft will not meet destruction upon the rocks. In him there is salvation, but to be made to realize this sometimes we have to pass through the belly of hell with Jonah; we have to see all of our plans and ambitions and schemes set at naught, and realize that God has used these very things which we had thought so contrary to him to bring to pass that which has pleased him. But how strange are his ways, and his judgments past finding out! To be sure, man cannot search out God. He moves in a mysterious way his wonders to perform, and needs none to counsel him or to advise with him as to what he shall do. He works and none can hinder. Every knee must bow before him and confess him Lord of all, and when these things are brought to pass in our life we are made humble, and are made to praise him for his wonderful works to the children of men.

I expect to leave New York at 6:30 Friday evening, and suppose this will put me at Schoharie at 9:00 a. m., Saturday, the time you mention. It will not be convenient for Mrs. D. to accompany me. Her mother is spending the summer here with us and would be alone without my wife.

I am very glad to learn that you were so fortunate as to be able to attend the Roxbury Association, and that you had with you Elders Slauson, Vail, Lefferts, Ker and Fenton. Am sure you have had a feast of fat things, as these dear brethren usually come to me laden with the bounty of the King's table, and preach

the unsearchable riches of Christ with much power and comfort to my often fainting soul. Surely the Lord is their Shepherd and supplies all their needs; he it is that gives them suitable food for the lambs and sheep. It is truly wonderful to me to meditate upon the ways of the Lord, how he prepares his servants to go and proclaim a prepared message, not by man, however, to a prepared people. It is all of the Lord, therefore why take thought as to what we shall speak, or what we shall eat, or what we shall wear? Sometimes when we are in the Spirit on the Lord's day I believe we do lose sight of all that is earthly, but we are so constituted that if allowed to remain in that condition indefinitely we would become exalted above measure and forget how helpless and dependent we are upon our Lord and Master for even the very air we breathe. Expect to see you soon.

In much love, yours in hope,

R. LESTER DODSON.

DODD CITY, Ark., June 13, 1915.

DEAR BRETHREN:—As my time is up, find inclosed one dollar to pay for the balance of the year. I am so thankful for such a medium of correspondence as the SIGNS, for while many papers claiming to be Primitive Baptist are printing church troubles, the good old SIGNS is preaching love and peace. I am well pleased with the editorials and also the correspondence, and often think one article worth the price of a year's subscription. I must speak of the one on the fourth chapter of Revelation, especially the four beasts, or living creatures, and the one on charity, also of the one in the June 15th number on predestination, with many others, all giving God the glory. I often have impressions to write for the SIGNS, but feeling my littleness and ina-

bility, and seeing the paper filled with so much better matter than I can write, I feel that I better keep silent. Elder Lefferts' editorials sound more like the writings of old Elder Beebe than any I have read.

I want to make one suggestion in regard to Elder May's inquiry. God's children are nearly always spoken of as a remnant, but there seems to be a remnant of the woman's seed here, and it is truly so that only a remnant will be living at any time, and while thousands have been put to death by the enemy there is still a remnant alive, and will be while time lasts. The earth helped the woman. That must have been when the inquisition was stayed and all people allowed to worship according to the dictates of their conscience. I fear the same spirit is now being manifested in the world, but an all-wise God is ruling. Do with this as you please, and all will be right with me.

Yours in gospel bonds,

WM. J. CASEY.

SIMMS, Texas, Nov. 6, 1914.

DEAR BRETHREN AND SISTERS:—I am a poor, little, ignorant sister down here in Texas. We are taking the SIGNS, but I have met few of you who write for it. I met brother McColl once when we lived in Alabama, and I also have met brethren Curry and Carnell. I enjoy reading the SIGNS, as every one who writes seems sound in the doctrine of our Lord Jesus Christ. Sister Elizabeth Johnson wrote me a long letter. I would be glad to receive a letter from any of you, for I am much cast down. Tell me your experiences, for I much enjoy reading them. You do not know how I would enjoy visiting the associations, and I would be glad if some of you preachers could come down here some time and preach for us. I ask the prayers of you all.

Your little sister,

S. E. JOHNSON.

WARRENSBURG, Mo., Oct. 14, 1915.

DEAR BROTHERS EDITORS:—In the October 1st number of the SIGNS I read a letter written by sister Belle Frazee in regard to W. T. McQueary, also a letter written by him. It is my sad duty to inform the readers of the SIGNS that he was found dead in his bed on the morning of May 19th, 1915. He was making his home with some friends, Mr. and Mrs. A. A. Branch, of Hope, Ark. They wrote the following particulars of his death: He had been to a town in an adjoining county, where he had some business in court, came home, ate his supper and retired. When he did not get up at his usual hour they investigated, and found him dead. The doctor, on being called, decided that he had died while asleep.

“Asleep in Jesus, blessed sleep,
From which none ever wake to weep.”

He was laid to rest in a choice spot in the Hope Cemetery, May 20th, 1915. As there was no Primitive Baptist minister near, a Missionary Baptist spoke at the grave, and they sang the last song he was ever heard to sing:

“Rock of Ages, cleft for me,
Let me hide myself in thee.”

It is sad to think that there was not a relative near to show how dear he was to us all. The kind friends whom he was with told us there were many friends gathered to pay their last respects, and that there were many beautiful flowers strewn over his grave. I feel free to say that while my dear uncle had never united with the church, he was a strong advocate of the Baptist doctrine. All his letters to me were full of Scripture quotations, telling of the precious truths contained therein. Since he has gone from us we feel our loss is his eternal gain, and we know when the time came he could say, Here, Lord, am I. Although this letter is inadequate to do full justice

to his memory, I feel it my duty to let the dear Baptist people know he is no more of this earth. May he rest in peace. He was the son of Elder Morgan McQueary, and the last of the immediate family. He leaves one son, James, who resides in Indianapolis, Ind., and there are also a number of nieces and nephews to mourn. He was in the seventy-fifth year of his life. He had always spoken most highly of the SIGNS; it was one of his main comforts, the Bible being first. He has passed to his reward. Though we miss him, we feel we must say, Not my will, O Lord, but thine be done.

From his niece,

(MRS.) J. M. FLANERY.

OTTAWA, Kansas.

DEAR ELDER LEFFERTS:—If I am not asking too much of you, will you some time write on the last verse of the thirtieth chapter of Jeremiah? The Lord is leading me in a strange way, if I dare hope he is leading me. The words: “But thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the Lord,” caused me to fear I might yet have to endure much. With Jacob of old, I know that it is of his mercy that I am not consumed. Whatever he sees fit to send upon me, I am condemned, but he is clear. Somehow I feel that whatever happens in the world comes by his will and is for some purpose. I have learned by painful experience that I can no more change my nature, or the nature of those about me, than an Ethiopian can change his skin, or the leopard his spots. The foolishness of laying up treasure on earth is constantly impressed upon me. It is sure we did not bring anything into this world with us, and we can take nothing out with us. Like the man who planned to tear down his barns and build

greater, this night may our souls be required of us, then whose shall all these things be? It was said by one of old: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" This I would love to do, but through the weakness of the flesh, I come far short of it.

Pardon this intrusion, and remember me at the throne of grace if you can.

With love in the Lord,

ANNA MCKINNEY.

(See editorial reply on page 691.)

MAY 23, 1905.

TO THE OTEGO CHURCH:—I send this as a testimonial of my love and regard for the church at Otego. A christian greeting to the brethren and sisters, if one so little and unworthy as I feel myself to be may thus address you. It will always be a wonder to me how you could ever fellowship one like me, the very least, if one at all, of God's dear children. When the new pastor here called on me recently and asked, "Why not unite with the Baptists here?" I told him, "I dwell among mine own people." He did not recognize it as Scripture. This precious doctrine which I trust I love is unknown here—a foreign tongue to those about me, and I feel my isolation from my kindred in Christ deeply at times, but I am just where the Lord would have me, else I should not be here. It is almost or quite impossible for me to speak of these sacred things, my feelings quite overcome me, so many wonderful thoughts crowd themselves into my mind and heart when trying to talk on this subject; but to-day I can write of these precious truths. One needs to hear the gospel preached, it strengthens and edifies. Those enjoying that blessing can hardly

prize it sufficiently. Though trials and troubles beset me, there are times when from the heart I can say, "Though he slay me, yet will I trust in him," but much of my pathway lies in darkness. If my name is written in the Lamb's book of life it is not of any good in me, but, Even so, Father, for so it seemed good in thy sight.

Your sister, I hope, though very unworthily,

ZILLAH BUNDY WEATHERLY.

(See obituary on page 702.)

CHICORA, Pa., Oct. 3, 1915.

DEAR BRETHREN:—Inclosed find two dollars due as my subscription on the SIGNS. I cannot help expressing my gratification and comfort in reading the SIGNS, as it contains all the preaching I get. I want to mention some of the articles in October 1st number. Brother J. R. Hardy's upon the Two Rewards is grand and glorious, giving all honor and praise to God, the giver of every good and perfect gift. It surely is edifying and comforting to read such writing. Also Elder Lefferts' editorial on the Resurrection. It is surely the truth that we can have nothing spiritual except in Jesus, as Jesus is the way, the truth and the life, and no man cometh unto the Father but by him. I will name brother Beeman's article also as being of comfort. Indeed, all are encouraging and comforting. I do not forget to whom the praise belongs; it is not unto us, but unto the eternal, invisible, immortal, only wise God, who is the giver of every good and perfect gift. To him all praise, honor and thanks be given. Amen.

Your brother, I trust,

WM. H. MELLOTT.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1915.

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.

JEREMIAH XXXIX. 18.

"FOR I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the Lord."

The connection in which this text is found is thus: "Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison, saying, Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee. But I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou art afraid." Much of the history of the Hebrews is recorded in the Bible, yet the Bible is not primarily intended to be a text-book of history. There are some events that transpired in Israelitish history that are not recorded in Scripture, and there are some events recorded in Scripture that are not found in any history written by men. This is all as it should be, because the Bible is a spiritual book, its authorship is spiritual, and it is written only for the spiritual. Paul told Timothy that Scripture is the result of divine inspiration, for the purpose of doctrine, reproof, correction and in-

struction in righteousness to the thorough furnishing of the man of God unto all good works. Therefore the Scriptures are not intended for the unbelieving world, but for the people or men of God. Any event in Hebrew history that is fraught with spiritual importance, the Holy Spirit has moved men of old to record. Any other event, though of great significance in the minds of men, the Scriptures do not record, because of lack of eternal import. This is why, in reading profane history, we occasionally come across events touching old Israel that are not found in the Bible. For instance, Josephus, the great Jewish historian, relates incidents and events regarding his race that are not in Scripture. We would not say that Josephus is mistaken, but simply that the Spirit has not left those matters in Scripture, because they are no part of the furnishing of the men of God unto all good works. On the other hand, there are in the Bible many incidents and events recorded that have no value to the ordinary historian and which lack world significance, yet the Spirit has preserved them to us because God's people need them in their perfect furnishing to all good works. For instance, who cares today anything about Ebed-melech, a menial eunuch of King Zedekiah? who cares who he was, or what he did, or what happened to him? He was of no world importance, and whether he lived or died made no difference to the rise and fall of nations. Like a tiny pebble that ripples the stream for a moment, then all is still, so this Ethiopian came and lived and breathed and passed out, and the world recked nothing of his coming or his going. So is it and will it be with many of us. But though he was of no account to the world in its judgment, he is of spiritual value to us who love God and hope

in his mercy. There is that about this eunuch, and what he did and where he went, that we cannot afford to lose sight of, else the Spirit would not have put it in the Bible. Let us come to the text at once: Jeremiah was a prophet of the Highest, against his own will, but by divine calling. Left to himself, this man never would have spoken in the name of the Lord, but the call of God brooks no opposition, the will of God must be done. As a prophet Jeremiah found himself exceedingly unpopular with the people, he was in derision daily, and every one mocked him. This cruel treatment on the part of those to whom he was bidden to speak made Jeremiah feel the Lord had deceived him, so hard was it for him to know that the Lord will call a man to declare his word and then the people not hear him. It seemed to him that if the Lord had called him, the people must hear, and because they did not, he felt he had been deceived in the dealing of the Lord with him. All this caused the prophet to resolve that he would not mention the Lord, nor speak any more in his name. "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay. For I heard the defaming of many, fear on every side. * * * But the Lord is with me as a mighty terrible one." Thus in spite of persecution and hardness of heart, Jeremiah must hold on his way, must declare the word God has sent him to utter, whether men will hear or whether they will forbear. He learned that obedience is a thorny path, oft leading to the wormwood and the gall. Had Jeremiah preached smooth things to the people he would have been acceptable to them, they would have lauded and not derided; but God's ministers cannot speak smooth things,

they must declare unto Israel her transgressions and show unto the people their sin. Jeremiah declared to them their evil doings and the sure result thereof: that God would send the Chaldeans against them, and they should be carried away captive. This sort of preaching brought trouble upon the prophet, for the people hated the thought of humiliation through the triumph of the Gentiles whom they despised. The facts of the matter are these: the Israelites abated not a jot; Nebuchadnezzar did come up against them and did take them captive to Babylon, but he did not strip the land clean; he left in the land the poorest sort of the people. Over these inferior ones he placed Zedekiah as king, and to the Chaldean government Zedekiah swore the oath of allegiance. He thus became a tributary of Babylon. The thirty-seventh, thirty-eighth and thirty-ninth chapters of Jeremiah reach from the making of Zedekiah king unto the taking captive of Zedekiah himself eleven years later. Jeremiah was preaching in Jerusalem all of this time. The prophet knew that Zedekiah was not keeping his oath to Nebuchadnezzar; he knew that a revolt against Chaldea was being planned through an alliance with Egypt. Jeremiah had prophetic vision enough to know that this plan would never work, that the treachery of Zedekiah would surely be revealed to Babylon, then would come disaster sure and certain. Of all these things Jeremiah told the king and the people, and they hated him more than ever. They were in no shape to hear the truth, and the policy of an honest man was obnoxious to them. Through the naughtiness of their own hearts the people accused Jeremiah of being partisan with the Chaldeans, and though he attested his innocence again and again his enemies wove

a web of conviction about him until they succeeded in getting him imprisoned. "Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hamelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire; so Jeremiah sunk in the mire." How pitiful is all this. To what depths of sorrow obedience often leads none know but those in whom is the will to do of God's good pleasure. True, disobedience reaps its fruit of condemnation, but obedience by no means purchases immunity from suffering. Now, with Jeremiah in the dungeon, comes the eunuch Ebed-melech upon the scene. As the heart of Joseph of Arimathea, moved with compassion, led him to ask Pilate for the body of Jesus that he might lay it in his new tomb hewn in the virgin rock, so Ebed-melech, moved with compassion for the sufferings of the prophet, led him to seek the clemency of the king. "Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon, the king then sitting in the gate of Benjamin, Ebed-melech went forth out of the king's house, and spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city. Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and let them down

by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison." What led this Ethiopian servant to seek to better the low condition of the prophet? What moved him to defend the prophet in the presence of the king, and bid defiance to all his accusers in the words: "These men have done evil in all that they have done to Jeremiah the prophet"? Surely there must have been a link of affinity between the spirit of the prophet and the spirit of this poor eunuch, this slave. In all the general apostasy of the land, the prophet at least had one fellow who loved him and who sought his welfare. His preaching had not altogether been in vain, nor is it ever. This eunuch was one whose trust was in the Lord, and servant to the king though he was, yet was he the Lord's freeman. "For he that is called in the Lord, being a servant, is the Lord's freeman." The God-given faith of the eunuch manifests itself by its works in seeking the betterment of the prophet, and in pleading his cause before the king's face in a public place: the gate of Benjamin. Faith makes even cowards bold, and dreads not kingly pomp or power. It made this slave of the colored skin to glow with the whiteness of the Christ. The result of all the above was that when Nebuchadnezzar discovered the treachery of Zedekiah, and the contemplated union with Egypt, he came with his army to wreak terrible vengeance upon the remnant in Israel. Thus followed a second captivity eleven years later than the first. "Then the king of

Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. Moreover, he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon." As this terrible cloud, pent with the wrath of Babylon, spread its gloom and shadow over the land it seemed that none would be spared the impending disaster, but the Lord remembered the eunuch, as he does all his people in all times of need, and sent the prophet with a message to Ebed-melech: "I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the Lord." What blessed news from heaven. If the Lord be for this eunuch, who can be against him? This chosen one of God is not to fall by the sword, he is not to be given over to his enemies. When the Lord God drove out the man from the garden of Eden, he placed at the east thereof cherubims and a flaming sword which turned every way, to keep the way of the tree of life. This sword it is which in Zech. xiii. 7, is bidden to awake "against my shepherd, and against the man that is my fellow, saith the Lord of hosts." "My shepherd," "the man that is my fellow," is none other than Jesus. Against him, the sword (the law) awoke. The law, not of men, but of God, put him to death. For this reason, because Jesus died, the sword is turned away from the elect of God, redeemed in the blood of the Lamb, so that they do not fall by the sword (the law), nor into the hands of their enemies, because Jesus has vanquished all that is against his people. But while this eunuch, representing the

people of God spiritually, did not fall by the sword nor by his enemies, yet "thy life shall be for a prey unto thee." He is to be as one hunted. As an eagle or a lion hunts its prey, so this man saved from the sword is yet to be as one who is hunted. Hunted, but never overtaken, sought for, but never found. This is experimentally true of all the Lord's people. Death cannot overtake them, yet they walk in its shadow. Temptation cannot undo them, yet they are tormented by it. Prisons cannot contain them, yet mortality is bound. "Unknown, and yet well known; as dying, and behold, we live: as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." So the Lord's people, like Ebed-melech, are hunted from place to place until they come to know they are strangers and pilgrims on the earth, having here no continuing city. It was so with Jesus in the world, and it must be so with all of us while in the flesh, if we are what we hope we are. We cannot settle down and take our ease, for no sooner is our nest built than something hunts us from it, and we get up and away. The Lord alone is the refuge of these hunted Ebed-melechs. To them he is a strong tower, a rock of defence, a hiding-place from the wind, a covert from the tempest.

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TO OUR SUBSCRIBERS.

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

CIRCULAR LETTERS.

(Written by Deacon F. E. Robey.)

The Virginia Corresponding Meeting, in session with the Ebenezer Old School Baptist Church, Loudoun Co., Va., October 13th, 14th and 15th, 1915, to the churches composing the same, and to the associations and meetings with which we correspond, sends christian love and greeting.

DEAR BRETHREN:—Through the goodness and mercy of God we have been blessed for many years to address you by Circular Letters, and as we prepare this one we are reminded of the old landmarks of the doctrine of God our Savior. The precious blood of Jesus was shed on Calvary's cross for those that God chose out of every nation, kindred and tongue. These he predestinated before the world was made, as his chosen ones, to be with him in eternity. Is there one of God's children that can deny this? If they can, they must deny that God is omnipotent, omnipresent and omniscient. Let us examine ourselves by the word of God to see if we are standing on the solid foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone. If we are built on this foundation, our God being the builder, the gates of hell cannot prevail against us. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Saul of Tarsus traveled the way that seems right to man, breathing out vengeance against any he found opposing the way that seems right to man, even with authority to put to death any he found believing and worshiping our Lord Jesus Christ. That same spirit which was in Saul of Tarsus during his persecuting career is the same spirit according to which the world now believes and worships. They are spending thou-

sands of dollars trying to prove that the way which seems right unto man is the gospel of Jesus Christ. We thank God there is a remnant which believes in salvation by grace, and not by works of righteousness which they have done. Was Saul a chosen vessel of God when, with murder in his heart, he went on his way to Damascus to put to death those he found not in the way that seemed right to him? He surely was, for the Lord said, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake." Jesus said, "I came not to send peace, but a sword." This sword is the Word of God. It divides husband and wife, father and son, mother and daughter. It is "sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Israel's God is a God of power. He will save his people from their sins and from the way that seems right to man. He will close the lion's mouth so that not one of God's little ones shall be hurt. God proved his great power in delivering the Hebrew children out of the fiery furnace, whither they had been cast because they would not worship the god set up by the king. God raised up Pharaoh and hardened his heart to prove to his chosen in Egypt under bondage to the king there that he (God) does bring deliverance and salvation by his almighty arm from that strong arm of flesh, which is the law of sin and death. He brought the Israelites to the Red Sea, where they were compelled, like all the children of God, to stand still and see the salvation of God. He will not give his glory to another. He brings his people

by a way they knew not; he works, and no man can hinder. No man can trace his steps, and no man can see God's face and live; we see him only after his glory has passed by. The gospel of the Son of God was not received by the world when he was on earth, because it was not according to the way that seems right to the natural man. This old man cannot receive the things of God, because they are spiritually discerned. Jesus was accused of casting out devils by the prince of devils by those whose way seemed right in their own eyes: that strict religious sect, the Pharisees, that taught for doctrine the commandments of men; and yet these very characters were fulfilling the determinate counsel and foreknowledge of God by their wicked works, for God sent them strong delusions, that they should believe a lie, and all be damned who believed not the truth. We believe in the absolute predestination of all things, and in God's foreknowledge of all things. We believe that God has a perfect right to choose one or all of the human family to be with him in eternity, and to serve him on earth as it seems good in his sight. May every child of God feel in his heart that God is just in all things, even in loving Jacob and hating Esau, to show to the chosen in Christ that salvation is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Every step we take, either in providence or in grace, is ordered of the Lord, and without the Lord we can do nothing. By searching no man can find out God, and no man can teach another to know the Lord. God must and will reveal Jesus to every one whom he gave to the Son, and no man can come to the Father but those the Father gave the Son. The Son was born of a woman, made under the law,

to redeem them that were under the law. That was his Father's will, having this seal: that God knows them that are his. He was called Jesus. Why? Because "he shall save his people from their sins." Has he done it? If he has not, he is not entitled to the name "Jesus," and he has not fulfilled the Father's will; and if one of those who were written in the Father's will can be lost, so may all, and we are without hope. But Jesus has fulfilled his Father's will and paid all demands by the sacrifice of himself. He was crucified on the cross with every one that God had given him; he went down into the grave with them and was raised from the dead with them. If he did not, then he did not come forth a perfect body. If any were left out when he paid the debt they are out yet. If any were not with him in the grave they will never be with him when Jesus presents the church, his body, to his Father perfect and without spot or wrinkle or any such thing. We do hope that all those whom God has called to preach his gospel will not shun to declare the whole counsel of God. We must not turn to the right or to the left, but preach Jesus, for he is the way, the truth and the life. There is none other name given under heaven among men whereby we must be saved. We need not fall out about the resurrection, for if we have Jesus we have the resurrection and the life in us. We have tried to pray that God will direct our mind and heart by his Holy Spirit, that we may not write anything that will darken counsel by words without knowledge, but we want to present God as having all power in heaven and in earth. We are but worms of the dust, and know nothing. Jesus loves his children with an everlasting love, and we are unworthy of the love and mercy God bestows upon those

he has called with an holy calling and saved with an everlasting salvation.

Since our Corresponding Meeting met last year at Mt. Zion we have lost one, Elder J. N. Badger, who was dear to many of this body, and who was moderator of this Meeting for many years. We feel sad to have to write that he is gone, but we know that our loss is his eternal gain. The time is coming when we will all go hence to be presented before the throne of Almighty God by his Son. Then we shall sing praise to God from whom all blessings flow, praise to Father, Son and Holy Ghost. Amen.

Our next session is appointed, the Lord willing, to be held with the Bethlehem Church, Prince William Co., Va., in 1916, to begin on Wednesday before the third Sunday in October, when and where we hope to again receive your letters, Minutes and messengers.

H. H. LEFFERTS, Moderator.

S. B. PAXSON, Clerk.

(Written by A. T. Benson.)

The Salisbury Old School Baptist Association, in session with the church at Forest Grove, Wicomico Co., Md., October 20th, 21st and 22nd, 1915, to the churches whose messengers we are sends christian salutation.

DEAR BRETHREN:—For a subject we will call your attention to the twentieth and twenty-first verses of the third chapter of Paul's epistle to the Philippians, which read as follows: "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."

The first thought that occurs to our

mind is, How is this Scripture applicable to us? Can we derive any comfort from this Scripture, since this epistle was addressed to the bishops, deacons and brethren at Philippi only? We are glad that Jesus said he would send the Holy Ghost after his ascension to the Father, and our joy is greater because he did what he said he would do: send the Holy Ghost. We are made to believe that the Holy Ghost has alighted upon us, or we would not be so deeply interested in the things pertaining to the everlasting kingdom of God, though we must confess we are nothing. Sometimes we feel we cannot expect to see the King in his beauty, because of our great sin, but we are made to believe that the blood of Jesus Christ does cleanse us from all sin; and right here we want to say we do not want to continue in sin, and are sorry for every sin we have ever committed, and we do feel that we are now at the judgment bar, giving an account for every sin and idle thought with joy, mixed with fear and trembling. We feel to say we will not be judged again when Christ shall come the second time without sin laid upon him, but that we are judged already, and when we read, "It is appointed unto men once to die, but after this the judgment," we are made to believe that the dead and judgment here spoken of pertain to what is felt in the experience of the Lord's dear people. Brethren, do you know anything of this death and judgment? Do you not remember when your sins rose up like mountains before you, and you felt to say with the thief on the cross, Lord, remember me when thou comest into thy kingdom? But hear the living words of him who now sits upon the throne: "This day shalt thou be with me in paradise." The love Jesus had for sinners is amazing, his

grace is wonderful, his love beyond degree. Brethren, is this mind in us? Can we forgive our brother? Are we puffed up with pride? Is it not good for us to examine ourselves? Is our conversation in heaven, from whence also we look for the Savior, the Lord Jesus Christ? We are persuaded that it is. Sometimes when left to ourselves we begin to make plans, and strive to make a show in the world, but the Holy Ghost shows us that time is fleeting, and that our affections should be upon things above, not on things on the earth; that we are dead, and our life is hid with Christ in God, and when Christ, who is our life, shall appear, we shall also appear with him in glory. We do not know now how we shall look, it doth not yet appear, John tells us, but he affirms we shall be like him, for we shall see him as he is. The apostle from whom we have quoted tells us in verse twenty-one that the Savior, the Lord Jesus Christ, shall change our vile body, that it may be fashioned like unto his own glorious body. Brethren, do you believe this? If so, you are in perfect accord with the great apostle. But he was only great as the Lord made him great. Indeed, it was the grace of God in him, he positively affirms. The resurrection of the dead is a great mystery, so are all things a mystery. We feel like dwelling upon this subject a little, not for argument, but rather to comfort. Dear brethren, will you bear with us a little? Is there a resurrection of the body? How shall we answer aright, and are we justifiable in mentioning this subject? We cannot refrain. The New Testament plainly declares that Christ arose from the dead the third day. This same book declares that when Lazarus had been dead four days the Savior, the Lord Jesus Christ, said, Lazarus, come forth, and he that was dead came forth.

Then is there not a power to resurrect, to bestow new and everlasting life? When a sinner is born again, of what is he born? Not of the flesh, but of the Spirit. He feels the creative power of the Lord in his very being here in the flesh, and this gives him hope, and it is as an anchor of the soul, both sure and steadfast. For what is this new creature in Christ hoping? He is longing to see the day when he shall be changed and fashioned like unto the glorious and adorable Lord, and he realizes that this is accomplished by his mighty power, whereby he is able to subdue all things unto himself. There is one grand truth we feel to call your attention to, though ye know it: our God is a creative power; he is the origin of this vast creation. Let us all say with one accord, How excellent is his name in all the earth. We should speak often one to another of the goodness and mercy of our covenant-keeping God, and put away foolish talking from us according as he has given unto us the measure of faith. Brethren, there are so many promises in the Scriptures, let us hold fast the profession of our faith without wavering. Now as this beloved apostle Paul has written unto us, let us give heed to his words, for we believe he spoke by inspiration of God.

We trust we have not written amiss, but trust that the Holy Ghost has led our minds upon heavenly things. We pray that unity of the Spirit may abound, and that we may all be of one mind and all speak the same things, ever looking to Jesus, who shall change our vile body and fashion it like unto his own glorious body, by his mighty power, whereby he is able to subdue all things even unto himself.

A. B. FRANCIS, Moderator.

JOHN H. TRUITT, Clerk.

GEO. W. ADKINS, Assistant Clerk.

(Written by Elder H. H. Lefferts.)

The Juniata Primitive Baptist Association, in session with the Springfield Church, Huntingdon Co., Pa., Friday, Saturday and Sunday, October 8th, 9th and 10th, 1915, to the churches composing the same, and to the associations and meetings with which we correspond, sendeth greeting in the Lord.

DEAR BRETHREN:—It is our mind at this time rather than to address you on some doctrinal subject, to write you instead our feelings with reference to these associational meetings. Are they profitable? We believe they are, for the following reasons: they afford an opportunity for brethren living at some distance from each other to get together once a year at least. They give the churches an opportunity to hear different ministering gifts from various sections of the country, many of which they would not otherwise get to know or hear. They serve to keep the churches posted as to each other's condition as to growth or decline, order or disorder. They afford a stimulus to each separate church to so maintain itself as to have the good will and respect of sister churches; and lastly, but not least, they edify, instruct and comfort the people of God to an extent not measurable. Like all blessings, they may be abused. Associations are abused when they are used as a means to subordinate the churches to human authority, when occasion is taken to lord it over the churches. An association is a body of churches which voluntarily associate themselves together for purposes of edification and comfort. The association has no judicial authority over individual churches, but a wholesome effect is sometimes brought to bear upon a disorderly church when it realizes it may be dropped from the correspondence of sister churches un-

less it sets itself in order. An association has a perfect right to drop a church from its number on account of disorder, but has no right to interfere in the internal affairs of any church, whether that church be disorderly or not. An association is not a board of conciliation to settle differences between brethren, nor can it issue any edict settling disputed points of doctrine. It can array itself on the side of this doctrine or that, but it cannot bind men's consciences to its mandates. We believe the custom of sending letters by the churches to the association is a good thing, but is often overdone. The purpose of a church letter is never to take a text and try to write a sermon upon it, but should be a short, plain, honest statement as to the condition of the church writing the letter, and the truth as to its condition should never be evaded so as to deceive the sister churches of its correspondence. Paul wrote letters to the different churches, and the brethren individually, and as a body, frequently interchanged messages of love and fellowship, even in apostolic days. It is sometimes said that we have no Bible authority for associations. We have as much authority as we need in Hebrews x. 25: "Not forsaking the assembling of ourselves together." What is an association but an assembling of brethren together to worship the Lord, and to comfort and edify one another? Of course, if the association is to degenerate into a debating forum and a place for brethren to quarrel and find fault with each other, the sooner it disbands the better, but where love abounds, associations are useful and to be encouraged. When we consider how our forefathers used to travel in much inconvenience and hardness in order to get together, and when we see how highly favored we are to-day to have such

comfortable modes of travel invented for us, it looks as though brethren should get together more easily, in greater numbers, and more often than they do, but such is not the case. Indeed, in many communities the reverse is true. It seems that the love of many is waxing cold, and some sleep; indifference seems to have paralyzed them. This is regrettable, causes much grief to the ministry and to the churches, but is an evidence that we are living in the last time. Back in the sixties and seventies Elders Furr and White came all the way through from Virginia on horseback to serve these churches in the Juniata Association; today we come in carriages, automobiles and railroad trains, yet the number in attendance at our regular meetings is not as large as in bygone days. In surveying the condition of things among the Old School Baptist churches generally, our greatest comfort lies in knowing that our God reigns, and that he will do his will among the inhabitants of the earth as well as in the army of heaven. None can stay his hand, or say unto him, Why doest thou?

J. M. FENTON, Moderator.

MOSES F. STARR, Clerk.

CORRESPONDING LETTERS.

The Lexington Primitive Baptist Association, in session with Jefferson Church, to the associations with which we correspond sendeth greeting in the Lord.

DEAR BRETHREN:—Through the providence of God we have once more met to praise God for his wonderful goodness and mercy. Now, dear brethren, we want to tell you how pleased we were with the sentiment of your correspondence; it has the right sound. A house divided against itself cannot stand. We feel to adopt

your sentiments in full, and that if any come bringing another gospel than that we have received from Christ and his apostles we will not receive them in our house nor bid them Godspeed. O what a terrible thing it is to promulgate error and to lead others astray. We do feel a oneness with you, and desire a continuance of your correspondence. May God bless us all abundantly, is our prayer.

Our next session is to be held with our sister church at Gilboa, Schoharie Co., N. Y., at the usual time, the first Wednesday and Thursday in October, 1916, where we hope to meet your messengers and receive your messages of love and fellowship as in times past.

Now, dear brethren, farewell. May the peace and love of God the Father be with you, is our prayer for Jesus' sake. Amen.

EBER HIX, Moderator.

JAMES AVERY, Clerk.

O. F. BALLARD, Assistant Clerk.

The Roxbury Old School Baptist Association, now in session with the First Church of Roxbury, at Vega, Delaware Co., N. Y., to the several associations with which she corresponds sends christian greeting in the Lord.

DEARLY BELOVED BRETHREN IN THE LORD:—In the providence of Almighty God we are favored with the blessed privilege of meeting again in an association, and to join in praise to Him who doeth all things well. 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 the unsearchable riches of Jesus Christ, 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 in mercy done for his children. Being thus favored and blessed, should we not as good soldiers press onward toward the mark for the prize of our high calling in Christ, looking unto Jesus Christ as the author and finisher of our faith? For there is no other name given under heaven among men whereby we must be saved.

We have appointed our next session to be held with the Second Church of Roxbury, the Lord willing, on Wednesday and Thursday following the second Sunday in September, 1916, where we hope to meet and greet the dear brethren again. Until then, brethren, fare ye well.

ORVILLE WINCHELL, Moderator.

AMASA J. SLAUSON, Clerk.

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

Wm. Darby, Md., \$1.00.

MARRIAGES.

By Elder B. F. Coulter, Wednesday, Oct. 20th, 1915, at the home of the bride's parents, near Newark, Md., Benjamin A. Johnson, of Salisbury, Md., and Miss Ethel F. Holloway, of Newark, Md.

By Elder H. H. Lefferts, Nov. 3rd, 1915, at the home of the bride's parents, Mt. Beulah, near Aldie, Va., Virgil C. Davis, of Alexandria, Va., and Miss Myrtle Gulick.

OBITUARY NOTICES.

Mrs. Mary Ann Amanda Motes, my dear mother, was the eldest child of Mary Ellen and Bartley Darby, and was born in Pike County, Ala., Sept. 24th, 1832. She was united in marriage to W. N. Motes, of Troy, Ala., Nov. 21st, 1848, to which union were born ten children, all attaining to manhood and womanhood, and all yet living except one. Mother departed this life Dec. 9th, 1914, at Emory, Texas, at the advanced age of 82 years, 2 months and 15 days. She was the first person that I ever saw baptized, and though I was very young, yet have been so continually near and closely intimate with her every day deportment and conversation that I may be permitted to say I believe she made a good profession and adorned that profession while she lived. When she was baptized we lived in the town of Elba, Coffee Co., Ala., and she became a member of old "Evergreen" Church in 1858, to the best of my recollection. When father left Elba in 1863 it was to locate his family on a farm, for he had to go into the confederate service. Mother received a letter of dismission from Evergreen Church, but lost it, and hearing that the church went down in time of the war she did not become identified again, but was a firm believer in the primitive faith of salvation by grace alone, having no confidence in the flesh. I think she believed in Jesus as her Savior, not to make her an heir, but because she was one. She was not loud in her profession and pretensions of christian duties and living, but often spoke of her unworthiness and dark seasons. She was a kind and loving mother, faithful to her companion, who preceded her to the grave fifteen years. She did not go about much because of feebleness, but did the most of her housework up to 1914. She was sick only about ten days, and did not complain of any pain. When asked if anything hurt her she would say, "Nothing at all." She was not confined to her bed, could not lie down on account of smothering, but occupied her rocker, from which she was removed to her bed the day before she passed away. The doctors likened her to the wearing out of a machine, and told us she would not suffer much, which was a comfort to us, believing that Jesus tasted death for her, and thus her last moments were like going to sleep, or just passing from sorrow and affliction to a state of peace and rest with Jesus to await the resurrection. We desire to be submissive to his will, trusting that we may be permitted to meet her, not as mother, but as a dear angel of God.

The funeral was conducted by Elder R. E. White, of Alba, Texas, at 2:30 p. m. Dec. 10th, 1914. She was laid in the tomb by the side of her companion in the city cemetery at Emory, Texas.

Written by her eldest son,

M. F. MOTES.

Mrs. Louisa Harmon, whose maiden name was Lamb, was born in Kent, England, April 16th, 1843, and died at her home in Cleveland, Ohio, Oct. 13th, 1915. She was married to Wm. Harmon in 1868. They moved to this country and first settled in New York State, near Otego, where they resided for some time. She received a hope in her Savior, and upon relation of her experience she was received in the fellowship of the Old School Baptist Church at that place, both she and her husband being baptized by their pastor, Elder Silas H. Durand, in November, 1872, where their membership remained until they moved to Cleveland, Ohio, when they brought their letters from Otego Church and were among the first in organizing the Benlah Old School Predestinarian Baptist Church of Cleveland, where their membership still remains. Sister Harmon was very devoted to her church, missing but very few of their meetings during the six years that I have been their pastor, and it was a common saying with us that if brother or sister Harmon were absent they surely must be sick. By the church she will be sadly missed, but assuredly believing that our loss is her gain we bow in humble submission to the will of God, who doeth all things well. May the Lord be merciful to us, and especially the bereaved husband and children who are left to mourn, and enable us all to say, Thy will, O Lord, be done.

The writer spoke briefly from John xi. 25, 26, to a large number of relatives and friends, after which all that was mortal was laid to rest in the Rock Port Cemetery to await the call of the Master in the resurrection.

GEO. L. WEAVER.

Miss Hannah Janet Jenkins (Nettie) was born in Lancaster County, Pa., near the Old School Baptist meetinghouse called Rock Springs, April 16th, 1844, and died in the house where she was born, having lived the 72 years, 5 months and 21 days of her mortal life in the same place, on Oct. 7th, 1915. Her father, David Jenkins, was a member of the church at Rock Springs. Her mother, Hannah J. Jenkins, never made a public profession, but was evidently a gracious woman, and loved the brethren, and her house was a home for the Old School Baptists as long as she lived. In short, that home was a place of entertainment for over one hundred years, where the ministers and brethren were always welcome. Miss Nettie kept up the reputation of the home during the last years, when by the death of the last of her brothers she was left in sole charge, she being the last of a family of eight children, five boys and three girls. As a result of her death the home is now broken up, passing into the hands of others. She leaves two nieces and their families, beside numerous other relatives, to mourn, by all of whom she was held in high esteem. Though she never united with the visible church, she gave abundant evidence that

she was one of the Lord's chosen, and we believe that her spirit is in the abode of the blest.

It was my privilege to attend and officiate at her funeral on the 11th. Elder Eubanks, the pastor, having been called away, was unavoidably absent. The very large attendance of neighbors and friends showed the high regard in which she was held by all.

A. B. FRANCIS.

DELMAR, Del., Oct. 26, 1915.

Zillah Bundy Weatherly, our dear sister, died at her home in West Oneonta, N. Y., Sept. 14th, 1915. She was born in Otego, N. Y., Sept. 11th, 1852, and married to J. Lee Weatherly Sept. 1st, 1875. She experienced a hope in Christ when young, and was baptized by Elder Balas Bundy April 1st, 1880, and ever remained a faithful member of the Otego Church. Though her health was poor for years, and she seldom met with us, still her heart and mind were with us. She is survived by her husband, two sons and two grandchildren.

R. TAMSETT.

W. T. Lawson passed from this life August 27th, 1915, at his home in Monticello, Ark. He was born in South Carolina August 2nd, 1844, making his stay on earth 71 years and 25 days. He was a member of the church at Mt. Pisgah, of the New Hope Association, and was firm in the faith. He loved his brethren and proved his faith by his works. He never to my knowledge missed any of his meetings unless providentially hindered. He leaves his wife and nine children, eight boys and one girl, also one brother and one sister to mourn his death. They have lost a faithful husband, father and brother, he has entered that peaceful rest which none can take away. We believe that his body is at rest, awaiting that great morn when Christ shall come with a shout and receive his own to himself, that where he is there they may be also; and we do believe that he is one of that number, for we had great evidence in his daily walk. O how often I have heard him speak of the all-wise and all-powerful God, and that there was no power except it be given of God. He dearly loved the SIGNS OF THE TIMES and the doctrine set forth therein, and was a subscriber a long time. He suffered much in this life, but the morning he passed away he did not seem to suffer very long, only about thirty minutes. He arose that morning seemingly more cheerful than common, went about his morning affairs and seemed to feel better than usual, but when he had made ready to eat breakfast he was taken with an awful pain in his neck, and it seemed to be very severe while it lasted. All that a loving wife and son could do was done. Aid was summoned, but all in vain, death had claimed its own, and dear father looked as if he fallen asleep. Dear brethren, pray for us, that we may be given strength to follow the example he set before us. He leaves a host of

relatives and friends and brethren and sisters in a precious hope to feel their loss.

The funeral was conducted by Elders J. H. Blythe and T. J. Evers. A very large concourse of people attended. The remains were interred in the Gaster Hill Cemetery.

Written by one who loved him for the truth's sake.
PATTIE LAWSON.

MEETINGS.

THE yearly meeting of the Second Church of Roxbury is to be held at Halcottville, N. Y., the third Saturday and Sunday in November (20th and 21st), 1915. We extend a cordial invitation to all lovers of the truth, especially ministering brethren.

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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.]

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83. MIDDLETOWN, N. Y., DECEMBER 1, 1915. NO. 23.

CORRESPONDENCE.

PSALMS CVII. 23-25.

“THEY that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.”

DEAR BRETHREN EDITORS:—I have some impression of mind this beautiful morning to suggest a few thoughts on the above portion of Scripture and send them to you, and you, doubtless, will dispose of them as you deem proper, for I humbly confess that I am not competent to judge of their fitness to be published in the SIGNS OF THE TIMES, the wonderful medium of correspondence for the Lord's redeemed children, whom, and whom alone, this wonderful Psalm so experimentally sets forth, of which I hope to be blest with light and liberty to mention some few things that may be beneficial in some way to the household of faith, and this I will do if God permit, otherwise I cannot, for of myself I can do nothing. It is as plain as the sun at noonday that it is the Lord's redeemed family that are wandering in the wilderness in a solitary way (verses 2, 3 and 4), and have been more or less in all ages of the world, as their type, Israel nationally, so clearly shows, and

there is one point particularly I much desire that I may be blessed of the Lord to emphasize in my mind, soul and strength, that is, not all of God's children can do business in great waters, therefore cannot see the works of the Lord, and his wonders in the deep. They that go down in ships, that do business in great waters, these, and these alone, see the works of the Lord, and those mysterious things of God, those deep things that coucheth beneath. (Deut. xxxiii. 13.) Those whom God for his own purpose and glory hath given grace, and the gift by grace to go down to the sea, and to do business in great waters, these, and these alone, see God's wonders in the deep; these by divine revelation see that it is God who commands and raises the stormy wind which lifteth up the waves thereof; that is to say, all those whom God hath chosen and prepared to do business in great waters, all these in harmony with God's eternal design, and by inspiration of his Spirit, see the hand of God in raising the stormy wind, or God's predestinating hand, or power, and his eternal purpose in all things, while all those of God's dear children whom he did not purpose to do business in great waters, and therefore

did not capacitate to that end, are as good and as precious in God's sight as those whom he made choice of to do business in great waters, and to see that the Scriptures of both Old and New Testaments clearly teach the purpose of God in all things, and his predestinating hand in unchangeably fixing the destiny of all things, even in commanding and raising all those stormy winds. All winds are not stormy, but the result of all is alike good, because of God's purpose, and also his divine control. We read in the narrative of Jonah i. 4, that "the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken," and yet the result was unspeakably good, just as God had thought to bring to pass, as is the case in every instance of God's divine arrangements. Forasmuch then as there is a large percentage of God's dear children wandering in the wilderness in this world of tribulation and sore trials who are tender-eyed, cannot see the hand of God in raising the stormy winds, cannot understand, and therefore do not believe the doctrine of predestination of all things, nevertheless they are humble-hearted children of God, yet they are wandering in the wilderness in a solitary way, where they can find no city to dwell in, and will wander on and on until it pleases the Lord to bring them out of their distresses, and this he will do in his own time and way, for his mercy and goodness are following them, and will never forsake them, but will deliver them out of all places where they have been scattered in the cloudy and dark day, for the Lord their God will cause his glorious voice to be heard, and the sweet accents of their loving Savior impressed in their hearts, saying, "Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion:

and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." As to my own personal feelings, I have suffered almost untold miseries for some few years along this line of thought, the manner of taking heed to all the flock, in warning the unruly, comforting the feeble-minded (unwise), supporting the weak (lame), and of being patient toward all men, to all the men of God, or to all the children of God, as herein described in their different capacities, remembering that where much is given much is required. There is a great deal more required of some of the Lord's servants than of others. There is much more required of those who are gifted to do business in great waters than there is of us poor, tender-eyed, weak ones who cannot see afar off. Among the many thoughts I have had along this line, I have a few very peculiar thoughts, that I will mention here, which will bear criticising, and will not break my head, but will be an excellent oil. The Savior said, "Two men shall be in the field; the one shall be taken, and the other left."—Luke xvii. 36. The word "men" is supplied, however I sometimes think that there are but two in the field, and they are the flesh and the Spirit. It has seemed to me plain of late years that it is by the influence of these two antagonistic powers that all preaching is done. We may call them "flesh and Spirit," or we may call them "Esau and Jacob." Esau drives, Jacob leads softly. Esau's driving scatters the sheep, especially in a dark and cloudy day. Let us read Ezekiel xxxiv., and pray God for understanding. It is not only made clear in the text at the head of this article that there are some of God's children, yea, many of them, who cannot do business in great waters, but the entire volume bears witness to this wonderful truth, of which I will mention here one notable text to this

point: "But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim [do business in great waters] should cast themselves first into the sea, and get to land: and the rest [they who cannot do business in great waters], some on boards, and some on broken pieces of the ship. And so [in this way] it came to pass, that they escaped all safe to land."—Acts xxvii. 43, 44. A wonderful and miraculous deliverance indeed, that through the death and sufferings, life and resurrection of the Lord Jesus Christ all the redeemed family of our God are saved, yet many of them are, and shall continue to scramble through this wilderness of sin and sorrow, under different circumstances and in different conditions, but through the merits of his broken body and life and resurrection both all those who can do business in great waters, and all those who cannot do business in great waters, and those who can swim, and those who cannot swim, will be happily housed in heaven and immortal glory, and enjoy heaven, with all that heaven affords, forever and forever; therefore, dear brethren, let us not cast away our confidence, which hath great recompence of reward, but let us be sober, vigilant and of good behavior, in meekness, kindness and tenderness leading softly the flock of God, Jacob-like, for many of the flock of God are tender, weak and lame, and if Esau (the flesh) should overdrive them one day they would die, therefore may the Lord bless us to ever remember that many of the Lord's dear children cannot do business in great waters, neither can they all swim, but they will all be happily housed in heaven and immortal glory through Christ.

W. J. MAY.

PINSONFORK, Ky., Oct. 29, 1915.

ST. THOMAS, Ont., Oct. 25, 1915.

DEAR BROTHER KER:—I am sending two letters written by our dear departed sister, Eliza McDonald, and one written to sister Wellman, of Rodney, by Elder Peters. Those written by our dear sister have been a comfort to me, and I hold them as a treasure.

Yours in hope of life eternal,

J. B. SLAUSON.

APPIN, Ont., Feb. 18, 1915.

DEAR ELDER SLAUSON:—I hope you can pardon my long delay in writing you, but feel assured that although I have not written I have surely appreciated the kind letters you have written me during my sickness. I only wish I were more worthy of the love and kindness that the brethren have shown me, not only now in my hour of suffering, but always. I realize daily the sinfulness of my nature, and am often made to feel that if the dear ones in the church but knew me as I am they could not treat me so kindly. But although I am so full of sin, and so prone to evil, yet with Paul I can say, To will is present with me, but how to perform that which is good I find not. I do not want to be so worldly-minded, and mourn my coldness and indifference, yet I am so helpless to change my frame. My nature is as prone to sin as the sparks are to fly upward, and I know if left to myself I shall surely perish. But what a blessing that we have a great High Priest who can be touched with the feeling of our infirmities, who was tempted in all points like as we are, yet without sin, but he bore our sins in his own body, and went through all the cruel agony of the cross, went down into death that his people might live. O what a glorious Redeemer. In my mind there is no doubt as to his love and his wisdom and his

majesty and his power to save, but what makes me full of doubts and fears is the dread that I may not be one of that number for whom Christ died and rose again. But here we can never be fully satisfied. We live by hope, but hope that is seen is not hope, for what a man seeth why doth he yet hope for? The things of time all pass away and perish with the using, but the kingdom of God remaineth forever, and it seems that all the little real pleasure that there is in this life is the time we spend in sweet meditation on his word and our minds are lifted from the things of time; when for a little moment our minds are filled with that sweet peace of God that passeth all understanding, and we are made to lie passive in his hands, and know no will but his; and when these moments are so sweet, these little sips from the fountain of his love, what must it be in its ocean's fullness? We cannot contemplate the greatness of his blessed beyond, our poor, finite minds cannot grasp it, but we know that if it is our blessed privilege to awake with his likeness, then shall we be satisfied, for we shall see him as he is, and be like him, freed from all sin and guilt, and, like Jesus, pure and undefiled.

During my severe suffering I was made to lie still and feel that whatever his will concerning me would be, was all right, for he is a God that knoweth the end from the beginning, and all things work together for good to them that love God, who are the called according to his purpose. But I feel it now a long time since I was taken sick first, and often doubts and fears have filled my heart, and I am made to mourn my waywardness. I am gaining, but it seems to take a long time to get real well, and I find the slightest extra exertion causes severe pain in my side. Yesterday and to-day I have not

been quite as well as usual, although much better and up again this evening. I long so that God would grant me a humble and contrite mind, and patience to endure all that he sees fit to send upon me. Pray for me that my faith fail not.

We are hoping you will be able to visit us a week from Saturday if you can, or else on Sunday, if more convenient. Hope you have a good meeting in Duart on Sunday this week. I was glad the quarterly meeting was so pleasant and profitable. We have Aunt Clara Blue and Aunt Tish with us at present, and it seems so nice to have them here. Mother and father are keeping fairly well this winter. The friends over here, as far as we know, are pretty well. Yesterday we had sister McCallum for a couple of hours. Anna has been accepted in the hospital, so will not be home for a while, if she keeps well. I hope you and your family are well. Was sorry you had such a heavy cold, but hope it did not last long. I would be glad to hear from you at any time, but feel so unworthy to receive your good letters, and utterly unable to answer them as they deserve. Please excuse these rambling thoughts. All join in warmest love.

Unworthily,

ELIZA McDONALD.

APPIN, Ont., March 16, 1915.

DEAR ELDER SLAUSON:—I had a letter from sister Lilly, of Dutton, yesterday, and she told me of your illness. I was very sorry to hear about it, but sincerely hope that you will soon be feeling better again. We knew you had a cold while here, but hoped that after reaching your home you would be able to stay in for a few days and it would leave you as the other did. We had not heard that you were not able to attend your appointment

in Lobo. I am sure the congregation would feel disappointed, but not more than their pastor. I hope during your sickness you have been blessed with sweet and peaceful meditations upon the word of God. It is hard to be sick, not so hard, I think, to be real sick and suffering, perfectly prostrate, as just feeling miserable. But the suffering of the body is not to be compared to the suffering of the soul on account of the consciousness of indwelling sin, when we are made to feel that every prop that we had trusted in has gone and we are left alone to perish. But each soul that is born of God must come to that place and realize that if ever saved it is alone by the grace of God, and each day along our journey we have to learn this lesson over and over again. With Paul we must say, I die daily, nevertheless I live, yet not I, but Christ liveth in me. Each day we must realize our utter helplessness to save, and we must decrease, and he increase. We must realize that we are nothing, but he is all in all to his people. O how sweet when disappointments arise and things go contrary to our aims and ambitions to be made to be still and passive in his hands, knowing that God rules all and it is all just as it should be, and it will all be to his honor and glory. Of ourselves we cannot feel that way, only when God grants us the spirit of reconciliation to his holy will. Some days I seem to grow so impatient, I want to be well and strong, I do not want to have to stay quiet. I feel, Surely if I were a child of God I would only be glad in all things to do his bidding, and would never murmur or complain. I know that at the same time there lies deep down in my heart an earnest desire to be made willing to endure all things with a calm and thankful heart. Often, often I am sure that I murmur

with blessings in my hand. I have every day so many, many things to be thankful for, but sometimes I wonder if I know what it is to be truly thankful to the Giver of all good gifts for his endless mercies and blessings to me, so unworthy of the least of his care or notice. Every day natural blessings are showered upon me, and what is greater by far is the gift that he has given me in a sweet and precious hope, that hope that is as the anchor of the soul, both sure and steadfast, that hope that when life, with all its cares, and all its ups and downs, is passed we shall know no more suffering and no more pain, but forever to rest in his love. O that love of God! our poor, frail minds cannot grasp it, only as one little bubble from his mighty ocean, one sip from his fountain quenches our thirsty lips, and what must it be in its fullness? It doth not yet appear what we shall be, but we know that when we awake with his likeness, then shall we be satisfied.

But, Elder Slauson, I did not intend to write like this, I just felt sorry when I heard of your sickness, and thought I would drop you a line. Hope you may look with an eye of charity on all I have said amiss, yet I long for you to tell me of my mistakes, for I know they are many. I hope we may soon hear of your recovery, and while you are denied the privilege of attending your meetings and visiting your churches, may you be refreshed in your own soul with showers from his eternal storehouse. I hope that Mrs. Slauson and the boys are well. Our family are all about as usual. The week after you were here I was confined to my bed from Tuesday until Friday, but since then I am gaining again. All join in warmest love to you all.

I am yours unworthily,
ELIZA McDONALD.

I CORINTHIANS XV. 24.

DEAR SISTER WELLMAN:—There are some things I wish to present on this text for your consideration, which reads as follows: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." When we contemplate the wonderful subject contained in this chapter, which is a full treatise of the subject of the resurrection of the dead, without which there would be no hope for any one, and also the wonderful things the Savior must do before the end cometh, we see he must put down all rule, all authority and power, and that he must reign until he puts all enemies under his feet, and the very last enemy he must destroy is death, and when all things are put under him then he delivers the kingdom up to God, and then the Son becomes subject to the Father, that God may be all in all. This kingdom the Son delivers up to the Father is the kingdom the Father gave him to rule in. The prophet Daniel in speaking of this kingdom said that in the days of these kings (Roman kings) shall the God of heaven set up a kingdom which shall never be destroyed, but that it should break in pieces all other kingdoms, and when Christ came preaching he said, The kingdom of heaven is at hand, and the forerunner John came preaching the kingdom of heaven is at hand, and the twelve apostles were commanded to preach, saying, The kingdom of heaven is at hand. I understand this is the kingdom Jesus meant when he said to his apostles, I appoint unto you a kingdom, as my Father hath appointed unto me a kingdom. This I understand to be the kingdom that Jesus spake to Nicodemus about when he said unto him, Except a man be born again he cannot see

the kingdom of heaven; and, Except a man be born of water and the Spirit he cannot enter the kingdom of heaven, and when we contemplate that this kingdom was to break in pieces all other kingdoms, and that Christ must reign until all things are put under him, we understand his meaning better where he spake to his disciples after he arose from the dead, and said unto them, All power in heaven and earth is given unto me. Therefore the Father vested the Son with all power in heaven and earth, and he must reign until all things in heaven and earth are put under him, and when there is no more for him to accomplish then cometh the end, when he delivers this kingdom back to the Father, and then the Son becomes subject to the Father, and then God is all in all. Sister, what a glorious time will be the end when our Savior delivers the kingdom up to the Father, when he shall have destroyed the last enemy. What a glorious time when all the dead in Christ shall arise and be presented to the Father, for this kingdom of heaven I understand to be the church that the Son gave his life for that he might present it unto himself a glorious church, not having spot, nor wrinkle, nor any such thing, but holy and without blemish. What must be the heavenly sight when the Son delivers up the kingdom to God, when all are put under his feet, when all the dead in Christ that arise first shall come forth, when millions and millions of the saints that compose the complete body of Christ, who have been sanctified with the washing of water by the word, have been presented unto himself a glorious church. O what a glorious time is awaiting the church of Christ when all is put under him, for then cometh the end, and the kingdom is delivered up to the Father, for he must reign until the last enemy is

destroyed. Who can contemplate the glory of that time when the end cometh, when the work of Christ in redeeming the church and delivering the kingdom to God is finished? What must it be to see all the members of the body of Christ freed of their last enemy, when the world and all things in it are subdued and put under Christ? What must be the sight on that morning of the great resurrection, when the Son has completed his reign over all powers and authority, and delivered the kingdom up to God, that God may be all in all? This great theme should be the time all of God's humble, sin-burdened saints should be longing and looking unto; the joy that awaits them on that morning can hardly be realized, and as we near the time of our departure from this life we look forward to that building of God, that house not made with hands, eternal in the heavens, when our earthly house shall be dissolved.

Yours in hope,

NEWTON PETERS.

MARIETTA, Ga., Sept. 22, 1915.

DEAR BROTHERS EDITORS:—I thought by the help of the good Lord I would try and write a sketch of my experience from nature to grace, if I have one at all. From early childhood I have had serious thoughts about death and the hereafter. When I was about twenty-four years old I dreamed I was going to die, and some one told me I had only two hours to live. I thought I looked around and saw a crowd of people, and my coffin placed on two chairs. I walked to the door and called to the people out of doors, and told them to come in, for I had just one more hour to live, and I thought my uncle, W. D. Almond, a Primitive Baptist preacher, answered "No, George, you will live a good while yet; you will have

to talk some." I did not know he was there until he spoke. I awoke troubled, and thought, What can all this mean? I really thought I was going to die soon, and hope I did die to the love and practice of sin. I hope I then and there saw myself a poor lost sinner in the sight of the just and holy God. I became troubled about my condition, and thought that if I were to die I would be eternally lost, so I began to try to do better, and live a better life, although I knew I had not been as bad as other boys that I knew, and had not participated in the bad habits of others, so I thought that was in my favor, yet it did not keep me from feeling I was a poor, lost and condemned sinner in the sight of the just and holy God. O the trouble I was in, but I tried to keep it to myself. I began to see that others were better than I, and I felt to be a poor, helpless sinner in the sight of God. I would try to pray, but it seemed my prayers did not avail anything; the more I tried to pray, the worse I got. Sometimes I would go for weeks and not be so troubled, and then it would return with renewed force, and O how troubled I would be. When plowing I would select some lonely place, where I thought no one would see me, and try to pray to the good Lord for mercy, and to forgive my sins, and every time something would say to me, The prayer of the wicked is an abomination in the sight of God, and O how it crushed me, for I knew I was a poor, wicked sinner. Every time I would select a spot to pray those same words would seem spoken to me. I did not know it then, but I believe that I prayed while walking between my plow handles. O the tears I shed while begging the Lord to have mercy on me, a poor, helpless sinner, and I felt if I died then I was doomed to eternal punishment, and that

troubled me much. One day while all alone in the field, sorrowfully thinking I was lost forever, it seemed as if I could not live until night, and I started to the house and thought I would tell my wife how I was troubled, hoping she might comfort me. I had not gotten more than half way, when something said to me,

"My blood has bought them, dear the cost;
Not one shall perish, or be lost."

Those words seemed to give me some relief, and I turned and went back to my work. I would try to pray, as I thought, a prayer good and long, but all I could say was, Lord, have mercy upon me, a sinner, and I felt to be worse and meaner than any one else. I went on in this way, trying to pray, feeling that if I should die I would be lost forever. I would conceal my little Testament and read it when by myself, off at work, to see if I could get any comfort out of it. Late in the fall, one night I dreamed I was traveling alone through old fields and woods, and all at once, by myself in the night, I came to a graveyard. I thought I walked up to the side of a grave with a large tombstone over the grave, and came to a standstill looking on the stone. It began moving to one side, and it got far enough for me to see inside, and there was a little babe in a white shroud. I looked on for a moment, and could see it was breathing. I thought I raised my eyes and looked around and at the foot of the grave stood two tall women dressed in long white shrouds. I said to them, This child is alive, and the next thing I knew it was up in their arms, and they all disappeared in the air, and I was left alone. I then awoke, wondering what it all could mean. That fall I bought a little farm on credit, as I wanted a home of my own, and I thought I could pass through my troubles

better, but, to my surprise, they grew worse. One evening while plowing alone about a quarter of a mile from any house, trying to pray, it seemed I could not live until night, and I felt to be such a miserable sinner that if I died then I would be eternally lost. So just before night something spoke to me, and said, You go to the eleventh chapter of Deuteronomy and read. It was so plain and distinct that I looked around to see if any one was there, but there was no one. My trouble wore off somewhat, and I longed for night to come, so that I could go to the house and read the eleventh chapter of that book, and when I did, it seemed I could see that it was to the children of God, and I felt to be too great a sinner to be a child of God, yet it seemed to relieve me to some extent. So time rolled on, and it seemed my prayers did not reach higher than my head, and that if my soul were sent to hell God's righteous law approved it well. I had not told any one of my troubles, not even my wife. My brother was living with me at the time, and my troubles grew so great it seemed I could not live until morning. That night after they all went to bed and were asleep, I could not sleep, and went out into the lot and tried to pray, as I thought, for the last time. I asked the good Lord to have mercy on me, and when I got in the lot I just fell against the fence corner, and all I could say was, Lord, have mercy upon me, a poor sinner, and I could not say more, although I wanted to say much more. I went back to the house, feeling that I could not live, and that I was without God and without hope in this world, and if I died torment would be my doom. I went to bed, and some time in the night one of the brightest lights I ever saw appeared over me in my room, and remained

there some little time and then passed away. When I awoke my troubles were gone, then I felt good, and that all was well with me, and I was made to love my Savior and the children of God, and they were the Primitive Baptists. O, I did love those people then, and do yet. Soon I began to have doubts and fears as to whether this was the work of God or not; I feared I was deceived in the whole matter, and often prayed to get the troubles back so I would know how they went, but I never got them back, and I yet have doubts and fears whether I am a child of God or not; I cannot live as a child of God should live. I had a desire to go to the church and tell of my little hope, for I wanted to live with those people, but I was afraid I was deceived, and I did not want to deceive them, and I knew I could not deceive the Lord. The desire increased, and I wanted to be baptized. One morning while all alone in the field picking cotton there began a sermon, it seemed like preaching, and when it was finished I thought it was the best sermon I had ever heard, and this same sermon was repeated about nine o'clock for three mornings in succession, and right then and there I wanted to be baptized. O, I felt so happy after those three sweet sermons while I was all alone in the field. Now I had not told any one of my troubles, but one day I went to town, and my dear old father was there, and we both had to go the same road part of the way home. As he was driving along behind me he said to me: "George, I want you to tell me all about your troubles and travel and your hope." It took me by surprise, for I had never told him anything of it. I answered him and said, "I do not know whether I have a hope or not," but I told him of my travel and of my little hope as best I

could, and when I got through he said, "George, the next opportunity you have go and tell it to the church." After I told my father of my little hope, the next morning I arose much troubled because I had told him, for I knew he would tell his brother, Elder W. D. Almand, and I was afraid I was deceived, and I did not want to deceive them, and would have given anything if I had not told my father. The next morning I was troubled the same way, but on Saturday before the second Sunday in November, 1879, I offered myself to the old Rocksprings Church, in Dekalb County, Ga., and they received me, and my wife also, and on the following Sunday was baptized by my dear uncle, Elder W. D. Almand, and have been hobbling along ever since, with many ups and downs, doubts and fears. After about four years the church put it upon me to serve them as clerk, which office I did not feel fit to fill, and after seven years the church called for my ordination to serve as deacon, and I have been trying to serve ever since, but have never felt worthy or fit, but the good brethren and sisters have borne with me, and I want to so conduct myself as to live and die in their love and fellowship, for if I am a child of God at all, I am a poor sinner saved by the grace of our Lord and Savior Jesus Christ, and him alone, for my best works are no more than a robe of filthy rags.

Dear brethren editors, I have written most of this lying on the bed. It is ten years to-day since I was stricken with rheumatism, and I have not had an easy moment since. I lay helpless for nine months, and I have been on crutches and stick since. It has about broken me up, as I was just a poor farmer. I was taking the SIGNS OF THE TIMES at that time, but had to give it up on account of not

being able to pay for it, but it was of much pleasure and comfort to me, and would be now in my suffering and lonely condition, there is so much good preaching in it.

Dear brethren, if you see proper, and it will not crowd out better letters, you can publish this; if not, cast it aside, and all will be well with me. Pray for me when it goes well with you.

Your afflicted brother,

G. W. ALMAND.

[WE deeply sympathize with brother Almand in his affliction, and if the SIGNS is of comfort to him it affords us pleasure to send it.—ED.]

LEESBURG, Va., July 5, 1915.

MY DEAR SISTER:—I will try to tell you my experience, if it is the good Lord's will, and I have any to tell. Without the Lord to guide my pen and direct my thoughts I can do nothing. I was born in 1866, and never went to meeting of any kind until I was about fourteen years old, then I went to everything that went on in the world, and enjoyed all alike; parties were better than the meetings. I had what I thought was a good time, enjoyed all, but the time came when sin revived and I died. I went to Needmore to meeting sometimes. One time mother told me I could go with father and her to meeting, but I told her I did not want to go, as no one went but some old men and old women. She never replied one word to me, but let me stay at home, and I went to the Methodist meeting and had a good time, I thought. Soon I went to live with Mrs. Margaret Morgan, a good Old School Baptist, and went with her to Needmore to meeting. I thought then, just as I hear some people say now, that all denominations preach the same, all preach from the Bible. I could not see

any difference until one day I went just as I had many times before, but while Elder Rose was preaching I saw what an awful sinner I was. It seemed the whole church was looking at me. O, how condemned I was. I felt that all things living were better than I, and as soon as meeting was dismissed I went home. I thought I would never go back there to meeting any more, but next meeting I was ready before time to go. I wanted to hear, but I do not remember that I heard. I just felt I was such an awful sinner, for I cannot tell how long, but it was a long time to me. One day Elder Rose was preaching on experience, and told exactly how I felt. The thought came, How does he know how I feel? I knew I had never said a word to any one about my feelings. Then I wondered how I knew how they felt. I was reading the Bible, and came to where it said: "They shall all be taught of God."—John vi. 45. I did believe they had been taught of God, but I did not dare to think I had, and right there I left the matter. I knew they could tell me better how I felt than I could tell it, I loved them as I never had loved them before and wanted to hear them talk of their trials and sorrows. I read the Bible and the SIGNS, but I did not want Mrs. Morgan to see me doing so, except on Sunday. I did not want her to know how I felt. I kept one Bible in the kitchen and another in the front room. When she was in the room I would be in the kitchen, when she was in the kitchen I would be in the room, reading. I spent every moment I could spare in reading the Bible and the SIGNS. All my trouble was gone, and I could not tell where it went. O how I wanted it back; I wanted to know where it went. I had wept so much on account of my sins, I could say, If my soul were sent to

hell, God's righteous law approves it well. There was with me the Scripture: "Why is light given to a man whose way is hid, and whom God hath hedged in?"—Job iii. 23. Later my troubles came back, and I could not tell how, but O how miserable I was. If ever I cried unto the good Lord it was then. For a long time I could not sleep more than two or three hours of a night. I just got where I felt I could not live, I so bad and God so good. I got to where I could not get any farther; I walked the floor and wept, and was saying, O what shall I do, where shall I go, what will become of me? That was all I could say. Not that I was afraid of hell, or some other bad place, I never thought of anything like that, but I just felt to be such a vile sinner. I got the Bible, went out on the back porch, and the first Scripture my eyes saw was, "Men and brethren, what shall we do?"—Acts ii. 37. I could not read any more for some time for knowing there was some one asking the same question I had been. I said, What shall I do? and they had said, What shall we do? I do not think that I have ever gotten so much comfort out of a few words as then. I looked to see what they were commanded to do, and found: "Then Peter said unto them, 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." I could not read any more. That night, reading by moonlight, I felt my sins were gone, everything was different, and I was happy for a little while. I thought I would be baptized if I could, when another thought came: O, they would not have me. I commenced to cry, when it seemed some one spoke to me, and said, You have not asked them yet. I looked around, but could see no one. Then I answered, I am afraid they would

not. I wanted to be baptized, but I had never seen any one baptized, and could not know what made me want to be. There were no young people in the Old Baptist Church, and I did not know that they would have young people, but I loved them and wanted to be with them. I believed they were God's peculiar people. I thought I would go and ask and see if they would have me. Elder White was the pastor then, and I thought I would go when there were but a few people present and only one preacher, so that if they would not have me so many would not know it. I got ready and went to the meeting, but when the opportunity was afforded me to go forward I sat like one fastened to the seat, I could not move, so I gave up. I did not think after that that I would ever be able to go forward, but I wanted to, O so much. Whenever I would cross water I would say, Here is water, how I wish I could be baptized. I was reading one day, and found where the eunuch said to Philip Here is water, what d th hinder me to be baptized? I thank the good Lord that at the May meeting, in 1888 (when there was a large crowd, instead of a small one as I had desired) I went and they received me, but I do not know how I got there. The Scripture says, "Thy people shall be willing in the day of thy power."—Psalms cx. 3. It was the happiest time of my life. I could sing, "Praise God, from whom all blessings flow." I thought my troubles were all over. I could not believe that I ever should grieve, that I ever should suffer again. After a time how disappointed I was. Doubts and fears filled my heart, and I felt like Job, "O that I were as in months past, as in the days when God preserved me." But the good Lord has been very good to me. I have had joys and sorrows, been on the

mountains and in the wilderness, but he has been very good to a poor sinner saved by grace, if saved at all. Dear sister, it is much comfort now to me where the word 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." I thank God over and over again that he made me believe it. I cannot write more now.

Your sister,

SADIE TURNER.

CHICAGO, ILL., Nov. 2, 1915.

DEAR BRETHREN:—While lying here in the hospital brother Wesley N. Spitler brought me several copies of the SIGNS. He is a son-in-law of Elder Fred. Keene. In general, I have enjoyed and agreed with all I found in the several numbers, but I can hardly agree with the article of Elder Hoskins' in the SIGNS of August 15th, and let me say if I present views differing from his it is not in any spirit of carping criticism, but to set forth what seems to me to be the true doctrine. He is not a Jew which is one outwardly, but is one inwardly. All of Israel are not of Israel. If these passages mean anything to me they mean this: that fleshly relationship to Abraham counts for naught. I agree with brother Hoskins that the true Israel are those whom the Lord predestinated to be conformed to the image of his Son. All are drawn in much the same way; all have about the same experience, and the Scriptures expressly state all shall be taught of the Lord. All shall know me, from the least to the greatest. He shall take of the things of mine and shew them unto you, &c. If this means anything to me, it means just this: that God as a spiritual Father shows no partiality between his children, but deals to one as liberally as to another the

measure of faith and grace. This does not mean that there are not different gifts of the Spirit, for there are, but in so far as our ability to serve God acceptably is concerned we are all on the same plane in this time state. Now I agree with Elder Hoskins as to the advisability of walking wisely during our sojourn here, in order to avoid the chastening certain to follow wrongdoing. But how are we going to do it? Paul says, I am the chief of sinners. What I would I do not, and what I would not I do. Dear little ones, when we look at these statements of Paul the apostle and think of his close relationship to God, of the fact that he was given the power of healing, &c., and yet he was a sinner, what shall you and I do? Listen: "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." "Grace, whereby we may serve God acceptably with reverence and godly fear." Admitting the child of God will be punished here in time for his departure from the right path, yet if we do walk acceptably it is only the grace of God which enables us to do it. I used to worry about a time salvation, but do not any more. It is God who works in us to will and to do of his good pleasure. Ye that fear the Lord, hate evil, and let us pray for grace to serve him. I believe in good works here in time, not merely to escape chastening here in time, but because they are right. None of us can alone maintain good works. David prayed, Uphold me with thy free Spirit, and I will run in the way of thy commandments, when thou shalt enlarge my heart, or the works would be merely the effect of a work wrought in the heart. Let us not deceive ourselves, salvation both in time and eternity is of grace alone. I cannot in general believe God will give

to one child more than another, until we rise to the stature of the fullness of Christ. How shall we attain that stature unless it is given to us?

I have written with the utmost charity, and trust I have offended none. The early christians in many cases suffered martyrdom, yet they did not forsake God. If they had had only a temporal reward in view as a reward for right living they would certainly have been discouraged by persecutions, &c., and have turned aside. While it is undoubtedly true that temporal blessings are promised to the obedient child, yet in my judgment it takes more than that to hold one to the path. Christ, our ensample, did not live a sinless life on earth for temporal reward, but for the glory set before him. May the God of peace and grace enable us to look at these things in their true relationship.

I remain your brother in hope,

W. C. COX.

HOPEWELL, N. J., Oct. 24, 1915.

DEAR BRETHREN EDITORS:—God had in mind a people before the creation of this world. I have a passage of Scripture which has been on my mind for some time, which will be found in Matthew viii. 22, and which reads as follows: "But Jesus said unto him, Follow me; and let the dead bury their dead." I have been asked several times why I did not write for the SIGNS. Elder Coulter said to me, "Brother Conner, what is the matter with your right arm?" At first I was afraid that he, being a doctor, had seen something wrong with my arm, but then thought he might have received comfort in something I had written. It has always been mysterious to me how I could comfort one of God's dear ones, but hymn 485 tells my case.

"Hail, sovereign grace, that first began
The scheme to rescue fallen man!
Full, matchless, free, eternal grace,
That gave my soul a hiding-place."

But I do not know where my words will fall; that is one of the mysteries of God, and why should he call me from the dead? This is my hope, but it seems to be covered with earth; not a single spiritual thing; my very walk seems to be natural. But I know I can go so far and not another step than is ordained by my heavenly Father. If I write a word of comfort, it is not I, look beyond man; give God all praise and all glory for raising a poor lump of clay; for what I have must be stored up in an earthen vessel, for what I see in myself is all of earth, and as I look back and see all the way the Lord has led me, I see a dead man away back in my early life, walking after worldly things; dead to all spiritual things, dwelling in the tomb, as the one was out of whom Jesus cast devils; wanting all the time to go and bury the dead. But Jesus saith unto him, "Follow me." This is not spoken to the world or worldly people, but to God's own children. The world does not know what you mean when you say, I heard a voice saying, Follow me, but to every child of God he speaks and they follow him. How well I remember when he spake to me, but I did not want his way, I would rather live with the dead, running after dead things, the devil's ways, for he dwells with the dead in trespasses and in sin. Left to myself I thought I would rather dwell in the tents of wickedness. But there came a time when he spake with power, and this earthen vessel did quake as I sat by one cold in death, the spirit having gone to God who gave it. The words came to me, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. I had lost the dearest friend, and wife,

that a man could wish for. It seemed all was gone, but by the voice of the living God I was strengthened. Little by little he led me, step by step he taught me, though rebellious at times; I did not want his way, but my own, did not see anything in Old School Baptists, thought they were a peculiar people, and so they are, but not as I saw them then. They look altogether different now. I see to-day, not one member, but many. One church, Christ Jesus, but many members. Each member has a place. Some are gifted to speak in meetings of God's mercies, and some to pray before God and men, and others pray in secret. Some watch and are awake, while others sleep. In Paul's letter to the Thessalonians, he says, "Therefore let us not sleep, as do others; but let us watch and be sober." "Who died for us, that, whether we wake or sleep, we should live together with him." This was in the church in Paul's day, and is in the church in this day, and I suppose will be as long as there are days. Let brotherly love continue, is my prayer, but this comes from God, not by man. Where Jesus is, there is love, peace and joy. As a writer says in one of our hymns, "'Tis religion that can give sweeter pleasure while we live."

A few more words then I must close. We read in John v. 25, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." This I believe is in each child's experience. I have heard this read and the reader left out and "now is" why I do not know; but the hour is coming when some one will hear his voice from day to day to the end of time, when time shall be no more, and I hope I can look around and say, "and now is." I hope I can say with David in the thirtieth

Psalm, "O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit." I often wonder, Is Jesus keeping me alive with his grace? I know to be with Jesus' people in my greatest comfort here below. If this writing falls in the hands of a child of God may he give God all praise and all glory. If this be stubble it will be burned; if good grain, then it will come forth and live. Love to all the household of faith in Christ Jesus.

Hoping that I have a hope to live by and die by,

GEORGE M. CONNER.

KANSAS CITY, Mo., Nov., 1915.

DEAR ELDER KER:—Will you be so kind as to allow me to occupy sufficient space in the SIGNS OF THE TIMES to express our sincere thanks to the brethren, sisters and friends who were so kind as to call on us on the anniversary of our fifty years of married life, Oct. 12th, 1915, as well as those who were so thoughtful as to send congratulations and regrets? We have received over fifty letters, beside cards, and entertained about eighty relatives, brethren and friends, so to write to each one would require more writing than we feel able to do at this time. I hope we do, as far as we are capable, sincerely thank our heavenly Father for so many loving friends at a time of life when we most of all feel the need of friends that are friends indeed.

I am sending you copies of two letters for publication, if your better judgment tells you to do so. One is written by old sister Dark, the widow of that valiant soldier of the cross, the late Elder S. L. Dark, also one written by the direction and in the name of five sisters, one of them sister Lucinda Vanmeter, widow of Elder I. N. Vanmeter, now past

ninety years of age. I am taking the liberty of sending both of these letters without first obtaining consent of the writers, but feel justified in doing so.

While the affair was not intended by our sons who planned it as a surprise, yet it developed into a very pleasant surprise to us, by, and on account of, the number of the guests, and the valued tokens of love and kindly regards left with us to remind us of the good will of both lifelong as well as new found friends, so let us thank one and all again for the great pleasure that has come to your unworthy brother and sister in a blessed hope in the blessed Savior's love.

S. & M. A. KETCHUM.

MACOMB, Illinois.

DEAR BROTHER AND SISTER KETCHUM:—I was very glad you had not forgotten me, and as the old sisters were writing I thought I would write some, too, hoping it will find you all well. This leaves me as well as could be expected for one of my age; I will be ninety the last day of this month. We still live in Macomb, and would like to have you and wife visit us.

NANCY DARK.

DEAR BROTHER AND SISTER KETCHUM:—We whose names appear below wish to extend to you our hearty and sincere congratulations on the event of your golden wedding, on the fiftieth anniversary of your marriage. The little gift we send is a slight testimonial of our regard, esteem and fellowship, that fellowship which has remained unbroken through many years of vicissitudes, and has grown and strengthened as the years have gone by, and we hope will continue with coming years. We remember the many precious hours spent in your company, and the many times we have been comforted

while sitting under the sound of the gospel proclaimed by you, dear brother, and the many lessons of instruction we have received from your tongue and pen, and the many fireside talks we have enjoyed with you both are dear to our memory, and will not soon be forgotten. It seems a high favor from our heavenly Father that your lives have been spared to see this time. Fifty years seem a long time when we attempt to look into the future, but when past they appear as a dream, or a watch in the night. Dear brother and sister, may you both enjoy this day, and many days and years to come, and as you go down the western decline may the way be made plain and your path be as a light that shineth brighter and brighter unto the perfect day, and as the outward man perisheth may the inward man be renewed day by day. May your last days be your best days, and so your children shall rise up and call you blessed. May that God who never slumbers and never sleeps be your God to bless, to strengthen, to comfort, to keep, to save, and when hoary hairs shall your temples adorn, like lambs may you still in his bosom be borne. Wishing you all joy and happiness, and with love unfeigned, we remain your devoted kindred in Christ Jesus.

NANCY DARK,
LUCINDA VANMETER,
ZENSORIA VANMETER,
RENA BOWEN,
SARAH E. RUNKLE.

GRANITE FALLS, Wash., Oct. 10, 1915.

DEAR BRETHERN EDITORS:—A short time ago I received a letter from my brother, Dr. C. E. Beebe, of Woodland, Cal., with a letter inclosed he had found among his papers, written by our dear old father, Elder A. F. Beebe, in the year 1870. He has long since gone to his re-

ward, but though he be dead, yet he speaketh. I have enjoyed reading it so very much that I am sending it on to you to be published in the SIGNS OF THE TIMES, if you see fit, as it breathes forth the same blessed truths which are so wonderfully set forth by the many able writers.

With much love to all the household of faith, I am the very least of all,

(MRS.) J. M. HESS.

AUMSVILLE, Oregon, Jan. 8, 1870.

ELDER E. H. BURNAN—DEAR BROTHER:—If one as sinful and imperfect in every way as I feel myself to be may be allowed to use the expression and not do violence to the truth. If by giving a brief sketch of my travels since I professed a hope in Christ would be of comfort, or in any way edify any of the Lord's little ones, I should be fully satisfied in making the attempt.

I was born of the flesh in the year 1815, in Orange County, N. Y., and I trust of the Spirit in the winter of 1857, consequently a complex being in possession of two natures, one natural, sin-defiled and polluted, the other spiritual and divine, one lusting against the other, so that I cannot do the things that I would, hence the warfare. In May of the same year, at the same time and place, in obedience to the divine command, myself, wife and two children followed our blessed Lord down into the liquid stream and were baptized by Elder P. C. Brome, and were received in full fellowship by the church and enjoyed all the privileges of the house of God for about ten months. Long to be remembered were some of those seasons there enjoyed. The Lord, who is rich in mercy, made manifest his almighty power in giving us two of our children (as I humbly trust) with us to

walk in newness of life, together with a number of others; all appeared to be of one mind and one heart, sitting under the droppings of his sanctuary, feasting on the shalls and wills of Jehovah and his everlasting and electing love. But in the spring of 1858 we moved to Wisconsin, in Fondulac County, city of Ripon. O what a change! Here we were compassed about by the children of the bondwoman, a number of different sects or denominations all in unison upon the system of works, rejoicing in a fire of their own kindling, perverting the gospel of Christ and turning the grace of our God into lasciviousness, preaching Christ as an offered Savior, that he in his life, sufferings, death and resurrection made the way possible for poor sinners to be saved from the wrath of a sin-avenging God. Not one of those despised Nazarenes to converse with; we had no Priscilla, or Aquilla, or Elder Brome, to teach us the way more perfectly, or to defend the cause of God and truth. Aside from God's word, our own experience and, I trust, the teachings of the Holy Spirit in this matter, we were alone, and felt miserable beyond description, a mere babe in Christ, if one at all, unacquainted in a great measure with God's word and its spiritual meaning, not one to converse with (except my own family) without contention, in the midst of the enemies of truth, all preaching a yea and nay gospel. If ever my soul was drawn out in prayer to God for light and understanding, and that he would be a present help in this my time of trouble, it was then; that he would reveal to us the way of salvation, that he would give us strength to stand and withstand the combined force of the enemy, that he would keep us by his own power through faith, that we might not bring reproach upon

his cause, and I trust that his ear was open to our cry. In the fall of 1851 we left for Iowa, and settled in Bremer County. There we found many precious brethren, and by relation united with the Providence Church, and once more through the tender mercy of the all-wise Benefactor could sit together in the house of God in full fellowship of those blessed privileges which we had been denied for nearly three years. In the spring of 1867 we emigrated to the Pacific coast, and in September arrived at my son-in-law's, in Clackamas County, Oregon, being five and one-half months on the road. In all our wanderings the Lord has been our strength and our shield, and has verified his promise, As thy day, so shall thy strength be.

In my stammering way I have tried to tell you of a few of the past events of my life since I by profession have put on Christ. Never since I trust the Lord, who commanded the light to shine out of darkness, shined in my poor, sinful heart, have I doubted his goodness or power to save to the uttermost. But the questions often arise, Am I one of his redeemed? Am I one for whom he shed his precious blood? If so, why is it that my way is so crooked and my path shrouded in darkness that the enemy seems to get the advantage, and all my natural propensities to do evil rise up against me, and often make me cry out, O wretched man that I am? In every age of the world the Lord has raised up and qualified suitable instructors to give consolation to his Zion, to reclaim the erring, saying, Return, thou backsliding Israel. Notwithstanding I have been such a stumbler ever since I was made to rejoice in God as my Savior, I have never desired to look back, for by experience there is no rest to the weary pilgrim short of the

mountain of the Lord's house, which is established on the top of the mountains, to the house of the God of Jacob, the church of the living God. There in obedience to the divine command can the weary pilgrim rest in hope, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. There we can behold the beauty of the Lord and inquire in his tabernacle. There we can hold communion with our glorious High Priest, who is touched with all the feeling of our infirmities. There, and there alone, need we expect the approbation of the Almighty, and have a conscience void of offence, receive and enjoy those spiritual blessings in Christ, and enjoy the fellowship of God's dear children. Here we are made to wonder and adore the riches of God's grace in the redemption of his people, and by his almighty power the prey has been taken from the mighty, the lawful captive has been delivered. Who is this that cometh from Edom, the land of his enemies, with his garments stained with blood? It is her glorious deliverer, the Lord Jesus Christ.

A. F. BEEBE.

JULIAN, Cal., Nov. 4, 1915.

DEAR EDITORS:—I feel as though I would like to let my many brethren and correspondents know that my pilgrimage here on earth is drawing near its close. My body and mind, in point of strength, are failing, so this may be the last writing I will do, and if so I leave you all in full faith and hope. The reason for my many correspondents is on account of seeing my name in the SIGNS, as there have been a number of my letters published. I told the deacon of the church that on account of the age of myself and wife we would have to go to our son's in

California, some twelve hundred miles distant, in order for them to take care of us, and he said it was all right to go. I left my membership there in the Coast Fork Church, at Walker, Oregon, and, according to promise, I have through the mails reported to my church every month. As I said before, some of my church letters have been published in the SIGNS. I have tried to do my duty as a faithful church member, as near as light and strength were given me. I have prayed for my seat to be filled by a more worthy member than I am. I have urged the church members living far away to be prompt to report to the household of God; it shows that they have not forgotten their duty and strengthens those who do attend. They are told by the Scriptures that it is a duty as well as a privilege. If we are in Christ, and Christ is in us, we should not forget what he has done for us that no other power could do, although false christs are trying to help do in this day and age.

Dear readers, if my subject is not very well connected please excuse me, for I have to write awhile then rest awhile. I would like to give you a short account of my travels through the desert of sin for sixty long years, but time and space will not permit. It was long before I took up my cross and followed Christ down into the water and was baptized in the full fellowship of the church. Now, dear friends, do not do as I did and neglect a duty, for which I am receiving stripes. Perhaps that is the reason the Lord has spared my life so long. We have to give an account of the deeds done in the body, let them be good or evil. Let us keep our lamps well supplied with oil, trimmed and burning, so we may be ready to meet the Bridegroom at his coming.

Dear editors, please excuse all mistakes, as I do not use glasses and write with a pencil. I am an old man, tottering under the weight of nearly ninety-five years, so if I should write anything to mar the peace of any of God's little ones please excuse me, for it is not of the heart, but of the head. I have written this by piecemeal, on account of feebleness. If you think it worthy of a place in the SIGNS, publish it; if not, all will be right with me.

An old sinner,

S. S. MILLER.

MANASSAS, Va., Feb. 20, 1907.

DEAR SISTER "TENA":—I would like to write you, dear sister, something worth reading in answer to your most experimental letter. I am heartily glad that you, or any one else, could enjoy the letter in the SIGNS which you speak of. I feel well paid for any trouble I may take if any of the Lord's dear and afflicted people get a bit of help or comfort through me in any way. I do not think it is often the case that they do, especially of late years. You complain of your inability to write or talk like many of your brethren. I once thought that that gift was a very important one and much to be desired; I envied those who talked glibly and easily. I still feel, at times, it would be a great privilege indeed to be able to tell what I get a glimpse of as it passes through my mind, still my experience and observation have convinced me that we attach altogether too much importance to the "gift of gab," as it is sometimes called. Our Savior said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father," &c. The "hearing" of his word and the "doing" it are of far more importance

than talk, though we talk like angels. The hearing his word is the receiving it with a glad heart, knowing it is the truth, and longing above everything else to know it is for us, that we have a right to it, that it belongs to us, rejoicing that it is the truth anyway, whether it belongs to us or not. God works this work in us: this work both to will and to do of his good pleasure. A poor soul may be literally dumb, yet he hears the joyful sound. He hears the word, not merely with natural ears of the body, but down in his heart and mind. His thoughts meditate upon it, God's law is in his mind and his heart embraces it; that is, he loves it. His heart burns within him as Jesus communes with him by the way and opens to him the Scriptures. You listen while others are telling perhaps things you know to be so, for you have experienced them yourself. You love to listen, for you hear things you love. Now, dear sister, let me call your attention to a question our Savior asked his disciples on a certain occasion: Which is greater, he that sitteth at meat or he that serveth? Of course he that sitteth at meat is one who is served, and is above the servant. So we see that the talker or writer is, at best, but a servant, while he that heareth and receiveth the word is the honored guest, the one who is served. "My sheep hear my voice," is a sweet truth running all through the Scriptures.

Aug. 19, 1908.—There must be some of the spirit of the good Samaritan in you, as you are so willing to lend a helping hand to the Lord's afflicted people and to minister to their comfort. Such tokens and works are far beyond empty professions and selfish zeal, which are so easy to put on where there is no sacrifice to be made. "Whosoever shall give to drink unto one

of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."—Matt. x. 42. These are very sweet and significant words of the Savior.

Sincerely your brother in hope,

J. N. BADGER.

COVINGTON, Ga., Sept. 26, 1915.

DEAR BROTHER LEFFERTS:—I have read with much interest and satisfaction your editorial in the SIGNS of Sept. 1st in reply to the questions asked. I think they are fully answered, and very satisfactorily to myself, and I trust they may comfort and edify all readers of the SIGNS. If there are any weak or doubting ones, may they be strengthened and built up in that pure and holy faith once delivered unto the saints. That God has predestinated all things from the beginning unto the end, all events, great and small, in time and eternity, is a comforting thought or belief to me. I think I realize that if my salvation depended upon anything good that I could do, or ever have done, I should sink in despair. I often feel to say with Paul that in me, that is, in my flesh, there dwelleth no good thing. Often the will is present with me, but how to perform that which is good I find not. I am getting on now in years, and used to think when I got older that my walk and life would be more Christlike, more what I think a christian's life ought to be, but I find my old nature the same, ever running after the things of the world, often forgetting the mercies and blessings bestowed upon me by a kind and merciful God. The warfare must continue, and I feel sure will continue unto the end of life. Here we are strangers, wanderers, seeking a home or city whose maker and builder is God, and I believe in the fullness of time every child of God, every one

for whom Christ died, will reach that heavenly city.

I will close by thanking you for your kindness, and thanking the Lord that he has given you wisdom and knowledge of the word of God, and trust that you may long be spared to speak and write to the comfort of the dear children of God.

Your brother in hope of eternal life,
W. M. HEARD.

LEESBURG, Va., Nov. 8, 1915.

DEAR BROTHER AND SISTER HOWELL:—Just a few moments ago I passed sister Florence Paxson on the street, and she told me that to-morrow you will have been married fifty years. I want to send you my congratulations, although this note will probably reach you a little late, as I did not know of it in time to write sooner. You may have had trials and afflictions during the past fifty years, but you also have had your blessings, and I hope your consciousness of blessing will so abound beyond whatever bitterness you have experienced that all unpleasant things of the past fifty years may be lost sight of in the pleasant recollections that are yours at this time. It is a great blessing that you both have been spared to each other for these many years, though I am sure it seems but a short while to you as you look back over it. I hope you both will be spared to each other yet many years to come. As the Lord has so far given you grace for all your needs, and has never failed, so it is my desire that he will continue to be with you even unto the end of the world. This the Lord has promised to do unto his people, and I am confident you belong to that holy family, so this promise is yours also. He will keep every promise made in Christ to his people, for he is not slack concerning his promises as men are. Mrs. Lefferts

joins me in love and very best wishes to you both.

Yours in the fellowship of the truth,
H. H. LEFFERTS.

[PUBLISHED at the request of brother and sister Howell, of Middletown, N. Y.—ED.]

ADRIAN, Mich., Nov., 1914.

DEAR BRETHREN:—I will send you my remittance of two dollars for another year. The dear Lord has seen fit to spare my unprofitable life, but what is in store for me the coming year he alone knows. I am now seventy-eight years old, and if my life is spared another year I want the SIGNS to read, for it is a great comfort to my poor heart. The dear ones tell my feelings much better than I could if I should try.

Dear editors, will one of you give your views on the words, "Many are called, but few are chosen," through the SIGNS, and oblige one who loves the truth as it is in Christ Jesus?

Dear friends, can one who feels to be so great a sinner claim a share in the precious blood of the dear crucified and now risen Savior?

A sinner saved by grace, if saved at all,
LAMIRA CAREY.

NOTICE.

SUBSCRIPTION BLANKS.

As a great many of our subscribers' time expires with the end of the year, we inclose in each paper of this issue a subscription blank as a convenience to them in sending new subscribers, as well as in paying their own subscriptions. Will you please make a special effort to send one or more new subscribers when you renew your own subscription for next year?

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1915.

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.

I JOHN III. 14.

"WE know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

This text has perhaps been one of the most comforting and assuring of any in the Scriptures to the children of God. When all other evidences seem to fail this often brings hope of their acceptance in the Beloved. Of all things here below, the saints want to know that they are heirs of God and joint-heirs with Christ. The Lord in his infinite wisdom and knowledge moved the apostles now and then to use the expression, "We know." It should not be forgotten that they were writing to the churches—little children, when the words were used. The apostles had wonderful revelations, it is true, but real, certain knowledge of salvation was given the saints in the same measure that the apostles had it, therefore in addressing the churches they sometimes said, "We know." The knowledge of God is not a mere fancy of the mind; to know him is life eternal, and life eternal is not a thing of yesterday and to-day only, but forever and ever. The saints have it now and shall have it hereafter. The knowledge of God, possessed by his children, is of all things

most sure, most positive. They may be mistaken in all things pertaining to earth; sight is often defective, hearing is often poor, comprehension is often dull, false reports are often circulated, devils deceive, but there is no mistake with reference to the knowledge of God. He is known by divine revelation, and the powers of darkness cannot prevail against the revelation that he is God and the Savior of the ends of the earth. We know that God rules and reigns in heaven and among the inhabitants of the earth. We know that none can stay his hand. John when writing this letter knew just as well who were not of God, manifestly, as he did who were of him. They were made manifest by their fruits. Those who did unrighteousness were of the devil, and those who did righteousness were of God. Are not the same marks upon mankind to-day? Shall not the same rule measure all men now? If the saints "know" these things, why do they not "know" that they have passed from death unto life? The death here spoken of means the condition that all the children of God were in through the transgression of Adam, and the "life" means eternal life, which Christ gives to all his sheep. The passing from death unto life can mean nothing short of being made alive from the dead, or the dead raised from the state of death they were in by sin unto life and holiness by the power of God. You hath he quickened, who were dead in trespasses and in sin, and hath raised us up together with Christ. Therefore if ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Now the work of making alive from the dead having been accomplished, the Lord has given his children the infallible proof thereof by shedding abroad in their hearts

his love, that they love each other with pure hearts fervently. This love never produces hatred, malice, envy, evil surmising; it thinks no ill, never backbites, never murders, never lies. This is strictly in accord with the teachings of the New Testament, but all these things are from time to time manifest in the children of God. If they do not, cannot, emanate from the Spirit of God, what is their source? Let James the apostle answer the question for us: "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish." From the above Scripture we understand that such conditions existed in the days of the apostles, and they are as prevalent today. How strange that one subject of grace professing to love another can attempt to murder him! We do not mean that he would desire to shed the blood of his brother, but John says, "Whosoever hateth his brother is a murderer." Hatred, malice and envy cause one child of God to speak illy of another, willfully trying to lower him in the estimation of his brethren, and as deplorable as it is this is more often done by ministers than any other class of believers. If some special point of doctrine is not presented exactly as another sees it, immediately war is declared. It is good for us all to observe the independence of the apostles in their writings. Seldom ever does one mention another, but writes what he feels impressed to write. We find no criticism one of another's writings anywhere. It is true as apostles they wrote by inspiration, but they had not the slightest idea that their writings would ever become a part of the Scriptures, and had Paul possessed the spirit that possesses some today he doubtless would have warned the

brethren against John and declared non-fellowship for him because he said, "It doth not yet appear what we shall be." It will be remembered, however, that Paul made no attempt at such description himself. The difference between brethren on the subject of the resurrection has often reminded us of the difference between an Old School Baptist and an Arminian. The Old Baptist gives his view of redemption and salvation by grace. The Arminian listens attentively, then says, "As far as you go I agree with you, but I believe more than that: I believe that the sinner has something to do." One brother in speaking of the resurrection of the dead confines himself closely to scriptural language, using identically the words of the apostles. Another brother listens or reads and remarks, "That does not go far enough; you have said nothing about the resurrection of our mortal bodies." Beloved brethren, listen: the Scriptures do not say our mortal bodies shall be raised, but they do say, and we all rejoice in it, that "it is sown a natural body [or mortal body, if the term is more pleasing], it is raised a spiritual body." Let us not forget that the body is not raised mortal and changed to spiritual, but raised spiritual; the change takes place before it is raised. Then why contend that the mortal bodies are raised when the Scriptures declare it to be a spiritual body raised? Now when we all know that the Bible puts it exactly this way, why disagree about it? And if Paul, writing by inspiration, stopped right there, why not let us all stop at the same place and wait until the change comes? If "we know that we have passed from death unto life, because we love the brethren," do we not know equally as well that if we love not our "brother" we abide in death? Surely

slander and abuse are not the fruits of love, but are of that spirit which is "sensual, earthly, devilish." Let us not only take heed unto the doctrine, dear brethren, but let us take heed unto ourselves, watch our steps, bridle our tongues and see that our hands are not swift to shed blood. If we think evil of a brother what do we lack? "Charity." If we seek a brother's hurt what do we lack? "Charity." If we become puffed up with pride what do we lack? "Charity." And if we speak with the tongues of men and of angels, and have not charity, we become as sounding brass or a tinkling cymbal. If we have the gift of prophecy, and understand all mysteries, and all knowledge; and though we have all faith, so that we could remove mountains, and have not charity, we are "nothing." Though we should bestow all our goods to feed the poor, and though we were to give our bodies to be burned, and have not charity, it profiteth us nothing. How lovely is "charity," how peaceable and how kind. But how destructive the spirit of lordship, envy, malice. May the knowledge that we have passed from death unto life, because we love the brethren, abound, but may we all crucify the flesh and the deeds thereof when moved by that "devilish" principle to hurt or injure our brother for whom Christ died. We have hope toward God that we have manifested our love for the brethren and the doctrine of God our Savior during the twenty years we have tried to serve in the vineyard of the Lord, and never have we been so heartsick and discouraged as during the last year or so. Of late we have not written for the SIGNS, though our duty to do so, because of so much contention and criticism, and if the same spirit continues we shall soon cease to write at all, and more than likely sever

our connection with the SIGNS OF THE TIMES, other than help with the office work. Life is too short for us to spend it toiling and striving, when nothing seems to be accomplished. War in the church of God over trivial matters and mysteries unknown to men and angels will never be entered by us. We have spent our life earnestly contending for the faith once delivered unto the saints, and shall continue to do so as long as the Lord wills, but to contend for things not yet delivered, not yet seen, not yet wrought, have not yet appeared, as though they had, we cannot consistently, conscientiously nor intelligently do so. We are satisfied, as near as is possible in this life, with the knowledge that "now are we the sons of God." At last all will be well; then we shall know how little we knew here when boasting of unrevealed knowledge.

With love and good will toward the household of faith, K.

TO OUR SUBSCRIBERS.

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

SALE OF THE DOLLAR CONCORDANCE DISCONTINUED.

WE have decided to discontinue the sale of the dollar Concordance, and in the future we will only have for sale the one dollar and fifty cent Concordance, as we feel that this book will give much better satisfaction, and is well worth the extra money.

LUKE X. 3-8.

“Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you.”

Jesus, coming back to Capernaum after his trip across Galilee to Gadara, where he had healed the man possessed with devils, raised to life the daughter of Jairus, a ruler of the synagogue, and healed the woman who had had an issue of blood twelve years. After these things he called his twelve disciples together and sent them to preach the kingdom of God and to heal the sick, commanding them to take nothing for their journey, no staff, no scrip, no bread, no money, and but the clothes they had on their backs. After the return of the twelve from this ministry Jesus sent forth other seventy, “two and two,” and it is with these that our text has to do. Neither the ministry of the twelve nor of these seventy was to any but the Jews. These were sent forth to preach while Jesus was still here on earth, before his death and resurrection, and so they were commanded to go not in the way of the Gentiles, but unto the lost sheep of the house of Israel. This is different from what Jesus said to the apostles after the resurrection. Then he said, Go ye into all the world and preach the gospel to every creature. Before his death the ministry of the truth was to Jews only; after his resurrection it is to all the world, that is, to all nations, to the Gentiles. Jesus said, as a prelude to the sending out of the seventy, that “the harvest truly is great, but the laborers are few.” Jesus knew who and where the

sheep were without their being manifested, and he knew that there were many hidden away here and there that were groping for the light, who were hungering and thirsting for the truth. This was the harvest he meant, not the fields of wheat and other grain. This harvest that his Spirit knew and saw, was “great,” but the laborers, those called to preach the word to these hungry, were few. It seems even in the day of Jesus that those requiring ministration of the truth were more numerous by far than those called and qualified to feed them. We should not be surprised, if the history of the church could be traced from generation to generation since Christ’s day, that this disproportion between those to be preached to, and those called to preach, has always existed. In our day we know we are always seeming to be in need of more preachers than we have. It seems the preachers we have are greatly overworked, many having to serve more than one church, and often as many as four or five, and even more churches. If man had his way about it he would have a preacher for every church, but that is not God’s way. There is no place in God’s plan of things for idleness or ease in the Master’s vineyard, no place for surfeit or overfeeding. The relation between the laborers in the vineyard and the vines to be dressed is such that the laborers are busy all the time, and each plant gets just the attention it needs, no more and no less. It is worthy of notice that while Jesus forbade these seventy to take with them any purse, scrip, shoes or food, he did not compel them to go solitarily, but “two and two.” He knew they needed companionship with a fellow-laborer, that this society and companionship with one another was more essential to their well-being than mere food or clothing. Going

two and two they could encourage each other, counsel together, commune together, suffer together, fast together and in all things be together, upholding one another in weakness, confirming each other in strength. Jesus always placed spiritual and invisible things far ahead of natural and visible things in importance. How refreshing it is in this twentieth century of crass materialism when we see a man or woman so baptized with the Christ-spirit as to seek first the kingdom of God and his righteousness, counting all else as nothing compared with the excellency of the knowledge of Christ Jesus the Lord. When one is so possessed with the Spirit of Christ spiritual and eternal things come first with that one, and everything else is secondary, or not at all, and more than anything, such an one seeks the society and companionship of kindred spirits, and this is right. For some such reason as this, no doubt, Jesus sent the seventy forth "two and two," while prohibiting the taking of any supply of a temporal kind. "Go your ways." By "your ways," was not meant the ways of their choosing and planning, but the ways into which Jesus had called them and commanded them to go, thus making his way their ways, and all their ways combined in his way. "I send you forth as lambs among wolves." What animal is more helpless than a lamb? The young of no animal is so helpless, so at the mercy of all that seeks its hurt, as a little lamb. Jesus here uses the lamb to signify the attitude of his ministers toward their enemies. These whom Jesus sent forth to preach were helpless to take care of themselves, all their care was upon him, he guaranteed their safety. They could not fight, they should not strive. They were helpless and harmless. Those among whom they should go were as

"wolves." They would seek to kill this ministry and to stamp out their word. As wolves, their enemies should seek to rend and devour these lambs sent out at the command of the Shepherd to carry his message. Not so much as a little finger could they raise in their own defence against these ravening wolves opposed to God and godliness, but the angel of Jesus' presence was with them and they should be kept from all harm. The business of the God-called minister is to preach the truth, he does not have to fight to establish this truth. The truth was established before he was born. It is his high privilege and calling to declare what the truth is. If the truth commends not itself to the hearer, all the fighting and striving in the world will never convince one of its reality. Mere argument, mere reasoning, never convinced any one of the truth. The truth does its own demonstrating and its own convincing by its spiritual unction in the hearts prepared to receive it; it does never depend upon logic or eloquence or oratory to fulfill its end. "Carry neither purse." They took with them no money. Whatever money they might need would be given them when the occasion demanded. Not that God would hand it down from heaven, but he would move the hearts of men through sympathy, love or compassion to hand his disciples what money he knew they needed. No need for them to worry about this, for when the need came the money would be somehow, somewhere forthcoming. What a pity that some of us have so magnified the importance of money as to think it is all-essential. We have become obsessed with it. Actually one needs very little money if he just thought so. Is it not true that because other people have it, we want it, too? Is it not a shame that we cannot have the

courage to live our own lives according to the strength of our own convictions? Why must we strive to keep up with the other fellow? What do we owe him that we should allow him to set the pace for us? We are very like chameleons, that assume the color of whatever leaf or tree or object they happen to be on, thus sinking their identity in their environment, so escaping notice. But Jesus was never so. He was a nonconformist in every sense of the word. It mattered nothing to him what other people did or said, nor how they lived or what they had, he wanted only a good conscience between him and his God and to do the will of his Father. This, to him, was all-satisfying. O that Christ would energize our dull and leaden lives with the flame and power of the living faith, that we might be more manifest as the men of God and less, far less, as men of the world. "Nor scrip." They took with them no writing, no letters of introduction from this one to that one, to make their path smoother for the flesh. Their ministry was the only introduction they needed to make manifest to their hearers who they were. Their hearers might not know that this man is Smith or Jones, but they would know that this man is sent from God to them. His message would introduce him to them. His gift would make room for him. Other scrip, he needed none and should have none. "Nor shoes." Moses, at the bush, was told to take his shoes from off his feet, for the place whereon he stood was holy ground. Moses then stood in the calling and qualification of God, and must be unshod of the shoes of his own preparation and self-confidence. These seventy whom Jesus sent forth stood on holy ground, the place of the ministry of Jesus, the sanctified ground of the service of God. No man

can ever stand so in his own shoes; that is, in his own preparation, wisdom or strength. He must be unshod of these and shod with the preparation of the gospel of peace, God's shoes. This makes his feet beautiful upon the mountains, for he comes to publish peace, to comfort Zion, to declare glad tidings. "How beautiful are thy feet with shoes, O prince's daughter!" "Salute no man by the way;" that is, turn not to the right nor to the left, but go straightway upon the King's business. This business is serious, of infinite importance, and will admit of no deviation. Have you ever known how, in the cities, the men who are runners for the banks go straight from place to place, without stopping to salute any one or to engage any one in conversation? These men dare not stop, for they are entrusted with matters of importance that will admit of no dalliance. Now, if men think financial matters of such great moment, how much more important, think you, is the business of the God of heaven, which is of infinite value? Is it any wonder then he told them not to salute any man, but to go straight upon their business? There must be not the slightest turning aside in this work of the ministry, no rounding of the corners, no smoothing of rough edges, but one must have his face set as a flint against all error and evasion. In their ministry these seventy were not to force their message upon any not wishing to hear it or not capable of receiving it, but to preach to those whom the "son of peace" had prepared to receive it. If they entered into any house and found the "son of peace," the Spirit of Jesus, abiding there, then there they should remain eating and drinking such things as they gave, healing the sick, and saying, The kingdom of God is come nigh unto you. But into

whatever house or city they entered and met with no responsive work of the Spirit, they were to leave that place at once and not tarry there. It was quite evident that if Christ dwelt not there, there was no room for them there. Where there is no room for truth there is no room for the preacher of truth, and the sooner he gets away from that place the better for him. It is important to note in all this that when Jesus sent these out to preach, the "son of peace" went before them and prepared the way, quickening the dead sinner and opening his heart to receive the word. Without this previous preparation the preaching of the truth will never do any one any good. This preparation of the heart is of the Lord, it is not of men. Man can never enable any one to receive or believe the truth, and when these seventy entered any house and found this preparation of the "son of peace" lacking, they were to leave that place, and shake its dust off their feet as a testimony against them. They were not to resort to any means whatever to force themselves where they were not wanted. For the past hundred years and more the nominal christian world has been sending missionaries to the heathen, but at no point are their doings, much less their teachings, imbued with the Spirit of Christ. If they find the heathen unwilling to accept their teachings, unwilling to renounce their pagan faith, the missionaries resort to ways and means to pry them loose from their paganism and to compel them to accept the creeds of missionism. Is this what Jesus said do? No, if the "son of peace" be not there, leave that place and shake its dust off your feet. What would Americans think if China had conceived the idea of sending missionaries here to convert us all to Confucianism? Would not the Ameri-

cans have howled with rage at the presumption of the Orientals? Yet, Confucianism is just as dear and just as real and true to the Chinese heart as is the so-called christian religion to many an American's heart. It seems that the missionaries have not known the royal law of Scripture, to love their neighbor as themselves. They do not do to the Orientals as they would wish the Orientals to do to them. All men have a right to liberty of conscience, to their own creeds and superstitions, and the preacher of Jesus has no business meddling with any of them until it appears that the Spirit has prepared one to hear it, then let him preach, and do it with all his might. Peter went down to the house of Cornelius and his preaching introduced him to that Gentile family, but that household had been prepared to receive the preaching before Peter got there. Just the same way Philip preached to the eunuch, and the message Philip sowed dropped effectively into the prepared ground of the eunuch's heart. God's work is joint-work, and there is no hit or miss about it. When he sends one out to preach, there is some one somewhere for that one to preach to, and they will not miss getting together. Preaching breath was never spent in vain. No farmer would go out and sow seed in his field without first preparing the seed-bed. Certainly, God Almighty never sends out one bearing gospel truth but what he makes preparation for the reception of that seed, and it is just as idle to talk about men preparing themselves to receive or hear the truth, as it is to talk about a field getting itself ready to be sown while the farmer sits in the house by the fire. One is just as ridiculous as the other. In all this that we have quoted as a text from the tenth chapter of Luke the keynote is absolute

and entire dependence upon the Lord, confidence in him for all temporal as well as spiritual needs. Well, some one says, that might do for that day and time, but it will not do now when the standards of living are much higher than they were then and men's needs are much greater. It is not practical now, so they say, for a minister of the gospel to depend absolutely and entirely upon the Lord for all his food and drink and other necessities of life. Why is it not practical? Does not the same God live and reign now as did then, and is he not just as omnipotent and capable as he was then? Is not the earth his and the fullness thereof, the same now as then? Then, why is it not practical? Let us say to you, It is not a question of practicableness, it is a matter of faith. If men do not trust the Lord to-day for all things, it is because they lack the faith to do so. This faith is the fruit of the Spirit, the gift of God. If you have not got it, you cannot get it. But if the Spirit of God bestows this faith in one, that one will be immersed in the infinite, and he will look to the Lord for all things, counting him abundantly able to supply all his needs according to his riches in glory by Christ Jesus.

Requested.

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.

CORRESPONDING LETTERS.

The churches composing the Salisbury Old School Baptist Association, now in session with the church at Forest Grove, Wicomico Co., Md., October 20th, 21st and 22nd, 1915, to the churches and associations with which we correspond send greeting.

DEAR BRETHREN:—In the providence of Almighty God we have been permitted to meet according to appointment in an associational capacity, realizing the goodness of God in sparing our unprofitable lives, giving us the mind and strength to attend this meeting, which has been largely attended by brethren from sister churches and associations, as well as a goodly number of attentive friends. Peace and quietness have reigned throughout the meeting. The preaching has been excellent, both in power and simplicity, by which it is both comforting and edifying, and we feel it is good to be here, realizing this meeting is in the appointment of God, and that he has been in it and blessed it to the comfort of his children here assembled and to his honor and glory, which his ministers here have by his power so ably declared.

Our next session is appointed to be held with the church at Nassaongo, Wicomico Co., Md., Wednesday, Thursday and Friday after the third Sunday in October, 1916, where we hope to meet your messengers and receive your messages of love and fellowship, thereby continuing our correspondence which we prize so highly.

A. B. FRANCIS, Moderator.

JOHN H. TRUITT, Clerk.

G. W. ADKINS, Assistant Clerk.

OBITUARY NOTICES.

Elder William Isalah Carnell was born in Carroll County, Tenn., Jan. 19th, 1863, died in Dunwich, Canada, Sept. 18th, 1915, aged 52 years, 7 months and 29 days. Our dear brother received a hope in the righteousness and blood of the dear Savior in 1881, and in the same year began preaching his everlasting gospel. The most of his early ministry was spent in the south, but in later years he began to travel extensively, and the greater part of his ministerial life was devoted entirely to the work wherunto God had called him. About the year 1898 he received a call from the Baptist Church of Canada, and preached for those brethren about eight years. Coming back to the States about the year 1907 he associated himself with Elder C. M. Weaver in editing the *Predestinarian Baptist*, in the columns of which periodical his able writings appeared each month until the paper was merged with the *Spiritual Law Counsel*, in 1913. As a man, Elder Carnell was kind and courteous in manner. He was not given to jesting or to spending his time grasping for the sordid things of life. As a gospel minister, there was none who excelled him in zeal and devotion for the cause of truth. Though kind and courteous in his ministry, he was firm and uncompromising. God favored him with a marvelous gift of speech, and as a teacher of gospel truth there were few his equal. Our dear brother was a predestinarian in the true sense of the word, and for his able defence of this doctrine he received much bitter persecution. The doctrine of the resurrection of the dead was his most absorbing and cherished theme, and he proclaimed it with great power and clearness. He fought a good fight, finished his course and kept the faith. Zion truly mourns the loss of so noble a gift, but God willed it so. He leaves a wife and three children to mourn his death. May God comfort their hearts.

Funeral services were conducted by Elder Hutchinson, of Franklin, Ohio, after which kind hands laid our dear brother in the grave near Dutton, Ontario, Canada, to wait until his change comes. These words of testimony fell from his pen as he saw death's shadows thickening: "The rest and sleep will be very sweet, and the waking will be most glorious."

One who dearly loved him.

C. M. WEAVER.

SISTER **Martha E. Laytham**, widow of brother Franklin Laytham, passed away at her home near Mays Lick, Ky., May 10th, 1915, after an illness of but a few months. Sister Laytham was a daughter of the late John Owens, of Mason County, Ky. She is survived by several brothers and sisters and by two daughters: Mrs. Bettie Turner and Miss Jessie Laytham, her husband and daughter, Miss Anna,

having preceded her. Both were well known among the brethren. Sister Laytham had been a faithful and true member of the church for forty-four years. She was sound and decided in the faith; she loved the doctrine of salvation by grace, and delighted to honor those who preached it. She manifested a keen and constant interest in the church, and with her dear husband and others of the family went far and near and often to associations and other meetings. She was decided in her convictions of truth and righteousness, and quick to act in the way she determined to be right. She was a woman of much force of character and full of energy, doing with her might that which her hands found to do. In her widowhood she seemed to realize most keenly the loss sustained of that which made her so. Her home, which was also the home of her daughters and son-in-law, brother R. L. Turner, was a welcome resting-place for wayfaring pilgrims and sinners saved by grace, and is and for many years has been such for me. I visited the family during the early part of her illness, and found her apprehensive of the near approach of her departure, and was impressed of her as her dear daughter, sister Turner, so well expresses it: "In all of her sickness and at all times her constant desire was to be both submissive and reconciled to the will of her blessed Master, in whom she had lived and trusted through all the conflicts of this life, and in a most wonderful way he manifested to her his faithfulness to his blessed promises that he would never leave nor forsake those who trust in him."

Elder P. W. Sawin and myself were called, but I was from home and could not attend, but Elder Sawin did, and spoke many sweet words of comfort to the bereaved ones, and in speaking of her death said it was a good time to go to her heavenly home after a long and beautiful life. Her last days were calm, expectant and confiding, and when the final hour came she passed away without a single struggle, only to calmly, peacefully and sweetly fall asleep to awake with the likeness of her blessed and gracious Redeemer.

The request to write in her memory should have been complied with sooner, but I have not felt to be in a frame of mind to do so.

With peaceful thoughts in her memory, I am her servant in hope,
P. G. LESTER.

MISS **Nema Foster** departed this life near Freestone, Texas, Oct. 13th, 1915. She was born Oct. 16th, 1903, therefore lacked three days of being 12 years old. She was the daughter of Mrs. Ida Beene, who was first married to Mr. Foster. To that union were born four children, three girls and one boy. After the death of Mr. Foster she was married again, to our beloved brother W. O. Beene, who was a widower with four children, all boys. To the last

marriage were born four children, making twelve in the family, Miss Nema being the youngest daughter of the Foster children and the first to be taken by death, breaking the chain of this large family record. She was a lovely young girl. The parents write: "She loved our old hymns, and to read the SIGNS." The writer has many times visited the family and witnessed the truthfulness of the above. I have heard Miss Nema and the two other sisters jointly singing our precious old songs, and it would solemnly touch my feelings to hear their youthful voices in sweet accord with tune and words, which meant the praises of God our Savior. At the time Miss Nema was taken violently ill her father and mother were absent from home, attending the Union Old School Baptist Association. When they returned they found their daughter in the throes of death with a third congestive chill, which ended her sweet life. She lived only twelve hours after the parents returned. O what grief to the parents, after enjoying the service of the most high God at the association, and then so soon the unutterable sorrow. But in the midst of this great extremity she gave assurance of a blessed hope, telling the weeping ones around her bed her hope of life beyond this vale of tears. The last word she uttered was "peace. She was ever a dutiful and faithful child, which endeared her to all. I desire to say to the bereaved, Rest in the sweet hope of meeting your dear daughter in the world of eternal peace, and there throughout the ages of eternity realize all the fullness of the last word, "peace." May this word under the blessing of God serve as an evergreen or memento in the hearts of the parents, children and all the weeping friends of the community, to comfort them in their affliction and redound to the glory of God.

Written at the request of the parents, to be sent to the SIGNS.
ASA HOWARD.

Mrs. Elizabeth Tharp was born in Putnam County, Ind., Feb. 16th, 1838, died Nov. 16th, 1915. She was the daughter of Elder William Hogen, who died in Kansas in 1869. She was married to Elibu H. Tharp, Nov. 9th, 1854. To that union were born eleven children, three of whom survive her to mourn their loss: Wm. H., F. E. and Mrs. Thomas Whistler. The family moved to Kansas in 1860. Besides the three children she leaves her aged and invalid husband, two brothers, A. J. and Thos. Hogen; Mrs. D. E. Frisby and several grandchildren and great-grandchildren. She was stricken with dropsy of the heart. She told her family that the time of her departure had come, and was graciously made willing to pass away. She was truly a model wife, loving mother and kind and sympathetic friend and neighbor. Better still, she had an abiding faith in God, a hope of immortality through Jesus Christ her Savior. The Scriptures and the SIGNS OF THE TIMES were

instructive and comforting to her. She was not a member of the visible church, but was a firm believer in the doctrine of the Bible as understood by the Old School Baptist Church. She died in the hope of eternal life when Christ, who is the life of the saints, shall appear the second time without sin unto salvation from the sleep of death and the power of the grave.

The funeral service was conducted by the writer, who used as a text John xi. 25: "I am the resurrection, and the life," &c.

T. R. PITTMAN.

CHURCH CONSTITUTED.

IN response to a call for ordained help to constitute a church of Jesus Christ, commonly called Old School or Predestinarian Baptist, Elder A. Wilson, of Little Zion Church, Elder F. L. Riffe, of Sulphur Creek Church, Elder W. H. Shields, of Cowlitz River Church, and Deacon R. J. Yeoman, of Bethel Church, met at the home of brother and sister M. E. Martin, No. 3733 Brooklyn Ave., N. E., Seattle, Wash.

By request Elder Shields introduced services by singing and prayer, after which a presbytery was organized by electing Elder A. Wilson moderator and Deacon R. J. Yeoman clerk.

Letters of those wishing to go into the constitution were called for.

A letter from Burdett Old School Baptist Church of Burdett, N. Y., was presented by sister Marion Patchin, and one from Little Zion Church, of Oakville, Wash., by brother and sister M. E. Martin, which were examined by the presbytery and found to be orthodox.

Articles of faith and rules of decorum, which had been written beforehand, were read and approved by the presbytery and signed by those desiring to go into the constitution of the church.

The presbytery then declared the above named members constituted into a church of gospel faith and order. The hymn, "How firm a foundation," was then sung, while the presbytery and members present extended the right hand of fellowship to the newly constituted church.

The church was then seated in order of business. Members present, sisters Patchin and Martin and brother Martin. Elder A. Wilson, of Oakville, Wash., was chosen moderator. Elder A. Wilson was nominated and unanimously chosen pastor. Brother M. E. Martin was unanimously chosen clerk. After which Elder F. L. Riffe dismissed the church in order by invoking the blessings of Almighty God.

A. WILSON, Moderator,

R. J. YEOMAN, Clerk.

SEATTLE, Wash., Oct. 2, 1915.

MEMORIALS.

WHEREAS, The Head of the church, our Lord Jesus Christ, through the providence of Almighty God, his Father and ours, has seen fit to remove from the scene of his earthly labors and to take home to the church triumphant our dearly beloved brother, **Elder J. N. Badger**, and

WHEREAS, Elder J. N. Badger from 1876 to 1914 served churches in this Corresponding Meeting as pastor faithfully and well to the best of his ability given him of God; therefore be it

RESOLVED, That this Corresponding Meeting of Virginia, in memory of our dear departed brother, Elder J. N. Badger, does hereby attest our sorrow at this bereavement, while desiring to be submissive to the manifest will of God; mourning that the ministry of this able gift of God will no more be heard in our midst to our edification and comfort, though assured that our loss in the church militant is his eternal gain in glory. To the churches served by our brother now destitute of a pastor, and to his lonely and sorrowing companion, our sister Badger, we extend our sincere and heartfelt sympathy. Further, be it

RESOLVED, That this memorial be spread upon our Minutes and a copy sent to the SIGNS OF THE TIMES.

H. H. LEFFERTS, Moderator.

S. B. PAXSON, Clerk.

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

Ivory H. Ford, Maine, \$1.00; Miss Margaret B. Tiebout, N. Y., \$24.00.

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The book comprises 152 pages, is neatly bound in cloth, and contains a picture of my father.

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Please give name and post office address plainly written, and send all orders to me.

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.]

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 83. MIDDLETOWN, N. Y., DECEMBER 15, 1915. NO. 24.

CORRESPONDENCE.

THE CHILDREN OF GOD.

A HIGHLY honorable name! Among the children of men the question has been asked thousands of times: Who are the children of God? and also, whence came they? To answer these questions is an impossibility, only through the Scriptures. Nothing in all nature can even give us a hint of the origin or of the substance of the children of God. In speaking of the children of men, all mortals have a fair conception of the meaning of the words. Men of intelligence can trace their origin to their parents, and then back to three, four or more generations, until the records are lost in the dark mists of time. For thousands of years all men have been just as helpless in forming their opinions about the origin of the “first parents” as the men of to-day. There is no final conclusion of the subject, only in receiving the account given by Moses in his first book of inspiration. Natural men can hardly receive the testimony of Moses, from the fact that he wrote about twenty-five hundred years after the creation of man. In the absence of faith no man can comprehend how Moses could give a his-

tory of the creation twenty-five centuries before he wrote of it. Even the children of God are sometimes so wicked that they doubt the record Moses has given of man's origin. Only the faith of God's elect can enable us to believe that God gave Moses the view of the ages that had passed before he was born, and enabled him to write so minutely about creation and all the important men, women and things of the centuries following the creation and the fall of man. The children of men are the children of the flesh. These children of the flesh are not the children of God. (Rom. ix. 8; Luke xvi. 8.) Neither are the children of the wicked one the children of God. (Matt. xiii. 38; Acts xiii. 10; John viii. 44; 1 John iii. 8.) These children of the wicked one are also called the children of disobedience, hence they cannot be the children of God. (Eph. ii. 2; v. 6; Col. iii. 6.) These children of disobedience are children of unbelief, hence they are not called the children of God. The children of God are children of light; they have seen the great light that lighteth every man that cometh into the spiritual world. There is a natural world, and there is a spiritual world. To deny this is controverting the teaching of

Jesus and the apostles. Paul says that the children of God were raised up together with Christ and made to sit together in heavenly places in Christ Jesus. Are these "heavenly places" earthly places? No. These children could not have attained so high a calling through the flesh. It is through Christ that "we have obtained an inheritance." (See Eph. i. 11; ii. 6.) The children of God in being manifested as such must be born, and born from above, born of the Spirit. The words of Jesus shall live forever when he says: That which is born of the Spirit, is spirit. As far as human understanding can comprehend in regard to a birth, it is always understood that something is brought forth, and that something is like its progenitor. I know that I may bring down censure from brethren in saying that a new spirit is given us, or manifested in us, in our heavenly birth through the Father of lights. (See Ezek. ii. 10; xxxvi. 26; John iii. 6; Rom. viii. 16; 1 Cor. ii. 12.) This spirit is a holy, heavenly spirit, because it came from God. In this sense Paul teaches: God is the Father of spirits. The children of God worship God in the spirit. They rejoice in Christ Jesus, and have no confidence in the flesh. How could they do that without a heavenly spirit given unto them? Never. (See Heb. xii. 9; Phil. iii. 2.) That spirit given from God is an earnest of their inheritance, sealing spirit. (2 Cor. i. 22.) God maketh his angels spirits, and his ministers a flame of fire. His ministers, or messengers, are all ministering spirits sent forth to minister for them who shall be heirs of salvation. (Heb. i. 7, 14.) Can we interpret the meaning of "ministers" in this passage to mean men? We cannot, for it is the spirit of inheritance. Notice the close connection in the above words: sent forth to minis-

ter for them, not to them. Jesus says these angels, or spirits, "do always behold the face of my Father which is in heaven."—Matt. xviii. 10. Having spoken of the heavenly gift, the spirit from above, giving many references to the Scriptures, these ought to be sufficient proof for any fair minded reader of the testimony of the truth. I want now to speak of the children of God in a sense that the children of men, as the children of the flesh, can never be a clear figure of the children of God. Speaking along the lines of inheritance, by the customs and the laws of tribes and nations for ages, a child could not be an heir to an inheritance without being born to it, or by adoption. If a child be legally adopted into another family it cannot inherit from its own family, seeing that its name is changed by the rules of adoption. By being adopted it loses its birthright as an heir in the family of its natural parents. Not so in regard to a child of God. He receives the spirit of adoption before adoption takes place, and nothing pertaining to his natural inheritance is lost. He is begotten again to an inheritance that is incorruptible, a heavenly inheritance; having received the spirit of inheritance, he loses not his inheritance through the flesh, but inherits from Adam all the seeds of death, and death itself. Now the children of God are heirs of God and joint-heirs with Christ. That birth which manifests them as children is not of blood, nor of the will of the flesh, nor of the will of man, but that birth is of God. These children are born again of incorruptible seed by God's living and holy word, which ever lives and ever abides. This heirship can never be transferred or changed into another family as among the families of earth. Adoption in no way affects the solidity of this heirship, only to completely

glorify it. The adoption of the Adam man of God's people will not deprive them of their birthright among the saints of the Most High, but rather establishes them in their full and glorious inheritance that is incorruptible and undefiled. That which the child of God receives on earth, in time, is a holy principle, never sinned, existed in the Father before it was given to men, and is a life principle; Jesus calls it eternal life. It is the germ of immortality. It is written: "They shall be called the children of God," and that is because they have obtained an inheritance through Christ. Having received the spirit which is of God, a seal from on high, a treasure in the earthen vessel, hope springs into vivid flashes of heavenly light and views far ahead the adopted sons of a mortal race redeemed by the cleansing blood of the everlasting covenant. Having a heavenly treasure in a vessel of earth does not signify that that vessel is already adopted into the heavenly kingdom, but it does mean that the vessel is predestinated unto a doctrine. The presence of that holy spirit, or treasure, in the vessel does not reclaim it from the sentence of death which by nature it has inherited from its earthly head, but it does take the sting of death away, for it speaks of Jesus blotting out all sins and transgressions that stood against his people. This positive knowledge of the power of the Redeemer reads their title clear to mansions in the skies. This being the realization that sin no more bars them from the company of Jesus and his saints, how then can death sting them? Nothing of all the experience of the saints, while on earth, as pertaining to their choice in Christ, shall be lost when adoption comes to them. In the face of Scriptures referred to, besides many others, how is it possible for death to destroy the unc-

tion from on high? The children of God of all the tribes of earth is the only tribe that has been delivered from the consequences of the death penalty, and have received in their innermost parts an advanced payment, a pledge of their future inheritance.

In hope of that immortality,

J. F. BEEMAN.

TIAWAH, Okla., Nov. 21, 1915.

I SAMUEL XV. 22.

"To obey is better than sacrifice."

I have been requested to write, but to write or speak to any purpose a person must have a subject worthy of the attention of those to whom he speaks or writes. It is always pleasant to have an easy subject, but the mind can only grow by exercise, and if we could have the ease we desire we would very soon become altogether unprofitable; yet when a subject is presented to the man with only one talent he is likely to see a view that he is afraid even to try to write out. A young man lately asked me this question: "Granting the doctrine of election, as preached by the Old School Baptists, to be true, how much better is a man off who is included in it, from the standpoint of the natural man?" Whether or not the young man is being led by the Spirit, I do not know. I have heard my father say of Elder Gabriel Conklin that no matter what question was asked him he always considered the matter and gave a serious answer. And surely this was a reasonable question, and one which either the party who asked me to write or I should be expected to answer, since both have long been counted among professors of religion. The same question was uppermost in my mind for several years, and one which I argued over daily with myself. The meal cannot rest easy after the leaven is put into it, even though it

has no knowledge of how the heaven came there; nor can a man of the world rest quietly after he is quickened by the Spirit. I suppose one who is of the earth earthy is at ease, but I am not a judge of his condition. I know the quickened sinner finds no rest in such a state; he cannot go the broad way, and is not sure of any comfort any way he goes; release from his burden comes to be all his desire. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Surely this belongs to all who long for release from a burdened mind. Many would say that to come to Christ is to join some church, but I think one always comes to Christ first in prayer; not a public prayer for men to hear, but their longing mind cries out for rest and peace. When one finds relief in prayer he will come again, and is daily seeking the Savior and following him. Now the first command to all such is to be baptized in His name; so simple an ordinance, no great duties imposed, no money asked for, no offering to bring. A contrite spirit is what is required, and in many cases that is all the subject has to offer. Obedience to the command of God is better than all the gold of Ophir, and in obedience, and in that only, is peace of mind. This then is wherein we are better off than the world that knows not the love of God, the love of the brethren and sisters, nor the joy that is brought to the mind by gospel preaching. There are worldly sorrows common to all; our faith in God and the opening of his word to our comfort from time to time help to bear our share of worldly sorrow. All our cares, all our labors, are lightened by our spiritual joys. True, trifling earthly pleasures no longer satisfy the mind, for we know real joy; we also know what it is to stand before the judgment-seat and

plead guilty. After one has faced these realities how hollow all pretense becomes. The christian's hope is real, his love is real, his sorrow for sin is real, and his deliverance sweet. For those who early in life come to know the Savior's love and have had that trust to lean on through all the trials of life it has been like "a pillar of cloud by day and a pillar of fire by night," and the "shadow of a great rock in a weary land." We go to God with our trials, we go to him in our sorrows, we praise him when we are blessed to take his promises to ourselves, and we pray when we are downcast and find relief. Who that knows these things would wish to be without them? What christian would exchange the realities for pleasures that vanish as dreams, or that leave a sting behind them? What person of the world would exchange his pleasures for these sacred joys? If such persons there be, then spiritual joys belong to them.

May the young man find a partial answer to his questioning mind, and my friend find an amen in her life to the experiences of mine.

I am sending you my mother's experience, written by herself probably about the year 1858, although there is no date to it. She talked but little at any time, and father once said of her that she said the least of any one he ever heard ask for admission into the church; so little that although they had all confidence in her, it was hard to get evidence to act on, and the most they did get her father, who was a deacon of the church, told them. Although it is but a brief story, it has interest and value in being true, and that the hope which was her stay then was the same all through life and in death. She was baptized by Elder Gabriel Conklin in the fellowship of the

Kingwood Church when about seventeen years old.

Yours with brotherly love,

A. E. RITTENHOUSE.

FROM my earliest remembrance I wished to be a christian, and hoped that I would be some time. I thought if I could not merit my salvation I could do something toward it. I often thought of these things, and resolved at some future time to amend my life and do better. Such impressions gradually increased in my mind, until God in his mercy directed my attention to the necessity of immediately attending to them. I saw the uncertainty of life, and thought that before another week, or it might be a day, I might be beyond hope. I then tried to do better, to do that which was right, but instead of getting better as I thought to do I only saw more clearly my sin and danger. I saw that I could not do a good act or think a good thought, much less do anything to merit my salvation from that eternal ruin which I saw was justly my portion. I had sinned so knowingly and wilfully, and with every advantage of religious instruction, that I thought no one else could ever have been so wicked, nor could I see any way of escaping the condemnation which I saw to be justly my due. God was just, and how could I hope to escape? After some time it came into my mind that Jesus Christ came into the world to save sinners. I thought here might be some hope, for I felt that I was a sinner above all others, and I could with my whole heart join the cry of the publican, "God be merciful to me a sinner." The character of the Savior and his life on earth appeared so beautiful to me that I felt the strongest desire to love him, fear him,

put my trust in him and walk in his ways and commandments. Then I was led to see more of the way of salvation, and that through Christ, God was able to save as great a sinner as I was. I saw the promise was, He that believeth on me, though he were dead, yet shall he live. And again, Whoso cometh to me I will in no wise cast out. I tried to pray for grace to believe on him, and to come to him with full confidence in the faithfulness of his promise; to put my trust in him, and him alone, for salvation. Then I felt that I could trust in his mercy, that I could leave my soul in his hands for life or death without fear. I soon saw that my taste and relish were entirely changed. Religious conversation or books which before I disliked I now loved above all others, and when I heard any speak of Christ, of his love, mercy, free grace, or anything belonging to his kingdom, I felt a love and esteem for them and their company. Since then my mind has been much enlightened, I can see much more of the sinfulness of my heart by nature and more of the love and mercy of God. When I feel the love of God shed abroad in my heart it seems impossible that I should ever again doubt or fear; then again my confidence is almost gone, and I feel dark, cold and cast down, I know not why. In view of all these things I think I can say with the prophet: "Therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me."—Micah vii. 7.

HARRIET RITTENHOUSE.

POCA, W. Va., Oct., 1915.

DEAR BROTHER KER:—Inclosed you will find two letters to me from Elder W. J. May for publication. In all my travels I find those who love to read his writings. I learned to love brother May long before

I met with him. He is one of our solid predestinarians.

Yours truly,

J. W. McCLANAHAN.

PINSONFORK, Ky.

DEAR BROTHER McCLANAHAN:—I cannot command words to express my feelings in regard to my enjoyment with you while we were together at our Association, two weeks since, and how glad I was, and am, that you brethren from Poca were cast among my people, who were so glad of your company, and now I must write you a few lines in regard to the so-called resurrection trouble that brethren brought into our Association. I say, so-called resurrection question, from the fact the trouble is not a matter of the resurrection and nonresurrection, although they call it that, but the question is, when not disguised, How will God's people be when resurrected? With what body do they come? Are they flesh and bones, &c.? So far as I know, there is not a Primitive Baptist living but believes in the resurrection of all God's people, but the greater number of them do not pretend to explain the mystery, which the apostle Paul himself did not do. We try to content ourselves with the teachings of the Scriptures on the subject. As the apostle John said, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John iii. 2. This explanation is good enough for me, without believing and trying to make others believe that we will be flesh and bones, &c. The apostle has shown here as clearly as the sun at noonday that all who are now the sons of God when the Lord doth appear, shall be like him, not made like him, but be like him when he appears

to us who are the sons of God now; but it does not appear to the sons, or children, of God here in their time state what they shall be after death, therefore why should we bother our minds about what we shall be, or how we shall look after we pass out of time? How shall we explain that which has never appeared to us? But there is one thing that ought to concern us greatly, and even daily, and that is, Are we the sons of God now? If we are the sons of God we need not fear the future, for we will be like our dear Savior when he appears. Who can ask more than this? Why are we trying to pry into hidden things, and muttering about that we cannot know, neither ought we to know? God never fails to reveal everything to his children that they ought to know, or that would be for their good to know. The apostle Paul lets us know in his second letter to the church at Corinth, fifth chapter, fourth verse, that mortality will be swallowed up of life. Who can want more? Those precious brethren who are making such a hue and cry for this flesh and bone, &c., child of God in heaven and immortal glory, resort to the language of Christ when he said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have."—Luke xxiv. 39. They also preach and contend that Christ is in heaven, at the right hand of the Majesty on high, with the hole in his side, and the nail prints in his hands. If this be so, if the Lord Jesus Christ, the Head of the family, in whom the whole building (family) is complete, is in heaven and immortal glory with that deformity, doubtless every member of his body will be likewise in heaven and immortal glory with every deformity that they were subject to here in this life, and if so, what a heaven of cripples. This is both unscriptural and illogical. The apostle Paul in

his letter to the Philippians wrote as follows: "For our conversation is in heaven [gospel 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," &c. Now in this wonderful declaration the apostle qualified each expression relative to the body of Christ and our body by saying "our vile body," and "his glorious body." Brother McClanahan, I cannot believe for one moment that when the apostle used the term "glorious body," that he had allusion to His body as it came out of the sepulchre on that memorable third morning, with the hole in his side and the nail prints in his hands, but his glorious body as seen transfigured before James, Peter and John when his face did shine as the sun, and his raiment was white as the light. This was his glorious body, but the body that rose out of the tomb was his human body, like unto ours, for in that body he ate broiled fish and honeycomb before his disciples, and they were and are witnesses of these things. Christ was charged with being an impostor, crucified and put to death under that accusation, buried in the sepulchre, and a guard placed around lest his disciples should come and steal him away, and the last error be worse than the first; but now, after he was risen from the dead, as he had told them he would, he said, "Behold my hands and my feet, that it is myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." This was to demonstrate the fact that he was not an impostor, but that he was the identical Jesus whom they had crucified and slain—handle me, and see for yourselves. So, my dear brother, instead of this proving that God's children will be flesh and bones, &c., in heaven and immortal glory, as these breth-

ren affirm, it proves right to the reverse. May the Lord open the eyes of our understanding. There is no doubt in my mind but that every elect vessel of God's wonderful mercy will be like Jesus when he doth appear, be like his glorious body, white as the light.

Your brother in sore trials,

W. J. MAY.

PINSONFORK, Ky., Feb. 15, 1915.

DEAR BROTHER McCLANAHAN:—I will now suggest a few thoughts to you, if the Lord will, on the text on which you have requested my views, which is as follows: On the seven locks of Samson's head, woven in the web, also of Delilah, which is recorded in the book of Judges xvi. 13, 14. If I understand you, you want my views of the spiritual significance of these wonderful and mysterious things. All I can do is to simply give such as I have; and in the first place will say that all this was the purpose of the Lord, as shown in chapter fourteen, fourth verse, and was the shadow, or faint representation, that these heavenly things made of themselves; as no shadow can be, unless there is a pre-existing substance to produce it, therefore Samson doubtless was a type of Christ. Delilah must mean something, too, and not only so, but his wife, of the daughters of the Philistines, means something as well. To me she (his wife) represents God's people under the law, the law being the friend she was given to until the time of reformation (change), and he visiting her with a kid represents the offerings in the law dispensation. A riddle is a profound mystery, that no one knows, save the one who propounds it. This to me represents the great mystery of God's eternal design in and of himself, as revealed to his church and people. So with the thought in our minds of Samson

a type of Christ, and Delilah representing the church of God under the just condemnation of the law, &c., I say with this thought in view we see Jesus, our spiritual Samson, the head of the body, the church, going away, the sin-bearing victim, bearing the entire web of all the accumulated sin and guilt of all the election of grace fastened or woven in covenant obligations of eternal love. In fact, the binding with these withs, ropes and cords, &c., denotes the miraculous power of God in bursting asunder and overcoming all the opposing powers of sin and Satan for his bride, his chosen people, and not only so, but it does seem to me that in the course and conduct of Delilah we can see our own personal experience. It is evident that she greatly feared that he did not love her, and daily (we might say) urged him sore to give her unmistakable evidence of his love to her, and when she could not obtain the evidence of his love just in the way she had mapped out, it came (like Naaman) to her, she at once decided that he did not love her, but hated her.

My dear brother, this is my experience, and it does seem to me that we can see the same experience manifested in the bride, the Lamb's wife, in the Song of Solomon, which is as follows: "Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave."—Song of Sol. viii. 6. Seal is to make sure. This is our daily experience. How often do we get uneasy and restless, and doubt the Savior's love to us, and our unspoken feelings are demanding plain and unmistakable evidence of God's love to us, and we contrive the way it must come so that we can know that he loves us. No, Delilah could not be more cruel than I am in my carnal nature, which is the Philis-

tines to me, urging to these things. O, is there any one like me? The seven locks of Samson's head represent to me the seven attributes of the Godhead, and in the type, when the seven locks of Samson's head were shaven off, then he was as weak as any other man. So also when Christ was on the cross and the divine nature withdrawn from human nature that he (Jesus) might die a victim to the law, he had no more power to resist death than any other man. All these things Jesus did and suffered, for the great love he had for his bride, told her all his heart, laid his head down on her knees. He had power to lay it down, and he had power to take it again, and to make his grave with the wicked (when he overthrew the house).

Yours to serve,

W. J. MAY.

WINNSBORO, Texas, Nov. 4, 1915.

DEAR EDITORS:—I am sending the enclosed letter from sister Annie Fulcher, of Hillsville, Va., which I think is good matter for the SIGNS. However, it is submitted to your better judgment. I have her consent to send it. Also I have given my consent for her to send my answer to this, which it may be she has already done.

Yours in bonds,

H. B. JONES.

HILLSVILLE, Va., Aug. 22, 1915.

ELDER H. B. JONES—DEAR BROTHER:—Can you forgive me for not answering your letter sooner? I am ashamed that I have waited so long. O I am so imperfect, and do so differently from the way I would love to do. I love your letters, and anxiously await their coming, but I have failed to prove this. I hope you will excuse this long delay and write again

very soon. I often feel that my writing is not interesting to any one, because my mind is not led out in a writing way, but I am unable to bring about this mind. I am a poor, dependent creature, a "can't help it," yet I do not claim this as a cloak for hiding my wrongs, as some are pleased to say. I am full of imperfection, and sin daily, therefore I die daily, yet I am made to believe that God is my deliverer, and that he keeps me as the apple of his eye, not because of anything meritorious on my part, but because of his own good will and pleasure. Why it is so I have no right to question. It is enough for me to feel and realize that I am of the chosen race, without seeking to know why. I sometimes fear that I am mistaken in the whole arrangement, and again, my feelings will lead me to say, I know that my Redeemer liveth. The poet expressed my feelings in the words, "God moves in a mysterious way his wonders to perform." I was blessed to hear a wonderful sermon last Sunday, and in the midst of my enjoyment you were presented to my mind, and a feeling of thankfulness and praise to God seemed to fill my soul for the everlasting tie of God's eternal love that bound us together in our common bundle of love as one family, and enabled us to rejoice in spirit, even though we were many, many miles apart; yet the same God rules, and the same Spirit that enables you to speak edifyingly to the chosen few in far away Texas enables our preachers here in Virginia to speak edifyingly unto us, and the same God is glorified both here and there; then what a wonderful teacher. Great and marvelous are thy works, Lord God Almighty. We know man can only work in one place, and must be blessed with strength to do this. He cannot perform the daily duties required to make a

living in this life without the blessings of God, and when he comes to the work of grace he is out. The natural man, according to my understanding, is not, nor ever has been, under consideration. We cannot mix oil and water, neither can we mix carnal things with spiritual things. There were two kingdoms set up in the beginning, the natural kingdom and the spiritual, or kingdom of light and kingdom of darkness. The one opposite the other, yet God is the great ruler of both. The same tree bore the knowledge of good and of evil, yet the one is opposite to the other. So you see opposition is as necessary as anything. We cannot think of anything that does not have its opposite, yet the power that rules over all is one. There are powers ordained of God, but when we speak of God's power it is in the singular, not powers, but power. So there is a line of distinction drawn, and we may hew to the line, but we must not cross over. Our father, speaking of parents, bought a certain boundary or tract of land, and had the line established by the surveyor's compass, and to this line they could clear and cultivate, but should they have crossed over trouble would have ensued. Now we have in our observation the natural kingdom, the earth on which we dwell, and from which we obtain a natural living; we have also in our observation the literal heavens, heavenly kingdom, wherein dwells the planets that are controlled by the God of heaven, ruled and governed by him, and him alone, and so wonderfully has he set in operation the planets of the literal heaven that the ruling of the sun gives us what we call day, and the ruling of the moon night, thus bringing to our observation another opposition. But what I wish to speak of most are the two kingdoms set up in the children of Israel.

I find in myself a mind that leads me after carnal things and into carnal pleasures, so-called. This mind is the carnal mind, which belongs to the natural man, the earthy man, who is born into this world lost; yes, he is in the kingdom of darkness, and the kingdom of darkness is in him, and Satan is the king, and we, being his subjects, willingly obey him. Yes, we are the children of wrath, even as others, but later on, at the time appointed, God calls, "Adam, where art thou?" Fear seizes our being, for guilt and shame have now overtaken us, and we begin to put up excuses and to make fair promises, which we cannot keep. At length we see that all our works have failed and our condition is growing worse and worse. We realize that without the mercy of God we are forever lost, and we beg for his mercy continually, until we feel that all our begging and pleading avail nothing, and we fall helpless, dying, yet pleading for mercy, because we cannot cease to plead. At once, yes, in a moment, and in a way that cannot be described, we feel calm and at peace with everybody, while praises to God for his love and mercy seem to fill our being, and love like a flowing stream flows from our breast; thus we are translated into the kingdom of light, yes, born of the Spirit into the kingdom, where dwell the saints of God, over which he rules as King. We now possess the spiritual mind, which leads us to do the work of the Spirit through Christ, who is our Mediator, and by him we have access to the throne of grace. Here is opposition; thus the warfare of the child of God begins, but his weapons are not carnal, but mighty through God to the pulling down of the strongholds of Satan, who has so long led us about as captives, but grace hath set the captives free, and we are no longer

under the law of sin and death, but under grace; hence with the mind I serve the law of God and with my flesh the law of sin; and having both kingdoms set up in our bodies, with the line of distinction drawn, giving to each its bounds, there is no crossing or mixing, because they are set apart by the eternal God, and man with all the wisdom and knowledge he is able to obtain cannot unite or mix the works of the devil and the works of God. We must render unto Cæsar the things that are his, and unto God the things that are his. I would love to tell all I see in this, and how I see it all, everything set apart and moving in its order as God hath appointed, foreknown and predestinated, but I am unable. I feel that as you have an excellent gift from the Father of lights, even though I faintly hint at this most wonderful subject you will understand and will overlook my blindness and bear with my weakness; I feel assured of this. If not deceived, God hath given me understanding of the deep things which he hath enabled you to declare to such an extent that you cannot declare them too hard for me to believe, and it does my soul good to receive your letters, because they set forth what I love so much to hear, and it would be a pleasure indeed to meet you face to face and hear you proclaim those wonderful truths. I know I have written scatteringly, but I could not retain all that entered my mind until I could write it. When my mind is led out it seems to travel very fast, and one beauty is presented, then another and another, until all at once the whole machinery goes together like the closing of a book or the putting out of a light, and I am left blank, nothing but my old self again, and if I try to go on I get all tangled up and do not know anything. I think it best to stop right then, so I will

close and leave this for your consideration, and if I have presented anything the Scripture does not hold good give this to Cæsar, and if all is sound give God the honor. I hope to hear from you again real soon, and may you be kept humble and faithful, and blessed with the spirit to proclaim the wonderful truths to those thus blessed and prepared to receive them, and when dark days shall have come, and you feel downcast, O may you remember that he who hath delivered will yet deliver.

In hope of heaven,

ANNIE FULCHER.

FELTON, Del., Nov. 3, 1915.

DEAR BROTHER AND SISTER NORMAN :—If you are both at leisure, and have nothing else to do, just seat yourselves in a chair and let me talk to you. Perhaps I will not detain you long in what I here will say, so bear with me a little while ere throwing this away. First, let me say to each and all, yourself and family, my wife and I appreciate your hospitality. We came as strangers to your house, with naught at our command to recommend our pilgrimage in your fair mountain land, but notwithstanding that we had no place to lay our head, you took us in and gave to us the needful meat and bed. There is one thing that I greatly prize which far exceeds the rest: that is the love which unto us was plainly manifest. Sometimes it is hard to understand, and oft I wonder why the saints of God should feel that love for such an one as I. But, somehow, love will find response in this poor heart of mine; then I am encouraged, too, because I feel it is divine. We know, says John, that we have passed from death even unto life; for if we love the brethren, then the evidence is life, for God so loved the world, we read, he gave his only Son,

who gave his precious life to save his people, every one. Christ Jesus left the glory that he had with God above, came down to earth to do the will of him whose name is love, fulfilled each jot and tittle of the righteous law's demand, to save his people who were held in death's relentless hand. Our Savior, laying down his life, could take it again, so by his resurrection all his people live in him. Now by his death they are set free and dead unto the law, alive to Christ, the paschal Lamb, in whom is found no flaw. By Christ's obedience the law is all fulfilled in him; a new law now his people have delivered unto them; and this command from Jesus comes, the living Word of God, who died for poor lost sinners, and to cleanse them with his blood; as a father to his children, he tells them what to do, saying, Love ye one another, as I, the Lord, love you. The carnal mind cannot grasp it, for such love is beyond our ken: that one should leave the realms of bliss to die for rebel men. Sometimes we feel so fearful that we in the darkness grope; it is then the poet's words will oft revive our sinking hope:

"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."

Now, brother Norman, since we have been to visit you this fall we like to think about the love we found in each and all. Your country is delightful and inspiring to the heart, but the grandeur and the beauty are by far the lesser part. The mountain chain is beautiful and wonderfully grand, but cannot excel the chain that binds the Ebenezer band. The golden chain that binds them is that love of which we sing, but the glory and the honor is due to Christ our King.

Well, I must cease my writing ere I tire you out, my friend, for methinks I

hear you saying, O will this never end? My wife and I thank you for the kindness shown by all; you made our trip so pleasant, it is a pleasure to recall. There are special ones I might name before I drop my pen: your Bessie, Joe and Aggie, and the one we know as Ben; we do not forget that wife of his; in fact, all were so kind I find it is not difficult to bear you all in mind. I think it is best to close and let you rest a spell. With love from both unto you all, we bid you all farewell.

Unworthily yours,

W. S. CUBBAGE.

EPHESIANS V. 22, 25.

"WIVES, submit yourselves unto your husbands."

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

Dear kindred in Christ, when we can look at these pictures, one in nature and one in Spirit, in the right light, they are beautiful to behold. Husband and wife, those that are true, joined with love, which makes them no longer twain, but one. They love each other better than all others, and they should live as one. Their purpose should be to be faithful to each other, forsaking all others, and desire to do anything that is right and necessary for each other's good and happiness. The husband loves, woos and wins the object of his love, and takes her from a home where she was surrounded with loved ones and was happy and contented to stay there until he drew her with his love and kindness. He, being the head and stronger, must provide for and protect her, and in so doing makes her happy. She, being the weaker one, looks to him for protection, and if she is faithful she keeps her house in order, does the cooking, mends his clothing and is "an helpmeet" indeed, and home is a pleasant place for each one, and their

friends enjoy visiting them. The wife is to keep herself neat and nice, and should not make an outward show of extravagance, but should be meek, subject to her husband, obeying him in all things right. There is much contained in the words "husband" and "wife." There are many who are husbands in name only, and wives the same, but the true husband is lover, provider, protector and lawgiver for the family, and the wives of such need not fear to obey in all things. An unfaithful woman is wife only in name, but a wife in the true sense is the most beautiful ornament, flower or adornment of home and family, and her home is not only a place to stay, but to live and be happy; but when she does not do her duty she is a reproach to her husband, and her home is a miserable place.

Now compare a faithful wife and a church that is alive to duty. Christ is a true and faithful husband, and he is all that is contained in the word. He is our Savior, Husband, Lawgiver, Provider, Protector, our all in all. We are ten thousand talents in debt, and have not a farthing to pay. Then how careful and faithful we ought to be to keep our Husband's house clean, nice, beautiful and all that is required of us, so that he will be pleased to dwell with us, but just as sure as we do not keep a clean house he will not be with us all the time. When the flesh is allowed to creep in and cause confusion Christ is not in it, because he does not live in a filthy or disorderly house. A lazy wife does not like to sweep, on account of the dust, but suppose she never swept, what sort of condition would the house be in? So some brethren are afraid to say anything when the church goes wrong, fearing it will cause trouble, but the dust must be removed. How sweet and pleasant when

the church can dwell together in unity and love, and can feel the presence of her spiritual Husband. Then it is a beautiful and happy home, and our visiting brethren can rejoice to be with us. Even the world has respect for people who follow Christ, though they hate the doctrine we advocate. How sad it is to see members of this bride (who ought to be adorned all the time with the true principles of the gospel of our Savior) curse, tell falsehoods, cheat and mix with worldly institutions, thus bringing reproach upon the cause and kingdom of Christ, which is so high above the world and should be kept unspotted. The spirit of pride is getting such a strong hold in the church I fear there is trouble coming. To allow the flesh any part in the service and worship of God is spoiling the beauty of the church, and when we meet in this condition we are alone, Husband gone, but where two or three are gathered in his name he is there. These things are beautiful to think of, but it seems that I cannot write so that it will be interesting, so will close. May God save his dear people. Pray for me, a sinner.

GEORGE W. JACKSON.

FAYETTEVILLE, Ga.

TOUCHET, Washington.

DEARLY BELOVED IN THE LORD:—It has been quite awhile since I have written you, and as I want to send in my remittance for the SIGNS I will try to pen a few thoughts, although it is very hard for me to write on anything that is upon my mind when I am interrupted every few minutes, and such is the case here in the store, but the desire to speak of the riches of divine grace is just as great as if there were no hindrance. My mind has been much exercised of late on the work of grace, and its wonders in power and

perfection, and I do not know of any greater display of the wonders of this grace in all the Scriptures than is made manifest in the person of Job. Some seem to think that the calamities of Job were not real, that the devil (Satan) made Job believe a lie. I know that he is not only a liar, but the father of lies, but I believe that Job was, and was the actual possessor of seven sons and three daughters, and all the property spoken of in this narrative, and I believe that the children were killed and the property lost, as stated. If Job's troubles were imaginary, why not the suffering of Jesus and the disciples and ours to-day imaginary? No, dear brethren, the suffering of God's humble poor is real, and the cause of that suffering is real. With the world they act from false and imaginary causes, but not so with the children of God. They who have tasted the good word of God and the powers of the world to come, are in their exercise of mind made to experience realities, and not fiction. God's children do not act because they are frightened by Satan, their acts are caused by, or from, a real principle, and that principle is love. All the acts of Job plainly show this principle, for while his children were all grown, and were, with their elder brother, making merry, Job sent and sanctified them, and offered burnt offerings to the number of them all. Now we see Job moved to act, and he does not leave us to guess why he did act, for fear his children had sinned in their hearts against God. Why was he so moved from this cause? He so loved the Lord that it was a grievous thing with Job to sin against Him. He loved the Lord so well he was willing to sacrifice all for his sake. Upon this one principle (love) depends all true obedience or reverence, and from this point we want to

investigate the perfectness of the wonders of grace which grow out of this love. Moses' last testimony before the people he had led so long, in speaking of God, says, He is the Rock, his work is perfect. Now the trying of Job was for the purpose of proving or demonstrating that fact. We see that Job was tried as a proof of this fact. Some say we are blessed for obedience, and chastised for disobedience, and this is one case among the many which disproves such an idea. What did Job do to cause such sore afflictions? Was it wrong to sacrifice and make an offering for his children? This is all we have any account of him doing. "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." We see in this case a glorious display of the power and glory of our covenant-keeping God. There was a time when the sons of God presented themselves before the Lord, and Satan also came among them. There is one thought here I want to emphasize for the benefit of my dear brethren. We often complain when we meet of feeling the presence of Satan. Why is it we so soon discover him? It is because God, who knows all things, reveals him to us, and while we feel him in our devotion, and no power to get away from him, how sweet it is to have God for our defence. He speaks in our behalf, and demands, From whence cometh thou? and Satan says, From going to and fro in the earth and walking up and down in it. The Lord speaks to him of the character of Job, but Satan knows all about him; he had not been ignorant of Job, but the Lord had blessed Job, and had him hedged in with the good things of this world, and he (Satan) certainly had the Arminian idea, that if one is blessed with the things of the world he has some-

thing to serve God for, but if adversity overtakes him he has nothing to stimulate him to serve God. If you remember, Job's comforters told him if he would just get to work and acquaint himself with the Lord he would give him gold and silver. Your faith, says Jesus, is more precious than gold, and as gold is tried in the fire, so shall the faith of God's elect be tried, and Job had a knowledge of this fact, for he realized that when he was tried he would come forth as gold, and for this reason Job was suffered to be tried; so the Lord told Satan he could afflict Job, by bringing him to poverty, and not only that, but suffered him to take his children; and in all of this Job sinned not, but instead of his cursing God, see what humility, what reconciliation it wrought in Job, bringing to memory how destitute and poor he was when he came into this world, and how sensibly he realized the fact that his departure would be the same: The Lord gave, and the Lord hath taken away: blessed be the name of the Lord. O the depth of the riches of the grace and mercy, power and glory of God, who was, and is, and is to come, the only one who inhabits eternity, rules in the army of heaven and among the inhabitants of the earth. "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." O my soul, praise the Lord, for in him is all fullness; he is my Rock and my defence. His promises, accompanied by his Spirit, are all I need to conquer all my enemies. A strong man armed keeps his palace, and his goods are in peace, until a stronger than he comes, then the strong man is bound and the goods are

divided. Sin, that has had dominion over us, is now condemned in the flesh, and from this time on through this pilgrimage here on earth there is a struggle or warfare such as is characterized in the experience of Job, and all the prophets and apostles, and demonstrated to us by the Holy Ghost, which he has freely given to us, so we, too, can say with them, We know that when we are tried we shall come forth as gold, for the power of the Most High has spoken it, and his word does not return unto him void, but distils in the heart the precious words of him who says, I will never leave nor forsake thee. He who spared not his own Son, but delivered him up for us all, how shall he not freely give us all things? Now, dear ones, if the things of God through the Holy Spirit are so sweet to us here, what will it be when mortality is swallowed up in immortality?

In hope of this blessed state, I bid you farewell in the Lord.

J. T. BARNES.

HERNDON, Va., Nov. 26, 1915.

DEAR EDITORS:—It has been my custom for some years when renewing my subscription to the dear old SIGNS to write you a short letter of commendation as to its value and comfort in reading its pages, but at this time I feel more dead than alive, and I am now wondering in my mind, Have I ever been alive to spiritual things and spiritual knowledge? No, I fear not. I feel to be nothing but the old natural man, and the apostle Paul said, The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned. I often think that I am nothing more than the old natural man, and then again and again I will think, I am nothing but a worm, and no man.

When I feel to be nothing but a worm, then I am brought to the side of dear Elder D. M. Vail, telling him we are two worms together, and we converse together and talk the matter over and tell each other that our days of letter-writing are about over, and he (Elder Vail) tells me that he has had many requests to write on different subjects, but that he has no exercise in that direction. O, it made me feel both sorry and glad to hear him talk so. I felt sorry to think that we should be deprived of the great pleasure of reading his dear letters in the SIGNS, but glad to know that he felt himself to be a worm, for it brought me into sweet fellowship with him and made me feel that we were truly brother worms together, bound up in one bundle of love and fellowship. In reading brother Vail's short, sweet letter in the last number of the SIGNS (November 15th) my mind was led to a portion of Scripture found in Isaiah xli. 14, 15, which reads: "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff." My desire now is to ask dear brother Vail to write a letter for the SIGNS on the above written words, especially on the new sharp threshing instrument, and tell what the threshing instrument signifies. Elder Vail is gifted in the word of God, and I have no doubt, although he feels to be nothing but a worm, could thresh a mountain in a letter he might write on the subject. Paul in Hebrews iv. 12, says, "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit,

and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

I feel too ignorant to write more, so will close, hoping to hear from Elder Vail soon in regard to my request mentioned in this letter.

Yours in fond fellowship, yet feeling to be nothing but a worm,

JOHN F. OLIVER.

DAYTON, Ohio, Nov. 28, 1915.

DEAR BRETHERN:—I again shall attempt to write you, but unless the dear Lord controls my thoughts, I fear what I might write of my own thoughts. I know these would be of little interest to any one, and especially to God's chosen ones, yet I hope our gracious and kind Master will guide me in what I may write. This is Sunday, bright and clear, with the mellow sunlight and mild autumnal, invigorating breezes, which to me, dear friends, make up the blending of the most enjoyable elements in nature, and is of all seasons the most peaceful and delightful. Dear friends, I have felt greatly burdened and cast down in mind, and mourn the absence of my Lord, and many times the weight seems to bear down upon me with almost unbearable force. I ask myself, Why, O why this terrible weight? Jesus is not dead, is not gone, is not changed, and why all this disquiet, this heartache and despondency, which almost dethrone my reason? Is it the hungering and thirsting after righteousness of which the world knows nothing? Is it that there is in my heart an aching void the world can never fill? Do you ever have such sad feelings, dear ones? Surely if you have you can sympathize with a poor, sinful creature like me. Often when feeling cast down and lonely, yet not alone, in my sadness I

cry and reach out my poor, helpless hands to Jesus, the dear Redeemer, who soothes my sorrows, heals my wounds, and drives away my fear. But O to look beyond this world, beyond the grave, to that shining shore where we will dwell with Jesus and all the blood-bought throng, where the weary and heavy laden find perfect peace and rest, where the sick are made whole, where the hungry find food and the poor become rich. How often there are times in the experience of the children of God during their sojourn in this sinful world that they find they are as those imprisoned, and cannot come forth, the iron gate shuts them in. Some indeed of the chosen of God, as the prophet Jeremiah, have known what it is to be both temporally and spiritually in the low dungeon. What garment shall a poor, guilty sinner wear when the Lord shall grant him deliverance from his guilt and shame and the curse of the law? They will be clothed with faith, wrought by the work of God in their souls, in the garment of salvation and the robe of Christ's righteousness, which is unto and upon all who believe. Thus arrayed with faith in Christ crucified there is no condemnation. Christ died for our sins and was raised again for our justification. O how blessed then are poor sinners to be dealt with in such a merciful way.

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

What a sweet consolation it is to me to know that the Lord of hosts has declared the end from the beginning, and from ancient times the things not yet done, saying, My counsel shall stand, and I will do all my pleasure. Blessed thought, to know that the Lord is King, and there is none like him. The great and kind

deliverer, who will come out of Zion and turn away all unrighteousness. O glorious hour! saved from sin our souls shall soar, through the precious blood of Jesus, to the resurrection of the dead, the life and salvation of all the seed of promise, embraced in the everlasting covenant ordered in all things and sure. How I long to go home and be at rest. Dear friends, I do not dread death, for it is only the shadow that frightens the soul, and how sweet the thought to know that sooner or later I shall be free from sin, sorrow and death through endless eternity, there to sing songs of praise to my Lord and Master. Dear ones, while our burdens grow heavy with the years that multiply upon us, all will soon be over, and the heartaches will cease, and if our hope does not deceive us we will find rest some day and be satisfied. My hope of this is builded on the righteousness and blood of Christ, my risen Lord, and faith bids me look through the mist of tears to him who liveth and was dead, and he speaks in my heart the comforting promise, I will come again and receive you unto myself.

I will now close, asking an interest in your petitions to God.

I am, as ever, unworthily your sister in hope of a blessed immortality,

LIDA KELLER.

MILAM, Texas, Dec. 3, 1915.

DEAR EDITORS:—In my weak and feeble way I will try to give my experience of grace. I have belonged to the Missionary Baptists since I was seventeen years old, which was about twenty-seven years ago. The preachers always told us to come out on the Lord's side; that he (the Lord) had made a way for our escape if we would only accept the terms of the gospel; that we had to make

a start in the right way, and it was for us to decide to be saved or to be lost; and I was so ignorant that I did not know any better than to believe it. One night I stepped out "on the Lord's side." Of course I did not want to go to that terrible place of torment, punishment, hell, &c., that he told about, when there was nothing to do but to accept terms and live. On my way home I came in contact with a limb of a tree over the road, which scratched my face and knocked off my hat, and I cursed the limb, my hat and all before I knew what I was doing. I asked God to forgive me, and I was all right again, going right on to heaven. The next thing I knew I was off the track again, the harder I tried to stay on the harder it was. I found it was a road that I could not travel, so I tried to find pleasure in the things of the world, but did not enjoy them, although others seemed to do so. So time went on, the preachers preaching that acceptable way, but my imperfections made me know that I could not accept their way, for I had tried it, but only by the help of the sovereign Governor, who rules and superrules all things for the purpose for which he purposed them, could I be saved. Who can change His ways? He can work and none can hinder. He it was that made me know and understand that by grace we are saved, and by grace alone. The word says his throne shall stand for ever and ever, he shall save his people from their sins. Those "shalls" and "wills" are of God, and if his word stands for ever and ever all his people shall be saved. Our hope is in the goodness and mercy of God. Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? "The Gentiles, which followed not after righteousness, have attained to

righteousness, even the righteousness which is of faith." "I say then, hath God cast away his people? God forbid." He hath not cast away his people which he foreknew. Elias maketh intercession to God against Israel, and is answered of God: "I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." "There is a remnant according to the election of grace. And if by grace, then it is no more of works." Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day.

As I am not capable of writing I will make way for better writers. I see so many good letters in the SIGNS, which paper is a source of pleasure to me, and I feast upon its columns. If you find any marks of grace in this, and see fit to publish it, very well; if not, I shall not think hard of you.

In hope of eternal life, not by my own righteousness, but by Jesus Christ our Lord,

W. H. CONN.

DEAR SISTER:—I am inexpressibly lonely to-day, and I feel moved to write to each of my fellow-travelers whose companionship I so much appreciated while journeying to the associations and being together two weeks. I feel lost without them, and have retired into my shell where I usually live when away from the dear Old Baptists. I have thought many, many times of our delightful sojourn with those dear people of God. How royally they entertained us, giving their best, and making us so welcome. Truly I felt it was "holy ground," and to think

of a dear sister thanking us for coming. I felt so unworthy, but yet I cannot help feeling that God's dear people love me a little, notwithstanding my affliction, and this encourages me to go among them, and it is love which draws me to them, and I hope this love flows from the fountain-head, which is God, for we are told that "God is love." I cannot express my thoughts of the things I saw and felt in the Ebenezer meetinghouse, where the saints were eating of the heavenly manna which our God was so graciously feeding to his loved ones, and a few crumbs fell to my lot, and I was glad to see that his servants were also enjoying the food so "sweet to the taste." Is it not a foretaste of heavenly joys? To me the parting was so sad, and I thought how lovely it will be in that home where congregations never break up and sabbaths have no end.

Your loving but unworthy sister,

MARY E. FISHER.

TRENTON, N. J., Nov. 29, 1915.

DEAR BRETHREN:—Sister Fisher passed away Nov. 28th, and we shall miss her very much, but we know she felt as the apostle Paul said, "For to me to live is Christ, and to die is gain." This letter was received about two weeks ago.

L. HOUGH.

HAMPTON, Iowa, Oct. 27, 1915.

DEAR BROTHER KER:—I received a letter from sister Almira Roberts, of Denver, Colorado, inquiring if there were any Baptists in Denver, and wanted me to write to the editors of the SIGNS to know if they could inform her. There was a church at Loveland, Colorado, but I do not know the name of the pastor. Will you be so kind as to publish a notice in the paper inquiring for her the name of the pastor at Loveland? She is a pre-

cious sister, separated from her people, and I have been acquainted with her for many years; she was formerly of Nora Springs, Floyd County, Iowa. Her present address is Mrs. Almira Roberts, 51 Ogden Street, Denver, Colorado.

Yours in gospel bonds,

E. A. NORTON.

JOHN V. 25.

"VERILY, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

There is more than one death, being naturally or corporeally dead, and being dead in sin are two deaths. The death under consideration in this text is the death in sin in which the man is alive naturally, but dead to the enjoyments of God and godliness. The man that is considered here is the man that has not spiritual understanding, knows not the way of righteousness, but the time has come with some when they have heard the voice of the Son of God, and those to whom the voice has come live to the praise and honor of God. These are made able by the Spirit of God to worship him, and to have no confidence in the flesh. A man may say that he knows God, but if he has not been convinced that there is no soundness in himself, then to my mind he cannot say he knows God, for he thinks he can do something to obtain eternal life; but those to whom the Spirit of God has been revealed can truly say, There is nothing I can do. The poor cast down child can look on himself as being nothing, and on God as being everything pertaining to holiness. There is but one thing that is impossible with God, and that is to lie. He is too good to lie, but all men are liars, all men are as grass; they wither away, they are nothing, yea, less than nothing. "Verily, verily, I say unto you, He that

heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." To my mind, the death spoken of here is the death in trespasses and sins. Those who have passed from death unto life are the ones who have tasted the goodness of God, or that have received his Holy Spirit. These shall not come into condemnation, the death in trespasses and sins shall be upon them no more. Not that they will not sin, but they will not be as they were before, they will love God and godliness, and will hate sin; yes, the children of God will sin, but they will not love it. Things they once loved they now hate.

I read many good letters in the SIGNS, and will say, I did enjoy sister Odell's letter to her aunt. Surely she must have a gift of God; I can say I believe she spoke the truth as it is in Christ Jesus.

Dear brethren editors, you may use this if you see fit. May God bless Zion everywhere.

A brother in much tribulation,

J. E. YARBOROUGH.

MUNDAY, Texas.

APPOINTMENTS.

If the Lord will, Elder D. M. Vail will visit brethren and friends as follows:

Schoharie village, Dec. 25th, 2 p. m. and 7:30 p. m.; Schoharie meetinghouse, 26th, 10:30 a. m. and 1:30 p. m.; Middleburg, 27th; Albany, sister Wolf's, 28th, 1:30 p. m.; Howes Cave, David H. Nethaway's, 28th, 7:30 p. m.; Lutheranville, Loren C. Mead's, 29th, 1:30 p. m.; Jefferson, Austin Foote's, 29th, 7:30 p. m.; Jefferson meetinghouse, 30th, 10:30 a. m.; Charlotteville, Adelbert Mead's, 30th, 1:30 p. m.; Cobleskill, sister Guernsey's, 31st, 10:30 a. m.

EVERETT R. KINNEY.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1915.

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.***PEACE AND GOOD WILL.**

"GLORY to God in the highest, and on earth peace,
good will toward men."—Luke ii. 14.

For long years mankind has been looking for and eagerly expecting an era of peace and good will to be ushered in upon earth, an era in which all wars should be abolished and in which all the nations of the earth should dwell together in peace, without rivalries of selfish ambition, an era in which the dealings of mankind with one another should be actuated by love and good will, no one seeking the hurt or disadvantage of another, but striving together for the prosperity and welfare of each and all. This is a fond dream of wretched humanity, a will-o'-the-wisp which idealists have fatuously pursued. The words of our text, found in Luke, and many other similar portions of the Bible, have seemed to these dreamers to establish a basis for those hopes and expectations. The Jews of old erred, not knowing the Scriptures or the power of God; they took the law and prophecies as they literally read, and looked for a literal fulfillment of every word. They looked for Messiah to come and establish a literal kingdom here upon earth, not a kingdom which is not of this world. They looked for this Messiah to come robed in purple

and fine linen, and could not see in the swaddling clothes in Bethlehem's manger the spiritual royalty and righteousness of God. They looked for him to come attended by a literal angelic army, and could not see the multitude of the heavenly host, nor hear the singing of the morning stars. They expected the Messiah to adhere rigidly and strictly to the letter of the law, so when he came rendering spiritual obedience, and not regarding the letter, they could not believe but that he was an impostor, a heretic. The real coming of Jesus was a disappointment to the hopes and ambitions of the Jews, thus they would not have this man to rule over them, for they were blinded that they could not see him as he really was: God manifest in the flesh. So is the coming of Jesus in one's experience always a disappointment to the flesh, it blasts our gourds and lays us low. Just as the Jews made the grand mistake of taking the Scriptures literally, so the civilized world to-day, and for centuries, has cheated itself with the fond hope that an era of peace and good will would one day really and literally dawn upon earth. It has not dawned yet, and there is less likelihood now of its dawning than ever before, with half the world steeped in gore and the other half ready to unsheath the sword at any time. The conclusions of so-called christianity recoil like a boomerang upon its own head, and emphasize more clearly than ever that only by revelation from God himself can the truth be really known. That the heavenly host that night on Judea's hills sang the truth, that Jesus did bring peace on earth, that in him is the good will of God to men, we assuredly believe with all our heart, not in a dead literal sense, but in a live spiritual significance which is fraught with comfort to every experienced child of

God. We have long been convinced that the Scriptures of divine truth are not intended to be understood by any but the elect of God. The Bible is written for them, and does not belong to the world. Whenever the world tries to take the Bible for its standard and guide it inevitably makes havoc of its true meaning, and blunders along in the darkness, trying to see that which only the light can reveal. Jesus came to establish peace on earth, but between what and for whom? There is another sense in which he came to bring division or trouble, for he says, Think not that I am come to send peace on the earth, but a sword.

We will not now discuss what this sword is, but turn back to our subject to endeavor to explain the nature of that peace which Jesus is. The psalmist says, Psalms xxxvii. 37, "Mark the perfect man, and behold the upright: for the end of that man is peace." It is evident that the psalmist here means, not himself, but Jesus. Micah says, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. And this man shall be the peace." Jesus himself says, My peace I leave with you, my peace I give unto you. This testimony out of the mouth of two or three witnesses is enough to prove that Jesus came not only to make peace, but that he is the peace. It is between God and the people of God that Jesus is the peace, not between England and Germany, nor between any other nations of earth. Paul says, "We have peace with God through our Lord Jesus Christ." The people of God are not at peace with the world nor with themselves, but are at peace with God through Christ Jesus. A

believer in Christ cannot possibly be at peace with the world; not that he will fight the world with the weapons of carnality, but every principle in him as a believer is at antipodes with every principle that is in the world; and he cannot be at peace with himself, for the Spirit of Christ makes him abhor himself in dust and ashes continually. Therefore the coming of Jesus makes a division between the believer and the world, it makes one a warrior against self, but it reconciles the believer to God; between God and him there is no war, but peace. Time was when the elect of God were at enmity against God. That was in Adam. They all died in Adam, became separated from God by wicked works. All the people of God sinned in Adam. Not that they inherited his sin merely, but all actually sinned in him. All were in the loins of Adam when he transgressed, so that each and every one committed the same act that Adam did, and each and every one became a sinner on his own account, not on Adam's account. This condition of sin, of transgression, is one of enmity and rebellion against God, and needs a daysman to set it right. Those who have never been made to see themselves sinners before God cannot realize any necessity for a peace between God and themselves, therefore a disposition to look around for a literal era of peace and good will argues one's lack of knowledge of their own depravity, and that they know of no need for peace except in a realm outside themselves. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain [Jew and Gentile] one new man, so making peace; and

that he might reconcile both [Jew and Gentile] unto God in one body by the cross, having slain the enmity thereby." Thus all of God's people, whether they be of Jews or of Gentiles, are reconciled unto God by the death of Jesus from their former enmity to God in the transgression of Adam in which all actually had part. Also, the enmity between Jew and Gentile is slain by the death of Jesus. This enmity consisted not in any difference between Jew and Gentile in nature, but in the law of commandments contained in ordinances which came by Moses. This Mosaic law was a wall of partition between Jew and Gentile, giving rise to enmity between them. This enmity, as well as the enmity between God and his people, was obliterated in one body, the body of Jesus. This is the peace, the reconciliation, which is an established fact in the lives of the people of God, not a mental aberration in which the so-called religious world is deluded. The good will signified by the angelic host on Judea's plain was not so much a good will that might exist between man and man, nation and nation, as that good will which God bears in Jesus to all his people. From eternity God has loved his people with an everlasting love, and through all time has dealt with them in loving-kindness and tender mercies. This, no one of the elect has ever deserved in or for himself, but it comes on the behalf and for the sake of Jesus. God promised his seed in the loins of Abraham that they should be blessed. God, no matter how his people have dealt with and requited him, has always maintained toward them an attitude of infinite good will. This good will is in Jesus, and he is the way through which it comes into the hearts of the people of God. Those who look for good will to be maintained on earth between

all people and all nations grasp the shadow and miss the substance, and this failure arises out of their ignorance of the righteousness of God and the love of God in Christ Jesus. If they knew him in his true and real character they would know the very fatness and marrow of real peace and good will. Glory and peace and good will shot through the message which the multitude of the heavenly host brought the waiting shepherds. This great cloud of witnesses surrounds the people of God, we are come unto the spirits of just men made perfect, and all attest the same: that all glory is unto God in the highest; that Jesus is the peace of God unto his rebel people; that in Jesus is God's good will manifested from heaven to men redeemed.

L.

PERSONAL.

JUST for a little I am going to drop the editorial "we" and talk with the readers of the SIGNS more intimately than usual. I hope to be allowed this privilege as we close volume eighty-three, and after eighteen months connection with the paper as associate editor. I cannot express with what fear and trepidation I began this relationship with the paper. I could not believe, and cannot yet, that I am the man for the place. To myself, I lack every qualification essential to editorial work. To be an editor of a paper like the SIGNS calls for patience, charity, depth of insight, both into human nature and into the truth of God, and devotion to the cause of truth. None of these principles do I possess. I feel that I am a mere makeshift until the SIGNS can find some one who can and will fill the place as it ought to be filled. Some of the articles that I have written have been written with ease and pleasure, others have been accomplished only as a hard and trying

task. It is dreadful to have to sit down to write with a barren mind, with cold and lifeless heart. At such times it is like groping along in the dark, not knowing where the next step will land one. Having several churches to serve takes me from home a part of my time, and being engaged also in secular business takes another portion of my time. This has compelled me to do nearly all the editorial writing at night, after the children are tucked in bed, for I cannot write so long as there is any noise or confusion around me. I must have quiet for concentration of thought upon the thing in hand. I have known those who could maintain a continuity of thought in the midst of tumult, and I covet that power of concentration, but have not got it. Often while the readers of the SIGNS are doubtless sleeping in their beds, I am toiling in the wee, small hours of the night, that the next number of the paper you love may contain that which you naturally expect. I have a few requests for views on hand that I have not complied with, and it is because I have no views to give. Some of you may already think that I have written at times when it seemed to you that I did not know what I was writing about; but when I know myself that I do not know anything about a given text, it is better for me to write nothing. This is why some of your requests are still unanswered. For such as I have written, all your thanks are due unto your God, from whom all spiritual knowledge whatever comes. I, nor any other man, am anything to you except so far as the Lord by his grace has made us of some value to one another, therefore to God all the glory belongs. When I began this work eighteen months ago, I could not see how on earth I could ever do it. I think all my trust and dependence has been in the

Lord, for there is where I want it to be. Now, as I look forward to the future, I realize very keenly that without the grace of the Lord I can do nothing of any good to the saints. It has been a regret to me all the year that the senior editor, brother Ker, has not written more for the paper. I have had a fear that perhaps the length of my articles was crowding him out. I have asked the publishers if this were so, and they have assured me it was not. As far as I am aware, there exists between myself and the publishers and brother Ker, nothing but the most cordial relations, and I have such confidence in their honesty that if there were a difference between us I feel sure they would apprise me of it without hesitation, and not allow that difference to smoulder into a flame. I must thank the readers of the paper one and all for their kind support, and for the many letters coming from every part of the country assuring me of approval and fellowship. But very little criticism have I had to endure, and even that, I am sure, is for my good. Criticism often compels one to examine himself and his views to make sure whether he is right or wrong. Such criticism, when in love, and not in anger, is a help to me, and if I am not able to bear it, so much the worse for me.

With love and best wishes to all the readers of the SIGNS, and desiring your prayers and cooperation all along the way, I am, I hope, yours in the cause of truth,

L.

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.

CLOSE OF VOLUME EIGHTY-THREE.

WITH this number of the SIGNS OF THE TIMES volume eighty-three closes, and as it has been a long established custom to give our readers a brief statement of the condition of the SIGNS, we again shall give such facts as may be of interest. The year has not differed materially from those of recent date. All have endeavored to make the paper pleasant, correct and profitable, and we feel that our efforts have been appreciated and the views set forth generally accepted. The circulation has continued about the same as last year, and while it does not decrease we shall feel both glad and encouraged. The brethren have been kind in writing for publication, and we thank all who have so kindly contributed in that way. Many have assisted financially in sending the SIGNS to "the poor of the flock," making many happy who are deprived of church privileges, and in their behalf we thank all who have so kindly contributed to that end. Some have paid arrears, thus helping to continue the SIGNS, for which we thank you. We hope all our subscribers may take a renewed interest in the SIGNS during the year 1916, obtaining new subscribers when possible. We also hope that our writers may do as well during the coming year as they have done in 1915. Both Elder Lefferts and ourself thank all our readers for their kind forbearance and words of encouragement during the year.

Wishing you all a pleasant Christmas and happy new year, we say farewell for 1915.

K.

CHANGE OF ADDRESS.

BROTHER W. J. Casey has changed his address from Dodd City, Ark., to Eros, Ark., and wishes his correspondents to address him at the latter place.

MARRIAGES.

By Elder A. B. Francis, at Delmar, Md., June 30th, 1915, Levin A. Sebreeze and Hester W. Twilley, both of Wicomico County, Md.

By the same, at his residence, Delmar, Del., Nov. 4th, 1915, Isaac Jones and Martha R. Disharoon, both of Sussex County, Del.

By the same, near Parsonsburg, Md., Nov. 17th, 1915, Edgar Q. Adkins and Bettie E. Holloway, both of Wicomico County, Md.

By the same, near Delmar, Del., Dec. 1st, 1915, Joseph T. Elliott and Lillian T. Calloway, both of Sussex County, Del.

By the same, near Melsons, Md., Dec. 1st, 1915, Colwell W. Layfield and Alice M. Mitchell, both of Wicomico County, Md.

By the same, at Delmar, Md., Dec. 12th, 1915, Samuel E. Benson, of Sussex County, Del., and Fannie E. Smith, of Wicomico County, Md.

OBITUARY NOTICES.

Deacon S. G. Frazee was born Feb. 15th, 1842, died in the hospital at Macomb, Ill., July 21st, 1915. He had been a sufferer for several months, and it was deemed necessary for him to undergo an operation, from which he never recovered. He was united in marriage to Eliza Kurry, Sept. 10th, 1886. To that union were born four children: Mary Frances Wintermire, of Plymouth, Ill., Emma Jane Clarry, of Coshocton, Ohio, Ella Kendall, who died in 1895, and David L. Frazee, of Denver, Ill. His wife died in 1886, and after years of loneliness he was united in marriage to Mrs. Isabella Irwin, who ever stood by him in all the conflicts of life. He united with the Predestinarian Baptist Church, in Providence, Ill., in 1890, and a few years later, being found worthy by the church, was ordained deacon, and was also chosen clerk, in which offices he served the church acceptably for many years. He was ever at his post, ready to give a helping hand to all who were in trouble. He was strong in the faith of God's sovereignty, and believed all things work together for good to them that love God, to them who are the called according to his purpose, and this faith enabled him to bear his sufferings as only such faith could, and as the end drew near he expressed his willingness to depart and be with the Lord. He had been a reader of the SIGNS OF THE TIMES for more than twenty years, and always rejoiced in the doctrine it advocates. His only regret was leaving his aged wife, who had been so faithful for twenty years, and who was by his side, with his two daughters and son, when the end came. They ministered to his every want to the last.

The body was brought to the old church, where

the funeral service was conducted by his humble pastor, the writer, before a very large congregation of sorrowing friends, and then laid to rest in the little cemetery. May God comfort the loved ones left behind.

L. E. FRAZEE.

Mrs. Mary E. Fisher, our beloved sister in Christ, died at the home of her daughter, Mrs. Harry L. Stout, Flemington, N. J., Nov. 28th, 1915, after a week's illness from a stroke, from which she never regained consciousness. Sister Fisher was the daughter of the late John S. Hockenberry and Sarah Rittenhouse, and was one of eleven children. She is survived by one brother and three sisters: Benj. Hockenberry, Mrs. Amy Kinney, Mrs. Annie Weller and Miss Laura Hockenberry, all of Trenton, N. J. Upwards of fifty years ago she was married to Lemuel Fisher, of Flemington, N. J., who died nine years ago. They had one child, who is now Mrs. Harry L. Stout, of Flemington, N. J., and who survives her mother with husband and two children. I do not know the exact year that sister Fisher was received in the Old School Baptist Church, but think it was about fifteen years ago. She was baptized by the late Elder F. A. Chick, at Hopewell, N. J. She had been a member of another denomination before coming to the Old School Baptists, and tried her very hardest not to be an Old Baptist, but grace overruled her will. Sister Fisher was devoted to the church, and never missed an opportunity to be with her brethren whenever it was possible to do so; not simply attending the meetings of her own home church, but traveling many miles to meet with other churches of our faith and order. She was a familiar figure at our associations from year to year, and was a contributor to the SIGNS. We shall all miss her, but have hope for her that she is at rest in the presence of her beloved Jesus.

The writer was called upon by the daughter, Mrs. Stout, to conduct the funeral services, which took place from her home in Flemington. Text used was Ephesians ii. 8, 9. Interment in Prospect Hill Cemetery. May the Spirit of the Lord comfort all who mourn, and bring us all to know that he doeth all things well.

L.

Maria Ellen Redman Ekelberry was born in Delaware County, Ohio, October 23rd, 1845. She was the daughter of Aaron and Drusilla (Dix) Redman. She was united in marriage with Jacob Ekelberry Dec. 24th, 1863. To that union were born four children: Stephen A., of Delaware, Mrs. Joie E. Woods, of Graceton, Texas, Mrs. Bertha Darnell, of Greenville, Texas, and Kittie Marie, deceased. She united with the Marlborough Primitive Baptist Church in the year 1884, and was baptized by Elder L. B. Sherwood. She enjoyed her church privileges when health would permit, and lived a faithful life of de-

votion to her family and the church which she loved. Disease of affliction was laid upon her in the nature of a cancer, which affliction she bore without murmuring until the angel of death came to her home in Cardington, Ohio, Nov. 1st, 1915, and beckoned her spirit away, aged 70 years and 9 days. She leaves to mourn, her dear husband, three children, four grandchildren and two great-grandchildren, two sisters, Mrs. Louisa Fleming, of Ashley, and Mrs. Caroline Edelblute, of New York city, with many other relatives and friends. There is a vacant place in the home, a seat vacant in the church, but blessed are the dead that die in the Lord.

After short services at the home on the morning of Nov. 4th the funeral was held at the Marlborough Church at 1 o'clock, conducted by Elder L. B. Hite, at which place burial was made.

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GLEN ROSE, Texas.

A. H. RODEN.

G.		Kinney, Helen	183
Goodrich, G. W.	50	Keller, Lida	393, 682, 752
Grimes, Melissa	74	Ketchum, Smith	488, 641, 718
Gilbert, Mrs. Jos. S.	168	Knight, Thos. J.	530
Gorsuch, Belle	181	Keeney, Mrs. E. M.	616
Godwin, L. C.	182, 468	Kinney, E. R.	687
Grafton, Jennie	592	L.	
Grafton, Wm.	592	Linn, James W.	48, 336, 387, 522
Groshong, J.	627	Liles, Mr. & Mrs. M. L.	240, 625
H.		Lester, P. G.	292
Heard, Edward	46	Lefferts, H. H.	307, 724
Hoskins, L. D.	75, 481, 527, 677	Lefferts, Sarah P.	435
Harris, V. R.	82	Lilly, Mrs. Thos. E.	363
Hill, R. J.	103, 174, 497	Lamburn, J. M.	531
Hickerson, O. B.	114	Little, W. M.	686
Hardy, J. R.	115, 138, 207, 257, 437, 577	Mc.	
Howard, Asa	242, 426, 626, 655	McKinney, Anna	39, 334, 461, 689
Hardy, L. H.	273, 297, 521, 559	McConnell, John	72
Hough, Mrs. John	305	McClanahan, J. W.	111, 302, 431, 741
Hellings, Olivia Norris	307	McCull, Gilbert	139, 239
Hamilton, U. T. K.	399	McDonald, Eliza	242, 707
Hawk, Mrs. M. S.	438	McQueary, W. T.	463, 584
Hood, C. M.	551	M.	
Harkness, Harriet N.	558	Mayfield, G. E.	10, 65, 207, 359
Holloway, A.	657	May, W. J.	33, 107, 365, 449, 481, 528, 705, 742, 743
Hess, Mrs. J. M.	719	Mellott, Ahimaaz	51, 466
Heard, W. M.	723	Mellott, J. C.	113
Hough, L.	754	Morgan, Lavinia	172
I.		Minott, Mrs. L. D.	172
Ivy, Mrs. J. C.	621	Minter, J. L.	308
J.		Martin, J. W.	437
Jordan, G. C.	8	Mellott, Elmer	369
James, Della	15	Morningstar, Mrs. S.	467, 501
Jones, H. B.	47, 161, 590, 744	Middleton, Mary	499
Jackson, C. E.	148, 428	Moody, I. D.	554
Jenkins, Celinda J.	305	Moore, J. J.	615
Johnson, E.	466	Moyers, P. N.	617
Johnson, H. M.	531	Moore, D. T.	620
Jones, J. B.	588	Malcolm, Effie	658
Johnson, S. E.	688	Mellott, Wm. H.	690
Jackson, George W.	748	Miller, S. S.	721
K.		N.	
Keene, Frederick W.	1, 97, 193, 353, 519, 545, 652	Norton, E. A.	191, 754

O.		T.	
Oliver, John F.	45, 270, 451, 751	Terry, Mary Hill	105, 623
Ostrander, Rose	502	Turner, D. R.	175
Odell, Laura Essie	561, 646	Thurston, Rebecca R.	304
P.		Townsend, George W.	422
Pultz, Florence	39, 260, 332, 518, 649	Tharp, W. N.	460
Pittman, Mary	44	Taylor, Sarah E. H.	560
Peters, Newton	68, 228, 494, 710	Truitt, Gertie W.	613
Perkins, J. M.	104, 295, 676	Turner, Sadie	714
Pittman, T. R.	180, 430	U.	
Pennington, Otha	432	Underwood, Harriet	368
Parker, Mary	456	V.	
Price, Eva	499	Vail, D. M.	79, 304, 676
Phillips, Mrs. E. P.	501	Van Noy, Katie A.	434
Payne, Mary	502	Vaughn, C. W.	619
Powers, Mrs. P. A.	556	W.	
Pitts, H. M.	556	Weaver, G.	18, 177, 680
Prime, Mary E.	562	Weedon, M. B.	44
Pruitt, Parker	657	Woods, Joie E.	47
R.		Waller, Richard	50
Runkle, Sarah E.	4, 487, 586, 674	Weaver, C. M.	110
Ruston, Esther	73	Webb, E. G.	136, 209, 656
Ruston, George	74	Wright, Mary E.	262
Risler, Stacy	80	Waggoner, Phebe	432
Reed, Sarah F.	113	Welch, T. G.	469
Redd, H. J.	147, 308, 627	Walker, G. O.	548
Riffe, F. L.	467, 563	Weatherly, Zillah Bundy	690
Ray, Lydia C.	526	Y.	
Rittenhouse, A. E.	739	Young, Mrs. W. C.	333
Rittenhouse, Harriet	741	Yates, B. H.	627
S.		Yarborough, J. E.	755
Stipp, John	10	ORDINATIONS.	
Slauson, J. B.	83, 605, 707	Ruston, George	668
Sawin, P. W.	111, 190, 300, 337, 397, 673	CALL FOR ORDINATION.	
Smith, R. C.	241	Ruston, George	564
Scates, R.	242	CHURCHES CONSTITUTED.	
Speirs, Oliver P.	272	Winnipeg, Manitoba	631
Sinclair, Flora J.	398	Seattle, Washington	734
Smith, Grace Veech	400	MEMORIALS.	
Shields, Mrs. Daniel	469	Steelman, W. F.	92
Slawson, Sarah E.	513	Badger, Elder J. N.	735
Sloan, Wm. F.	525		
Staples, John D.	564		
Sheppard, D. W.	623		
Stephens, L. E.	680		

OBITUARIES.			
A.			
Archer, Sarah L.	126	Florance, Adaline	61
Archer, John H.	126	Fields, James A.	61
Adams, Dora L.	221	Foucht, Thomas	158
Anderson, Bagley	380	Foster, Nema	733
Ayers, W. C.	382		
B.		G.	
Badger, Elder J. N.	29, 59	Galbraith, May	156
Bishop, Sarah Elmendorf	29	Groves, Hepsy A.	220
Blackwell, Helen B.	93	Gravel, Josie E.	572
Butler, Hannah J.	124	Grafton, Nathan	668
Bloomfield, Lucinda J.	158	Gossage, Ross P.	669
Brome, Phebe J.	222		
Brown, Henry D.	316	H.	
Benson, Oscar C.	446	Hogeland, Isabel M.	60
Bannister, Harriet G.	605	Hickerson, Oscar B.	125
		Hall, Wm. T.	126
		Helvey, Franklin G.	127
		Hockenberry, Wm. B.	157
		Hantze, Robert T.	158
		Harris, Mrs. T. G.	220
		Hines, Elizabeth	221
		Hogeland, Mary J.	604
		Holloway, Gatty M.	637
		Harmon, Louisa	702
		J.	
		James, Rebecca A.	93
		Johnson, C. J.	126
		James, Jennie H.	157
		Jackson, Elder Mitchel L.	318
		Jenkins, Hannah J.	702
		K.	
		Killebrow, Y. J.	93
		Kennedy, Wm. F.	604
		Kilgore, Hettie H.	637
		L.	
		Lackey, Rachel N.	190
		Lawshe, Mary Rittenhouse	252
		Lefferts, Sarah Potts	315
		Layton, William D.	316
		Leonard, Malinda	509
		Lunsford, A. M.	669
		Lawson, W. T.	702
		Laytham, Martha E.	733
		Mc.	
		McLean, John	155
		McAlpine, Daniel D.	156
		McCoun, Susan E.	286
C.			
Chadbourn, Ruth	124		
Cook, Henrietta E.	157		
Conklin, Sarah	190		
Cator, Charles M.	255		
Calloway, Wm. C.	349		
Calloway, Leah	349		
Chadbourn, Ada A.	412		
Conklin, Harriet	573		
Cudney, Lewis D.	573		
Carnell, Elder Wm. I.	733		
D.			
Darby, Ella	157		
Dolson, Chauncey C.	158		
Dickey, Mary J.	347		
Darnall, Elder J. L. B.	413		
Demott, Elias H.	573		
Delaney, Emma	604		
Dolson, Marcella	637		
E.			
Ensor, Edward C.	156		
Elliott, Angus	669		
Ekelberry, Maria Ellen Redman	761		
F.			
Frasher, Peter C.	29		
Fetter, Elder G. M.	60		
Fraze, Deacon S. G.	760		
Fisher, Mary E.	761		

