

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73. MIDDLETOWN, N. Y., JANUARY 1, 1905. NO. 1.

CORRESPONDENCE.

HOW THEY GROW.

“CONSIDER the lilies of the field, how they grow.” To his disciples the dear Savior thus taught precious things concerning his people, how they are manifested, how they are provided for, how they are clothed in beauty and purity by no power of their own, and how their confidence and trust must be alone in the Lord.

The church is called a lily by her heavenly Husband, and is distinguished from all other religious organizations “as the lily among thorns.”

The Lord says of Israel that he shall grow as the lily. (Hosea xiv. 5.) Therefore we are sure that when we consider how the lilies of the field grow we shall be considering in this beautiful and striking figure that peculiar experience and doctrine of the Lord’s people which distinguish them as “a peculiar people.”

Growth in vegetable or animal is a great mystery. We cannot fully understand *why* things grow, for it is a part of the unsearchable mystery of life; but we can consider, and in some measure understand, *how* they grow. Growth cannot

be regarded as an act, for that would imply that it depended upon an exercise of will. It is not an act of the thing growing, but it is a movement which is a necessary consequent of life. The will of the person or thing growing has nothing to do with the growth. It is an experience. The plant grows because of the life that is in it, not because it wills to grow. If that growth is to be increased it must be by the work of the one attending it in enriching and stirring the soil and giving it water and light and warmth. A man may affect his own natural growth, under certain circumstances, by attention to food and drink, while the principle of life that causes growth remains beyond the possible power of his will or his understanding.

In the figure of the lily in the text, and in similar figures throughout the Scriptures, the subject of God’s spiritual work is regarded as a plant or tree, moved and controlled and exercised by the power of the life within, but not exercising in the least degree any power over that life.

When a poor sinner, “who knows the plague of his own heart,” considers the lilies of the field, so white, so pure, so beautiful, and then looks into his own

heart, so sinful, so full of evil, how can he think of himself as one of those whom the dear Savior would represent by the lily? With what grief and consternation he sees the absolute contrast between the lily in its unspeakable loveliness, and himself. Where can he see in himself any principle or feature which can answer to the purity of the lily? In every respect they seem to him to be "contrary the one to the other." The poor soul cannot realize at such a time that only by the power of the Spirit can he see and feel the evil of the flesh. The natural man does not receive the truth that he is sinful and depraved; that is one of those things which can only be known by the revelation of the Spirit of God. That sad knowledge is an evidence of life, but the Spirit alone can make the poor soul see that evidence. "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."—John i. 4, 5. "All things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light."—Eph. v. 13.

But let us consider how the lilies grow. The first work in order to the growth of a plant is the preparation of the soil. This is the work of the gardener. The first movement made by the seed after it has been put into the soil prepared for it is to send roots downward. The roots will be working and extending into the ground for several days before the plant appears. This order in the work of growing, both in natural plants and in the Lord's plants which grow in the garden of grace, is recognized in the words of the Lord by Isaiah: "And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward."

The soil for plants generally must be broken up and rendered soft and fine, so

that the roots can easily work into it. The soil for lilies of some kinds needs much softening by water, and in some kinds to be covered by it. There are a great many things of a most obnoxious kind that need to be gotten together to make a good rich soil for the lily. We speak of the soil as "good," and "rich," but put some of it out of place, on the face or on a white garment, and we pronounce it vile and loathsome.

What a sad, dark, fearful time that is for the poor soul when his thoughts are engaged day and night in searching his own vile heart and finding nothing but evil there. He cannot tell how he first came to see himself so sinful, cannot tell how his thoughts first began to be engaged in such a doleful search, in which he finds no good, but deeper and darker depths of evil.

This broken heart, this depraved and sinful nature, this mass of corruption felt in the soul, is the soil which the Lord has prepared. It is he, the heavenly Husbandman, who has broken up the heart, who has made its corruption appear to our startled view, who has made us sick of sin, and sick of self because of sin.

Into this vile soil our thoughts are working downward, like roots from a good seed which the Lord has planted. This vile nature, this corrupt heart, is the "good ground" into which the good seed has fallen. It is "good ground" because it is well broken up and pulverized and made soft and tender. It is not the corruption, the sinfulness, which makes it good ground, but the knowledge of that corruption and sin, and the hatred of it. All men are corrupt and sinful, but until the law of God enters into the heart no one can know and feel it, and until that knowledge of one's just condemnation comes to him by the quicken-

ing power of God his heart is hard like the rock, the wayside or the thorny ground.

When the thoughts are working down in the darkness of our heart, and observing the sinfulness of all our life, trying if they can find some good thing there, what terrible anxiety and distress we feel. We cannot give up the search for something to give us hope, some good thing to relieve our anguish, some way of escape from the sin and evil that everywhere so afflict us. But we can find no relief, no way of escape from evil, for we seem to be all evil. Think of the roots that are working downward and abroad in the depths of the earth; what hopelessness we may imagine is theirs as they work in the darkness, the mass of fine, minute rootlets struggling, pushing themselves down into the soil, which grows more and more mellow, ereeping and forcing themselves outward, to find they know not what. But they are doing the work appointed for them, and it is through the work done by them that the tender blade finally appears in sight.

It is through the work done by the thoughts down in the broken soil of the heart that finally the tender hope appears. The thoughts have been working downward, but the hope is reaching upward. In proportion to the thoroughness of that search downward is the strength and beauty of that blade looking upward. The search must be exhaustive and in vain. Again and again we must learn the sad truth: no light, no hope, no good thing down there in the earth; in the flesh no good thing. That must be learned deeply again and again.

But the tender roots with their mysterious, delicate life-power are taking up something from that dark, obnoxious soil which will be conveyed by the miraculous

processes of nature upward and cause the appearance of the blade, the flower and the fruit. So the thoughts have gathered the sad assurance that there is nothing but evil in us, and because there is left no question of that truth, and because we are cut off from all hope in ourselves, we are prepared to wonder and adore when a blessed hope is given unto us reaching upward instead of downward. What a glorious surprise when the hope in Jesus appears to us! What thanksgiving and praise fill our poor hearts!

So the lilies grow, and the corn and the vine. "They shall revive as the corn, and grow as the vine." "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." —Hosea xiv. 5, 7.

When at any time the roots cease to be sent forth downward and outward in the soil, then the plant or the tree will cease to grow. When the thoughts cease to work in the soil of a sinful, broken heart, then the growth in grace ceases. When we lose sight of our sinfulness in any degree, and begin to feel some contentment and satisfaction with our own condition, then we may think that we have attained to some excellent growth, but we have truly not grown at all in a spiritual sense, but have really diminished. "Whilst we are at home in the body, we are absent from the Lord."

So from time to time the Lord sends a winter time upon us, when we can only send roots downward; when we can only think of our vileness; when our life looks to us utterly unworthy; when we can hardly see anything in our heart and life to take any comfort in. The things that we have been enabled to do in obedience to the Lord we are thankful to him for, but we have still to think of our own unprofitableness as servants. All that was

of ourselves in every work seems to display our own weakness and sinfulness. We feel a tender thankfulness to the Lord for his goodness in leading us in the paths of righteousness, but we feel also that "the sins of one most righteous day might sink us in despair."

How many a time I have seemed to be at the point of giving up, assured that my hope was not good, because for days I could seem to think of nothing but my own sinfulness and depravity. It was not long ago that while in this dark state of mind, my thoughts active, but active in a downward direction, when all at once I saw them as the roots of a plant working downward that the plant might grow upward. What a sweet comfort that was.

Think of the pure, white flower of the lily looking downward at the black mud out of which it has grown! Think of the Spirit contrasted with the flesh. In the same person the flesh is felt lusting "against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." No wonder that the Lord's people feel conflicts within themselves. There must be a warfare where there are two contrary principles. None but quickened souls can feel that warfare.

The lilies, how wonderfully beautiful they are. Do they know of their beauty? Do they not feel ashamed as they look down at that black, uncomely soil where they live? Could they grow otherwise or elsewhere than they do? Could they transfer themselves to some whiter, cleaner ground? Can they by exerting some power of their own grow more rapidly, or by neglect can they cease to grow? Can they cause themselves to be more or less pure and fair and lovely? Consider them, how they grow, and then you will

see how the Lord's children grow in grace. It is by no effort or power of their own, and yet they are constantly, when exercised by the Spirit, anxious to grow, and feeling that something depends upon them, and are chiding and condemning themselves for their lack of growth. But all their efforts are vain, and they only show them how helpless they are, how unable to make themselves any more worthy in the sight of God. Then they come again to the knowledge that all their goodness and power are in Jesus; that he is their righteousness. Then they truly grow, not in themselves, but in Jesus. Then they grow, not in their own works, but in grace. Then it can be said of them:

Blessed are you when you strive in vain,
And all your works no comfort yield;
For when you cease to toil and spin,
You are as lilies of the field.
And he who richly clothes the flower,
Which passes almost as a breath,
Will show his richer grace and power
In you, O ye of little faith.

The plants in nature grow in the night. I have measured the growth of corn. Once from six at night to six in the morning it grew thirteen inches, and only an inch during the following day. It is authoritatively said that corn will sometimes, under most favorable circumstances, grow sixteen inches in one night. It is in the night time of sorrow and affliction that the Lord's plants grow in the knowledge and grace of our Lord Jesus Christ. It is while under a distressing sense of their own weakness that they grow in the knowledge of Jesus as their Strength. It is through an especially dark and oppressive experience of their own sinfulness and depravity that they grow in the knowledge of Jesus as their Righteousness. When their thoughts have long been working and groping, like the roots of plants, in the dark depths

of their earthly nature, and have found no good thing dwelling there, but only evil, then with what glad surprise they see the same thoughts reaching upward and coming beautifully into flower, and rejoicing in the pure light of the Sun of Righteousness. Then they learn that all their sad and weary night work has not been in vain. Those creeping, searching roots, those struggling, groping thoughts, have brought up into the soul something that was necessary to the real growth of the true plant of grace. Their work down there in the darkness has caused the growth to be away from the earth, away from self-confidence, and have caused the blade to reach upward, and the flower to bloom in the sunlit atmosphere of grace. The poor soul can now see that by the faith and hope and love that are now blooming in their hearts, and filling them with the beauty and perfume of Jesus' blessed name, they are even more gloriously clothed than are the lilies of the field.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Dec. 10, 1904.

RIVERVIEW, Ala.

DEAR READERS OF THE SIGNS:—Last week I was Jacob's companion, and derived much comfort from his conversation and surroundings, but I soon almost lost sight of Jacob. The only thing I could hear of him was, "It is even the time of Jacob's trouble."—Jer. xxx. 7. This followed me all the past week, till this morning I fell in company with Samson; not Samson as he slew the lion, nor as he slew the Philistines with the jawbone of an ass, but Samson shorn of his strength, and eyes plucked out. In this respect I feel to be a veritable Samson. My experience has been indeed to me a mystery. I am a profound mystery to myself.

Whether I am a child of God, and a called minister of the gospel, I know not, but I do know that in my experience I have been a companion of almost every prominent character mentioned in the Scriptures, and at the time when I was with them I felt that it was I, as well as they. I fellowshiped them, and was one with them in all their varied experiences, and in my experience I have been with the wicked as well as the righteous, and yet when with the wicked I could have no fellowship for them. I have been with David in all his varied experience. I have thought I felt what he did when he wept over Absalom and said, "Would God I had died for thee, O Absalom, my son, my son!" I have been with Abraham, Isaac and Jacob in all their trials and afflictions. I have read the book of Job, and felt that he was my brother, and that his experience was mine, and as I read I wept. I have been with Daniel in Babylon; the three Hebrew children in the fiery furnace; Daniel in the lion's den; Jeremiah in the dungeon; Mordecai before the king's gate, clothed in sackcloth; Christ in his temptations in the wilderness; John the Baptist in prison; Peter denying the Savior; Paul preaching among the Gentiles the "unsearchable riches of Christ;" Stephen being stoned; with Paul in all his sufferings, hunger, nakedness, peril and sword; in perils on land, on sea, among false brethren, among his own countrymen; privations, sorrows, prayers and tears, night and day. The same accusations that were hurled against Paul, have been hurled against me. I have been with John on the isle of Patmos, and with all the ancient saints in their pilgrimage. I have also felt to be like Esau, "who for one morsel of meat sold his birthright;" I have also felt to be a wandering star, a

raging wave of the sea, foaming out my own shame, and to whom the mist of darkness was reserved forever; a tree whose fruit was withered, twice dead, plucked up by the roots; the accuser of the brethren; the unfaithful, unprofitable servant, and instead of giving them their meat in due season, smiting the men servants and the maidens; eating and drinking with the drunken, for which cause I am cast out into outer darkness, where there is weeping and gnashing of teeth; having my portion with the hypocrites. Sometimes I am a murmurer and a complainer, walking after my own lusts; a man of corrupt mind, destitute of the truth, supposing that gain is godliness, and as Jannes and Jambres withstood Moses, so do I also resist the truth. I eat with the wicked, and drink with the drunken. I feel that I am an impostor, a hypocrite, a stench in the nostrils of the Lord's people, and that instead of the Lord preserving me unto his heavenly kingdom, he is only reserving me unto the day of judgment to be punished. Then again I am like an owl of the desert, a pelican of the wilderness, or a sparrow upon the housetop.

Now I come to an experience that I hesitate to mention, but it is my experience, and if deceived in this I am deceived in all. I have been brought into such close fellowship with the sufferings of Christ that I have felt that in a measure I have suffered for the sins of his people. I would not be misunderstood here; Jesus is the only Savior, he bare the sins of his people in his own body on the tree, but what does Paul mean when he says, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church"? Again, "I endure all things for the elect's

sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." Other Scriptures might be cited, but is it not true that the people of God still sin, collectively as well as individually? Moses, Samson, David and all the prophets suffered for the people of God, and often on account of their sins the apostles likewise suffered for the errors of the people, and is it not true that all true ministers to-day have to suffer for the errors and sins of the Lord's people? Is it not true that a gospel minister has an experience that no other man under the sun has, or can have? I believe that all the prominent characters are set forth in the Scriptures as a type of the true gospel minister, and their trials and experiences are recorded for the comfort and encouragement of such. Samson was a chosen servant of God to deliver Israel from the hand of the Philistines; his strength was in his long hair; the Spirit of the Lord moved him; he slew many of the Philistines; his marriage to the Philistine woman was of the Lord. But when his hair was shorn he lost his strength, then the Philistines bound him and put out his eyes and cast him into prison. But it seems that his hair grew out again, and it is said of him that the "dead which he slew at his death were more than they which he slew in his life." Is it not true that a gospel minister may be "shorn of his strength," and his eyes put out? Are not the Philistines a type of the sins of the flesh, or the works of the flesh in the Lord's people? "For at that time the Philistines had dominion over Israel." Do not the Philistines now sometimes have dominion over Israel?

When I take a retrospective view of my past life, and the changing vicissitudes through which I have been called to pass, I am utterly astonished, and can

but feel that the Lord has graciously and mercifully preserved me all the days of my life. I was born and brought up in rags and poverty, and have lived (as the saying goes) from "hand to mouth" all my life, and labored at almost all kinds of drudgery until this day, and aside from spiritual trials and temptations and afflictions, I have been a constant sufferer from nervous dyspepsia, heart trouble and other ailments for a number of years, often feeling that death was at hand, even at the door; have buried eight children, one of them a grown daughter killed in Opelika, Ala., by a car; I have once been shot at by an incendiary, because he thought I was watching him set fire to a barn; I have had a long knife drawn on me by a convict; I have had a man abuse me and threaten me with death because he said I owed him ninety cents; I have fallen from treetops and housetops, and I cannot recount all the dangers through which I have passed, and still I am here. I have preached in private houses, in hovels and huts, school-houses, under trees and bush arbors, in my own house, standing, sitting and lying down. I have preached in fine structures in many places, and surely the Lord has been with me and preserved me for some wise and glorious purpose. "It is even the time of Jacob's trouble; but he shall be saved out of it."

I can but wonder if this sketch of my life and experience be published, will it be of any comfort to any one? I have told the truth.

In tribulation, yours,

H. J. REDD.

AVONDALE, Ala., Dec. 4, 1904.

DEAR BROTHER CHICK:—I will have to ask you to again change my paper from Jacksonville, Ala., to Avondale,

Ala., 4631 First Ave. I received one copy while at Jacksonville, but have missed the others. We only stayed at Jacksonville, Ala., two weeks, as we could not get a house to live in at any price. We then went to Anniston, Ala., and stayed seven days, and from there here. The last six weeks have been the most eventful period of my life, and trouble and sorrow have been my lot. We were doing very well at Riverview, but for some cause (I hardly know what) we broke up there and started on the move, and continued till our funds ran short and we had to stop, but as yet I have not found a resting-place for my weary feet and heart, but somehow or other I believe that our God has a purpose in it all. It is said that "experience teaches a dear school, and fools will learn in no other," and I certainly feel that this is true in my case. Here in this Birmingham district we are surrounded by all kinds of sin and iniquity, and every conceivable species of wickedness, and I find it hard for me to adapt myself to my surroundings. There are a few Old Baptists here, and there is a little church out at Pratt City, some ten miles from where I am located, with Elder P. J. Powell as their pastor. I have been with them twice in the last six weeks; they have services on the first and third Sundays in each month. The church is located near the car line in East Pratt. There is hope of organizing a church at East Lake, seven miles east of Birmingham. I do not know whether we can live here or not, as it is very expensive; I can only trust in God, who has cared for me all my past life, and to him I look for help and strength in the future.

I ask you to please publish this in the SIGNS, so that the readers may know where to find me. A gold palace would

fail to satisfy me aside from the love, fellowship and communion of my brethren.

My two eldest daughters are employed at a store in the city of Birmingham; I am trying to work at the carpenter's trade, but my health is bad.

The Lord bless all his poor and afflicted people for Christ's sake. Amen.

H. J. REDD.

RENSSELAERVILLE, N. Y., Dec. 7, 1904.

DEAR EDITOR:—I was surprised when I saw my letter published in the SIGNS, and a little later when I received the inclosed letter from a perfect stranger I felt to thank God and take courage. I felt I would like to share it with the readers of the SIGNS, and asked her consent to do so. She replied that she did not remember what she wrote, but was willing to leave it to your judgment to publish or not, if I felt to send it to you.

I inclose money order to renew our subscription, and would be glad to send some new orders if I could. I often think no Old School Baptist can afford to do without the SIGNS.

May God still continue to guide and direct the editor and publishers in the future, as he has in the past, is the desire of one of the very least of the flock, if one at all,

ADDIE COOK.

MARENGO, Ohio, July 31, 1904.

DEAR SISTER IN A PRECIOUS HOPE:—I know you will be surprised to receive these lines from one whose face you have never seen, but in reading your precious letter in the July 15th number of the SIGNS OF THE TIMES my heart is made to glow with love and sweet fellowship toward you, and I feel that I would love to tell you how comforted and strength-

ened from your experience I am. Somehow you express my feelings so touchingly when you say you have so many doubts about your experimental knowledge of spiritual things, because you cannot relate such bright evidences as other brethren. This, my dear sister, has so often caused me to question the reason of my hope, if indeed I have any. I became interested in those things when very young, and have been led along in such a rambling way that it seems I have always doubted the reality of what I have felt as I have journeyed along all these years, but sometimes as I meditate over the many past blessings bestowed upon unworthy me, indeed I feel I have so much for which to be thankful, and reason to praise the precious name of the Lord. I realize that I am a poor, wretched sinner in the sight of God, and without his mercy and grace I am ruined and lost forever; indeed I am one of those who cannot tell when or how my troubles over my sinful condition began, but I was so very young that I often wondered why I felt so troubled. As the months and years passed by this trouble of soul grew to be such a burden, yet, like you, I did not seem to feel such great grief and sorrow over my sin as many others. Often when I heard them tell their travels of mind, of how they were led along, and of how the Lord delivered them, and they saw some beautiful vision, or heard a sweet voice from heaven, and were made to rejoice in the pardon of their sins, and felt to hope in Jesus, I thought the Lord would in his own good time lead me thus, too. But, dear sister, I have learned that the Lord's ways are not our ways; truly he leads us in ways we know not, and in paths we have not seen. Thus it was I was led so tenderly along for several years, when there was a feeling of sweet

reconciliation came over me, just how or when I could not tell, but somehow I felt if I were saved, I was a poor sinner saved by the sovereign mercy of God; but if lost, I felt it just. I somehow felt so sweetly resigned to his will, and gradually there came a calm, sweet rest into my troubled heart, and peace and love filled my soul. I did not think of claiming this as a hope in Christ, or an experience of grace, or any evidence that I was a child of God; no, as you say, I thought I would yet be led to see and realize some bright evidence of my sins forgiven, and that I was truly born again. I had always been associated with the Old Baptists, and was used to hearing them preach, and I had great love and respect for them, and hoped that at some time I could claim the blessed things they talked about as my own, and could have a home with them. These things deeply impressed me, but I tried to keep my thoughts all to myself, and although I was often approached by brethren upon the subject of experience, yet never a word would I say to any one; but I was very tender, and often the unbidden tears would flow when I heard those sacred things talked about. I sought every opportunity to go to meeting, and was an earnest listener. I dearly loved the brethren, and was often comforted by their kind words, yet often shunned them because they would question me and encourage me to duty. I felt I was not worthy of their confidence and love manifested toward me. I felt I had no evidence I was a fit subject of the church, for I could not tell an experience such (as others related) that they could receive me into their fellowship, and I did not wish to deceive them, yet I desired to be baptized, and those things pertaining to the church were so very sacred and beautiful to me. I was young,

and I wondered why I should be so concerned about those things; I thought perhaps it was because I heard them talked of so much, and so I concluded this was all I knew about it any way; yet somehow I seemed so very different from my young associates, I cared nothing about the pleasures which they enjoyed; I was sorely troubled and very unhappy. I went away on a visit among some of our relatives who were strangers to me, and who were not Baptists, but there was a Baptist church near them, and my cousin said we would go to meeting, and as we were going I thought, Here will be a good opportunity to test my love for the Old Baptists, I will see if they talk and preach like those brethren at home, and if I love them the same. All were strangers to me, and there were four ministers present, but somehow they did not seem like strangers. I was very much touched in listening to the preaching, and of the many brethren relating their travels of mind and experiences. O, I thought, yes, these are God's people, and my heart went out to them in such love. Yet while I felt to love them, I could not feel that I had a hope as these dear people talked about; no, I was so sinful and unworthy of being in their midst. I left the meeting in much darkness and perplexity of soul, feeling without doubt these are the people of God, but I am a poor sinner without hope and without God in the world. We went again the next evening to meeting; Elder Frank McGlade preached; (perhaps you have heard him, as he has been east) he used these words as a text: "My soul is full of troubles." Psalms lxxxviii. 3. He said these were expressive of his feelings, that he was in darkness, and unless the Lord lifted the veil he would be unable to preach at all. I remember how astonished I was at these

remarks; I wondered why he should be in such darkness and feel his soul was full of troubles, for it seemed to me he was surely a servant of the Lord and possessed a hope in Jesus; I felt he ought to rejoice, but he told the people of his doubts and fears and conflicts of soul, and indeed it did seem he would have to sit down, failing entirely in his attempt to preach; but by and by his countenance brightened, and he spoke with much power and feeling. Now perhaps it was only me, but I never heard such preaching, it seemed to pierce my very soul, it seemed every word was to me. I wondered how he came to know anything about me, for I never had my feelings told so plainly. I was all broken up, and wept bitterly, for I just felt he was reading my death sentence. How long he preached I know not, I seemed to lose all consciousness, and was sinking down to everlasting despair. When I again came to myself Elders McGlade and Curry were singing that beautiful hymn, "A poor sinner like me." O, such beautiful singing I had never heard; it seemed to me they were the angels of heaven singing God's praises for saving a poor sinner like me. A lovely golden light shone about us, and peace and love filled my soul to God and his dear people. I cannot express what I here realized, but it was only for a moment, like a beautiful sunbeam, it came and was gone, for it vanished and seemed like some lovely dream. Services being over, we were leaving the house when Elder McGlade came to me and said that when I returned home he wanted me to do my duty and be baptized. What more he said I know not. I was a stranger to him, and I was so astonished and wondered how he came to know anything about me or my duty, for no one had ever heard me say one

word. I returned home with my cousin that night, shrouded in darkness and troubled in soul. The rest of the night I spent in tears and prayer to God to give me light and understanding of what I had seen and heard. I arose the next morning feeling I must come home, and returning home the memory of what I had experienced during my visit deeply impressed me, yet I questioned it all, and for weeks and months, yes, for almost four years, I stumbled along amidst doubts and fears and soul temptations which no words can express, and it would make this letter too long, dear sister, were I to relate some of the circumstances which led to my baptism. Many were the stripes of the chastening rod, for I certainly was a very rebellious and unbelieving wretch, yet how indulgent and compassionate was the Lord, how tenderly he led me as I humbly believe now as I look back over the way. Yes, he was surely very gracious to me, O so very unworthy and undeserving, but in his own good way and time I was made humble and submissive to his will, and I bowed in humble obedience to his commandments. I was received into the fellowship of the dear old church at Mt. Pisgah, near my home, and was baptized by Elder Frank McGlade, the fifth Sunday in July, 1893, and truly that was a happy day, peace and rest filled my soul, such as I long had sought, as I came up from beneath that liquid grave praising the Lord.

Well, dear sister, several days have passed since I began this letter; somehow it seems presumptuous in me to assume so much liberty to thus write you, and I assure you it is with a feeling of delicacy that I have done so, but so often when reading the many precious letters in the SIGNS I feel I would love to take

each writer by the hand and tell them how much their words have comforted unworthy me, especially when some trembling one like you expresses what I have realized. I hope, dear sister, to see more of your writings. Those who are gifted should write often, for you know not how many are comforted from what you may feel to be very imperfect and uninteresting. I know that I have been comforted and much encouraged in receiving a few lines of appreciation from brethren who have read my imperfect letters published in the SIGNS. Several of my letters written to my private correspondents have appeared in the SIGNS, sent without my knowledge or consent; which to me is very humiliating, and I have felt I would never lift my pen again, then I would often receive letters from dear ones expressing their love and fellowship for me with all my trials and soul perplexities, and I would feel humbled, yet strengthened in my little hope, to know I was not alone; but many others have experienced the same conflicts. Thus, my sister, I hope I have not wearied you with my long scribble, yet I have not written as I desired to. I realize I have no gift in expressing my thoughts, and it is so very little I have or can comprehend of those things which I have learned, that I often feel that I have never been brought to a knowledge of the truth as it is in Jesus, at all. The Lord only knows, and I feel sure that my only hope of salvation is treasured in him, he is my all in all, and if indeed his love has ever been bestowed upon me, I feel sure he will never take away that love, for he is God and changes not; precious thought.

Pardon me for addressing you, and may the Lord continue his tender blessing upon his little ones, keep us near the

bleeding side of Jesus, that we may never bring reproach upon our sacred profession, or his precious name, and when done with the cares and sorrows of earth may we be found among the redeemed when the Lord shall come to make up his precious jewels; then unto him shall all the praise and glory be given forever, is the prayer of one who is less than the least if one at all.

Sincerely yours unworthily,
BELLE GORSUCH.

JESUS AS A SHEPHERD.

AMONG the many names by which Jesus is recognized by his people, in his multiplied relationship to them, is that of "Shepherd," and in that relationship they are likened unto sheep. In the tenth chapter of John the Savior himself points out with peculiar clearness the difference between the Shepherd whose own the sheep are, and the one who tendeth the sheep as an hireling, at the same time presenting himself as the true Shepherd. The sheep follow the Shepherd because they know his voice. A very clear evidence that one is a follower of Jesus, is that he knows his voice. The apostle John, in the Spirit on the Lord's day, saw Jesus, and heard his voice, and described it as "The voice of many waters." Elijah, at the mouth of the cave, heard the same voice, and he describes it as "A still small voice." The Israelites heard it in the wilderness at Mount Sinai, and to their ears it was a voice of thunder, yet they all knew it and recognized its import also. Observe how the sheep follows its natural owner, willingly, gladly, without a doubt or question, or a moment's hesitancy, aught but obedience is not thought of, because love is the incentive, and obedience is the result. Hark, saith the bride in the song, "The voice of my be-

loved! behold, he cometh leaping upon the mountains, skipping upon the hills." It is the time of love, and now we hear the divine Shepherd calling to his sheep, it is not a command, there is no need of that; it is love calling to love, "deep calleth unto deep," the righteousness of God is revealed from faith to faith. You hear the voice in your heart saying: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." And immediately we become his true and faithful followers. Some one will ask, How do I know when Jesus speaks to me? What are the signs of his beloved presence? Satan is so cunning that I am often deceived. Well, in the first place, the apostle tells you what to do, he says: "Beloved, believe not every spirit, but try the spirits whether they are of God." Then he gives you the evidence that will convince you of the truth, he says: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God." On the other hand, all those spirits that confess not that Jesus is come in the flesh, are antichrist and false prophets. Again, you are not ignorant of your own condition, you know that if you are alive to righteousness, you are dead to sin. The voice of the messenger from God that speaks to you, brings with it life, and peace, and quietness, and joy in the Holy Ghost; while the messenger from Satan brings confusion, and evil thoughts, and a discontented mind. When you can say out of a full heart, "The Lord is my Shepherd, I shall not want," then you may know that the Spirit of the Lord dwelleth in you. This Spirit within you is of faith, and enables you to say: This is the voice of my beloved. Added to the loving voice of the Shepherd is the tender care

which he devotes to the sheep; of him the prophet says: "He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." In every vicissitude of our life the pitying eye of our tender Shepherd looks upon us. He does not look down upon us as though he were far above us, but he lifts us up by his very presence; he is right with us, and our afflictions are his afflictions, we are weak and he is strong, but he becometh weak that we may be made strong. In our fleshly lusts and wordly ambitions, our backslidings and uncomeliness, we are made to realize his long and tender forbearance toward us. We also observe that this watchcare is so persistent that he never leaves nor forsakes us. When Israel traveled in the wilderness the Lord was with them, and as a shepherd leadeth his sheep and careth for them, so the Shepherd of Israel led his sheep about in the wilderness and instructed them in all the way he would have them go. He was unto them a pillar of cloud by day, and a pillar of fire by night; his vigilant eye was always upon them. The helplessness of sheep to care for themselves is well known; when separated from the shepherd they are utterly incapable of protecting themselves from the enemy, or of taking care for themselves in any way. The shepherd being fully aware of this fact, constantly watches over them, he knoweth all their weakness and frailties, and so nourisheth and cherisheth them as a father careth for his children. As sheep of the fold of the flock of God, we are under complete control of our precious Shepherd, of ourselves we can do nothing, left alone for a little time we become scattered from our fellows, and soon fall into the hand of the enemy, and

are lost. But the watchful Shepherd leaveth the ninety and nine that are safe in the fold, and goeth out into the darkness to seek the lost one, and he seeketh until he findeth and restoreth the precious one to the fold. Thus do we die daily, and thus are daily delivered. As the natural sheep are found in flocks, so also the Lord setteth the solitary in families, whence they organize themselves into bodies that they may worship the Lord, and maintain the order of God's house. Ever since the visible church has been set up this has been the case, but in order to maintain which, they have had to suffer many trials and undergo much persecution. These little groups, or families, called churches, have, when available, an undershepherd who ministereth to them in word and deed, but the spirit of the Shepherd is with them, according as he (Jesus) has promised, that where two or three are gathered together in his name, he is in their midst. They are to be distinguished from the religionists of the world, in that they continue steadfastly in the apostles' doctrine and fellowship; they manifest the faith of God's elect, they use not humility as a cloak, but with fear and trembling they worship God in spirit and in truth; they preach not themselves, but Christ Jesus the Lord. The way and the works of man all lead unto death, but the way of God is unto life eternal. Like sheep their trust is in their master who leadeth them and careth for them. Of Joseph it is declared: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall: * * * from thence is the shepherd, the stone of Israel." Of David he saith: "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and

he shall be their shepherd." Joseph and David both being lively types of our Lord Jesus Christ. The gospel assurance also comes to us with much sweetness: "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ." Again: "For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls." And also both assurance and promise: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Wondrous Shepherd, blessed sheep, how strong is our hope, and how secure our inheritance, and how faithful the promise.

B. F. COULTER.

PHILADELPHIA, Pa., Nov. 25, 1904.

OAK LANE, PHILADELPHIA, Pa., Oct. 21, 1904.

DEAR LITTLE ONES:—I do not know what I will say to you, but I have taken up my pen and addressed you, with a desire that I may be guided by the Spirit of God, so that I may enter into the heart of each reader, and that each one can say, Surely that is I. I have no one especially in my mind as I make this attempt, but embrace all who have a desire to be classed with the little ones. This could never be to those who trust in the flesh, for they are never little. When one is little, that one is like a babe. Look at the babe, where is its support, its strength, its trust? Just so with the little ones of whom I desire to speak, they have to look to other strength than their own for support and help; and there is a full support for these little ones who believe in Jesus. Jesus said that it

is better for any one to be drowned in the midst of the sea, with a millstone hanged about his neck, than to offend one of these little ones that believe in him. Again, Christ says, Whosoever shall give to one of these little ones a cup of cold water in the name of a disciple, shall in no wise lose his reward. Then again Jesus said, "Take heed that ye despise not one of these little ones." Again, he said, It is not the will of your heavenly Father that one of these little ones should perish.

Now it seems to me that all these Scriptures refer to the same little ones. If they are in the will of the Father, and Jesus is near them, are they not in a safe place? It seems to me that I can positively say now, as I write these things, that I do know them; and how closely have I been drawn to you in this writing. O what a flock, what a host, they can but ascribe all glory to God in the highest; how little and insignificant they all feel themselves to be at times; all their trust is in the Father of all mercies. Let us travel with them in mind for a little way. It may be some old bowed-down person, it may be one full of strength and vigor, it may be the young who enjoy all the mirth of youth, it may be a child who is trying to secure an education in the things of this life, or it may be a still smaller child who clammers upon his parent's knee, who have thoughts that they do not understand. A fear takes hold upon them, some eye seems to rest upon them of which they never had knowledge before, and it gives them a dread of doing wrong, and this feeling is with them wherever they go. A dread comes upon them that they do not know what to do with, and they try to get away from it. Sometimes they do for a time; sometimes worldly pleasures seem

for a time to overbalance these feelings, and they go on. But again, these sad feelings return, and they must heed them, and they see themselves sinners in the sight of God, who is just and mighty. Some are more filled with trouble than others, but this does not separate them, for after all, they are having the same soul troubles.

A sinner? Yes, a lost and undone sinner, one who finds that in himself, (that is, in his flesh,) there dwells no good thing. Now they try from day to day to so live in the sight of God that their conscience will not trouble them, but they find that when they would do good evil is present with them, and how to perform that which is good they find not; sin is mixed with all they do. They continue on in this way, more and more polluted with sin they feel to be. Finally there comes a ray of light; it may be with some word from the Scriptures; they may have been turned to search the Scriptures and found some sweet promise to cheer them, or they may have read some exercise, written by some other one, which gave them a ray of hope that they were traveling in the same way. It may have been that the words of Isaiah attracted their attention where he says, "I am undone; because I am a man of unclean lips," or David's words where he asked the Lord to have mercy upon him, and to wash him thoroughly from his iniquity, and to cleanse him from his sins, or the words of Paul where, after he had breathed out threatenings and slaughter against the disciples of the Lord, he heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" he inquired, "Lord, what wilt thou have me to do?" Yet some travel on, feeling too unworthy to come to the Lord's table, while some seem strengthened to come and ask a

place with the church, and are buried with Christ in baptism. This visible acknowledgment does not make the believer any more a little one, but how it relieves the mind, and then how they desire to see others come, whom they believe also know and love the commandments of the Father. How does the word talk to them? Christ said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Now this must mean the little ones, for the little ones surely are heavy laden with the burden of sin, and they are weary, too. I hear them now, as I write, as with one voice, speaking of their unworthiness. John the Baptist said, speaking of Christ, "He it is, who coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose." The centurion did not feel worthy to have Christ come under his roof, and so on all through time, has this feeling of unworthiness come to every one who loves the truth as it is in the Lord Jesus Christ.

I feel as though I want to say here to the little ones who have not felt strength given them to come and acknowledge before God and man that they believe that Jesus Christ is the Son of God, that I do not think that any more questions were ever asked than Philip asked the eunuch who had desired to be baptized, and that was, if he believed with all his *heart* that Jesus is the Son of God, he might be baptized; and this the eunuch did believe. But does one who has become grounded in the faith, and strengthened and established, ever cease to be a little one? I cannot see that they do. Even though they are strong in the doctrine, and are given strength in the Lord to wield the sword of truth, and to fear only the Lord, if you ask them how large they are, their answer will be, I am less than the least

of all saints. Does not this class them with the little ones still?

For a long time my mind has dwelt much upon the little ones. I have wished that I might be enabled to write some of my thoughts, but here I have but poorly touched the subject. The name little one is so sweet to me, and when I see them with tears coursing down their cheeks, and with quivering lips, as they listen to the word, my heart turns to them at once, with this feeling as though I would like to say to them, O you little one. I felt this fear when only a small child, then again I felt it in my youth, but mirth and gayety carried me away for a time, then when it was given me again, I could but stand still and see the salvation of the Lord. One thing the little one loves to give all glory to God, to whom it all belongs. I am unworthy to claim the name.

Yours unworthily,

MARY HILL TERRY.

LEOTA, Ind.

DEAR BROTHER EDITOR:—Inclosed find two dollars for the renewal of my subscription for the SIGNS. And now while seated to write, this Scripture comes into my mind: "Let no man beguile you of your reward." This is the language of Paul to the Colossians, second chapter and eighteenth verse. There can be no mistake that we are now living in a day of great delusion and religious blindness, and we need everywhere, more than ever before if possible, to give close attention to the word of God. He also said, "Be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." "Let no man deceive you with vain words: for because

of these things cometh the wrath of God upon the children of disobedience." And again in another epistle he said, "Let no man deceive you by any means: for that day shall not come, except there be a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." There are now, as in the days of the apostles, many unruly and vain talkers and deceivers. If we would be a happy people, let us give heed to the things which we have heard, let us see that by no means we let them slip, for as certainly as we turn aside our ears to seducing spirits, we shall be turned unto fables, or that which is false.

Sanctification is extensively taught in the Scriptures, but not as some teach it. Those who, with great self-reliance, boast much of man's ability, and God is hardly known in their system, profess to be able to consecrate themselves to a holy and sinless life, and to make themselves holy and free from sin, and to cleanse themselves from moral corruption and pollution, and to fit themselves for the society of heaven. Such teaching rejects Christ as the sacrifice for sin, and counts the blood of the covenant as an unholy thing, and it is dishonoring to God; no child of God should ever be deluded by such hypocrisy in religion. Webster defines the word sanctification, thus: To make sacred or holy, to set apart to a holy or religious use, to consecrate by appropriate rites, to hallow, to cleanse from moral corruption, and pollution, to make fit for the service of God, and the society and enjoyments of heaven. Who is it that makes sinners holy? "He hath made him [Jesus] to be sin for us; who

knew no sin; that we might be made the righteousness of God in him." Hence sanctification is that work of God's grace by which we are created in Christ Jesus, set apart for his service, and enabled to live to the honor of his name. But it is so far from being our work, that the apostle tells us that God's divine power hath given us all things that pertain to life and godliness. Sanctification then, is a divine work, and is not begun or carried on by the power of man. But it is said, "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Thus we see that all this is by and of God, and does not consist in outward profession or outward morality. God blessed the seventh day and sanctified it. That is, he set it apart. Believers are said to be sanctified by God the Father, and preserved in Christ Jesus, and called. This we could not do for ourselves, God must do it for us. If we know our weakness and insufficiency to stand in our own strength, we will not be easily deluded by this fancied self-righteousness which trusts in self rather than in God, who carries the lambs in his bosom; but we must know this constantly. It would seem that after the taking away from us of all confidence in the flesh, until we came to esteem it as dross, and all the goodness thereof as the flower of the field, we never could hope to find perfection there again, or to attain to perfection while in the flesh, and yet we find that the church at Laodicea, addressed in the beginning of Revelation, said that they were rich, and increased in goods, and had need of nothing. How much better it would have been for them to have known that at that very time they were wretched, miserable, poor, blind and naked. Self-reliance is al-

ways dangerous, for sooner or later we must fall. Wherefore it is said, "Let him that thinketh he standeth take heed lest he fall." When we stand, it is by faith, and that not of ourselves; therefore we should not be high-minded, but fear. Assuredly if we have ever been entirely shorn of all confidence in the flesh, or in creature ability, worthiness and fitness, and have seen self in the vile dress of human depravity, we will be very slow to believe that we can make ourselves pure and spotless, and fit for the companionship of the Lord of life and glory. Rather, through the weakness and unprofitableness of the flesh, we shall still feel the necessity day by day of lifting our cries to God for mercy, pardon and grace. We will then not get so far beyond the beloved and worthy apostle that we shall have no reason for saying, "O wretched man that I am! who shall deliver me from the body of this death?" We are not likely to think of ourselves more highly than we ought to think, if we do sensibly feel our weakness and dependence upon God. O may he teach us our insufficiency, keep us from presumptuous sins, humble us in his presence, and in the presence of one another, that we may not trust in an arm of flesh, but in him alone who can keep us from falling. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Your brother,

T. J. MOUNT.

LOVELAND, Colo., July 23, 1904.

MUCH ESTEEMED BROTHER CHICK:—
Upon reading brother J. N. Badger's article in the SIGNS of July 15th, I feel like writing a few words, which I submit to your better judgment as to whether

what I write is worth space in the SIGNS. Brother Badger speaks of the name of Old School Baptists being assumed by different sects, or companies, &c. Well do I remember the time, no matter if I were among entire strangers, or in any part of our country, if any one was pointed out to me as an Old School Baptist, I knew what that man's faith was, just what he believed. I call to mind a time when I was traveling through a strange part of the country, and stopped at a house to stay over night, and while waiting for supper, I saw a copy of the SIGNS OF THE TIMES on a stand in the room. I cannot express the feeling of love that sprang up within me toward those strangers that were so kindly entertaining me for the night, for I knew that some of that household were of my own faith, and I could but love them. But how is it to-day? If one tells me he is a Baptist, the first question I ask is, What kind of Baptist? Like brother Badger, I do not know how many orders there are to-day that are claiming the name Baptist, but there are at least seven, or more. "In that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach."

There is one thing I have observed of late, and that is there are a great many churches scattered over our country that claim they believe the doctrine of God's predestination, foreordination, election, and that sinners are saved by grace, through faith, and that not of themselves, it is the gift of God, and yet they call themselves, not Old School, but Primitive Baptists. The name Old School Baptist was given or adopted by those who opposed Missionism, to designate them from those who were Missionary in

belief. Of course the word "Primitive" signifies old order, but here is the trouble, most all the Missionary churches have assumed the name "Primitive." In this I think I can clearly see the fulfillment of the Scripture I have quoted, of the seven women laying hold of one man. The church with which I united when I was baptized, was the Old School Predestinarian Baptist church of Jesus Christ called "Blue Grass." I may be somewhat partial as to the name, but if all Predestinarian Baptists would adhere to the name Predestinarian Baptists, all would know just where they belonged. There would be no stealing our name by the horde of other religious sects, for they all, without an exception, abhor and despise the doctrine of God's predestination. When at the age of seven years I had a severe spell of sickness, and I believe that when I began to recover from my sickness that God was pleased to reveal unto me, though but a mere child, the truth of his predestination, and sovereignty over all the works of his own hands, but I grew to manhood before I met or even knew that there was a person upon the earth that held to the belief of predestination as I did. I could find no one that would agree with me upon the subject, not even among those who called themselves Predestinarian Baptists. In the year of 1858 or 1859 there appeared an article in the SIGNS OF THE TIMES over Elder S. Trett's name, headed "The Absolute Predestination of all Things." O how eagerly I read that old father in Israel's letter. After reading it over and over again, (for it was a feast to me) I turned to my wife and said, "I thank the Lord I have found one who believes as I do." Some years after, I found there were others who were contending for the same eternal truth. I say eternal

truth, for all truths and attributes of Jehovah are eternal, for God is eternal. I had not at that time of my life seen Elder Gilbert Beebe's views written upon the subject of predestination, yet I knew from his editorials that he held to such views. Later on such able writers and defenders of Bible truths as Elders W. J. Purington, S. H. Durand, F. A. Chick, and others, boldly contended for the doctrine of God's predestination in their writings in the SIGNS, which doctrine to me is food indeed; something that never grows old.

In conclusion I will say that I regard the publication of the SIGNS as a great blessing as a medium of correspondence for all who believe and love the doctrine advocated in its columns. I want to here thank my unknown friend for the kindness in paying for a year's subscription for the SIGNS, in order that I might be blessed with the privilege of reading its pages. I take it for granted from the expression of the letter which I received, that my unknown friend does not belong to the church militant as a visible member. Let me say to you, if you love those people for the truth's sake, they are your friends, and may the Lord direct you home to your friends, to tell them what great things the Lord has done for you, in giving you to hope he has pardoned your sins, and to trust in his name; in so doing you will find peace of mind that all this world cannot give or take away; and not only so, but you will enjoy the sweet fellowship of your kindred in Christ Jesus, which you otherwise cannot enjoy. May heaven's blessing rest upon you, my friend, and all who love the Lord out of a pure heart, is my earnest prayer.

J. H. YEOMAN.

KANSAS CITY, Mo., Dec. 3, 1904.

DEAR PUBLISHERS OF THE SIGNS OF THE TIMES:—We are entire strangers in the flesh, yet I feel to know you from a spirit of love. I have written many letters to you in my mind since the death of dear brother Beebe; how I loved him for the truth's sake; though his voice and pen are silent, he will always live in my memory. I shall never forget the last letter I felt impressed to write to him, when I was in sad affliction; I felt that I could pour out my thoughts to him, and they would find a lodging-place in his heart. Before I got through with my letter I felt to rejoice in a Savior's love. Though he was so far from me, and a total stranger, my heart went out in sweet communion and prayer to God that he would stay the hand of affliction upon our dear brother, and overshadow him with his love. I felt so anxious about the indebtedness on the SIGNS OF THE TIMES, did all I could, and gave the widow's mite, in prayer to God that he would put it in the minds of some dear brethren to pay all off. When I received the last number and read the article from "a friend of the SIGNS," I gave thanks to God, for he works and none can hinder. I do believe there is no one on earth who has more love and prayerful desire for the success of the SIGNS OF THE TIMES than I, because it honors God and gives him all the glory. I wrote brother Beebe how the paper fell into my hands. I was at a debate between an Adventist and a Campbellite; during the time of the debate a great many were expressing their sentiments. A little girl was sitting near me. I do not remember what I said, but the little girl said to me, "You talk like grandma." Next morning an old lady rode up to my gate; I went out to meet her; she told me what

brought her to my house. I had never met her before; she said, "I have come to bring you good news." She had a bundle of the SIGNS OF THE TIMES with her, she wanted me to read them. After we had talked together we were no longer strangers, though I belonged to no church. After I left the Missionary Baptists I never expected to unite with another church; my prayer by day and by night was, I believe, Lord, give me a heart to pray and to know the sound of the gospel, and the church of the living God. Back in the eighties I was sitting up with my sick children; I was living then in the State of Kansas, with so many cares, and a heavy burden, I had little time to read. While waiting for the time to give the medicine, I would read in those papers the dear old sister brought me. The first letter I read was from dear old brother Jesse Cox. John Stipp and others told my feelings better than I could tell them. It was a night of rejoicing with me, and sadness fled away. The next time I saw the dear old sister we could shake hands and sing together. She soon passed away. This is why the SIGNS is so dear to me, it teaches the doctrine of the Bible, I feast on it, I expect to take it as long as I live. May it please the Lord to keep me at the foot of the cross.

I must tell about our church in Kansas City, Mo. We have a membership of over forty, a good pastor, W. T. Brown, of Richmond, Mo. The Lord has greatly blessed us this year; we have had preachers from the extreme east and west; all came preaching Jesus, the way, the truth and the life. We have a good house, and hope to soon have it paid for. On our last meeting day, the fourth Sunday in November, we had four preachers from different States; all came laden with good news, and when they were preaching I

felt, This is none other than the house of God. My mind was taken back to the prophet Isaiah, when he said, "The wilderness and solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." During the few years that we have had services in Kansas City we have been wonderfully blessed in many respects. I trust the Lord will keep us at his feet and teach us of him, and keep our feet from going astray.

Remember me kindly to brother Chick.

I enjoyed talking with Elder Morgan Brown, of Georgia; he had been with so many of the brethren whose writings I had read that it seemed almost like a visit. How my heart goes out in prayer for brother Chick, that he may long be spared on the walls of Zion, to cry aloud and spare not, and that grace may be given him to bear his burden. When all is darkness may God speak to him, saying, "Peace, be still," for he can calm the troubled waters; he rides upon the storms and says, Be not afraid, it is I. May God keep him under the shadow of his wing day by day, is the prayer of the least one, only trusting in Jesus. I can sympathize with those who are burdened with cares. I have been a widow over twenty years; my family is grown, all go to their place of business, and I am left alone in the day. I often feel like a sparrow on the housetop. We are commanded to live for one another. When it goes well with you remember me.

I remain yours, unworthy I know,
KATE FORBES.

HERNDON, Va., Dec. 5, 1904.

DEAR BROTHER EDITOR OF THE SIGNS OF THE TIMES:—As the time of my renewal for the SIGNS is at hand, I thought I would write a few lines to you, as it

has been my custom for some years past in sending in my remittance to write some thoughts in regard to the good news our family paper brings me when I am favored of the Lord in that respect. But, dear brethren, should I go on now and tell you of the darkness of my mind, you would no doubt think at once that the Lord had forsaken me entirely. It seems to me that about all the comfort I can get is in remembering the past, when I felt that the Spirit of the Lord was with me, when I could claim him as the chiefest among ten thousand, and the One altogether lovely. It seems to me now that he has left me altogether, to grope my way in darkness the balance of my days on earth, and I am often made to inquire, "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?" O yes, I cannot see the way, I am all the time turning aside; I cannot even rest in the brightness of the day (at noon) with those I call my brethren; I see marks of their footprints by the way, but O, I cannot follow in the way of my brethren. I can often see in their countenance that they have been with Jesus and learned of him, and are following in his footprints, but down deep in my benighted heart is a feeling sense of guilt and shame that often bends me low, and I cannot come forth. I often have to cry out in the language of the apostle Paul, "O wretched man that I am! who shall deliver me from the body of this death?" I am fully convinced in my mind that without Jesus I can do nothing; all my help must come from him; he must first speak, then it is done; command, and it stands fast. When he speaks to us and we hear his still small voice, there is a calm, and our

hearts are made to rejoice and burn within us while he talks to us by the way. But alas, I am all darkness now, shut up in nature's night, feeling the most of my time that perhaps the whole thing is a delusion with me, and I am yet in my sins, and without hope and without God in the world. O the depravity of the human heart, it "is deceitful above all things, and desperately wicked." The older I get the more and more I see of my depraved nature. I was told once by an Old School Baptist, to feel to know such things of yourself was growing in grace and in the knowledge of the truth, growing out of self and rejoicing in Christ Jesus, and having no confidence in the flesh.

Those of our little church at Frying Pan are going through a season of darkness and gloom on account of the lingering illness of our dear pastor, Elder White. He is still weak, and not well yet, at his home in Leesburg, Va. He has not been with us since February last, and O how we all miss his kind and affectionate words of love and sincerity. His illness has caused a dark cloud to hang over us, and around about us, but we must try to be still and know that the Lord's will must be done, for he works and none can hinder. Elder J. G. Eubanks has preached for us two or three times since brother White has been sick, also Elder John Gore. Brother Eubanks was with us the last fourth Saturday and Sunday, and for a short season on Sunday I thought I heard the joyful sound which made me feel that salvation is of the Lord. The Elder's text on Sunday was the comforting words of our Savior: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," &c. O what a wonderful gift we can see in our brother Eubanks in presenting the gospel in its

fullness, which is the power of God unto salvation to every one that believeth.

I will now close this imperfect letter, lest I weary you. I trust you will cast the mantle of charity over all that I have said amiss, and believe me to be a well wisher of the dear old SIGNS. I wish I could write like others who write for the SIGNS; I feel to be behind the least of them, and often feel sorry in exposing my ignorance to the people of God. Pray for me, all ye saints, that the good Lord may brighten my way, and cause the Sun of Righteousness to arise and shine once more upon me, for I am all darkness and have no light.

Your poor, unworthy brother, if one at all,
JOHN F. OLIVER.

FOREST HILL, Md., Dec. 2, 1904.

DEAR BROTHER CHICK:—The inclosed most excellent letter is one of the number that father received on his eightieth birthday, and as it so beautifully portrays the experience of a child of God who is waiting for a brighter evidenee, we cannot feel satisfied until we have shared it with God's children. We have not asked the writer's consent to have his letter published, but feel sure that he will not object to being a comfort to others who are traveling the same path.

Yours unworthily,

LINA GRAFTON.

PHILADELPHIA, Pa.

DEAR ELDER GRAFTON:—On this the eightieth anniversary of your life, I beg to add my name to the many offering congratulations, not that I feel that I have an offering or testimonial, but rather a memorial. You hardly know me to call my name, much less to feel to appreciate anything in particular that I might write, but on my side it is very

different, I feel that I shall ever appreciate many things that I have heard from you; while they were intended for others, and no doubt were cherished by them also, I, too, cherish many things that have fallen from your lips, and am many times made to say that I am glad I heard it from you; particularly you, because of your age, both in the ministry and your long experience, together with the wide knowledge of the experience of the saints. One thing in particular I wish to mention: in relating your experience, it was the lack of assurance that you mostly felt, that with all the searchings, together with the examination of self, that it was only given you to hope. While this seems surprising to me in examining you from my standpoint, I cannot express to you how much comfort and consolation it gives me, or how much it strengthens my hope. Many years ago, when I felt that I had been given to see myself a sinner in the sight of God, I was much troubled, but felt that I could in some way turn from my ways and it would be different with me. Then it seems I was given a view of the church and its purity, and that I must be changed wonderfully ever to be even near it. I hoped, because I felt that some things pertaining to the kingdom of Christ and his gospel had been revealed to me, and that it was an evidence of life; and I seemed to trust that a good work had been begun and would be performed unto my salvation, and felt that the time would come when I would be assured of this in my own feelings at least. But I have gone on and on, and have never found that assurance, yet the hope is with me that I do sometimes hear the gospel preached and feel that it applies to me, even me, in this condition, feeling and believing as I do that it is

necessary for me to see Christ as my Savior, as I see him to be the Savior of the church, his people, and never being able to confess even to myself that I have ever had that assurance so that I could bring it home to myself in such an expression as to say, "I feel that he is my Savior" (and yet I have no other). I ask, is it any wonder that I can take a degree of comfort from one who has all his life been, and still is, a father in Israel, meek, gentle, loving, kind and forgiving in his own disposition, one whom I have been brought to believe knows all things pertaining to the church and her experience, when he quotes my experience in comparison with his own? I must beg your pardon for going on thus far, but feel that that great charitable heart of yours will cover my imperfections, and take out of this only that which is intended.

My best and earnest wishes for your welfare both here and hereafter. I beg an interest in your prayers, and trust that your God will sustain you in many more years of usefulness.

W. T. CUBBAGE.

OXFORD, N. Y., Aug. 12, 1904.

DEAR BROTHER CHICK:—As I am sitting here in my room, feeling in a cast down, gloomy frame of mind, and longing for a glance and a word from some one of my kindred in Christ, I feel a desire in my heart that I might live near you all; but no, God has ordered it otherwise, and how wicked I am to feel so determined to change it and have it my way; but I have to come right back, and ask God to be merciful to a poor sinner, such as I am. Who am I to complain of the ways of God? I hate my natural life, and feel that it is of so little account. I have spent all these years away from my

loved ones. I hate the world, and yet I must take a part in it, doing what I can. The question comes to me, What is it all for? Who can tell? And how will it all end? Six years ago the 28th of last month I was baptized. Can I ever forget that sweet but solemn day, when it seemed as though a voice had said, "Be still, and know that I am God," and, "If ye love me, keep my commandments"? And yet I am growing worse and worse every day, more doubtful, more forgetful of his precious promise, "I will never leave nor forsake thee."

"I am a stranger here below,
And what I am 'tis hard to know;
I am so vile, so prone of sin,
I fear that I'm not born again.

When I experience call to mind,
My understanding is so blind,
All feeling sense seems to be gone,
Which makes me fear that I am wrong."

"So far from God I seem to lie,
Which makes me often weep and cry,
I fear at last that I shall fall;
For if a saint, the least of all."

Also the sixth and the seventh verses fit my case.

Elder Chick, you have been so thoughtful of me, also the dear church at Hope-well, and I am so undeserving of your love and fellowship; it seems to me that you all must know it. I send christian love to the church. My mind wanders back to the dear, sacred place where I first heard the truth as it is in Jesus, from dear Elders Hartwell, Purington, and then from yourself. How I have been comforted as the word from our dear Savior flowed from the lips of his ministers. I was at Otego, April 1st, have not been there since, but hope to go soon again. In April we had an excellent meeting. Soon after that Elder Vail's son was killed. O how sad for them! Some are afflicted in one way and some in another. The Lord's people are a

poor and afflicted people. I was disappointed in not being with you at the time of the association. I hope to come down before next winter is passed, if the Lord will.

This is a poor letter, but I felt that I must say a few words to you. My husband wishes to be remembered to you and family.

With christian love to the household of faith, I am your unworthy sister,

MARY TITUS BREWSTER.

WORTHINGTON, Minn., Nov. 24, 1904.

DEAR BRETHREN:—I would like to say to all who write for the SIGNS OF THE TIMES, Write on. You tell the feelings of my heart in your epistles. I feel like saying "brother," but I am too unworthy. I feel to be the greatest sinner on earth. When I look back over the path through which the Lord has led me in this world, I must say that I have added sin to sin from my cradle to this day, and the holy law of God condemns me every hour; so what good thing can be in me? I can freely say with Paul, that if I am a christian, I am the least of all. I fear that I am not worthy to be in the church, because it has pleased God to set me away out here in Minnesota, among many languages, and for what purpose I cannot tell. I know it is his will so to do, for it has pleased God to show me that it is not within man to guide his own steps, and to go where he pleases. It is as his holy Spirit directs. Jesus said, "Without me ye can do nothing." No, not even think one good thought.

And now as I have told you that I am a sinner, I will also say that my hope is in Christ Jesus the Lord. If I am ever saved, it will be the Lord Jesus Christ that will do the work, and not me; it will be by grace and grace alone, and not of works.

Your brother, HENRY JAMES.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1905.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITOR:****F. A. Chick, Hopewell, N. J.***All letters for this paper should be ad-
dressed, and money orders made payable, to
J. E. BEEBE & CO.,
Middletown, Orange Co., N. Y.***INTRODUCTORY TO VOLUME
SEVENTY-THREE.**

FROM the first volume of the SIGNS to the present one it has been a custom followed by the successive editors to present to our readers some reflections especially called out by the beginning of a new year and a new volume. We have no wish to omit the custom now. It seems but natural that at the beginning of a new year and volume we should have many reflections concerning the past, and many thoughts regarding the future. There are occasions in the lives of men, and in the history of nations as well, when the past and the future will crowd themselves upon the thoughts of men with special force. There are such seasons in the life of believers and in the history of the church of God. So now we can but remember the past record of burdens, trials, crosses, reproaches, cares and anxieties on the one hand, and of helps, comforts, encouragements and victories on the other hand, which have been along the pathway of the SIGNS more or less thickly scattered during all the past seventy-two years, and with the remembrance of all these things we can but praise the goodness and mercy of God for his unflinching grace manifested to all

who have been connected with the management of the SIGNS, supporting them in their anxious labor all along through these many years. From all this we can but look forward with hope, and a measure of confidence to the future, remembering that

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

The solemn words of the apostle come to our mind as we write these words: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come." And remembering the past goodness of God, we are encouraged for the future, and are led to trust that as the SIGNS has been blessed to very many in all these past years, in that troubled hearts have been made glad, and downcast souls have rejoiced, and the tempted have been given the victory through words written for the SIGNS, so will it continue to be the messenger of good news in the time to come to very many of the tried and distressed children of God. For all these past mercies, and for all that we hope for, would we give all praise and thanksgiving to God. Whatever may be the service which we render to him in serving his little ones, let it always be remembered that to him belongs all the praise. Paul once said, "I labored more abundantly than they all: yet not I, but the grace of God which was with me." All praise to grace then for all things. From the God of all grace comes down every good and perfect gift. He gave the SIGNS to his people at a time when it was needed, and he has continued it because it has been needed, and he gave grace to all the former editors, and to all who have been moved to contribute to its columns, and he gave

every word that through its pages has ministered to his people in every way, and he has spoken the word of admonition, of exhortation, of reproof, of warning, of consolation, of comfort; in short, every word that has edified in any way his needy children. God forbid that any of us should take one atom of praise to ourselves for any of these things. If we have labored, after all it is not we, but the grace of God.

It seems well at this time to call attention to some things that pertain to the order of the house of God. We mean the general principles of that order as laid down in the New Testament. We say the New Testament, for only in the New Testament Scriptures can we find that order laid down. The ceremonials enjoined upon Israel under the old covenant have no place in the order of the house of God under the gospel; they were shadows of things completed and perfected in Christ; they are not the rule of outward life to the church now. We need not pause to argue this here, supposing that all our people are well settled in this one thing at least, yet it is well to call attention to it now and then, since we are all so prone to forget. In the New Testament, however, our God has seen fit to lay down that order which will be to the good of his people and to his glory in this gospel day. In its place to know this order is just as important as to know that salvation is by grace. We all dwell much upon the travel of the child of God under the law and in the gospel; we also dwell much upon the personal obligations of believers toward the church, and in all the relations which they hold in life; we dwell much upon the strong doctrine of salvation through Christ, with each principle of that doctrine, and this is all well and needful. It is also our solemn obli-

gation to ask after the order of the church, what it is, as a body ordained of God to administer the affairs of his kingdom on earth.

One thing we desire to call special attention to here. This one thing is, that each special body of believers stands by itself, subject to no other body, and subject alone to God and the word which he has revealed in the Scriptures. This has ever been the ground occupied by the Baptist churches in all ages past. So much has this been the case that for centuries it was never questioned among them; and ever since we can ourselves recollect, this has been one thing continually maintained among all Old Baptists whom we have known. The people of God have been very jealous regarding this one thing, because they have believed that the glory of God, the relation of the church to Christ her Head and Lawgiver, and all that simple, plain, spiritual service which God requires of his people could be fulfilled in no other way. Baptists have recognized but one Head and Lawgiver, and so have been zealous that nothing should obtain a place in their order that would come in between them and their one King.

It is but reasonable to believe that our God would not leave his people uninstructed with regard to their order as his house on earth, and in fact he has not, for in the New Testament all that is needful is revealed. It is ours to come up to that rule, and not to go beyond it. With reference to this one thought, the dependence of each body of believers upon God, and their independence of each other, so far as maintaining the order of the church is concerned, we desire to appeal to the testimony of the word itself. In the Acts of the apostles, and in all the epistles, we shall look in vain for one

word that would imply that each church was not sufficient unto itself for the transaction of all its affairs. In all the exhortations of the apostles to the churches regarding what we call discipline or order there is not the slightest intimation that any other church was even to be called upon for advice or counsel in any matter. They all had one Counselor, one Guide and one Judge; each church ought to appeal unto him. It was not only true that if any man lack wisdom he should ask of God, but the same was true of any church as well. Many things required setting in order in the church at Corinth for instance, but there is no intimation that they should call in the church at Ephesus, or at Rome, or at Jerusalem, for help, or even for advice in any of their differences. We know that they were divided in feeling, and that dissensions existed among them, but still they were all to look alone to God, and all such matters were to be dealt with among themselves, subject alone to the apostolic authority. The only reference recorded in the Bible of church differences or misunderstandings to any other body of men, is that recorded in Acts, fifteenth chapter. This was beyond controversy to the apostles alone. To the apostles alone ought we still to go in all matters of difficulty. If we should be so presumptuous as to say that God has not or will not give wisdom to any one church in the administering the order of the church, or in dealing with any matter of difference, it is equally uncertain, to say the least of it, that he will bestow upon a church at a distance that wisdom whereby they shall judge righteously. The longer we have lived, and the more we have seen and thought upon all such matters, the more have we been convinced that the great lack in all cases of difficulty unsettled or

unhealed, has been that the church involved spent more time discussing the matter among themselves than they did in looking to God for guidance as to the meaning of his word, and for a proper spirit to dwell in their midst while considering the difficulty. The dear Lord has said, "Where two or three are gathered together in my name, there am I in the midst." Has the church come together in his name? is the important consideration. If so, he is with them, and if so, wisdom is there to deal with all that may present itself. To undertake to refer questions that may arise to another body of the disciples of the Lord, is to say that we do not believe that our God will be with us and give us wisdom, or that we are not his disciples gathered in church order.

But we need not pause to reason or argue in the matter, it is enough that in the New Testament there is no record of any church, or minister, or body of believers of any kind, being chosen to administer the affairs of the churches, or to settle any difficulties. This is enough for all who believe in the perfect wisdom of God, and that the people of God must not be wise above what is written. We are here writing in this way because it is always needful that our pure minds should be stirred up to remember all that pertains to the cause of God and truth, and surely this is one of those things, if anything is. Another reason is, that we have seen it intimated that in some sections of our country there is a move on foot to destroy this plain, simple order of the church, and substitute a sort of federal government in its place, a government of a few men who shall be a sort of court of last resort to settle all questions and difficulties that may come at the last, before them, and whose decision shall be

final. First, we have no fear that when the attention of the God-fearing children of God is called to the unscripturalness of this move they will give it their indorsement at all; yet the watchmen are to watch, and to give warning, for there are always unwary ones who yet do love and fear God, and whose desire is to glorify him, but who may be ensnared before they know it. Second, like Israel of old, the church of God is a theocracy, and must acknowledge no sovereign but her God. This proposed plan would turn the government of the church into an aristocracy instead. It is proposed in this way to furnish a way to heal all dissensions, whether in doctrine or practice. We do not here judge the motive of those who are making this move. It may be that they are truly grieved at all difficulties and dissensions, and truly desire to do what they may to heal all such things as annoy and grieve the children of God, but we must say that it is a poor way to strive for peace by methods which are in plain violation of the law of God in Zion. Can strife among brethren be healed by rebellion against God? And this proposed plan is rebellion if anything is. If the law of Zion has been broken, can that break be healed by causing a still more serious break of that law? The streams may have become polluted in many places; will that pollution be cleansed by visiting the very fountain with a still worse pollution? Such a federal government will do for Presbyterians, Methodists, Episcopalians, Romanists, and even for New School Baptists, but it will not do for the simple, humble-minded children of God, who know no king but Jesus, and who respect the authority of his word alone. But suppose that such a move should prevail among us, who would be the chosen men to sit as a court

of final resort? If, for instance, all the churches in one or more States or sections of the country should adopt this plan, who among them all would admit that upon him had fallen the mantle of judgment above his fellows? Not the truly humble among them. If any were proud and desirous of occupying the highest seats, such would no doubt seek the honor, but the humble would not, and what is more, could not be brought to believe that they were wiser than any of their brethren, or more capable of judging righteously in any matter. Such humble ones would not so sin against God as to either seek or accept such a place. Then if, still further, all these various sectional boards should have over them one national board, as we have understood has been contemplated, the matter would be still worse. Is any brother, any minister in all our land who has been known as an Old School Baptist, willing to come forward and say, I will accept such a position? If so he is presumptuous and self-willed, heady and high-minded, and not fit to judge anything in the church. Still further, when such boards in sections, and such a board in the nation, shall have been appointed, when and where shall they meet, and by what machinery shall difficult cases be laid before them? Who is to pay for time and for expense that must be incurred by any such gatherings? Brethren, let any such plan be adopted, and soon we shall have all the elaborate machinery in use among all the different denominations of people named above. Wherein then will our order differ from theirs? We are sure that it will differ from the plain, simple government laid down in the New Testament, as much as night differs from day or truth from falsehood; as much as the nations in the

olden time who were governed by despotic kings, differed from Israel when they had no king, but acknowledged the Lord alone as their Ruler and Judge.

Thus far it has been in our mind to speak here, and here we will leave this matter for the present, at least. We have written in a general way, desiring to call attention to the truth that each church must attend to their own affairs, subject alone to him who is their Lawgiver and Judge.

Now, in conclusion, we desire to express our gratitude to God, and to our brethren for their kind forbearance toward us, especially during the past year, since our beloved brother Benton Beebe was removed from his work in the conduct of the SIGNS; and we ask that the brethren will remember during this coming year that we still shall need much forbearance and help from them. We hope that such matter will come to the office for publication as will edify the readers, as has been the case in the past. May the blessing of our covenant-keeping God be with us all, those who conduct the SIGNS, and those who are correspondents, and those who are subscribers. May all strive for the things that make for peace, and the things whereby one may edify another. All this, with every needed blessing, our God will bestow for Jesus' sake.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904, &c.

CONTRIBUTIONS FOR THE "SIGNS."

John T. Walker, D. C., \$2.00; Philemon Stout, Ill., \$12.00; Mrs. G. W. Crawford, Ohio, \$1.00; W. H. Chaney, Texas, \$1.00.—Total, \$16.00.

POETRY.

ROXBURY, N. Y., Nov. 1, 1904.

DEAR BROTHER KER:—Inclosed you will find some verses written by our aged sister, Betsy M. Bouton, in her eighty-eighth year, which we would like to see published in our family paper if you think best.

Yours in gospel love,

M. E. ENDERLIN.

BEFORE the wheels of time were run,
The Father purposed that his Son
Should have dominion on the throne,
And choose a people for his own.

Obedient to his Father's will,
He came his precepts to fulfill;
Suffered and died, and rose to be
Disposer of God's wise decree.

The church of Christ, she was the bride
For whom the precious Savior died;
He died to set them free from sin,
All that the Father gave to him.

He now sits by his Father's side,
To welcome home his chosen bride:
He knows the trials she endures,
And daily her poor heart assures.

Ten thousand thanks his children owe
To him who did their ease foreknow,
And gave his only darling Son
To die for crimes that they had done.

Upon this errand Jesus came,
To prove himself and people one,
And when the last is saved by grace,
The wheels of time have run their race.

THOU precious Lamb of God,
Who art to me most kind,
To keep me in the way of truth,
And soothe my troubled mind.

What shall I render for thy love
That seems to me most plain?
Since every good comes from above,
And must return again.

And what have I to give?
Only to beg and cry
That I, in thee, might live
Until I'm called to die.

When life is done, and all is o'er,
Thy name must have the praise,
For every righteous step I take
Comes from thy wondrous grace.

I have no righteousness to plead,
For I am nothing worth;
To me I do appear indeed
The weakest one on earth.

BETSEY M. BOUTON.

CHANGE OF ADDRESS.

BROTHER W. M. Little has changed his address from Beene, Texas, to Donie, Texas, R. F. D. No. 2, where his correspondents will please address him.

MARRIAGES.

By Elder A. B. Francis, Oct. 5th, 1904, Alexander Hadaway, of Claiborne, Md., and Helen D. Hearn, of Delmar, Del.

By the same, Nov. 30th, 1904, John D. Culver and Elizabeth E. Culver, both of Delmar, Del.

OBITUARY NOTICES.

DIED—At his residence at Occoquan, Va., Dec. 4th, 1904, **Mr. J. W. Davis**, aged 67 years. Brother Davis was baptized Dec. 3rd, 1880, in the fellowship of the Old School Baptist Church called Bacou Race, Prince William Co., Va., by W. M. Smoot. He was one of the number who was kept by the faith he received in the beginning, true to the profession of that faith which he made in baptism. Nothing but praise of him was to be heard from those who received him into their fellowship. All rejoiced in his steadfast faith, his consistent and orderly walk, and his clear views of the doctrine and order of the church of Christ. His subsequent course showed very plainly that the faith he had received and professed was not a mere matter of theory, confined to the head, leaving the heart entirely untouched. On the contrary it was a living power in him, and when called by it to make his choice, whether he would follow man with his selfish ambitions, or the persecuted Jesus with all his afflictions, he chose the latter, and was received into the fellowship of the Bethlehem church, near Manassas, Va. He lived twenty miles from the meeting-place of the church, but the distance, with the difficulty he had in this country of getting to his meetings, together with the evident hatred of those who seemed to be his brethren of former days, and his lonely isolation, none nor all of these things moved him to deny his Lord or to turn back from following him.

His funeral was attended by a large congregation of his neighbors and friends, showing in many ways the high, and we are sure the deserved esteem in which he was held by all who knew him.

In writing this outline of brother Davis' life I feel that those who turned their backs upon him have more need of the prayers of God's people than his own immediate family. Thank God a religion of hatred can never supplant the pure religion of the almighty love of God. Brother Davis leaves a faithful wife and ten children, seven sons and three daughters, most of them grown up. It is a comfort to write that they all are an honor to their parents, and that the wife and mother in her lonely widowhood

can feel to the depths of her soul what wisdom has said concerning the parents of a numerous progeny: "Happy is the man who has his quiver full of them." May God bless the sons and daughters, and make them worthy of their father, and the mother who bore them. May God comfort the afflicted.

J. N. BADGER.

MANASSAS, Va., Dec. 9, 1904.

By request of Mathias Burgher, I send for publication a notice of the death of his mother, sister **Elizabeth Davis Burgher**, who was born in the town of Olive, Jan. 4th, 1830, and died Sept. 9th, 1904, aged 74 years, 8 months and 5 days. At the age of eight years she came to live with her grandparents, Mathias and Sally Montross, on the same farm where she died. On arriving at womanhood she married John M. Burgher, who preceded her in death some three years, and whose obituary appeared in the SIGNS. After receiving a hope in Christ she united with the Old School Baptist Church of Olive & Hurley, and was baptized by Elder Jacob Winchel, together with three sisters, Sally, Mary Olive and Hannah; Hannah still lives. One other sister, Polly, has since united; all have honored their profession. Sister Burgher leaves a son and daughter; the son, who lives at the homestead, with his family, faithfully cared for her. She had been afflicted with rheumatism for years, and was compelled to go about with a crutch and cane. With all her affliction her place in the meetings of the church was seldom vacant. About two weeks before her death she had a shock, but not sufficient to destroy her speech or mind entirely. Her daughter and sister Polly were with her most of the time till she was released from this pilgrimage life to her eternal home. Services were held at her home. Elder John Clark, by her request, preached, using 1 Thess. iv. 14, as a text, followed by a few remarks by the writer. The Olive church was mostly present, also a large concourse of friends and neighbors.

As a tribute to her memory too much can hardly be said. Her devotion to the cause, faithfulness to her profession and welfare of the church was shown by her presence with the brotherhood in songs and words of praise for the mercy shown her by the Redeemer of sinners; she truly showed her faith by her works. Her door was always open to receive her brethren; her hospitality has been enjoyed by visiting brethren from every point of the compass, aided by her husband, (while living) together with her son and family. For nearly half a century she had rejoiced in the faith of the Son of God, who loved her and gave himself for her. In hope she had patiently been waiting to be like her Redeemer; hope is now changed to sight, faith to fruition, complete in the likeness of Christ and in the glory of the Father, which was given her in Christ Jesus before the world began.

R. W. SANFORD.

Miss Lizzie Johnson, of Frenchtown, N. J., was born Feb. 21st, 1847, died Oct. 18th, 1904. She lived with her two sisters in Frenchtown, N. J., sister Nancy and Hannah Johnson. She suffered with stomach trouble for several months, in fact she had been ailing for several years, but the past several months she was confined to her bed most of the time, and suffered much, but was very patient all through the severe sickness. She was finally taken to a hospital in Trenton, submitted to an operation on Saturday, lived until the following Tuesday and passed away. Some months before she died I was sitting with her at her home, and I said, "Lizzie, I have noticed for some time past that you show a different feeling toward the Old School Baptists than you used to; I would like to hear you talk about it." She said it was not long since she had no love for the Old Baptists or the doctrine they preached, but was quite satisfied with the "do and live" doctrine; but a wonderful change took place with her, and she saw herself a poor, lost, ruined sinner, and then Jesus was revealed to her as her Savior, and soon after she received this hope of salvation, she loved the Old Baptists and their doctrine, and nothing else would satisfy her. She tried to get something at other places of meeting, but she said there was nothing for her, though she did go at times, but would come home empty. I feel satisfied that Lizzie knew the grace of God in truth, and that she is in glory. Mortality is swallowed up of life, and she is in the likeness of her Savior and Redeemer. Therefore time and eternity will not change her condition; nothing will be added, nothing taken from. Amen. She leaves two sisters, one brother and one half-sister of a family of eleven children, together with friends, to mourn their loss. May God in his own good time heal the wound, giving great grace to all that feel the need of that grace.

The writer spoke at the funeral to a large company of people assembled at her home in Frenchtown, after which the earthly house which was dissolved was laid in the tomb.

D. M. VAIL.

It again becomes my mournful duty to record the departure of one of our dear old church members. Sister **Ruth Shleppey** was born in 1829, died November, 1904, aged 75 years. She leaves two sons and two daughters and several grandchildren to mourn their loss. She was a faithful member of the Regular Predestinarian Baptist Church at Crawfordsville, Ind., about forty-five years. Since the death of her husband, several years ago, she made her home with her daughters. She told me the last time she visited me that she had a good home, but there were no Baptists of her kind in the town where she lived, and she missed her church privileges. She loved the assemblies of the saints. Many years ago when my parents were living, the mid-week prayer meeting was held at my father's house, and after singing and prayer some

of the sisters told of their every day joys and sorrows. My father asked sister Shleppey if she had a word for us. She answered, "Nothing that I could say would be interesting, but there is a hymn that expresses my feelings." She then sang:

"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."

She sang all that expressive hymn. Then my father said, "The sisters have told their experience, and sister Shleppey has sung hers, and I feel it is good to be here."

The children have lost a faithful mother. May the Lord comfort them in their bereavement. The church has lost a devoted member, but I feel she has gone to the church above, to join in the everlasting songs of praise to the precious Redeemer.

LINA W. BECK.

MEETINGS.

ELDER Carnell, of Dutton, Canada, will preach in hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

717 HOWARD ST., DETROIT, MICH.

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

NEW YORK CITY.

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor. Elevator entrance on either 19th St. or 8th Ave.

10:30 A. M.

2:30 P. M.

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

PICTORIAL HISTORY

OF THE UNITED STATES.

BY JOHN D. McOABE.

This work is no dry mass of details—no bombastic effort to inflame the natural pride, but a vivid and brilliant narrative of the events of our history, from the discovery of the American Continent down to 1893.

The work is printed from plain, new type, on fine calendered paper, and comprised in one octavo volume of 960 pages. It is splendidly embellished with nearly 500 fine engravings, embracing battles and other historical scenes, portraits of distinguished men, views of our principal cities, &c., &c.

Bound in Fine Silk Cloth, Plain Edges, \$2.00 post-paid. Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.

First Quality Turkey Morocco, very handsome, \$2.75 per copy.

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in a variety of bindings at the following prices, viz:

Cloth Binding	\$1 00
Cloth Binding, half dozen.....	4 50
Blue, Marbled Edge.....	1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

AT A GREAT REDUCTION.

PRIESTHOOD OF THE SON OF GOD.

A NEW BOOK

BY DAVID BARTLEY.

This is the only book offered to the Christian people (so far as the author knows) which is entirely devoted to the Priesthood of the Anointed Son of God, as the only Mediator between God and men. It contains the following chapters and subjects: Introduction, Necessity of a Priesthood. The Priesthood of Aaron. "God sent forth his Son." Our Brother High Priest. Christ's Priestly Offering. Christ's Intercession within the Veil. The order of Christ's Priesthood. Christ's Better Testament. Christ the Prophet-Priest-King. The People of Christ's Priesthood. Kings and Priests unto God. The glorified Saints. Conclusion: The Sacrifices of the Royal Priesthood.

The work contains 144 large size pages, in long primer type, clear print on white paper, bound in cloth, and will be sent to any plainly written address, post-paid, for cash orders, as follows: one copy, 40 cents; two copies, 75 cents; three copies, \$1.00; twelve copies, \$4.00, to one address. Please send cash by money order, or in registered letter. All will do well to order soon, as the work is not electrotyped, and the edition is limited. Send all orders to

ELDER DAVID BARTLEY,

LEBANON, Ohio.

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 the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00. Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

HYMN AND TUNE BOOK.

COMPILED BY ELDERS S. H. DURAND AND P. G. LESTER.

The hymns and tunes in this book have been very carefully selected and are such as are used in our churches in different parts of the country. The book contains 272 pages. Two kinds are printed, round and shape notes. Be careful to name which kind is wanted.

Single copy, sent by mail, post-paid, eighty cents. Price per dozen, sent by express or freight, as may be desired, at the expense of the purchaser, \$7.00. Send draft, money order or registered letter to Silas H. Durand, Southampton, Bucks Co., Pa.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY,
MIDDLETOWN, ORANGE CO., NEW YORK.

To Whom all letters should be addressed, and
money orders made payable.

EDITOR:

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

CRUDEN'S COMPLETE
(STUDENT'S EDITION)
CONCORDANCE

TO THE
OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9½ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible reader should possess a copy.

Address,

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

BI-CENTENNIAL
CELEBRATION
OF THE
WELSH TRACT CHURCH.

The bi-centennial of the Welsh Tract Church, Newark, Del., was celebrated Oct. 20th, 1903. After some delay it is now published in pamphlet form, and on sale at this office. Price 15 cents. The pamphlet contains photographs of the Welsh Tract meeting-house and Elder J. G. Eubanks, the pastor, the proceedings of the anniversary, letters of greeting from sister churches and a historical sketch written by Dr. B. F. Coulter, of Philadelphia, Pa., and read on the occasion. Some of the brick in the meeting-house was brought from Wales to this country, and hauled on mules' backs a distance of ten miles. The pamphlet is very interesting and full of information.

The edition is limited, and orders should be sent without delay in order to secure a copy.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73. MIDDLETOWN, N. Y., JANUARY 15, 1905. NO. 2.

CORRESPONDENCE.

THE COMFORT OF THE SCRIPTURES IN THE TRIAL OF FAITH.

DEAR CHILDREN OF GOD:—The holy Scriptures are a divine store-house of heavenly treasures and a pure fountain of spiritual health and peace, but the Prince of the house of David has the keys, and he must set before us an open door. But he first prepares the souls of his saints for the things which God hath prepared for them that love him, and then he opens to them the sealed fountain of his love. The Lord does this in the way that nature would not choose, and that man's wisdom would refuse as impossible. For the way of the Lord of life and peace is through fiery trials and great tribulations. His word to us is, “I have chosen thee in the furnace of affliction.” In this furnace of suffering he purifies and refines his chosen ones, whom he loves, that they may know the power and preciousness of his perfect love and worship him in the beauty of holiness. This love casteth out the fear which hath torment, and it uplifts the children of God's love above the rage of their enemies, who reproach and persecute them.

Through such tribulations and afflictions, unto which God has appointed us, as Paul affirms, he ministers to us patience, experience and hope, which maketh not ashamed, because he sheds abroad his love in our hearts by the Holy Ghost, which is given unto us. Thus the sufferings of Christ are fulfilled in his members, his brethren, who are baptized with him into his death, and also quickened and raised up together with him, made partakers of his divine nature, saved by his life, and serve God in newness of spirit.

The carnal and legal religionist would condemn all who are thus exercised, afflicted and tried as suffering the displeasure of God, as the legal and false friends of Job condemned him, and would say, If you will live as you should, and be obedient to the commandments of God, you may be at peace with him and enjoy his smiles. All worldly wisdom and legal religion says, Serve God, and he will then reward you with salvation. This way that seemeth right unto man, passes by the poor and suffering, the needy and helpless, the sick and lame, who are without goodness and strength, and who bemoan their leanness; but it flatters and

pleases him who thanks God that he is keeping his commandments, doing much good, and so receiving the rewards for his obedience. This one is without chastisement. He is a stranger to the truth that the true child of God, who in heart both fears and obeys him, yet is called to walk in darkness and have no light, and that the loving voice of the Father bids this tried child to trust in the name of the Lord and stay upon his God. It is a strange doctrine to the self-righteous religionist, who pleases himself, to be told that the only way of perfection and obedience is through suffering and loss of all things, and the only way of life is through death. In this way the holy Son of God himself learned obedience and entered into the perfection and power of endless life and eternal glory. Thus, too, must we follow him in his steps, die his death, and rise up with him in his holy life.

Now, my dear brethren, in him and in his righteous life is all true obedience, righteousness and salvation; nothing else is salvation; nothing else will God accept. This, this only fulfills the holy law of the holy God. We must be in Christ, and he in us, and his suffering obedience for our sins unto death, and resurrection unto life for our justification unto righteousness, must be wrought in us and be ours, or else we have no obedience, no righteousness, no salvation, no life; nothing but sin and death.

To be brought into this oneness with Christ and fullness in him, we must suffer with him and bear his reproaches; we must drink of his cup of sorrow and woe, and be baptized with his baptism of death. There is no other way into the perfection of God in Christ Jesus. God has ordained this way, and predestinated his chosen people to be conformed to the image of his suffering and dying Son,

that he might be the Firstborn among many brethren. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The Spirit's witnessing evidence with our spirit that we are the children and heirs of God, and joint-heirs with Christ, is, "If so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." To every one of us, my dear brethren in Christ, God gives to believe on him, and also to suffer for his sake, for the trial of our faith, that it may be found unto the praise and glory of God. Through such revilings and persecutions for the sake of Christ and his doctrine, which many brethren, with myself, have been called to suffer in these latter times, Christ has been made exceedingly precious to me, and he has thus prepared me to understand and with deeper comfort than ever before enter into the precious Scriptures, which faithfully record the reproaches and persecutions which the dear Son of God and his devoted followers were called to endure for the truth's sake. With new and warm interest have I just read the Acts of the apostles, and my heart is more tenderly united with them in their persecutions and sufferings, doctrine and fellowship in the gospel of Christ. And with sorrowing love and clinging faith I have followed in the sacred footsteps of Jesus from the manger to the cross. In

all his life, and in all the lives of his true disciples, there came continual reproaches, false accusations and deadly persecutions, for the purpose of destroying them. All this was brought against them, not because they were dangerous or bad men, but for the doctrine they taught—the truth of God. For they were all men of God, whom he sent, and they spoke the words of God, and he was with them. To God they ascribed the kingdom, the power and the glory.

The one startling and most prominent fact in the fearful persecutions against the Son of God and his church, as plainly shown in the Scriptures, is, legal religionists were their persecutors. Never before had this fact so deeply impressed me as now. Persecutions against me from the same legal spirit made me go and tell Jesus, and turn to the sacred oracles for comfort, and he opened my eyes to see that I am brought into the fellowship of his sufferings for the truth's sake, and he tells me to "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

In spirit I have been drawn near to Jesus when he was falsely accused in the temple, and in Pilate's hall, and on the cross, and legal religion incited and led to it all. With deep emotion have I heard the dying sermon of the faithful Stephen before the priestly council, who gnashed on him in their legal rage and stoned him to death. I have followed Peter and John, when brought before their persecutors, and heard the charges and threatenings against them. At Antioch I have witnessed the controversy between Paul and the legal preachers, and in Jerusalem have I rejoicingly heard the final decision of the apostles and church upon the doctrine in dispute.

With deep sympathy and intense anxiety I have journeyed with Paul in his gospel ministry, persecutions and perils, until he was dragged out of the temple, fearfully abused, and forced to appeal to Cæsar to escape death. And to my amazement, it was shown me that all this raging and death-dealing persecution against Christ and his brethren arose from the self-sufficient spirit of legal religion, and was relentlessly waged by the most strict and zealous religious people, who were the professed moral worshipers of God. They expected to obtain salvation by their obedience and good works. But the doctrine of Christ and the apostles was, that salvation is by the mercy and grace of God alone. This greatly offended the legal and self-righteous worshipers, and for this doctrine of God's sufficient and sovereign grace (not of works) in salvation, the legal religionists hated and persecuted Christ and his church, as we have seen.

As it was then, so it is now. Principles never change. There are only the two principles: law and gospel, works and grace. Salvation is of one, to the exclusion of the other. My beloved Lord gives me the comforting assurance that I am made to suffer persecution and be spoken against for his sake. If I could have fallen from grace into conditional rewards for works, and so divided salvation into parts, and held that it is both by grace and of works, as all do who hold to conditional salvation in part, then I would have been approved and spoken well of by them. But the reproaches of Christ are far more precious to me, and my choice is to suffer for his sake. Paul says, "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." All persecution against the children of God

arises from the legal religion of the flesh, for all fleshly religion is legal; it is based upon rewards and punishments; the love of God is not in it; the exaltation of Christ and the glory of God is not its purpose; but its highest aim and supreme end is the self-happiness and self-glory of the religious man. Take this away and he would not worship or be religious, for there would be no active incentive or prompting motive to his morality and religion. His is strictly a religion of works and rewards. His religious works are all performed to obtain salvation. "Now to him that worketh is the reward not reckoned of grace, but of debt." This the legal religionist accepts; to him this only seems rational and good; his religion consigns the grace of God in salvation to eternity, and sets up instead the works of man for salvation in time. Works honor and glorify man, and this is quite suitable and self-pleasing. It is therefore very popular, for it comes near to man's strong love of self, and presents to him a powerful motive to join the so-called church and be religious. It will pay him to do this, he will be happier, more respected and honored, and so multitudes embrace this religion. There is no offense in it, but the world esteems it and is pleased with it, for it is the pride and glory of man.

The gospel of the grace of God is not so; in it man is cut down and abased as less than nothing, but the Lord alone is exalted, and his is all the power and glory. Salvation by free grace only is therefore a religion of suffering, of cross-bearing and of the loss of life. Here man is nothing, that Christ may be all in all. The cross of Christ is an offense therefore, and the legal religionist can never love it nor embrace it, and so the religion of grace is very unpopular, has

but few friends, "a small remnant," a "little flock," "a sect everywhere spoken against." They are called "Antinomians," "Extremists," "Fatalists," "Let us continue in sin, that grace may abound," and many other hard speeches, by legal religionists. So the prime object of all legal and flesh-pleasing religion is, that the offense of the cross might cease, and ceased it has among all conditional religionists; for conditional salvation, salvation by works, has ever been a popular religion in the world, both among the Jews and the Gentiles; therefore if Christ and his apostles had taught this doctrine, the Jews would not have crucified him, neither would they have persecuted his suffering followers. And so at this present time it is solely because the remnant according to the election of grace ascribe all dominion and power, salvation and glory, to God and his grace, to Christ and his death and life, that we are falsely accused, reproached and persecuted, and our names are cast out as evil.

It is in this way that our God sifts and tries his people, and separates his own elect from false and carnal religionists, who are of the world, brings his dear children through suffering into a peculiar and blessed nearness to himself in the risen Christ, and keeps them by his power through faith unto salvation, that they should show forth his praise. "Trials make the promise sweet." Therefore, "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; 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; for the Spirit of glory and of God resteth upon you: on their part he is evil

spoken of, but on your part he is glorified." O how precious true this is! We bless and glorify God for his eternal power and Godhead, his sovereign purpose and grace, but for this he is evil spoken of on their part, his sacred truth is slandered, and his reverend and holy name is reproached by them. "Nay but, O man, who art thou that repliest against God?"

In the deepest trials and sufferings of the obedient Son of God in the wilderness, and in the garden, God sent his angels to minister to him. So when Stephen was cruelly abused and being killed for the testimony of Jesus, his face shone as an angel's, and the Lord opened the door of heaven to his tortured servant, and he saw Jesus in his glory standing on the right hand of his Father. So it is in all the evil that men think to do against the Lord's Christ and his church. And Joseph's words to his humbled brethren are the divine key to open and reveal the holy purpose of God in all the afflictions, trials and persecutions that shall come against the children of his love: "But as for you, ye thought evil against me; but God meant it unto good." Nothing great or small can escape his notice. "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell." In this God reveals his power and love to his chosen, "to the praise of the glory of his grace." Bless his holy name.

In the fellowship of Christ's sufferings,
yours,
D. BARTLEY.

APRIL 12, 1904.

BLACK ROCK, Md., Dec. 20, 1904.

ELDER H. C. KER—DEAR BROTHER:—Some time in the past (at your request) I made you a promise that if I could get the consent of my mind to do so, I would write something of the way in which I have been led, and which at times I feel to trust is an experience of grace, in being led out of darkness into light. In making this attempt I must go back to the beginning of my earthly existence. The family record says that I was born the 31st day of October, 1825, thus making me at the present time to have entered my eightieth year. Was born and raised in a rural and sparsely settled neighborhood, no school within easy reach, consequently I obtained no early education. What little schooling I got was in our lowly home, mother being able to teach us children to some extent in reading and writing. As well as I can now remember our family library consisted of the Bible, a blue covered primer or child's book and Comly's Speller, the SIGNS OF THE TIMES being added thereto a little later, when I was about seven year old. In reading our lessons to mother I have no recollection of her trying to teach us religion, as is said to be the object of Sunday Schools, which were then in their infancy, and I have no recollection of anything in the New Testament making an impression upon my infant mind until reading in Revelation xxi., where it is said, "All liars," with other characters named, "shall have their part in the lake which burneth with fire and brimstone." Why it was I know not, but this made a deep and lasting impression upon my mind. I suppose I had been in the habit of saying things that were not true, which father and mother taught us was very wrong, and I supposed that lake of fire was some place

where I would be punished for my wrong doing. I also had read or heard of a place where the good would go and be happy. I have referred to this incident in my child-life, because it seems to me that right here the Arminianism, as it is sometimes called, which is in our nature, began to manifest itself. I knew of no way to escape that dreadful punishment but by being very good, and if the good overbalanced the bad then it would be well with me; and O what a failure that system proved to be in my case. Although it was said I was a very good boy, not guilty of outbreaking wickedness like some of my associates, I could never feel to be gaining headway in my determination to be good and be happy. My thoughts would come up before me as sinful, my refraining from outbreaking sins was only fear of punishment, and I was just as much a sinner as those who were sinning openly and outwardly.

In order to be as brief as possible, I will skip over my childhood and write but little of my early life. Suffice it to say I grew up to manhood trying to do, or trying to find out something to do, to escape the awful fate which awaited me. In coming to mature years there is a space of time, some years indeed, in which I have no recollection of what was the state of my mind in regard to my eternal welfare. I was anxiously and earnestly engaged in the effort to provide a comfortable little home for myself and family, was proud of being considered a good citizen and moral man, was elected and appointed several times to minor places of responsibility and trust in the community in which I resided; indeed it seemed I was entirely absorbed in the things of this world, with scarcely a thought, so far as I can remember, of things pertaining to eternity; but this state of feeling

did not last. Again my former troubles about my future state returned, but somehow my confidence in my good deeds being of any avail began to desert me. What to do I knew not. It seemed to me it would be sinful for me to dare ask the Lord to have mercy on me, feeling so sinful and so far away. Being anxious to find relief, I began going to hear preaching more frequently, and reading the Bible, the SIGNS OF THE TIMES, and in fact anything professing to be of a religious tendency. Sometimes I would read, or hear in a sermon, something from others who had been troubled in the same way; that for a time would seem to give me hope that the Lord was leading me, and that some time in the future he would make me to hope in his mercy, for by this time I began to view as of no worth all my good works or right living to recommend me in his sight. How long I continued in the this frame of mind, hovering between hope and despair, I cannot tell, but I do know my anxiety about my condition was causing me almost as much trouble as did my former fears of that "lake of fire and brimstone," the terror of my childhood days. While in this unsettled state of mind a circumstance occurred which gave me some relief for a time. One night as I lay upon my bed pondering over my condition, and desiring of the Lord that he would give me some token by which I might know my true condition, all at once, as sudden as the lightning's flash, a bright light shone in the little room in which I lay, and with the light came these words as if spoken by some one, "The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isaiah xxxv. 10.

For a little while I believe I was perfectly happy, believing as I did it came directly from the Lord in answer to my prayer. In this happy frame of mind I fell asleep, only to awake in the morning with doubts and questionings. The words were yet in my mind, but not with such startling effect. I began to argue thus: I suppose I have read them some time in the past, or heard them quoted in a sermon preached, therefore it is natural that they should come to my mind, and as to the light, that could be attributed to some natural cause, as a meteor dashing through space, or some electrical disturbance in the clouds, or a phosphorescent light, or something in nature I could not account for, and in many ways I tried to put it from me thus, virtually saying, I will not believe unless I have some further evidence; but for all this, that bright scene is engraved on my memory, and banish it I cannot. But I must pass on. For several years I was hoping and looking for brighter evidence before I dared acknowledge that I had passed from death unto life, or had anything I might claim as a christian experience. I had a desire to be a christian, not now as formerly, in order to escape punishment, but more because I could see a beauty in holiness, and wished that I could live a holy life here, even if there were no hereafter. Formerly I had no wish or desire for a better world than this if I could stay here always, but now I desired "a better country, that is, an heavenly," and as yet I had told no one of the state of my mind. About this time our dear brother, Elder F. A. Chick, came to our State and settled among us. Occasionally I went to hear him preach, trying as much as possible to keep every one from suspecting that I was interested in these things. Finally I was caught however, something

like as was the Ethiopian by Philip in the chariot. We were driving along the public highway one day and somehow he began to draw me out as to the state of my mind in respect to spiritual things, so I told him something in my blundering way, perhaps some of the things I have written here, or it may have been some of the exercises of mind I have failed to write; but be that as it may, he advised me to go to the church at Black Rock, and tell the members there what I had told him, for he was confident they would think as he did, that it was my duty to be baptized and unite with them. I followed his advice and told the church something, I know not what, and they received me for baptism, and on a cold, chilly Sunday morning in November, 1873, if not mistaken, I was led down into the flowing stream, near the old meeting-house at Black Rock, and baptized by our dear brother Chick, and after services at the house was received into full fellowship with the church, and unworthy as I am they have not withdrawn that fellowship, and it is my desire they may allow me to remain with them the few days I may yet remain in this world of sorrow and affliction.

Now, dear brother Ker, in conclusion will say I have written but few of my remembrances of the way in which I trust the Lord hath led me. If I have been led of him I have been led in the right way, and it is all of sovereign grace from first to last. Sometimes we sing,

"'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed."

But I have not told you of the hour, the day, or the year, neither can I. The all-important question with me is, How is it with me now? Do I love the things of the kingdom of God and his righteous-

ness better than the things of time and sense? If so then all is well, and to his name be all the praise.

In love, I hope, your weak brother,
JOHN P. KELLEY.

Waverly, Pa., Dec. 12, 1904.

ELDER KER AND ELDER CHICK—DEAR BRETHREN:—Inclosed you will find two letters, use your own judgment about publishing them. Mr. Birdsall is a real friend of the Old School Baptist Church, but not a member. Elder Bundy's sounds just like him.

Yours as ever,

D. M. VAIL.

Otego, N. Y., Feb. 15, 1893.

DEAR BROTHER VAIL:—You have been in my mind much of late, and I am of a mind to write you some of my reflections. I have been cut off from several of my appointments this winter, from ill health and other hindrances, and now I am fearful whether I will be able to go to Kingwood this month. But why do I feel so unhappy and restless when my way is hedged up? If you shall say, Because you are selfish, and wish to be of account among the churches, and not incur the title of an idler in Israel, &c., I then shall feel to take your judgment as good, for I see so little unselfish interest in me for the general good of Zion, and the prosperity thereof, that I fear I am wrong altogether, and have never known God or his people, or had the good of the cause of truth in my heart. For the last several times I have attempted to speak, it has been in impenetrable darkness and deadness, with no prayer in my heart for the return of light and love to cheer my dark and benighted soul. I sometimes think it is the wisest thing for me to enlist in some worldly enterprise, but that, too, is so very empty, unattractive, bar-

ren and desolate, that I find nothing there to seize hold of, and if I do (according to former experience) everything of that sort goes to pieces in my hands, and comes to nothing, and just the truth is, I am nothing, and vanity. But the more I write the further away I get from telling you what I wanted to. I hope you went to Canada, and that the Lord was with you, to help you speak to the people of the glorious victory of reigning grace in honor of his high and adorable name. I have always found it sweet to mingle with that dear people, and if ever my bondage shall be broken, I hope to meet them again. Did you meet other preachers, and did you have liberty in speaking?

Well, to sum up, I must say I am extremely unfit to live with the dear Old Baptists, or to have their love and fellowship, and to be a castaway from them, to me would be the most cruel of all forms of death. So if you ever had any fellowship with me I still crave a continuance of the same.

Yours in deep bonds of darkness,
B. BUNDY.

EAST MASONVILLE, N. Y., March 25, 1900.

ELDER D. M. VAIL—DEAR FRIEND AND BROTHER IN CHRIST:—If I may be allowed to thus address you. I feel that if you could but know my feelings this morning you would forgive me for daring to write you. I feel so shut up, but I must speak to some one. To whom shall I go? there are none here who have any sympathy for such as I. While one of those great revival meetings has been going on for the last five weeks within a stone's throw of where I live, and I have been to hear them several times, there was not a morsel for me; it seemed as if I was an outcast in a foreign country, and had not where to lay my head. It

made me feel badly at times to think that I could not say a word for the Savior that I sometimes dare to hope died for me and called me with an holy calling in Christ Jesus, not of works, but by grace, free, unmerited grace. But what could I say? If I raised my voice it would be in very opposition to what they were preaching and giving testimony of; it would be all of Christ and none of me, while it seemed as though with them it was all of self, and none of Christ. One testimony in particular I can remember, it was this: "I, too, was going that downward road at a rapid rate, when I saw where I was going, and turned right around, and am now going the other way, and intend to keep on going that way." Not a word about that Savior who has all power in heaven and in earth, and none can stay his hand or say, What doeth thou? O, it makes me feel sad to hear them say, "The Savior is doing all he can to save you, but cannot unless you will make the start, then he will save you if you only prove faithful." How thankful I am that my hope is on a surer foundation than that; if it were not, O what would become of me? for I have long ago found that there is no goodness in me; that all is vile and sinful, and I often feel that there cannot be another poor, miserable worm of the dust like me. But thanks be to God, who knoweth all things, there is a people with whom I can feel at home, who think of themselves as I do of myself, although I can hardly believe they have sunk so low in the sins of the world as I have. Often at the meetings I have mentioned, my mind would wander to the little church at Otego, where I have passed so many pleasant hours listening to Elder Bundy, yourself and several others that I have been permitted to hear, and O what a

difference. Here I was near my earthly home, surrounded by my family and neighbors that I had always known, still I was not at home; but while there among those with whom I was not nearly as well acquainted I was made to feel at home. How strange to the natural mind that it should be so; truly "God moves in a mysterious way his wonders to perform." Now this is what I want to know, Have I done right? am I doing right? As you probably know, I am in the store at this place, and come in daily contact with those in the neighborhood, and while not one of the members of the church have said a word to me on religious subjects for a long time, there are some others that seem to have serious thoughts, who have talked with me, and while they do not believe in the glorious doctrine of predestination and foreordination, I could not help telling them very plainly that was my only hope. One said to me: "According to your belief, a man can go on and be as wicked as he has a mind to be, and it will make no difference; if he is born to go to heaven he will go there, and if not he cannot; and if that is the case we might as well be just as bad as we can, and get all the pleasure out of this world we possibly can, and it will be the same in the end." I answered, "Yes, all will be the same in the end, for God knew the end from the beginning, and he changes not." He has said man's wrath shall praise him, and the remainder he will restrain. We can go so far in wickedness, but no farther; then again, if a man is a child of God, I believe he will desire to do right at all times; not roll sin as a sweet morsel under his tongue, but will abhor it, and loathe himself for committing the sin he does in the flesh. Then if it were possible for mortal man to live a perfect life, how could he bring

God under any obligation to him? He would only be doing his duty, only what was right, and should we expect pay for that? God forbid. They want the children to go to Sunday School, I do not, and while I do not feel like strictly forbidding their going, I do feel to let them know I do not believe in them. Now, as you see, I am surrounded by worldly people, who worship worldly gods. There is that within me that says, No, no, and there is another voice that says, Yes, do as others do, go to their meetings and help support the preacher, it will help your trade, so you can get a living easier, and perhaps keep your family from coming to want; your wife would be better satisfied with you, and the neighbors would look up to you, instead of down upon you; would it not be better to follow after their way? I feel to say, No, I had rather be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness.

I have made this too long, I must close. I have not written at all as I wanted to, but it has relieved my mind, and I hope it will not distress yours.

Yours truly,

E. C. BIRDSALL.

DECATUR, Texas, Dec. 2, 1904.

EDITOR OF THE SIGNS OF THE TIMES

—DEAR BROTHER:—Knowing that my subscription for the SIGNS is due, and as I do not want to miss a number, I thought I would write a few lines and send on with my subscription for another year. Dear brother, I know that I am nothing but a poor, ignorant sinner, and I feel my inability to write in such a way as will comfort and instruct one of the poor in Zion. I feel assured that without the guidance of almighty God we cannot write the truth, and nothing but the

truth will comfort a child of God, and in setting forth the truth we must bear in mind that we cannot blend truth and error together, for the one contradicts the other, but there is no contradiction in the Scriptures of divine truth; so all error is of antichrist. Jesus said to his disciples, "Without me ye can do nothing," but the invention of men says the child of God is capable of obedience. Capable means ability and power within the thing itself. But Paul says, It is "by the grace of God, I am what I am." It seems to me that the two Scriptures named above, plainly teach that the child of God is not active, but passive in obedience.

I have heard this creature obedience and ability taught all my life by Arminians, but of late we hear of some claiming to be Primitive Baptists trying to help the Lord do his work; I do not know that they are trying themselves, but they are trying to teach others that the child of God is active in obedience. It seems strange to me if they are active that they would ever live out of obedience. Dear brethren, I believe that the dear Lord works all things after the counsel of his own will, not just a part of the things, and then leaves the rest for man to work, but the Lord works in his people both to will and to do of his good pleasure. His people shall be willing in the day of his power, when he sends forth his reigning grace into their hearts, then they are willing, made willing in the day of his power.

Dear readers of the SIGNS, let us hold to the faith once delivered to the saints, not turning to the right hand nor to the left in order to please men. When we try to set forth the truth as it is in Christ Jesus, we must not try to conform the Scriptures to the views of men, but rather

examine them to see if the views of men are conformed to the Scriptures. If we are reading after able writers and find some of their sayings without a "thus saith the Lord" for them, we must reject that part; the truth is what we are searching for, and nothing but the truth will comfort a child of God. If then, we make a mistake in trying to set forth the truth, and some one will tell us of it, we will receive it as a kindness in that one, for the Lord's servants will seek after the truth rather than for pre-eminence. When the Lord's servants are moved by the Spirit of Almighty God they will make no mistakes in setting forth the truth, for the Spirit of God leadeth into all truth, so when they make mistakes, we know the Lord is not with them in making the mistake, but they are left to themselves, for man in his best estate is altogether vanity, we are all unprofitable servants without the Spirit of God to lead us.

Dear brother, since reading what was written upon the parable of the ten virgins, by the two sisters and yourself, in the last number of the SIGNS, my mind has been impressed to write a few things about the same parable. I know that all that can be written about it will not change the meaning of the parable. If I understand it, the kingdom of heaven spoken of here means the place of rest prepared in heaven for the redeemed of the Lord, and the bridegroom represents Christ at his second coming, and the five wise virgins are the redeemed family of God, and the five foolish virgins represent the non-elect. Now, in the first place let us notice the lamps and vessels. The vessel is that part of the lamp which contains the oil. The parable says that the foolish virgins had no oil in their vessels with their lamps. Now I can find no-

where in the parable that the foolish had any oil, for it says they had no oil, and neither does it say that they had access to it, or that they got the oil when they went to buy, but it does say they came crying, "Lord, Lord, open to us." But he answered and said, "Verily I say unto you, I know you not;" that is, he knew them not as his. Now it does seem to me that the oil represents the preparation that the Lord prepared his people with, to meet him in heaven, and he will not shut the door and leave any of his children out.

Dear brethren, if I have written anything contrary to the teachings of the Scriptures of divine truth, do not publish it. I hope that you will pardon me for taking up your valuable time in trying to read this, and I trust that the Lord will lead us in the way of all truth, and continue to bless the editor and correspondents of the SIGNS, to the comfort of the poor in Zion.

Your unworthy brother,

M. B. F. JONES.

[BROTHER Jones' view of the parable of the ten virgins is not our view, as we have before shown in the editorial to which he refers, but he has written in all kindness and brotherly love, and we feel like commending this spirit in him. We wish that we could possess more of the same meek and gentle spirit; it is in the sight of God of great price. We trust that we have come to realize that charity is the greatest of all things in the sight of God, according to the testimony of the word. We think it well to converse concerning the Scriptures, and for each to freely present the view that seems to him right.—ED.]

EAST DIXFIELD, Maine, Nov. 20, 1904.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—Your kind and precious letter arrived in due time, and its contents were a source of joy to me, and in reply, first I desire to thank you, for I know how closely your time is occupied, and how many calls are made upon it, it is a source of wonder to me that so great a portion is devoted to me. I greatly enjoyed the last, more especially the last page. How tender is the hand of our most gracious God. He leads me (I was about to say us) in a way that we knew not; sometimes on the top of the mountain, and again through the valley of the shadow of death, and I am constrained to cry out, O "my leanness, my leanness." Truly we can say, It is of his mercy that we are not consumed. "In my flesh dwelleth no good thing." And the hope that the Spirit of life and love in Christ Jesus takes of the things that are his and shows them unto me, even me, is truly a well of water springing up into life eternal.

Your favor was dated on the seventy-seventh anniversary of my birth. As I read, from time to time, communications from the aged ones, in the SIGNS, I think there is one, as it seems to me, from the ends of the earth, who can respond to the goodness of God, who through his almighty power has kept us through faith unto salvation. With the poet I have felt to say,

"Salvation, O the joyful sound!
'Tis pleasure to our ears;
A sovereign balm for every wound,
A cordial for our fears."

While we were yet sinners Christ died for the ungodly. This is a wonder which mortal man cannot fathom, and while we groan from time to time under the burden of sin and unbelief, we have fellowship with this sacred mystery, and can in ac-

cordance with the injunction of the apostle, "Rejoice evermore," and in all things give thanks.

But while we groan under the view of the hidden depravity of the human heart, its depths have never been sounded, and as great as is the mystery of godliness, so great is the mystery of iniquity. "Can the Ethiopian change his skin, or the leopard his spots?" But the magnitude and efficacy of the atoning blood of Christ, our High Priest and Redeemer, presents us spotless before the throne, and at times we are privileged to have a view of the glorious rest beyond.

I was pleased to hear that Elder Badger, and also yourself, so much enjoyed the meetings in Maine; the part of them that came under my notice was good to me. In a special manner I enjoyed the letter on John xiv. 2, it opened a very comforting view in my mind. I was glad to hear of a fair attendance at the meetings. Many are becoming aged, and some perhaps are cold. O our infirmities, those of the body are not the worst, our questionings, our unbelief, our repinings are the worst.

"Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain."

I have enjoyed the account of the meetings this fall, I think, in a greater degree than usual, but it is always good in any manner to hear of the household of faith. If not in the flesh, I have precious meetings with them in the Spirit. We are heirs of the same inheritance, children of the self-same God. My own travel, my own mourning, my own desires, are so often penned by others, that I thank God and take courage. I feel as though my sheet is about filled, I was about to say, "with nothing," but I will say instead, "not as I wish," but you

will, I know, excuse. How much I would like to express more and better.

Dear brother, I failed to mail my letter this morning, and will add a few more lines. It seems that there is more that I should say of the tender mercy of God, whose mercies are every morning and every evening new. If there is nothing else to add, I wish to tell you how refreshing it is to receive kindly messages, and to feel that I am not cast out from meeting with the saints in an epistolary manner. The hope is sometimes buoyant within me that I shall some time again meet with them in the flesh, but if it be not so, God is the same, and his watchful eye neither slumbers nor sleeps, and he knoweth the way that I take. His knowledge is wonderful, and of his goodness to me I would make special mention. I desire to mention also your own kindness to me in my closing years.

In the last page of your letter, you made mention of the eternity and sovereignty of God, and of the manifestation of these things in the flesh. This is a theme that never fades and never grows old. This God is our shield, our joy, our rest, we can never sink with such a prop.

As I took my pen to resume, these words of David occurred to me, "In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in him at all times; ye people, pour out your hearts before him." And just as I am, I desire to commit myself to his gracious keeping, knowing that all my times are in his hand. I desire that you may be strengthened and comforted in every way, and also sustained in your arduous duties, and find always underneath the everlasting arm.

Yours in hope,

ELIZA WHEELWRIGHT.*

THE HIGHWAY OF HOLINESS.

EDITORS OF THE SIGNS OF THE TIMES
—DEAR BRETHREN:—After reading over the SIGNS to-night of November 13th, I found myself possessed of a feeling to write. The thirty-fifth chapter of the book of Isaiah came sweetly into my mind, especially the "highway" that is brought to view there, and the assurance that is spoken, "The wayfaring men, though fools, shall not err therein." I thought how well this suited such as I. After reading the first article in this number, I reflected for a time over it, thinking how beautifully our dear sister Sarah Runkle had written, and it brought very vividly to my memory many of the precious things I had heard her dear old father, Elder Vanmeter, talk about when it had been my good privilege to be with him. How faithful was he, but his work is over, and he is now in possession of the crown Paul said was laid up for all that love the appearing of the Lord Jesus Christ. In her article this sister speaks of that other old faithful soldier of the cross, Elder S. L. Dark. It has been my happy privilege to listen as he ably told of the glorious truth of the gospel of Christ. Then when I had read Elder Chick's editorial on "The Divine Sovereignty," it seemed to me, surely all God's dear children ought to thank God, and take courage. It filled my soul with rejoicing, and I thought I would just write, at least some of my feelings, to bear testimony to the truths therein contained. I have since the 14th of last month been living in my seventy-third year, fifty-three years of this time I have had a name among the people that compose a part of the church of God, and am to-day more firmly settled in the belief of the doctrine of God's sovereignty than ever, if possible; I have always believed

and rejoiced in it since, I hope, God gave me eyes to see, and a heart to understand the truth. It is my earnest desire to set that doctrine forth in my efforts at preaching or writing at all times, and with it the unity that has and will eternally exist between God and his people.

"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "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. 35, 37-39. Some of our brethren, even, try to set aside this glorious, soul-cheering doctrine of our Savior, the doctrine of the unity that has from before the world existed between God and his people, nevertheless it stands as true, and cannot by the efforts of feeble man be set aside.

But I am leaving the subject I commenced to speak about, that is, the sweet comfort drawn from the articles found published in the SIGNS. Following the articles I have called attention to are the letters of our dear afflicted sister Nannie Edwards, of Owensville, Ga. How wonderfully blessed with the Spirit of Christ is this dear sister; I could but feel to ask that my faith should be increased. She is so afflicted in body, yet so patient and resigned to the Lord's dealings with her.

But I need not call attention to special articles, for nearly all I read in the columns of the SIGNS OF THE TIMES are as "cold water to a thirsty soul" with me. The same prophet from which I

quoted at the head of this article has said, "Say to them that are of a fearful heart, Be strong, fear not; behold your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing," &c. Have we not had evidence from, not only the ones referred to as writing for this last number of the SIGNS, but from many a poor, lame one leaping in their joy, and singing praises in their hearts to God when they have been made to see by their eyes being opened, and their hitherto deaf ears unstopped? With the poor, blind man they can say, "Whereas I was blind, now I see," then they with him, and all other ones that are healed, can with Paul say, "All things work together for good to them that love God, to them who are the called according to his purpose." We can but say in conclusion, "How unsearchable are his judgments, and his ways past finding out."

I will close for fear of wearying some with many words, feeling that my imperfect writing is about done. As ever, desiring that mercy and truth, may be, and abound with the people of God forever and ever. Amen.

JAMES M. TRUE.

KANSAS, Ill., Nov. 15, 1895.

[As will be seen by the date, this letter was written several years ago, but is as good now as it was then.—Ed.]

PERSONVILLE, Texas, Aug. 7, 1904.

DEAR READERS OF THE SIGNS OF THE TIMES:—After reading so many good articles in the SIGNS, I have been somewhat impressed to write you a few thoughts with regard to myself. This is not that

I feel capable to in any way interest or instruct you, but something seems to say, "Write," and I cannot be satisfied without doing so. The question with me is, What spirit is it that is actuating me, the spirit of truth or the spirit of delusion?

I was born in Grimes Co., Texas, June 24th, 1869. Being left without a mother at a very early age, I was raised by my uncle, that venerable servant of God, Elder J. P. Osteen, who was a Primitive Baptist from about my earliest recollection. I was brought up to be moral and upright. I began to have some serious reflections about my future welfare at about the age of ten years, but I would pass such reflections by as being a kind of tradition that came over me from being with the Old School Baptists so much. I would often say to myself that if I had been raised by any other order, I would have been different in my feelings. I seemed to love the company of the dear Old Baptists, and was very glad to see them begin to congregate at my uncle's. I would sit in some obscure corner to listen to them telling of their hopes and fears, and was often made to shed tears; but I seemed to know that I was not fit to be one of them. Very often it seemed to me that I would have given all the world to have been one of them, they seemed to me to be the dearest people on earth, but how could so vile a sinner as I ever expect to be counted as one of them? I was troubled day and night over my condition; I would resort to the woods, and all kinds of secret places, and in my weak, feeble way, try to pour out my soul to God in prayer, but it seemed that my prayers did not rise higher than my head. I became so troubled finally, that I did not want to see any one; and tried to avoid com-

pany entirely. It seemed that I was but a deceitful hypocrite, and that all the people of God knew it. For more than six months I was in this frame of mind. I would often repeat the following verse,

"Poor, mourning soul in deep distress,
Just wakened from a slumber;
Who wandered in sin's wilderness,
One of the condemned number."

One morning in May, 1891, I retired to the woods as I thought for the last time on earth to plead with God for mercy; I did not think I would ever see the sun go down again; I felt that my guilt was too plain in the eyes of the Lord for him to ever think of pardoning me, yet all I could see, that gave any hope for relief, was to continue to beg him for his mercy. I shall never, no, never in my life, forget the spot. I kneeled beside an old log, thinking it was my last chance to plead with him for mercy. The last thing that I remember saying was, "Lord, be merciful to me, a sinner." And, dear children of God, right here is a space of time that I cannot remember; I know not what happened until I awoke and looked around me, and then behold, all things appeared divinely new. The birds sang, O so sweetly, the sun shone much brighter, and I was filled to overflowing with joy. I arose and clapped my hands, and thanked God for his mercy. I thought that I would go to the house and tell it to my folks, but before I had gotten to the house, something seemed to say to me, "Wait and see if you are not deceived." And so I kept it from them for some time.

One night I dreamed that I was at a wedding feast, and was the only visitor present, and could not see anything to set before the guests, until all were seated at the table. Then upon looking around I noticed three very pretty angelic forms standing beside me, with

waiters full of all manner of delicious food; they would hand it to me, and I would set it upon the table for the guests. I awoke, and with the awakening came the desire to tell my feelings to the church. So in June, 1892, I went before Ebenezer church, in Brazos Co., Texas, and related something of what I have here written, and to my surprise was received, and baptized by a minister whom I afterwards found to have been in disorder. Then in April, 1903, I was received by experience and baptism into Sharron church, Limestone Co., Texas; of which church I am still a poor member, the weakest of them all.

Brother Chick, if this is worth anything, use it; if not, all will be well with me.

Your little brother, in hope of life eternal,

JAMES D. TRACY.

REIDSVILLE, N. C., Dec. 18, 1904.

DEAR BROTHER CHICK:—I am thirty-seven miles from the church to whom I usually preach on third Sundays, but I am snowbound at home. It is the first Sunday I have had at home this year, except the fourth Sunday in February, when I was confined to my bed with "la grippe."

Yesterday and this morning I have been thinking of the readers of the SIGNS, and have felt that I would be glad if I might be made able to communicate unto them something of the "Sure Word of prophecy" of our Lord Jesus Christ. "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God." If I could tell my experience as well as it is expressed in the above words I would not hesitate to write often, but it appears that the psalmist knew how I would feel here in the end of the world. This makes me believe the children of

God in all ages have the same experience, and are all taught in the same school. He must have said just what he felt, and I know it is just what I feel. If he was thirsting after the water of life even so am I, and if eternal life was his, may I not feel that I have an inheritance in the same glorious, eternal blessing? For whom did he thirst? Was it not for the Lord Jesus? It was he who stood on the last and great day of the feast and said, "If any man thirst, let him come unto me, and drink." Again, "Whosoever drinketh of the water that I shall give him shall never thirst." This is the water for which the famishing thirst; water which insures eternal satisfaction and peace with God.

The hart is pursued by the hounds, they are seeking his destruction, and he is ready to faint with thirst; the waterbrooks are just before him and in full view, but he sees death pressing upon him if he stops to drink. Thus he thirsts, and continues to flee from his carnivorous pursuers. So is a child of God as he sees the enemy just at his heels, ready to destroy him forever, with the Fountain of life in full view, but he has no power to get to it. What could render one's condition more anxious than to be in full view of good succulent food, with its odor coming directly to him, he in a starving condition, but with no power to get to that which he so much needs to satisfy his necessities? This is often my condition. and I often lie thus and weep. But I have a consolation in this: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." This word of the Lord is sure, and the hungry shall eat of the living bread, and the thirsty drink of the Fountain of living water, and it shall be in him a well of water springing up into eternal life. Here our sin is in full view,

and we are made to loathe ourselves, and to repent in dust and ashes. We put our hands on our mouths and say no more. Seeing the corruption of this old man who is so corrupt with his deeds, we are made to flee from him with our might, for we know that if we are left to his mercy our end is death. But a poor soul who has felt the power of God cannot want to die; he must live. This is why he thirsts for that living Fountain of water of life, for he knows to drink that water is life forever. He does not want to draw water from the wells which fail, nor from those whose waters do not satisfy, therefore he says, "Give me this water, that I thirst not, neither come hither to draw."

To come to Jesus is to drink this water, for he said, "He that cometh to me shall never hunger; and he that believeth on me shall never thirst." How shall we come to him? We cannot stop, for the enemy is with us ready to destroy us. Thus we must be dependent on a power above ours, and one who can destroy the enemy as well as to save us. What power is this? Our Lord said, "No man can come unto me, except the Father which hath sent me draw him." This is it, our Father is ever careful for us, and he cares for us, we never get so faint that he is not at hand to strengthen us, never so hungry that his food is not sufficient. With this food and water we live, and as it is one eternal supply we shall live forever; it is a dear, blessed hope.

The end of 1904 is near. The dear Lord has abundantly blessed and sustained the SIGNS OF THE TIMES. I pray that he will continue to do this, and give you grace to understand and write his solemn truth, and also that those who write for it may have nothing in view but

to present Jesus and him crucified as the only way of life and peace.

Again, the Lord bless you. Your brother in a blessed hope,

L. H. HARDY.

PETERSBURG, Ill., Dec. 4, 1904.

ELDER F. A. CHICK—DEAR BROTHER:—As it is about time to renew my subscription, I will now remit it, and I want to talk some to my dear brethren and sisters. I have been reading the two November numbers of the SIGNS, and they are so full of good letters and editorials; my poor soul has been so much comforted by your precious letters. I am sitting in sight of a Methodist meeting-house, just across the street, and preaching is going on now, but I would not hear such preaching. Brother Coulter's letter is such a feast to our hungry souls. He pointed out the way in which we have been led, and told us how it behooves us to walk softly before God. Yes, brother Coulter, even if the Lord sees fit in his wise purpose that we should walk in darkness, and withholds the joy of his salvation, yet we are not left dead in our sins, or to run greedily after the carnal ways of the world. The Lord says, "My loving-kindness I will not utterly take from him, nor suffer my faithfulness to fail." And though we cannot see in the dark to run on our way rejoicing, yet we do not run the downward road, but stand still and see the salvation of God. My soul's desire is to honor the Lord by an orderly walk and godly conversation, but O, so often I am cast into darkness, and all my imperfections shine out like a panther's eyes in the night, and then Satan says, Now look at yourself, just as you are, you have been deceiving the people of God by a pretended pious walk. Then I cry out, O Lord, I know that I

am a poor sinner. Then Satan says, While you confess before God that you are such a sinner, why do you not try to do some good to gain his favor? And O how his cruel darts pierce my helpless soul, until the sweetest voice that was ever heard, the voice of Jesus, speaks once more, saying, "Get thee behind me, Satan."

Brother Coulter, and all the dear ones, you know what joy fills our souls when Satan is bidden to leave us, by the blessed Jesus. Sister Bessie Durand's letter was such a precious one; and the letters of the dear, afflicted sister to her are of much comfort to me; she has described my own feelings better than I could myself, except in one thing, viz: I do not fear death. I have been twice upon a sick bed, and I felt as certain that I was dying as I could be, but it did not terrify me; I was so happy; while severe pain racked my poor body, my soul was filled with joy. It is the prayer deep down in my heart that my last hour may be as happy as then. Yes, I am willing to suffer afflictions if it be the righteous will of God. Now do not fear, dear sister, for he has promised not to forsake you, even in the last trial. I do pray that your last hour also may be a happy one. He will not forsake us then, and though it is in his wise purpose now to allow the dark clouds of doubt and fear to arise between us and himself, it is for our good, the flesh must be crucified; we must come to see ourselves poor, helpless sinners, without his sovereign grace.

There are so many good letters and experiences in these two November numbers that I cannot take space to name them all, they are all so soul-cheering. Write on, dear ones. But one more name I will speak of, that is brother P. W. Sawin; I have so often sat under the

sound of his voice with delight, out at dear old Bethel church, in Johnson County, Indiana. The membership of both of us was there, and there dear old Elder Bartley preached the preaching that the Lord bade him, and I was made to see the truth. I remember one Saturday in particular, all was so dark in my soul, the manifestation of God's grace was gone, and without that grace I was such a poor, vile sinner, altogether helpless. And ever since the Lord, as I trust for Jesus' sake, gave me a sweet hope in his mercy, and even when I could not see the doctrine of election and predestination, I never thought that I could think even one good thought without the grace of God. But, as I was going to say, on that Saturday I went to the meeting cast down, and brother Sawin preached, and in his discourse he said, "I do not feel worthy to claim a home with you, but where can I go? I cannot go back into Egypt again." My heart cried out within me, No, no. In a moment the darkness had fled. I wonder if he remembers it.

I was glad, brother Sawin, to know that you were well, and also your dear old mother, heaven bless her, how I would like to see her again.

Well now, brother Chick, I must stop lest I weary you; yet I would like to mention sister Ella Parrott's letter, so full of comfort. I had not the pleasure of going where she was sick, but I have visited her church and home, and her conversation was heavenly. Now, if there is anything in this letter contrary to sound doctrine, either correct it or throw it away. I wanted the dear ones, all who write for the SIGNS, to know how their letters comfort me, a poor sinner saved by grace in time and in eternity, if saved at all. May the Lord be with you

and spare you long to send forth the dear SIGNS.

Your sister,
(MRS.) SOPHRONIA B. THOMPSON.

[OUR sister said above, that if anything was contrary to sound doctrine, either to throw it away or correct it. We can but say that all that magnifies grace and abases the creature is sound doctrine, and the above letter is full of this self-abasement, and of the exaltation of the grace of God, and the God of grace. What an infinite variety of expression there is among the people of God, yet all in harmony. So also there is an infinite variety of expression in the Scriptures, yet all is the word of God; holy men of old spake as they were moved by the Holy Ghost. When men speak or write according to that word it is because the light dwells in them. Our sister writes as one who walks in the light of God.—Ed.]

PLYMOUTH, Illinois.

ELDER F. A. CHICK—DEAR BROTHER IN THE LORD:—If one so unworthy may call you brother. Inclosed please find post-office money order for two dollars, my subscription for the SIGNS another year; I cannot do without it, the best and soundest of all religious periodicals. I am glad to see its correspondents hold forth words of sound doctrine. It does my very soul good to read communications that give God all the glory, and that do not pin their faith to the arm of poor, puny man. I read an article the other day on man's good works, and the writer said in the raising of Lazarus that the Lord told the disciples to roll the stone away. He said it looked as if man had to have something to do with it, and he made many more such assertions. I hear and read of men until it makes my

head dizzy to think they would take the crown from the Lord and wear it themselves, if it were possible so to do, but thanks be to the Father and our Lord Jesus Christ, who is Head over all, through all and in us all, he reigns and rules from everlasting to everlasting. O how glad I am that man cannot thwart God's purposes; he commands, and it stands fast; he speaks, and it is done. If they could only stand still they would see the salvation of the Lord; he will come in due time, not a moment too soon or too late. O, could we only wait all his appointed time, till our change comes.

I have been asked time and again to write some for the SIGNS, but I have been so afflicted that I can hardly write so that one can read it; but I do not wish to complain, I want to be submissive to his will, for I am glad that it is as well with me as it is. I can go to our meeting sometimes and hear most of the preaching, which I am very thankful for. I am very hard of hearing most of the time, and cannot hear one word sometimes. I often think of Elder H. M. Curry and Elder Dobbs. I have read after H. M. Curry, and often told my husband that I would like to hear him preach. It pleased the good Lord to send him this way; it was when I had one of my deaf spells, and was more so than usual, so I did not go, but told my husband to bring him home with him, for I wanted to see him if I could not hear him, for I liked the soundness of his writings; so he came, and brother Dobbs, too, and the next morning they both wished me to go to church with them. I said no, I could not hear, and it was of no use to go. But they said, Yes, it will do you good to see them, and them good to see you. So I went, and behold, I could hear Elder Curry preach. It was the first time in

my life, and it did me good. O how blessed I was to be permitted to hear him, he is one of God's noble workmen, who needeth not to be ashamed, for he rightly divides the word of truth. Brother Dobbs also has been here many times, and stirred up our pure minds by way of remembrance, but none better than our own pastor, Elder L. E. Frazee, who has been going in and out before us for many years. How glad we feel that God hath raised up young men to take the place of our dear old servants that have gone to their reward; and we hope that they will long be spared to wield the sword of the Lord and of Gideon. I do not want to give them more praise than they deserve, but we esteem them highly for the truth's sake. Many others I might mention (but space will not permit) who come to us in the fullness of the gospel of Christ; even one old Elder, John Rily, whom I have known all my life, who is now in a manner blind, and cannot read any more, but comes to meeting every time an opportunity is offered, and enjoys the truth in its purity, in preaching and singing, and joins us in praise to the Giver of all, who does not leave himself without witnesses, but raises up young men in our midst who tell the same old story of Jesus and his love, just as it has always been told in all ages, down to the present time. May the Lord bless him and his good wife to their good and his glory.

Dear brother Chick, do with this as your judgment dictates. I am so glad that the dear old SIGNS still has a faithful editor of the Beebe type. There was none more faithful, and I hope that you will long be spared to tell the good old story that the SIGNS has always advocated. My christian love to you and all its correspondents and readers.

(MRS.) S. G. FRAZEE.

BROOKLYN, N. Y., Dec. 8, 1904.

DEAR ELDER CHICK:—I desire to write just a few lines as I send my subscription to the SIGNS. It has been a comfort to have it; many times in sorrow and distress I have been strengthened to go on. I wish I could have sent on more subscriptions, but I seem to be as much alone as ever among those at home, and more so, for in the illness and death of my beloved father it was made manifest that he loved the things that I sometimes hope that I love, and that because, I trust, the Lord is dealing with me. The fear that it is not so with me, is very great, and yet to-day as I write I feel to say, Surely this must be the mercy of the Lord to me, or I would not have this privilege, or that of being among this people called by the name of the Lord, which surely implies that they are one with him who spake as never man spake; O what a solemn place Zion is. How wonderful to write or speak of these things, that the thoughts and intents of the heart are in all these ways set forth. One is comforted, or cast down and searched by this unerring word, as they listen or read. And this family is brought together in a bond which all earthly ties but faintly set forth, and yet in the order of things the life that must perish comes first. O what a mystery. How surely must the natural mind ask, Why?

I did not mean to write this way, I wanted to tell you in a very few words, for I know I am sure to take up valuable time if I say much more; but I have felt, ever since I sent you the letter that was lost or delayed, as if the trials I have passed through, and the way altogether, was sure to prove me, as I wrote then, a hypocrite; but I am brought now to a place (can I say it as our dear pastor,

Elder McConnell, is given to set it forth?) that this contradiction, this suffering way, is the evidence of his coming to me. To me it seems that I am as one left to myself, but O the longings, that I do not want to do away with, and which lead or drive me where he feeds his people, and so I am not consumed. This is the marvel to me as I go, or return, or read, that he is long-suffering to me, even vile as I feel to be; and when in an unexpected way something comes home to me, as did that editorial of yours on the atonement, I am strengthened. I felt sure as I read it that my case was a hopeless one, yet I was made to meditate upon it often, and brought to say, A guilty, weak and helpless worm, on his kind arms I must fall; if he is not my righteousness, my strength, my Savior, my all, I can do nothing. This and all else connected with his dealings with me while alone, and in hearing and reading these precious things, cause me at times to feel like a little child. But I must wait for the adoption, as you and the rest of his dear people are waiting.

I hope that you will forgive my boldness; a little hope has given me courage to write these things.

Unworthily,

JENNIE C. BOWERS.

[THE atonement is sufficient for all our need in the way of righteousness and justification. In Jesus' finished work we cease from work; in his complete redemption nothing can ever destroy us. What a sure refuge for the sinful and condemned sinner, and how this ministers strength to the weak. Our sister speaks of a little hope; we all speak in the same way from time to time, and yet how great is the hope that rests upon Jesus and his work; it is the hope that one day we shall be with and like our Lord. No wonder

that this hope moves the children of God to speak or write. How can they hold their peace?—ED.]

SENECA FALLS, N. Y., Sept. 26, 1904.

ELDER F. A. CHICK—DEAR BROTHER:—I have been wanting to write to you for some time, but have been waiting until I was in the right frame of mind to express my feelings, but alas, I sometimes fear that I know nothing of the things pertaining to Zion. To be in a place where the world has no charms for one, or no spiritual light or comfort is given, is to be in a wilderness indeed. I find that the christian's life is not all a "heaven here below." You know in your letter to me of long ago, you advised me to go before my nearest church and ask for a home with them. Well, after you wrote me, Elder Bogardus, of White Church, saw my experience in the SIGNS OF THE TIMES, and came to see me, and asked me and my sister (of Clyde, about fourteen miles from here) to come up there to his meeting. Well, I prayed earnestly all summer, night and day, that if I were a fit subject the good Lord would open a way for us to go. So all things seemed to shape around right, and the 21st day of August my dear old mother, Mrs. E. Candler, my sister, Mrs. Brown, of Clyde, and myself went up there to meeting, and found Dr. Coulter there, and O how much we all liked him. My sister and I went before the church, were received, and baptized by dear Elder Bogardus. Then we both felt so happy that I thought my happiness was complete forever; but ah, different is the reality, we can claim God as our Father when there are bright evidences, but where there is so little evidence, and doubt and fear are added, the way seems very obscure. There are ex-

ceptions, the good Lord has permitted my sister to dwell on the mountain top most of the time, while it seems his will to leave me so low down in the valley. Brother Chick, I do hunger so after more spiritual knowledge and a stronger love to Christ, and my constant prayer is that I may have a more humble spirit, and serve him better every day that I live; pray for me, that I may grow in grace and in the knowledge of him. My dear sister dwells so much on all the blessed promises, while I am continually asking, Are those rich blessings for me? for I realize how unworthy I am.

I want to help the indebtedness of the SIGNS a little, and would like to do more; you will find inclosed a post-office order for five dollars, three dollars for myself, and two dollars for my mother, Mrs. E. Candler. She has sent you some before. She is eighty-two years old, and has taken the SIGNS for forty-five years, and feels so anxious to live to see the debt cleared.

The editorial of the late Elder Gilbert Beebe in the last SIGNS, September 15th, was written forty-two years ago, and if you remember, was a reply to a request made by Eliz. Brice; well, what I want to say is, she is my mother, and is now Mrs. E. Candler, so you can see how long she has been a most faithful follower; we were so surprised when we read it.

I will close. Affectionately your sister in hope,

(MRS.) W. J. PECK.

CAMMAL, Pa., Nov. 1, 1904.

DEARLY BELOVED IN THE LORD:—
Through the goodness and mercy of God we were permitted to meet together in brotherly love at our two days meeting which was held October 29th and 30th. Elder John G. Eubanks and our pastor, Elder D. M. Vail, were present and preached for us, much to the comfort of

the church. We expected to have had Elders John McConnell and J. T. Rowe, but both were prevented by sickness, which we very much regretted; in this life we all must bow to the will of God concerning us. There have been no additions to our church recently, but we rejoice to know that God will not give his glory to another, and that all power is in his hands. All the membership of our little church was present at the two days meeting except two sisters who live quite a distance from us. God is everywhere, although I cannot feel his presence with me as I did when I first experienced a hope. I have been in all the peculiar places, sometimes rejoicing, but more times mourning; sometimes believing, but more times doubting; sometimes the spiritual sky is dark and fearful, but at other times I see the glory of God beyond the power of my poor tongue to express; sometimes I feel as though the pains of hell have taken hold of me. I want to read the Bible at times, then again I cannot read, and feel as if I were bound in prison and cannot come forth. This morning I feel as though I would sink in despair, the Spirit does not manifest itself. The words of the prophet are in my mind, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Yet I am in total darkness. O, is there another person like me? When shall I be delivered from the body of this death? How can a poor sinner like me rise, or even look up? I am in fellowship with the poor publican who dared not look up, but smote upon his breast and said, "God be merciful to me a sinner." O I so much long for days of yore. If you see fit you may give this space in our dear old family paper, the SIGNS OF THE TIMES, if not, all will be right, as it is so much like myself, not worthy of notice.

Your brother in hope,

ALVA B. CALLAHAN.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1905.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITOR :****F. A. Chick, Hopewell, N. J.**

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

**COLOSSIANS I. 23-27 ; MATTHEW
XXIV. 14 ; XXIII. 37.**

ELDER F. A. CHICK—MY DEAR SIR:—There are some two or three portions of Scripture which have been upon my mind for some time past, and I have heard them mentioned by different ministers in so many different ways that I am somewhat at a loss to get a satisfactory idea of them. Now, if not asking too much of you, I would like you to write upon them when you find it convenient to do so, through the SIGNS. The first portion is found in Colossians i. 23-27. In this twenty-third verse Paul says that the gospel had been preached to every creature under heaven. The Missionaries of to-day tell us that they are succeeding in accomplishing what the apostle claims was done in his day, as I understand it. We find in Matthew xxiv. 14, that this gospel which I presume Paul mentioned, should be preached in all the world for a witness to all nations. The question in my mind is, Did not the apostles fulfill this command in preaching the gospel in their day? Our Missionary friends tell us they are fulfilling this command now. I want you to dwell upon this particularly; state what you think concerning the fulfillment of the command. Christ told his disciples to go into all the world and preach the gospel unto every creature. These two portions of Scripture have some bearing upon one another, I think, but this part I will leave with you. The other portion of Scripture I have in mind is found in Matthew xxiii. 37, the last clause of this verse: "And ye would not." Does this imply that these pharisees had the opportunity to accept salvation and would not? Some years ago I heard a Methodist minister say this meant that those people had an equal chance with God's people to be saved, but they would not accept. I am interested very much in these passages of Scripture, and any light you may throw upon them will be a great help to me. I hate to trouble you with this letter, for fear you may have more important matter to occupy

your time, but if you can see your way clear to reply to each one separately through the SIGNS, I hope you will do so at your first opportunity.

SUBSCRIBER:

BALTIMORE, Md.

IN trying to respond to the above requests of "Subscriber," who is known to us, but who desires his name withheld, we desire to say first of all, that whatever the Scriptures referred to may signify, they do not at all justify modern Missionary efforts. In all those portions of the word which relate to the ministry of the word there is not one word which can be construed into a support of men-made organizations of any sort for the furtherance of this purpose, and least of all is there authority for societies made up of the ungodly or of the godly, in which the membership is based upon the payment of money. Our God has never said to any man or society of men, not even to his church on earth, Send men to preach anywhere. On the contrary he has said to certain men individually, "Go, and preach." He sent out his own disciples, first of all the twelve, by two and two, and again he sent out the seventy in the same way, and at the last, just before his ascension to glory, he said to the disciples, "Go." He still calls and qualifies his servants to preach his word, and sends them in his own name and by his own authority through the operation of the Spirit. This is all a personal matter. God deals with his servants as his servants, subject to his orders, and his only. Woe to that servant who is disobedient to the heavenly call, for that servant shall be beaten with many stripes. But still he stands or falls to his own Master. Nothing in the Scriptures referred to by "Subscriber" at all contradicts the above truth. It is indeed true that God has made it the duty of those who are ministered to in the word to communicate of

their carnal things to him who thus labors among them, but they are also the servants of God, and not the servants of any one else. Each of them also is accountable to him for the use which they make of their Lord's treasure committed to them. No minister individually, or any board of men, has any right to dictate to his other servants what, or when, or where, or how much, they shall do in this direction. In all these things each one is the Lord's servant alone. They are not, any one of them, or any number of them, to take the matter into their own hands and begin to beat their fellow-servants for what they may think is a failure to do what they ought; the Lord reserves all chastisement in his own hand. It seems sure from the testimony of the word that the Lord will surely honor his call to the ministry of his servants, by seeing that they shall want nothing. The word teaches this, and our observation personally justifies us in this faith. The testimony of the disciples, when they returned and Jesus asked them whether they had lacked anything, is convincing, for they said, "Even the devils are subject unto us through thy name." Because the Lord would provide for them, they were bidden to take no purse nor scribe with them. Was not this unreasonable, carnal reason would ask, seeing that they are going forth among enemies? How shall they be supported, fed, clothed and lodged? If they shall go empty handed must they not in the end starve? Human fears would argue thus, and unbelief still says the same, but the blessed Lord would show his servants in all ages that the hearts of all men are in his hand, and that wheresoever they might labor he would see to it that they should lack nothing. It is evident that their support must come from those whose hearts he

himself should stir up to that work in his name, and for them. If the people among whom they labored were not thus moved, sometimes other churches or people were moved of God to contribute to their support, and sometimes they labored with their own hands, as did Paul when he engaged in the trade of tent-making. It may not indeed be in our way, but in his own way the Lord will provide. Paul, and Silas, and Timothy, and John, and Peter, and all the rest went forth in this way, strong in the Lord, and they all could at the end say that they had obtained all needed help of God. Missionary societies of the modern type are an insult to God, for they in reality say that God will not be as good as his word, and that it will not do to trust him.

The disciples were to go forth fearing nothing, and the one rule which they were to be governed by in their journeying was that when any city or house did not receive them, they were to shake off the dust from their feet against that city. If the Son of peace were first dwelling in any house where they might come, there they were to abide, but if he was not there they were to depart. There was to be no effort made to introduce the Son of peace, or to induce the people to accept him into their hearts or homes, but where he was already found, there they were to feel welcome and there abide. Thus the Lord would go before them and provide a place for them, and for their ministry. This rule has not been changed so far as we have any testimony in the word, it remains the same to-day. Let his servants go as their hearts are impelled by his Spirit, and it is sure that in every place where he shall send them he has some testimony for them to bear, and some heart prepared to receive it, and when their testimony to the peace of God

should be received, it would be manifest that the Son of God, by whom this peace always comes, was already there. If their peace found no abiding-place in that house or city, it would be manifest that the Son of peace was not there, and that there in that place their word would not be received. Where Jesus dwells, there his servants will always find a welcome. This is the rule still in all our ministry; no servant of God is bound to remain where there are none to welcome the Savior whom he preaches; let that servant go on. The Lord will in the right time bring his Philips and his eunuchs together; his ways are wise and equal; he holds all hearts in his hands, and can and does prepare men to preach the word, and other men to receive it gladly. If the Lord has not put it into the heart of a servant of his to go here or there to preach his word, it is manifest that we cannot create this impression in the heart, and neither ought we to try to do so. Missionary societies are an open denial of the above Bible truths, from first to last. The Lord does not need them, since all hearts are in his hand. Such societies, of the modern sort at least, have no use for the Redeemer's own word: "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." It is better to pray God than to try to send the laborers our own selves; this is the Lord's way.

So far as the text referred to in Colossians i. 23, and the commission given to the apostles to go into all the world and preach the gospel to every creature, even though they might be supposed to cover all the ministry of the word in all time, they yet relate only to the ministry. The church is not bidden to go, nor yet to send others, men chosen from among themselves. All that the church can do

is to recognize the gift which God has conferred upon any servant of his, whether it be that of pastor, teacher, evangelist, or any other gift. The church has no right to say to any servant of God, You must labor here or there. This is as the Lord in his providence may open the way, and as his Spirit may incline the heart of his servants. If the Lord to-day should impress upon any one of his servants the duty to go to the ends of the earth to preach his word, it would be the duty of that man to go, and that man need fear nothing in doing so; it is sure that the same God who called him to thus go would open the way. It might be that he would send him a prisoner, as he sent Paul to Rome; it might be that he would stir up the hearts of other disciples to further his journey; our God can do all things. We repeat that these Scriptures contain no justification for modern societies invented by men, and leading to the glory of their makers rather than the glory of God. God has never organized but one society on earth, and that is his church. Let us all be satisfied with what he has done. The temple of God has no need of booths for money-changers to be attached to it.

The gospel has always been preached, as it was preached then, to every creature under heaven; it is still so preached, and in the same sense as was the case then. This did not then mean, and neither does it now, that every man, woman and child on earth have heard or do hear the gospel preached by the servants of God. It has seemed to us that as the commission reads, Go preach the gospel to every creature, the apostle in Colossians also recognizes that at once the disciples had begun to preach, and were still preaching in every place where God called them to labor, and to all whom he had prepared to receive

it; the gospel is still being preached in the same way. No one has a right to say, This man or that man must not be admitted to hear the preaching of the word; we are not the judges of men. It is our business to preach everywhere that the door is opened to us. Each servant is subject to the command of his own Master, he must not accept the voice of any board of men as the voice of God. Again, we repeat that in these Scriptures there is not the shadow of a reason for modern Missionary societies.

We will now briefly notice the second text: "And ye would not."—Matthew xxiii. 37.

It is not necessary to say very much with regard to this text. There is not in it the slightest reference to the atonement of Christ, neither does it refer to the final salvation of Jerusalem, or of its inhabitants in any sense. The whole connection shows that Jesus refers to the past dealings of the Lord with them in their national history. He speaks in this connection of sending them prophets, wise men and scribes, whom they had rejected, and whose testimony and warnings they had despised. God had dealt with that people as he had not dealt with any other people. They had been favored with the revelation of his law upon Sinai, with men chosen of God as their leaders, with prophets inspired of God to speak his word as no other people ever were favored. What did it all prove? Just this, that with all their advantages they were still ignorant of God, and were still the servants of sin. It was clearly shown in all the dealings of God with them that without his holy Spirit dwelling in the heart men do not and cannot know or love God or serve him in spirit and in truth. In all their record what a total failure they were considered with

regard to the love and service of God. Yet all these teachings and warnings and reproofs were given to them through the called servants of God all the way along. They as a vineyard were watered as no other vineyard ever was, and yet they bore wild grapes. All this proves that reading the Scriptures, preaching, attending upon the service of the sanctuary, engaging in all manner of forms of worship, has no power to cleanse the heart, or to renew the will, or to shed abroad the love of God in any man. They still would have none of his reproofs, and instead of loving the fold which he had appointed they went in strange ways; they emphatically "would not," as the Savior declares.

This language is in exact keeping with the similar words of the Redeemer on another occasion: "Ye will not come to me, that ye might have life." This was spoken to the pharisees, who made great account of the Scriptures, yet these same Scriptures, he said, testify of me, "And ye will not come to me." Paul was of this number once; at last he came to Christ, but it was not until Christ came to him and a miracle of power and love was wrought in him. There is no wooing and beseeching here, but a display of divine power; this is the case with any who ever do come to him.

Now all the dealings of God with Israel and with Jerusalem under the old covenant show forth this, that no amount of outward teaching will ever make any man or any people willing to obey the Lord. The rebellion that is in the heart of every man by nature was only shown forth more emphatically in Israel of old by all the way in which God led them and dealt with them. Left to themselves men will not gather together unto the Lord in any sense. It must be borne in

mind that the Savior in the text does not allude to his great work of salvation from sin and death and hell, but simply to the way in which he had led that ancient people as a nation, chosen of him for the one special purpose of first showing forth man's alienation from him, and then the necessity of the atonement, and the work of the Spirit in the heart in the new birth.

We trust that "Subscriber" may feel satisfied to some extent at least with the thoughts here presented.

CIRCULAR LETTERS.

The Elders and messengers composing the Spoon River Association of Regular Predestinarian Baptists, now in session with Mt. Zion church, Fulton County, Illinois, Sept. 2nd, 3rd and 4th, 1904, sendeth this our annual epistle of love to the churches composing our body, and all that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ.

DEAR BRETHREN:—According to our custom, you will expect a Circular Letter from us, therefore we will call your attention to the language of the angel of the Lord to Joseph, "And thou shalt call his name Jesus; for he shall save his people from their sins." This Scripture tells us that he has a people, and that they are sinners, and are described in holy writ as without understanding, all gone out of the way, "destruction and misery are in their ways; and the way of peace have they not known." Again, "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." Dear brethren, think of the love God had for his people to give his Son to die for those he came to save.

"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?" First, to redeem us from the sentence of a just and holy law, the penalty of which was death. When he came into the world he said, In offerings and burnt offerings thou wouldst neither had pleasure therein, because the blood of beasts could not take away sin. But Christ by his own blood entered once into the holy place, having obtained redemption for us. (Heb. ix. 12.) For by one offering he hath prepared forever them that are sanctified. (Heb. x. 14.) Wherefore the Holy Ghost is a witness unto us. (Verse 15.) When he said, It is finished, and gave up the ghost, the law was satisfied, he having redeemed his people from its curse. He will also give them eternal life. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand."—John x. 27-29.

Remember, dear brethren, God is a Sovereign, and works all things after the counsel of his own will. This is God's plan of salvation through his Son, not only to die for us, but to quicken us into life: "And you hath he quickened, who were dead in trespasses and sins."—Eph. ii. 1. "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." So, dear brethren, it is not of him that runneth, nor him that willeth, but God that showeth mercy. Again, "No man cometh unto the Father, but by me." "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signify-

ing what death he should die," knowing that he must die for his people to bring them to God. He said, All that the Father giveth me shall come to me, and he that cometh unto me I will in no wise cast out, but raise him up at the last day.

Now, dear brethren, in conclusion allow us to offer a word of admonition in regard to strife and contentions. Now when it comes to salvation by grace, according to election and the special atonement by Jesus Christ, we all agree, but on these mooted, unrevealed mysterious questions we are not, or never will be. This has been the case in past ages, but if we could all be contented to remember our experience and our first love and follow after the things that make for peace, we certainly would have less confusion. Dear brethren in the Lord, let us try to walk worthy of the vocation wherewith we are called, endeavoring to keep the unity of the Spirit in the bonds of peace, not striving about words to no profit, but for the peace of Zion. May the God of peace bless you all.

R. L. BLOOMFIELD.

POETRY.

SPIRIT VOICES.

(CHRISTMAS GREETING FOR THE "SIGNS.")

They are breathing through the paper just the things
I long to hear;
Their bodies are so distant, their blessed thoughts so
near;
They are telling me of Jesus, and the griefs that him
befell;
They are talking of his wondrous grace, his wondrous
power as well.

I have asked them if they ever heard of anything so
pure
As his love for poor, lost sinners, by his covenant oath
made sure?
In full chorus to my heart they have answered me
again:
There is nothing like unto it, 'tis eternal life. Amen.

(MRS.) J. STREET.

BRANTFORD, Ont., Dec. 20, 1904.

MARRIAGES.

By Elder D. M. Vail, Dec. 29th, 1904, at the home of the bride's mother, Elmer Clayton Sloan and Miss Cora B. Stilwell, both of Oneonta, N. Y.

OBITUARY NOTICES.

DIED—At Vega, Delaware Co., N. Y., Nov. 17th, Mrs. Mary Slauson, wife of brother Ira Slauson, in her 70th year. Mrs. Slauson had been gradually failing in health for a number of years because of an apparent lung trouble, but was quite suddenly afflicted with stomach trouble and lived but a few days. Thus another breach is made in our society as Baptists. Mrs. Slauson was an ardent believer in the theme that salvation is alone of the Lord, and although she made no profession of her faith in Jesus, she manifested a living interest in the cause of truth, participating in the companies of the saints at home and abroad wherever she was privileged to meet with them. But the place that knew her in life among her friends knows her no more forever. Our dear brother in his declining years is left sad and lonely, and his dear children, one son and three daughters, mourn the loss of a good mother. So it is with all earthly ties of husbands and wives as heads of families, there is nothing lasting. However good they are, all are of the earth, earthy. "For all flesh is as grass," and must die, but the word of the Lord endures forever. "And this is the word which by the gospel is preached unto you." All true believers love God because he first loved them and gave himself for them. My desire is for the resignation and reconciliation of those that mourn the loss of loved ones, though all do not mourn as those that have no hope. What an anchor hope is.

ALSO,

Mrs. P. L. or Rosetta (Cole) Vandyke died at the home of her son-in-law, Addison Cronk, in Roxbury village, N. Y., Dec. 12th, 1904, after a lingering illness, mostly from the effects of age; she was 85 years old. Sister Vandyke was the last of a large family of Coles, two of which, Elders Loran P. and Ambrose, were formerly well known in Schoharie, Delaware, Ulster and Green counties, especially Elder Loran, who was one of the soundest and best preachers ever raised up among the people of God in these parts, both in word and doctrine. Sister Vandyke was not favored with her mental faculties fully for a year or more before her demise. But her hope and confidence were alone in the Lord, and although her mind was beclouded her God is unchangeable, and knew her as she was. For all that are experimentally dead to the law by the body of Christ, and dead to sin and the rudiments of the world, are alive to God, and the life of all such is hid with Christ in God. All such are, by faith, looking for his second appearing. Such

was the hope, joy and comfort of our dear, aged sister, who was one of the best of wives and mothers, beloved by all who knew her. Though not privileged to meet with the church for some time before her death, her mind was much exercised in its behalf. All interested miss her: children, step-children, grandchildren, neighbors and the church. But she is at rest. The rest that our dear, departed sister entered into in her youthful days yet remains to the people of God.

May the Lord sustain and comfort mourning ones everywhere, is my desire for Jesus' sake.

ALSO,

DIED—Dec. 16th, 1904, at Arena, Delaware Co., N. Y., at the home of her sister, **Miss Anna Travis**, aged about 40 years. Miss Travis was a suffering, crippled orphan; her mother died when she was a young child, and she was brought up by a step-mother, who still lives as the widow of the late brother John Sweet, who was injured in a runaway, the horses being scared by the cars; she is crippled for life, and lives in a lonely way. Miss Travis we believe has left a sorrowful life for a better and brighter one beyond, sleeping in Jesus, from which none ever wake to weep. For the benefit of all survivors of the departed, as they realize the needed help of the Lord, it is written: "Blessed are they that mourn, for they shall be comforted."

ALSO,

Very suddenly, Dec. 19th, 1904, at his home in Oneonta, N. Y., brother **Edgar Stilwell**, in his 50th year. Brother Stilwell was home from his work on the railroad, nursing what was apparently a common cold, and on going down stairs was attacked with heart failure; though he rallied sufficiently to know his friends he expired within an hour. He was at meeting with the church of Otego but a short time before his death. How uncertain our lives are. Brother Stilwell leaves his wife, one son, three daughters, six brothers, three sisters and other relatives to mourn. Sister Stilwell was very sick at the time of her husband's death. May the Lord comfort all, and reconcile them to his will.

The unworthy writer tried to comfort the mourners on the above occasions.

J. D. HUBBELL,

KELLY CORNERS, N. Y.

By request of my highly esteemed sister, Mrs. Naomi A. Dryden, I will try to write a notice of the death of her husband, **Peter J. Dryden**, who departed this life very suddenly Nov. 2nd, 1904, aged 54 years, 6 months and 14 days. He was united in marriage to Naomi A. Morris, Sept. 12th, 1892, by Elder T. M. Poulson. Mr. Dryden's business was that of a mariner, at which he made a comfortable living. He was of a quiet, amiable disposition, and kind to all around him. It was my privilege to know him for

about six years, and I was always glad to number him among my best friends. I have been with him different times on his boat, and never heard him speak in an unkind tone to any of his employees, but he was the same quiet, good man wherever he was. Once as I was sailing down the bay with him he pointed out to me about where his boat was lying some years ago at night when the Lord gave him to hope in the merits of his crucified Son, and from that time on he turned away from man (whose breath is in his nostrils) to the grace of God in Christ Jesus as the only way by which sinners are saved from sin. He loved to hear the truth preached, and always came to our meetings when in the city, if able to do so. I had several perfectly satisfactory talks with him on spiritual things. I had hoped all along that he would join our church, and although every member would have welcomed him at any time, he never offered for membership; a feeling sense of his unworthiness kept him away. I remember asking him once if he did not feel that he ought to be with us in the church? He said, "If I was fit to be; I feel it is a great favor that you all allow me to come in the house and hear the preaching." While he felt thus, we all felt that we were favored to have him come. We loved him, and we feel that he loved us for the truth's sake. He was strong in the faith, and he was our strong friend. In his death both church and pastor have lost a friend upon whom we could depend to help us if we had need. We feel our loss, and shall miss him from our assemblies, and also the pleasant home now broken up by his death, and the departure of his widow, our dear sister, from the city, but we do not mourn without hope, for we firmly believe that our friend, Captain Dryden, is with his loving Savior, free from all pains, doubts and fears. For him therefore it is far better, but in sadness we miss him, but truly not so much as our beloved sister, his dear wife, to whom he was so devoted, and she to him. They had no children, and so they lived only for each other. I would comfort her if I could, but realize that her God who has so greatly blessed her with life and spiritual understanding, is the only one that can comfort her in her sore bereavement. May he work in her that which is well pleasing in his sight, grant her his glorious presence and protecting hand, and give her more peace than she now feels she can ever enjoy.

Written by her unworthy, but affectionate pastor,
J. T. ROWE.

DIED—At her home near Broad Run, in Fauquier Co., Va., Dec. 17, 1904, **Mrs. Lucy A. Lewis**, in the 93rd year of her age. The readers of the SIGNS must be interested in her, as she has been a faithful and consistent member of the Old School Baptist Church the larger part of her life. She was baptized by Elder Locke in the fellowship of a church called

Goodvine, in Fauquier Co., Va., I think. At the time of the troubles she cast her lot with the churches and brethren of the Corresponding Meeting of Virginia. This I know, that sister Lewis cast her lot where her heart was, with the people of the Corresponding Meeting of Virginia, at that time represented by such men as Elder Gilbert Beebe, Elder Trott, Elder R. C. Leachman and others who maintained the doctrine and order set forth by the Black Rock convention of 1832. When I came to Virginia in 1876, sister Lewis was a loved and faithful member of the Upper Broad Run church, in Fauquier Co., and remained so until her death. She surely delighted in the assembly of the saints, and when her place was vacant at their meetings we all knew there were good and sufficient reasons. Even when deprived of hearing to a large extent by the infirmities of age, she still loved to meet her brethren in their regular meeting, and entered into their joy. For more than a year she was confined to her bed from the effects of a fall, but the last days of her life were rather painless and peaceful. She experienced the truth that "though the outward man perish, yet the inward man is renewed day by day." The last time I saw her, a month before her death, in speaking of our ministers who attended the Corresponding Meeting in October, and others, she exclaimed, "O how I wish I could see them." Her mind was upon spiritual things. Such a life is worth the living, and what can we say of such a death? Sister Lewis leaves two daughters of her own, and two sons of her husband, born to him by a former wife. The four children only knew her as a faithful, devoted mother.

The little remnant at Broad Run see their numbers decrease year by year as one after another is gathered home. We ask the question, Does the Lord intend that his name shall be no longer known among the people of that neighborhood? He only can answer. May we all bow to his will in heart and in spirit.

J. N. BADGER.

MANASSAS, Va., Dec. 21, 1904.

DIED—Mrs. Ellen Gaunt, at her home in New York city, Oct. 27th, 1904. Sister Gaunt, whose maiden name was Hardmann, was born in Manchester, England, Sept. 19th, 1849. She was the mother of seven children, all of whom are living. By baptism she was received in the fellowship of the Ebenezer Baptist Church, of New York city, April 21st, 1901, and continued a faithful and devoted member to the end. Her happiness consisted in the care of her children and the exercise of her church privileges. Bad weather, weakness and other discouraging conditions failed with her as excuses to justify her absence from our meetings; proved disability alone was responsible for such absence. She delighted in association with God's people, and sought no other company. As an example of consistency and zeal in well doing

she had few equals; her light so shone that we saw her good works. We miss her and mourn our loss. What better evidence can there be of one's profit and usefulness in the church than to have the church feel a sense of real loss in our absence? May the Lord graciously comfort and sustain the bereaved family and sorrowing friends.

The funeral took place from her late residence, Elder A. B. Francis conducting the service. Interment at Greenwood Cemetery.

JOHN MCCONNELL.

Mary Priscilla Carey was born in eastern New York July 2nd, 1835. She was united in marriage to Thomas Lewis July 1st, 1855. To this union were born eight children. In November, 1858, she was baptized by Elder James P. Howell, in the fellowship of the Primitive Baptist church of Columbia, Mich. She departed this life Dec. 22nd, 1904. In all these years of sorrow, trial and suffering she was a most faithful and devoted member. She resided here at Cement City, Mich., the greater part of her life; a few years ago she moved to Jackson, Mich., where she lived at the time of her death. She usually came to meeting each month, and seemed to enjoy being with her brethren, and was always ready to give a reason for the hope that was within her with meekness and fear; she was often heard speaking of the goodness and mercy of the Lord. She had been in failing health for some years, and at times subject to severe spells of sickness, one of which finally brought release to her from all suffering and sorrow of this life. How good after the weary struggle to enter into that rest and peace with God. "Precious in the sight of the Lord is the death of his saints." Our sister was one of those who fear the Lord and that think upon his name. Besides her husband and family she is survived by one sister, brothers, two grandchildren and many other relatives and friends.

Her funeral was preached by Elder A. F. Hone, of Van Buren, Ohio, and from the second chapter of Hebrews he brought out the consolation of the gospel.

KATE SWARTOUT.

CEMENT CITY, Mich.

CHANGE OF RESIDENCE.

ELDER W. W. Polk has changed his place of residence from 1625 Taylor St., San Francisco, Cal., to 1017 Vallejo St., same city, where his correspondents will please address him hereafter, and where he will be pleased to have visiting brethren, especially Elders, call on him.

CONTRIBUTIONS FOR THE "SIGNS."

Thos. Pittman, Kan., \$1.50; Richard Waller, Mo., \$1.00; Isaac Larowe, N. J., \$2.00.—Total, \$3.50.

M E E T I N G S .

ELDER Carnell, of Dutton, Canada, will preach in hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

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

IN

N E W Y O R K C I T Y .

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor. Elevator entrance on either 19th St. or 8th Ave.

10:30 A. M.

2:30 P. M.

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

SPECIAL NOTICE.

Hymn and Tune book, compiled by Elders Silas H. Durand and P. G. Lester. Price 80 cents sent by mail; \$7.00 per dozen sent at expense of purchaser.

With each book will be sent upon request, without additional cost, a neat pamphlet of 30 pages, containing rudiments of music and graded lessons, for use in singing classes in connection with the Hymn and Tune book. Send orders to

ELDER SILAS H. DURAND.

Southampton, Bucks Co., Pa.

**THE EVERLASTING TASK FOR
ARMINIANS.**

By Elder William Gadsby, late of Manchester, England. Many thousands of these pamphlets have been scattered throughout England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to such a degree as to induce us to present to the public this edition, which we will send (postage paid by us) to any post-office address in the United States or Canada at the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00. Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

**P I C T O R I A L
H I S T O R Y**

OF THE

U N I T E D S T A T E S .

BY JOHN D. McCABE.

This work is no dry mass of details—no bombastic effort to inflame the natural pride, but a vivid and brilliant narrative of the events of our history, from the discovery of the American Continent down to 1893.

The work is printed from plain, new type, on fine calendered paper, and comprised in one octavo volume of 960 pages. It is splendidly embellished with nearly 500 fine engravings, embracing battles and other historical scenes, portraits of distinguished men, views of our principal cities, &c., &c.

Bound in Fine Silk Cloth, Plain Edges, \$2.00 post-paid. Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

H Y M N B O O K S .

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.

First Quality Turkey Morocco, very handsome, \$2.75 per copy.

L A R G E T Y P E E D I T I O N .

We also have an enlarged fac-simile of the small books, being about twice the size, in a variety of bindings at the following prices, viz:

- Cloth Binding \$1 00
- Cloth Binding, half dozen 4 50
- Blue, Marbled Edge 1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
 PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY,
 MIDDLETOWN, ORANGE CO., NEW YORK.

To Whom all letters should be addressed, and
 money orders made payable.

EDITOR:

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

CRUDEN'S COMPLETE
 (STUDENT'S EDITION)
 CONCORDANCE

TO THE
 OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9½ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible-reader should possess a copy.

Address,

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

BI-CENTENNIAL
 CELEBRATION
 OF THE
 WELSH TRACT CHURCH.

The bi-centennial of the Welsh Tract Church, Newark, Del., was celebrated Oct. 20th, 1903. After some delay it is now published in pamphlet form, and on sale at this office. Price 15 cents. The pamphlet contains photographs of the Welsh Tract meeting-house and Elder J. G. Eubanks, the pastor, the proceedings of the anniversary, letters of greeting from sister churches and a historical sketch written by Dr. B. F. Coulter, of Philadelphia, Pa., and read on the occasion. Some of the brick in the meeting-house was brought from Wales to this country, and hauled on mules' backs a distance of ten miles. The pamphlet is very interesting and full of information.

The edition is limited, and orders should be sent without delay in order to secure a copy.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73. MIDDLETOWN, N. Y., FEBRUARY 1, 1905. NO. 3.

CORRESPONDENCE.

NORTH BERWICK, Maine, Dec. 23, 1904.

MILLIE A. LITTLE—MY DEAR SISTER IN THE LORD:—I have been much hindered in writing to you, and when not hindered I so lacked the inclination for any letter writing. I much appreciate the letters of my dear kindred in Christ Jesus, and sometimes even a glance at their handwriting stirs up affectionate remembrances. Still there are writings that are more wonderful and precious by far than all that all the saints have written, and when I can have a glimpse of and read these writings I have blessedness indeed. Look at this: “Rejoice, because your names are written in heaven.”—Luke x. 20. “I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”—Jer. xxxi. 33. “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 the fleshy tables of the heart.”—2 Cor. iii. 3. “And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his

Father’s name written in their foreheads.”—Rev. xiv. 1. I “will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”—Rev. ii. 17. “I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.”—Rev. iii. 12. These writings are infinitely glorious and incomparably precious. Contemplate with me awhile these writings of the high and holy One that inhabiteth eternity. “Your names are written in heaven.” These names written in heaven are the names of the church of the firstborn. (Heb. xii. 23.) Christ is the firstborn, as it is written: “I will make him my firstborn, higher than the kings of the earth.”—Psalms lxxxix. 27; Romans viii. 29; Col. i. 15, 18. Then as a farther insight into the divine mystery of our names being “written in heaven,” it is declared their names are “written in the book of life of the Lamb slain from the foundation of the world.”—Rev. xiii. 8. And the book of life was opened, “and whosoever was not found written in the book of life was cast into the lake of fire.”—Rev. xx. 15.

The names written in the book of life are the names of God's elect.

"O wondrous grace and mystery profound,
In God's eternal purpose I was found;
His sovereign love, his grace, his deep decree,
In some mysterious way included me."

The eternal purpose which Jehovah purposed in Christ Jesus embraced this, the exaltation of his chosen one in immutable holiness, and to immortal happiness in union with his incarnate Son, Christ Jesus our Lord. But the subject is far better expressed in the language of inspiration: "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: having 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."—Eph. i. 3-6. As I muse upon the deeps of the doctrine of God I say in my soul, Did the Lord look through the ages and the generations of mankind and see me one of Adam's race, and write me in the book of life? Was I, in his eternal purpose, given to Christ and accounted one with him, and in him promised (Titus i. 2,) and given (1 John v. 11,) and ordained unto eternal life? (Acts xiii. 48.) The date of all this writing is eternal, before the world began. "Rejoice, because your names are written in heaven." God in his everlasting love wrote them there, and is there any power that can erase them? O, is it not

"Sweet to look back and see my name
In life's fair book set down;
Sweet to look forward and behold
Eternal joys my own?"

Then how full of consolation to us poor sinners is the revelation that the book of

life in which God's elect are written is the book of life of the Lamb slain from the foundation of the world. His goings forth in the everlasting covenant both as the Shepherd of his people, (Micah v. 2,) and as the Lamb, (1 Peter i. 19, 20,) show how from eternity the thoughts of our eternal God were set upon the exaltation, redemption and regeneration of his people. For our election in Christ Jesus, and being blessed in him with all spiritual blessings, our acceptance in his sight, our redemption and the forgiveness of our sins, our adoption and predestination to an inheritance incorruptible and undefiled, and that fadeth not away, are all declared to be embraced in and according to his good pleasure, which he purposed in himself. (Eph. i. 9.)

But the inquiry arises in my thoughts, How shall a poor sinner read his name written in the Lamb's book of life? It is only in the experience of the new covenant being written in our hearts by the holy Spirit that we read our names written in heaven. This brings me, dear sister, to put down a few thoughts upon God writing in the fleshy tables of the heart. He gives to his chosen ones in his decreed times a new heart, and a new spirit. (Ezek. xxxvi. 26.) "I will put my fear in their hearts," saith the Lord. This is wonderful writing to be found in a sinner's heart, but the Lord, who hath loved his own with an everlasting love, and who wrote their names in the book of life, will have them fear him, love him, believe him, trust him and confess that he is their exceeding joy. The Spirit of God gives this new heart, and the favored sinner touched with this heart is no more dead in trespasses and sins; he is now alive in a divine life unto God, and the writing begins. If the writing were in tables of stone, the tables of stone might

be broken; the ravages of time might at length obliterate what was written, and the very stones themselves crumble into dust; but the fleshy tables of the heart, in which the Spirit of the living God writes the ministration of life, is that new covenant heart (Jer. xxxi. 33,) that pulsates with spiritual, eternal life from God, and therefore forever this writing shall endure, and all the throbbings of this heart shall find its consciousness in the writings that are written therein by the Holy Ghost. Sacred, wonderful is the experience as the Lord is writing. He writes love there, love to himself, the just, the holy and gracious God. We find our hearts moved with longings after the Lord, to know him, to taste that he is good. As poor, sin-stricken, condemned transgressors we feel we must have his friendship or we must perish in our sins and grief beneath the curse of the law. We are led to think upon God's infinite greatness and majesty, and that he is just in all his ways, and then as we are led to contemplate that he is kind and gracious, rich in mercy, our heart pulsates with yearnings, and that language is no exaggeration which says, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"—Psalms xlii. 1, 2. All this declares that God has written his fear and his love in our heart. The love of God is shed abroad in our hearts by the holy Spirit which is given unto us. "I will put my law in their inward parts, and write it in their hearts." In the gracious fulfillment of this promise God's revealed will becomes dear to us, and our affection flows forth unto the doctrine of God our Savior, and we are described as believing with all the heart; for our faith in God,

in our precious Redeemer and in the gospel worketh by love. The faith of God's elect is an affectionate faith. It is very wonderful that a sinner who in his natural estate is alienated from the life of God, and an enemy of the holy One, should be so turned to the Lord, to seek his face, to yearn with an aching heart for tokens of his compassion, and find also his delight is in the law of the Lord after the inward man. What is the source of all this? It is because of the writing done by the Lord in the heart. The writing goes on; he is still writing, and will continue to write in the hearts of his chosen ones all the days of their pilgrimage. Would we see one in whom God has written his law? A very true likeness is found in that precious 119th Psalm. All through this Psalm one feels the throbbings of the heart in whose fleshy tables the Spirit of the living God has written. Although I am a poor, unworthy sinner I will tell this, that I have read this Psalm a number of times when my heart has panted, thirsted, longed and grieved, and delighted and throbbed in unison with this wonderful Psalm. "I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes." O, I must repeat it again, that the writings of the holy Spirit in the fleshy tables of the heart are wonderful. Not only wonderful, but so blessed, for when we are sin-stricken and tempted, and our hearts are bleeding and contrite, then he takes of the things of Christ, the blessings of the new covenant, and writes them in the heart. Mercy, forgiveness of sins, how sweet, how healing is this to the wounded heart. This writing by a figure of speech may be said to be written upon the humble heart in the red ink

of Jesus' precious blood. We have forgiveness of sins through his blood according to the riches of his grace. (Eph. i. 7.)

"What stream is that which sweeps away
My sins, just like a flood,
Nor lets one guilty blemish stay?
'Tis Jesus' precious blood."

The holy Spirit writes the promises and the sworn mercies of God in the hearts of the elect, and the effect of such writings is that the heirs of promise have a strong consolation and a gracious sanctuary in the gospel of Christ. (Heb. vi. 17-20.) Thus writing in our hearts the things of Christ is called in the Scriptures, sealing us. The sealing of the Spirit, whereby we are sealed unto the day of redemption. (Eph. i. 13; iv. 30.) My soul still holds its soliloquy, and I say, Has my heart in very truth felt the impress of the things of Christ? Is Christ himself graven upon my heart? Surely it must be so, for does not my heart cry out, "Set me as a seal upon thine heart, as a seal upon thine arm"?—Solomon's Song viii. 6. And can I not say, "Lord, thou knowest all things; thou knowest that I love thee"? Though I write this, a feeling comes over me of "love and grief my heart dividing," and I am saying,

"Lord, it is my chief complaint,
That my love is weak and faint;
Yet I love thee, and adore;
O for grace to love thee more."

O let my heart know more and more of thee, more of thy loving-kindness, which is better than life; O write deeper and deeper the acts of thy love, and thy mercy and grace in the fleshy tables of my heart, that wherever I go, and whatever my state, I may know thee and love thee and never forget thee, but ponder affectionately in my heart thine almighty and gracious acts in behalf of thy church in all the relations and characters that thou sustainest unto them.

What the Spirit writes in the fleshy tables of the heart is always in agreement with the Scriptures of truth, for it was as they were moved by the holy Ghost that holy men of old spake, and so they were inspired by God to write for the comfort and learning of the church of Christ. It is of no avail for me, or for you, or for any one to say, I have experienced this; I was taught it of the Lord in my experience; I love this doctrine; I find much comfort and pleasure in it; it is written in my heart, if that doctrine is contrary to and is not found in the holy Scriptures. No matter how logical it may appear, no matter how lovely and satisfying it may be, if it has not the "thus saith the Lord" for it in the Scriptures it is very vanity, a cunningly devised fable, a lying divination, the deceit of that heart that is deceitful above all things and desperately wicked. (Ezek. xi. 6; Jer. xiv. 14.) Let those who would pervert the gospel of Christ, (Gal. i. 7; Jer. xxiii. 36,) who corrupt the word of God, (2 Cor. ii. 17,) who wrest the Scriptures, (2 Peter iii. 16,) who make a lie, and love what they have made, (Rev. xxii. 15,) let them sport themselves with their own deceivings, (2 Peter ii. 13,) but may my heart and your heart only have affection for and delight in what is verily taught in the word of God. What the holy Spirit writes in the fleshy tables of the heart is never contrary to, but is ever in sacred agreement with the testimony of the holy Scriptures. Sometimes there are things written in our hearts by the Spirit, but we have not yet been able to read with understanding what is there written. Then it may be in the providence of our God we hear Christ's gospel preached, not in word only, but in power, and in the Holy Ghost and in much assurance; then we read with understand-

ing what God has taught us, and we say, I know that my heart has tasted these glorious, precious things of the covenant ordered in all things and sure. And at times also when we read the Scripture, in what grateful surprise and comfort we find what is written there is in sweet accord with what has been wrought by the Spirit of the living God in our hearts. The Scriptures therefore are for the comfort and learning of Christ's body, the church, and are able to make them wise unto salvation through faith which is in Christ Jesus. (2 Tim. iii. 15.) The redeemed of the Lord have the name of their heavenly Father written in their foreheads. (Rev. xiv. 1.) Christ says, "I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."—Rev. iii. 12. This writing is sealing them as the children of God, it is giving them power to become the sons of God. (John i. 12.) It is sending forth the Spirit of his Son into their hearts crying, Abba, Father. (Gal. iv. 6.) The Lord writes and thus he speaks, "Thou shalt call me, My Father; and shalt not turn away from me."—Jer. iii. 19. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Jesus said to his disciples, "When ye pray, say, Our Father which art in heaven." We cannot realizingly do so until Christ tells us to say, "Our Father." But the gracious covenant work of the holy Spirit is to bring us into intimate relations with the dear Savior; he brings us to know him as ours, through whom we are forgiven, and justified and redeemed, and in whom we are predestinated unto the adoption of children unto God. And because God is our Father we

love Jesus. (John viii. 42.) Christ is all our heart's desire, and our faith is all in him. Being thus in intimacy with Jesus Christ we find his doctrine confesses to us the Father's name. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." As it is written, "I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee."—Heb. ii. 12. We are all the children of God by faith in Jesus Christ. The Spirit beareth witness with our spirit that we are the children of God. (Rom. viii. 14–17.) The word also says, I will write upon him the name of the city of my God, which is new Jerusalem. This seals us as citizens of Zion, the city of God. Even now there are sacred seasons when the feet of our faith stand within her gates, but this is but the earnest of our inheritance. We are destined for the heavenly Jerusalem, and like the dear saints of olden times, we are looking for a city which hath foundations, whose builder and maker is God. Here we have no continuing city, but we seek one to come. We are pilgrims on the earth, but upon our foreheads is (I hope) written the name of our God and the name of the city of our God.

"Jerusalem, my happy home,

Name ever dear to me;

When shall my labors have an end

In joy, and peace, and thee?

Reach down, O Lord, thine arm of grace,

And cause me to ascend

Where congregations ne'er break up,

And Sabbaths never end.

When wilt thou come to me, O Lord?

O come, my Lord, most dear;

Come nearer, nearer, nearer still,

I'm safe when thou art near."

I had not intended writing you so long a letter, but I think I shall be safe in promising you that I will pen you a shorter one next time. Thousands of

miles intervene between our earthly abodes, but the God of Israel is near to all that fear him wherever they may be. May the Lord comfort you and bless you, and lift up upon you the light of his countenance.

I am your brother in hope of eternal life,

FRED. W. KEENE.

ROBERSONVILLE, N. C., Jan. 6, 1905.

ELDER F. A. CHICK—DEAR BROTHER:—My remittance for the SIGNS is some little past due, and I trust that you will excuse the delay, and place the inclosed check to my credit for the continuance of your much esteemed paper, the SIGNS. Inasmuch as I am sending you this remittance, I feel inclined to say just a little to you about an old man down here in North Carolina, that gives me a great deal of trouble. I hardly think that it would be right to call him neighbor, though he lives in the same town and the same ward that I do, and I would not miss it if I were to say that he claims to have a right to the same house that I live in. It may be that I would not object to this so much if I could keep him down in the basement where I think he belongs, but he is so often on the same floor with me, as I saw in a dream once. Sometimes it is *vice versa*, and I am down in the cellar. Perhaps, brother Chick, that I best not say too much about this old man, for I have heard that you hope to come to our association next fall, and of course I would expect you to my home, and I feel sure that you would not like to fall in with bad company. I do not like it myself, but I have to put up with it very often, because I for the time cannot do any better. We are told, as you know, to shun every appearance of evil, and to walk worthy of the vocation where-

unto we are called, and this I desire to do, and often think, or rather feel, that I might make better progress in the right way, and in obedience to the blessed command of our heavenly King if it were not for this old man. He makes so many suggestions that attract my attention in various ways; in fact I do not know him every time that he approaches me. He is a great one for speaking very loud, or else whispering at times, so before I am aware I find myself following him to find out if possible what it was that he said. And while I have learned that this is one of his ways of leading me astray, (for his nature is thus to do,) I have never known him to even make the attempt to rectify any wrong, and I often think that I will not let him deceive me so again; but he is too shrewd for me, and I am made to cry out to my God for his mercy, and think surely that I will be more watchful in the future. He is so changeable, notwithstanding he is an old man, he often looks as though he were a young one, and well dressed, and becomes very religious, also quotes many Scriptures, one of which is, He that provides not for his own, specially those of his own household, is worse than an infidel, and has denied the faith. He also at times becomes (apparently) very strong in predestination, and contends that if one is saved it does not matter about going to church so much, or attending to every religious duty, as it takes up too much time and hinders his progress in the world in matters of business; that if you are saved, you are saved anyhow, and that Christ died for his sheep, and he is unchangeable. While he says some things very near right, yet they are without gospel consistency, so I have to contend with him about that phrase "saved anyhow," that it is not the term to use. The Lord has but

one way to save his people, and that is "by grace," not by grace and works; neither is it in an indifferent way, but in a perfect way, and that devised by our God. This grace constrains its subjects to live in obedience to the one faith, and not an "anyhow" living.

I tell you that this old man is very treacherous; after I was enabled (by grace, I hope) to unite with the church, he argued to me that I would never see any more trouble, and that there was no need of my ever sinning any more, and I really believed it, and thought surely that all trouble was then passed, but after the first slip or two I made (for such was the case,) things began to look quite different. He then changed his tactics and came at me in a different way, and would contend that I was no christian at all, because christians did not sin, so he nearly got the best of me, for I thought so myself. But as the Lord would have it, I began to call on his blessed name again for mercy, (for I had ceased to call for a little while, as I thought all was well) and I hope that he heard me and delivered me out of my distress, so I have been trying to thus call on his most glorious name ever since in my weak way, but admit that I am forgetful. Well, after that he did not give me any serious trouble, (though I do not mean to say none,) until I began to be impressed to preach, for my first thought was, Suppose you have to preach. I could not tell then where that impression came from, and it is often a question in my mind yet. But at times I feel sure that it is of the Lord; you may depend upon the fact though that this old man put in his reasoning, and brought all his forces to bear, and we agreed pretty well, for he said, and kept on saying, that I could not preach, and I knew it was true. But the impres-

sion continued, so this battle lasted about four years. I do not mean to say that it is ended yet, but it was four years before I made any attempt to speak in the church, and the many groans and tears during that time it is impossible for me to enumerate. He would so often rebuke me for having such thoughts as preaching, and yet I could not help it. He would not let me enjoy the common comforts of life with my family, and would frequently have me off among the tombs, or in the woods, crying for some relief. Then again he would chide me for being so silly, and say, Why not be like other people, and quit thinking about that which you cannot do? So I thought the reasoning was good, and would dry up my tears the best I could, and get back in company, but not to enjoy it long at a time.

I well remember that on one occasion when some brethren were at my house for the night, that he would not let me enjoy their presence, for he kept whispering to me, saying I was not worthy of them, as they were not thinking about preaching, and they knew more than I did about heavenly things, and I or he, I hardly know which, soon had them off to bed, and I found myself walking the road late in the night, trying to ask the Lord to guide me, and if it was his will that I should preach to make it plain to me, as I did not want to attempt such a thing if it were not his will; neither do I yet. Well, without going into all the details, will say that after many struggles I was enabled by the help of the Lord, as I trust, to begin to speak in public in a small way, (and have not gotten out of it yet.) It seems a little strange to me now that during that long struggle when the old man would contend that I could not preach, that I did not think to tell

him that while that is true, yet the Lord could speak in me if it were his will. But we live to learn as you know, but for the life of me I cannot learn all about this old man, for he is more changeable than the moon. If I by grace was enabled to fortify against him when he came last, the next time he comes in a different direction, and before I am aware he has his fortifications built. So if I have some liberty in speaking he proves to be very friendly, and tells me, That is hard to beat; and of course (at the time) it is very agreeable to believe that, so before I am aware he has me down again, and has the better of me. So you see there is much scuffling done, and before I can break his hold I do not feel much like a preacher, or like I think one ought to feel. I am not saying much about how I called on the Lord during these times, but you may be sure that that was thrown in for good measure, as I hope it proved to be. But soon he is very friendly again, or I with him, I hardly know which, so he continues to go with me to meeting even without an invitation, and is first saying that I cannot preach, and then again that I can, and I am often puzzled to know the truth of it. When I hear such ministers as yourself, my brother, I often feel that I had better never try again, for I know that I want the cause of our God honored.

I now feel sure that it was the old man that made Paul cry out, "O wretched man that I am!" &c., and many others whose names are recorded in the Bible, and no doubt all who have their names in the book of life. It seems that I ought to be able to get along without this old man, but I cannot do so; I cannot move on without his company, so you see that I am in a strait, and badly mixed up, and if it were not for the mercy of the

good Lord I do not know what would become of me. But after all, he at times behaves very well, and gets me to feel that things will go on better. I think I have found that he does better when I am in the company of my brethren, for he then puts on his best clothes and behaves fairly well. But O how he chides me when they are gone, for talking too much, or not enough, or that "you brought up the wrong subject, &c., that every one does not enjoy the subject of religion like you do, and that you ought to make yourself agreeable with your company;" then when I conform to that he will say, You are not letting your light shine.

Brother Chick, I trust that what I have said about this old man will not discourage you from coming to our association next fall, for I do hope to see you in our country again, and it may be the Lord's will that this old fellow will be down in the cellar where you cannot see him.

I will close by stating an incident that I heard when young: There were two men in a neighborhood whose hap it was to have ill tempered wives, and at a gathering one day, their neighbors were saying if they had ill tempered wives what they would do with them; the two men said, one to the other, "Our neighbors would know what to do with their scolding wives, but we who have them do not know what to do." So there are those who know what to do with this old man, to hear them talk, but I doubt whether they know him, or themselves either. As for my part, I have him, and like "the two men," I do not know what to do with him, but I feel sure that in the end all will be well. May God enable me, together with all those who love his appearing, to put off the old man with his deeds. Yours in hope,

G. D. ROBERSON.

FOREST HILL, MD.

DEAR BROTHER EDITOR:—If you will publish the letter which I send I will take the responsibility, as I have it not from him. If I could write as well as Elder McConnell I have no doubt the readers would have heard from me much oftener than they have. The brother has been in poor health; this together with the matter given on the subject of his experience justifies the liberty I have taken in sending it for publication.

Though faint, I am still pursuing, as was the case with Gideon's men. We are in usual health.

WM. GRAFTON.

NEW YORK, N. Y., Dec. 31, 1904.

DEAR BROTHER GRAFTON:—When your letter was received I was still too weak to engage in letter-writing, but I was improving fast, and as your daughter was informed of my improvement I knew you would be informed speedily. I have attempted several letters to you, but illness has affected my nerves to such an extent that I cannot apply myself for any length of time, and after writing a little I would defer continuing till another time. Letters like that are seldom finished.

I cannot tell you how welcome your letter was. Knowing what a burden letter-writing usually is to you, I well appreciated the love and thoughtfulness which inspired the inquiry. My health is unusually good just now. I am growing stouter and heavier, and think I enjoy life better than ever before. But with my improved appearance and more satisfactory state of health I do not increase in strength as I should, and a very little exertion or excitement puts me on my back. The doctors say it will take time to recover my former activity.

Your letter stirred up my mind in remembrance of the way I have come since we first met. What unexpected things have transpired. No man could reasonably expect the things to come to pass in my life which are now matters of remembrance. Eighteen years ago I came before the church at Hopewell, with no experience to relate further than I felt I would never be happy with any other people. The most ignorant mortal on earth knew more about the doctrine than I: yet they received me. For a few months I zealously attended meetings, but little by little my interest waned, and before a year rolled round I was to all intents and purposes a dead member, and so I continued for over two years, careless, indifferent and thoughtless. My waking up was due to the unfailing faithfulness of brethren in Salem church; they visited and followed me continually until in desperation to escape their importunities I began to attend meetings regularly again. After a time I awoke to a realization of how dead I had been, and since then I have never dared to miss an opportunity of meeting with the saints. I wish I could say that my attendance has always been a labor of love and delight; it has often been a weariness and burden, but remembering the evil experience in my life, through forsaking the assembly of the saints, I feared the very appearance of the temptation, and much more feared falling into it. So there is no credit due me for anything. I am surprised to learn that you felt years ago that I would yet be set aside to the work of the ministry. Elder Purington said the same to his wife and others the day he baptized me, though I did not know it until long after his death and my ordination. I am glad I did not know these predictions before it came to pass. Your judg-

ment of such gift as I may possess is too exalted, I am not of deep discernment as you think. The little understanding I have, if I have any, has been in the revelation of God's power in my own travel. I am a dull scholar and learn slowly. At the time of my ordination you counseled me to watch the providences of God and observe them in my life. This advice has remained with me and has many times proved a comfortable assurance that perhaps the Lord hath me in mind. The providences of God are not empty things: the least one may yield instruction, as well as the most unlikely one: out of the eater comes forth meat, and out of the strong, sweetness. Is there not a cause for all things, though we see it not? The Lord does nothing in vain. Neither are things contingent: a sparrow falls not without God's will, the hairs of our head are all numbered. David was dumb, and opened not his mouth. Why? Because thou, Lord, didst it: and Shimei's cursing he bore patiently on the same account; it may be the Lord hath bidden him; and he lost nothing by it. Often there is great confusion of things, and our expectations are delayed or frustrated, and we cry out, Why falls it alike to all? why to the just, according to the work of the wicked, and to the wicked according to the work of the righteous? Or, why one event to them all? But in his own good time the Lord makes us to know and understand that he had need of them, that he had occasion to use such a providence to fulfill a word. There is suffering in learning obedience to God's will. Though we are not conscious to ourselves of any particular cause or miscarriage, besides what is common to men, we must lay our hand upon our mouth, as Job did; the Most High doth according to his will. This, even the proudest of kings ac-

knowledged when his understanding returned to him, and so will we. (Dan. iv. 34, 35.)

There have been events in my life which the remembrance of cause me wretchedness and misery. I can understand now that those events had to be in order to teach me some truths; but that fact does not reconcile me in the least to the sin. I am glad there is no invitation for us to consent to the will of God being done. I love the doctrine of his sovereignty; of the absoluteness of his election, predestination, effectual calling and perseverance of the saints. It is all founded on grace; or, the good pleasure of God's will is the only original cause of these things.

I will not weary you with further writing. Remember me in love to your family, and believe me affectionately your unworthy brother in faith and hope,
JOHN McCONNELL.

MACOMB, ILL., Dec. 30, 1904.

TO THE EDITOR AND READERS OF THE SIGNS OF THE TIMES—DEARLY BELOVED KINDRED IN CHRIST:—Another year is nearing its close. We count the days as they go by as we number the pages of a book; and as we turn back the leaves, one by one the deeds, thoughts, aspirations, disappointments, hopes and fears, joys and sorrows, trials and tribulations, all that go to fill up the year that is nearing completion, will be numbered with the past. But our lives, unlike the book, cannot be gone over again, and what is done or said to-day cannot be recalled. This is a time for solemn reflection. How have we spent the year that is passing so swiftly? Have we lived it in honor to Christ and his cause? Have we done what we could in denying self, and living peaceably with all men?

Have we endeavored to keep the unity of the Spirit in the bond of peace? Have we been faithful with our brethren and sisters, bearing one another's burdens, holding up the hands of our faithful ministers, confessing our faults one to another, forgiving trespasses as we hope to be forgiven? Have we walked softly in the footsteps of our Savior, suffering the contempt and scorn of the world for his name's sake? Have we been content with the "good old way," and with the ancient landmarks which our fathers have set?

These, and many more serious questions crowd into my mind while I write; and as for myself I must confess that I have come far short of living one day as I would like, which has been a source of deep grief and sorrow.

When I look back over the year that is passing and see the crooked path I have made, the many wanderings from the right way, I see so much I should have done, and recall so many things I should have left undone, and down in my heart I view nothing but sin; truly sin is mixed with all I do. Some soul-searching questions arise within me: Have I really a desire for holy things?

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

I am brought low, and can see no hope for such an one while thus viewing self.

But, dear kindred, when we are enabled to lift our eyes a little and behold Jesus as our righteousness then there is joy and hope, for he hath mercy to our unrighteousness, and our sins and iniquities he will remember no more; then for a little time we have hope.

I must acknowledge that many times during the past year, and all along my pilgrimage journey, he hath been mindful of me, though so unworthy, and

brought me past dangers, through sore trials and deep waters of affliction, and delivered me from days of darkness and trouble. His hand still leads me; his mercy is still over me; his grace still saves me.

I know not what the new year may hold for me; but O, to be submissive to God's will. I feel that to have a spirit of resignation to the divine will would be the greatest blessing, yet I am not always submissive, I grieve and complain when things do not go my way.

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

"I seldom find a heart to pray,
So many things come in my way;
Thus filled with doubts, I ask to know,
Come, tell me, is it thus with you?"

Yes, my dear brethren and sisters, are you my companions on the pilgrimage journey, or am I one alone? My greatest enjoyment is meeting with you, and I feel I do love you all for the truth's sake, and with one of old I would say, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go, * * * thy people shall be my people, and thy God, my God." Yes, while I live I hope to have a name among the dear Old Baptists, with whom I have lived twenty years, and whom I believe to be the people of God; and though they may be accounted the offscouring of the earth, yet how blessed are they, for it is written, "It is your Father's good pleasure to give you the kingdom," and, "They shall be mine when I come to make up my jewels, and also, "These are they which come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." O, to be counted worthy to be numbered with

God's little ones. May God give us all grace to live in honor to his cause; may this be our greatest desire; may we walk worthy the vocation wherewith we are called; may God give us grace and strength to contend earnestly for the faith once delivered to the saints, that blessed faith which was the stay and support of our dear fathers and mothers who have gone before; may our right hand forget her cunning, and our tongue cleave to the roof of our mouth ere we add to or take from the precious faith of God's elect.

Our association passed very pleasantly, the weather was perfect, there was a good congregation and close attention, nine ministers were present, and the preaching was able and harmonious, not a jar or discordant note was heard; Christ crucified and salvation by grace was the theme, which always feeds and comforts God's little ones. How pleasant to thus meet in unity where nothing mars the peace of our coming together. When the Spirit of Christ rules and reigns in our heart, we are at the feet of each other in love, esteeming others better than ourselves; we then have no time or desire for contention, but hunger and thirst after the good things of the kingdom of Christ.

I have finished reading the last two numbers of the SIGNS, and think they are especially good. Dear Elder Vail, I do sympathize with him from my heart. We poor, finite creatures cannot understand how these hard, bitter trials must come. If we could only see our loving Father's hand in all things, and realize that it is for our good and his glory, but O, we are but flesh, and these stony griefs and great sorrows seem more than we can bear. May God make these things plain to his grief-stricken children.

Dear brother Chick, we were made sad by hearing of the death of dear brother Beebe. We felt that a double burden was laid upon you, may you have grace and strength for your day and trial. The Lord has been with you in the past, he will not forsake you in the future. Your editorials are always comforting and edifying to me, the truth is presented in a clear, forcible manner that cannot be mistaken, yet in the kind, brotherly spirit that tends to heal wounds and unite God's people in love and fellowship. The SIGNS truly has an able helper in Elder Ker, who writes such precious letters.

My mother, Mrs. I. N. Vanmeter, who is now in her eighty-fifth year, receives the SIGNS regularly, and prizes it most highly. She reads a great deal for one of her age, and is very well for her.

My dear kindred, I have made my letter much too long, I must ask your forbearance, but I felt like writing this by way of loving remembrance. May God be with and bless you all in the coming new year, is the desire of your unworthy sister,

SARAH B. RUNKLE.

BROOME CENTRE, N. Y., Dec. 20, 1904.

DEAR EDITOR:—I am more than pleased with the course pursued by you and the publishers of the SIGNS; they are sound, and if they do not set forth and advocate the doctrine of the Bible, then I am blind and cannot see or understand. I believe that for this cause came you into the world: we all have, and will fill our mission and then be called home to see Christ as he is and be like him. Do you not often feel that some unseen hand is leading you, sustaining and upholding you? Sometimes some barrier mountain-high is before us, and we have

great fear that we shall never be able to overcome, but as we approach it all is cleared away and we go smoothly over. In looking back I see so many, many times if some unseen hand had not led me, surely I would have been shipwrecked and come to naught. Why I should have a name and a place among God's chosen people is, and always has been, a mystery to me: if I could only hide myself from everybody and yet hear the gospel preached and God glorified, I sometimes think I would be quite well satisfied. I have been reading to-day about Christ and his crucifixion, and also about his disciples; O how wonderful it has appeared, more so than ever before. In my experience I am drawn very closely to them, but my mind is questioning, "From whence doth this union arise?" I am so tried and perplexed at times to know the origin of my feelings: I am afraid sometimes, upon close examination of myself, that they grow in nature's garden; there is so much self in them. Yet, what is it that takes me from home to meet with those that are dear to me, and who have a warm place in my heart? It is of the flesh, I feel so certain at times, that I am barrased and often cry out, "O drive these vain thoughts from my mind." I wish I could write you of the joy of our dear Lord, his loving-kindness towards his chosen generation, that royal priesthood, instead of so much of my unworthy self, but it is not given me. When writing or speaking of the things pertaining to our God or his kingdom a deep feeling of solemnity takes possession of my mind, and I fear to write or speak, and ask, Who am I that I should attempt any of these things? Surely I am nothing, and less than nothing, in his sight; the nations are before him as only a drop in a bucket. I would

that I might know my calling and place, and be made able to fill it and be content therewith, but like Jacob, I go hobbling along, my walk so very uneven; but with all my wanderings up and down through the earth I must acknowledge that his loving-kindness has overshadowed me; surely his mercy endureth forever. I hope I am made to rejoice in a little season of refreshing now and then as I journey to "Emmaus." I would not forget his mercies, neither his favors: his unseen hand has led me all along, and I feel that I see more and more each day of his wonderful ways in leading and guiding not only myself but all things, especially his bride, the Lamb's wife. When I look back to about 1852, and come along up to the present time, truly I am surprised and astonished how I have been led, surely it is a wonder of wonders, and now I am asking, What will the end be? My blessings are great, both for this time state, and I hope for the beyond; I do believe I shall see him as he is and be like him; not because of my own merits or works done by me or man, but through the blood and righteousness of our Lord Jesus Christ. When I read the promises of our covenant-keeping God, made to Abraham, Isaac and Jacob, and the covenant he made with the house of Israel and Judah, as recorded by Jeremiah, I say when I read these truths, I have no fears, no doubts; like the sailor's son I can say, "My Father is at the helm;" glory to his name; he has all power; he speaks, and it is done; he commands, and it stands fast, yea, he doeth his whole pleasure in heaven and in earth. O what a wonderful God his children have; how often and how wonderfully he has opened up the way for all his little ones. May his mercy and wonderful works continue.

Yours in love, hope and christian fellowship,

D. M. LEONARD.

ALL THINGS NEW.

BELOVED IN THE LORD:—We are on the eve of a new year, which brings us nearer to the new heaven and new earth, nearer to our new home, of which the Maker of it says: "Behold, I make all things new," and nearer to the hour when our bodies, which are now old, like the old year, shall be made new. This will be the fulfilment of the glorious new covenant, which is infinitely better than the old. How blessed for us that the old must give place to the new. Yet our nature is to cling to the old, not only to the old year, the old life, the old body, but the old law, the old covenant, the old heaven and the old earth. All these things are as natural to us as the old earth we dwell upon and the old atmosphere we breathe, for we are born to them, and they are our heritage in the first man, the old Adam. All these old things are our mother religion, and at this shrine we bow down and worship. Left to our old will, which we boast of as free, we would never give up the old for the new. And when the new Master comes to destroy the old master and take away from us the old religion, we verily think it is to our everlasting destruction. We therefore strive with all our might to keep alive the old, and when we must die to it we die hard, for of a truth we give up all that is old just because we "can't help it." This is the experience of all the people of the new covenant. When the Lord comes in his mercy to make a new covenant with us, we resist and fight against all his good work in us, because it all seems against us, for he is taking away from us all that we trusted in and held as dear and sacred as life itself. So do the little eagles cleave to their old nest when the mother so cruelly (it seems) takes it away from them, not knowing

that it is to the end that they should mount up to the skies far, far above the old earthly nest.

Seeing, beloved, that all this is true, why do we so much wonder with sorrow that so many, even of those called by the name we bear, the name of the Lord, so zealously cling to the old covenant religion, and either strive to mix it in with the new, or else make war upon the new? For even Paul, the apostle of the new covenant, said, "The commandment, which was ordained to life, I found to be unto death." This was an experience of the loss of all things, and verily a bitter death, which his own will would never have chosen. It was Paul who said of the Maker of the new covenant, "He taketh away the first, that he may establish the second." This he does in our experience, and to us it is a continual and most painful taking away, even of life itself, a dying daily. The Lord killeth, and he maketh alive. This way of salvation no one, no child of the new kingdom, will ever voluntarily choose, and all men in the flesh fight against it. The old legal covenant, with its conditions, rewards and punishments, is the religion of the flesh and of the world. So the children of the old covenant have ever hated and persecuted the children of the new covenant, because the flesh wars against the Spirit. As of old, "He that was born after the flesh persecuted him that was born after the Spirit, even so it is now." The wise and holy counsel of God is in all this, and it is unto his eternal glory and the bringing away of all his new covenant people from all that is old into the blissful possession of all that is new. "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Thus it is with the old year,

with the old life, with the old world, with all that is legal and old. God himself has ordained it so; man would resist and reverse it, and perpetuate the old, but he cannot. The new subdues and takes the place of the old. When in the Spirit, we bless God that it is so; for death is in the old, but life is in the new. Terms, conditions, works, rewards, punishments, belong to the old; but promises, gifts, grace, mercy, forgiveness, belong to the new. Wrath and curses are in the old; love and blessings are in the new. Therefore, my beloved, let us glory in tribulations and give thanks to God that he bringeth down to the grave, and bringeth up to heaven; maketh poor, and maketh rich; takes away the old life of sin, and gives the new life of holiness. "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done." None can undo it or alter it; no conditions nor possibilities can add to it or take from it; it is ordered in all things and sure; it is not yea and nay, but yea and amen to the glory of God. The blessed children of the new covenant, the happy people saved by the Lord, are glad and rejoice that "It is done."

Burdened and weary with the old, waiting and hoping for the new, your brother in the new life,

D. BARTLEY.

LAKELAND, Fla., Dec. 28, 1904.

CARMEN, Okla., Dec. 18, 1904.

EDITOR OF THE SIGNS—DEAR BROTHER:—I have been thinking much about speaking to you in this way of the value of the SIGNS to us in this newly settled country. In using the word *us* in this connection, I mean the Old School Baptists scattered over this Territory and

adjoining States. I could mention many instances where we have been brought together by correspondence and personal contact through the circulation of the SIGNS in this country, but I forbear to speak of all these particular cases. When I receive a letter from a "stranger," whether a brother or sister, saying, "I am a reader of the SIGNS, and I have found your address through it," I feel confident that I have fellowship for the writer, as he would not be a reader of the SIGNS unless he was at least near the truth as it is in Jesus. Especially is this impressed upon my mind as being about this way, because this is a day of sore and severe trials to the old order of Baptists; I do not think that our brethren in the east have the same trials about who they can fellowship as our brethren in the west and south. There are a great number of churches over this district claiming to be of the oldest order of Baptists, and generally now calling themselves Primitive Baptists. Many of these churches have a large membership, and are now increasing at a greater rate than formerly; they hold to many of the important points of doctrine and order peculiar to the genuine Old School Baptists of forty years ago. The majority of the membership believe in the experimental training of the mind by the Spirit of God, as in former times. When they speak of God's power over his children it is somewhat limited, and makes the quickened sinner or saint a sort of "free agent" in time. Some of their ministers have actually used the phrase, "free agent," in preaching, to show the relation existing between God and his quickened people. Considering the relation of individual christian experience, setting forth God's leading and care over the poor, condemned sinner, and that it was realized to be of

grace in the first work that he knew anything about, I am often made to fellowship that experience; but when we go a little further and speak of the doctrine as the Scriptures teach it, there is a difference. Now, can I feel to fellowship one because he has told me of his poverty by nature, and of God's bounty by grace, but who holds God to be limited in his power over things generally, and specially over the "lively stones" of God's building? As much as I desire to fellowship such, (and sometimes I have thought I did) I am prevented because it is apparent to my mind that these hold the truth of God in unrighteousness. There is no doubt in my mind that a goodly number are children of God led away by teachers, "having itching ears," who love the praise of men more than the praise of God. These teachers are wise for the sake of numbers in the church, and popularity with the world. There are certain outside evidences that they are now being "reckoned with the nations," having adopted some of their ideas and ways, and are being persecuted less on this account in many localities. If I am permitted to view the church of God and her adversaries in the proper light throughout our country, I feel to say that I cannot point to a period of time since the division of 1832, when true gospel preaching and writing is needed more than at the present time.

We cannot expect any periodical to be perfect. Some brethren seem to think that the greater part of the troubles among the Baptists of America have been caused by the papers. I demur from this opinion. The testimony of prophecy is, that offenses must come. I have thought, and I am still of the opinion, that the truth, written or printed, is of great value to believers in "confirming the souls of

the disciples," "that we must through much tribulation enter into the kingdom of God."

I feel sorry to think that so many of the subscribers of the SIGNS are so behind in paying for it. I have thought of this for many years past, when it occurred to my mind that the many brethren and friends who were in arrears are thus embarrassing the publishers. The SIGNS stands to-day on the rule of furnishing the paper to those who desire to read it, on time, the same as when it first appeared. When accounts run for five or six years, and many are finally lost, it certainly seems wonderful that its publication has been sustained so many years. Remember, dear brethren and all lovers of the truth, you who are behind in your payments for the SIGNS, the need of the publishers for the small amounts that you owe. Do not, please, if you can possibly avoid it, let your accounts fall behind more than one year at a time. If this were the case, it would take a great burden off the editor and publishers. What is lost to the paper in the past years amounts to thousands of dollars, may it be different in the future. I agree with the editorial in Dec. 15th number, that as few mistakes in the wording of communications have appeared as can be found in any publication whatever. For years I have noticed that the typographical errors were few indeed, while many periodicals and great newspapers had many of them. I greatly appreciate the present form that our paper appears in; I possess many of the old volumes of the SIGNS, and I have wished that they all were in pamphlet form.

I hope I have not been too assuming in the few hints in this letter; do with it as it seemeth right, and I shall be satisfied. In hope of immortality,

J. F. BEEMAN.

DELMAR, Del., Jan. 6, 1905.

DEAR EDITOR:—In the SIGNS for January 1st, current year, I notice an obituary written by Elder Badger, of brother J. W. Davis, of Occoquan, Va. As I have enjoyed an intimate acquaintance and association with brother Davis from the time of his uniting with the church until my removal from Virginia seven years ago, I would like to add a few thoughts, facts and incidents of his life to what Elder Badger has already well said. His baptism occurred on the 30th day of December, 1880, as cold a day as has been felt in that part of Virginia within the memory of the oldest people now living in that locality. With snow on the ground three feet deep, the river frozen over to the thickness of about ten inches, and the mercury below zero, the warmth and zeal of brother Davis did not waver, though he was a very frail, delicate man. He asked a place in the church, and notwithstanding the apparently adverse circumstances, like the eunuch of old said, "Here is water; what doth hinder me to be baptized?" The ice was cut away, and he with the administrator both went down into the water and he was baptized, and coming up out of the water, with his clothing frozen on him by the time he reached the house, but a few yards away, his heart was rejoicing in God his Savior. The name of the church of his first membership was Occoquan, "Bacon Race" was only a local name for the place where the meeting-house stood, about eight miles from the village of Occoquan, where brother Davis lived. When that church, in 1889, departed from the Corresponding Meeting, brother Davis remained firm and unyielding, devoted to the precious doctrine of salvation of sinners of Adam's race through the blood of a crucified Redeem-

er, and regarding the Occoquan church, with its pastor, (whom it had followed) in gross disorder, obeyed the apostolic injunction and withdrew himself, uniting with the church in Alexandria, Va., (which had given me a call to be their pastor, said church having unanimously refused to separate from the Corresponding Meeting of Virginia,) his membership remaining with the church in Alexandria until its dissolution, about four years ago. He then united with the Bethlehem church, near Manassas, Va., continuing there till his decease.

Brother Davis was very much afflicted in body, having received an injury in his boyhood which caused a deformity of the chest, and made him a weakly man all his days. At the time of his baptism his health was so poor that many of his friends were apprehensive that his death would be caused by his immersion in such cold water on such a cold day; instead, however, his health began to improve, and he became stronger than he had been for years, and lived to within a few days of twenty-four years afterwards. The truth of the couplet of John Leland's hymn,

"Christians, if your hearts be warm,
Ice and snow can do no harm,"

was fully verified in his case, and also in the case of every true believer in Jesus Christ.

Yours to serve,

A. B. FRANCIS.

KANSAS, Ill., Dec. 14, 1904.

DEAR BROTHER CHICK:—Though I am this day eighty-one years and two months of age, I still feel very frequently like writing for the SIGNS OF THE TIMES, so that I may still be borne in mind by the dear readers of its columns. I have this evidence that perhaps I have passed from death unto life, because I love the

brethren. Is it possible that unto me, who am less than the least of all saints, is this grace given? I have now been in possession of the hope that has remained with me, though sometimes very dimly, for sixty-two years, and it seems, if possible, sweeter to-day than ever before in the long years that I have been blessed with it. I am more and more firmly settled in the doctrine advocated by the Old School Baptists, and that is, and has been for seventy-two years, contended for in an unwavering way by the dear SIGNS OF THE TIMES. If salvation is not entirely by grace, then I am a deceived creature, for I know, as Paul said, that "in me (that is, in my flesh,) dwelleth no good thing." Recently I have read some articles in the SIGNS upon the new birth that have comforted me. Surely one must be born again to see the kingdom of God. I hope that I have seen, and that I am in the kingdom, the church militant, and if so, O how soon will I be in the church triumphant, and see Jesus for myself, and not another. "O happy day, when saints shall meet to part no more." Here we have doubts, and sometimes differences arise among us as to the correct teaching of the Bible, but as David said, Psalms xvii., Then shall I be satisfied, when I awake with thy likeness. Last night while on my bed I did not sleep well, and I thought much about the night of death, and it came into my mind, how sweet the glorious morning would be to awake in eternity with all the glorified angels as companions. As Paul said, "I am now ready to be offered." May I be enabled to say, Come, welcome death.

If you never hear from me again, pray for me, and may God still be with all his chosen ones, is the prayer of one of the least of all, Amen.

JAMES M. TRUE.

HALLWOOD, Va., Jan. 1, 1905.

EDITOR OF THE SIGNS OF THE TIMES—
DEAR BROTHER:—As another year is numbered with the past, I am reminded that my subscription to our family paper has expired, and as I desire to owe no man anything, (only to love one another) inclosed you will find two dollars for which you will please continue to send the SIGNS to same address as heretofore. I do not want to do without the paper as long as I am blessed with the means to pay for it, and would be glad to do more than just simply send my remittance, but cannot now. If I could only offer a word of encouragement, would be glad of that, for I feel that is also due you, but I have always had a poor way of doing anything; I have been much helped by the SIGNS OF THE TIMES. Surely I feel that it is indeed an inestimable blessing to be identified with God's dear people, although I do not feel to be worthy of their love and fellowship, yet this is what I crave. And while they have been so much help to me, I have felt a great desire that I might be of some little service at least to them, but owing to a feeling sense of my own unworthiness and entire unfitness for these things, I am made to refrain from attempting anything in that direction. Surely I feel at times that I have been made to love the truth just as it has pleased God by his holy Spirit to reveal it to me, and how greatly I have desired and longed to see the day when I could make mention of the goodness and infinite mercy of our God and King, to talk of his almighty power, of his eternal purpose in the salvation of his own elect people. But ah, these things are far from me, I cannot speak of them as I have so greatly desired to, but sometimes I have felt some comfort, at least, that the Lord had blessed me to the ex-

tent that it was mine to meditate upon the things of the kingdom. Yes, that I, even I, had been made to think upon his name, that name which is above every name, the only name in which there is any salvation either in time or eternity for any poor sinner. In that name I fully believe there is salvation for each and every poor sinner who have realized their poverty and need, and have seen their lost and ruined state in consequence of sin, and are made to acknowledge the justice of the law of God in condemning them. These are called to repentance, and not the righteous: "They that are whole need not a physician, but they that are sick."

Yours unworthily,

MARTIN D. FISHER.

CONWAY, ARK., Dec. 18, 1904.

DEAR EDITOR OF THE SIGNS:—Please accept my sincere thanks for sending me the dear old paper. I call it old, for it is the oldest Baptist paper, I believe. It is so dear to me, for it is about all the preaching I have. It is seldom a preacher comes to our church, so the SIGNS is a welcome visitor at our home. I know one thing about them, they have stood the test; never have changed in the least. I have yet some of the old copies, and I see the new ones are still contending for that precious faith that the old veterans contended for. Its doctrine is sound and will stand when all others fail, for Jesus is the foundation; it is unmovable, so all the isms in this world will never shake it. O what a wonderful thought that we have a God that does not need the puny arm of man to help him, wisdom hath built her house, not yet to be built. Of course there are many builders in this world, but our good book tells us what will become of their house, for it has a sandy foundation; so their rock is not

our Rock. Dear readers, I do not know whether I am anything or not, but something has caused me to love and contend for that blessed old doctrine called "hardshell" doctrine, and "I can't help it," for I believe I have been taught it in a school where never man taught. I have been made to wonder why God would even look upon such a rebel as I am; sometimes I am made to rejoice, and then I am almost ready give it up and think I am mistaken in the whole matter, and then I am made to think that God brings his children down to make them know that he is God. The Bible says he that is without chastisement is not a son. I know he is our salvation from beginning to end. I am so glad it is that way, for if our salvation depended on our work we would be forever lost. Thanks be to God there is no other name given in heaven nor among men whereby we must be saved, so if I am embraced in that great covenant, it is through the mercy and grace of my blessed Redeemer. One thing that gives me a little hope is, Jesus never died to save good people; if he had died to save good people I would have been left out, for I am like old Paul: in my flesh dwells no good thing. I have had people tell me, If I believed as you do, I would just go on and get my fill of sin. But O my dear readers, my greatest trouble is I am so sinful, I fear I have not been born again. I know that God works all things after the counsel of his own will, and will have mercy on whom he will have mercy, so we can do nothing, not even make one hair white or black.

I will close, for fear I will weary you. May God's grace be with you all, is the prayer of an old sinner saved by grace if saved at all,

(MRS.) LOUISE GLENN.

CHAGRIS, Ind. Ter., Nov. 10, 1904.

DEAR EDITOR:—It is now time to renew my subscription for another year for our good paper, the SIGNS OF THE TIMES, for they contain all the preaching I get. I received my last number the first of this month, and as long as I am able to pay for it I want to read it, for it is a great comfort to me in my old age. It is a feast for me to read after such writers as those who write for our good paper. It comes to me with precious fruit from the Father, who "is able of these stones to raise up children unto Abraham," and surely the writers for the SIGNS are some of those whom he has raised up to minister comfort to the little weaklings, of whom I feel to be one. O how often I wish I was worthy, and had the pen of a ready writer, but the good Lord knows my needs before I ask of him. I think if I could write as some of the dear saints I could comfort them as they have me, then again I feel thankful that the dear Lord placed me here, and gives me the rich feast that I get in our paper. Bless the Lord, O my soul, for all his benefits to me, a poor, old sinner. As one of the dear sisters said, there is one thing I do know, and it is this: I know I am a sinner, and if saved it will be by grace alone, for my sufficiency is of the Lord. Why I am cast off here is known unto the Lord; known unto the Lord are all his works from the beginning. I feel that his purposes embrace all things in heaven and in earth; all things are according to his will. He chose his people in Jesus his Son before the world began; "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." Yes, my dear friends in Christ, I am so glad that the

good Lord rules over all our steps in this life, and if I have any righteousness it is in Jesus, the author and finisher of my faith, for faith is the gift of God and purifies the heart, and if I am a child of God it is because he was made sin for me, that I might be made the righteousness of God in him; this is my hope.

Now, my dear kindred in Christ, I want to say to you all who write for the SIGNS, remember me in your prayers in my lonely state. It is true that we are strangers in the flesh, but I hope not in the Spirit. To tell you in a few words what I believe: he is the God over all worlds, and his church is fitly framed together in him, and he is over all and in all to the church. May the Lord remember his people, and may the SIGNS be upheld to comfort the poor, is my desire.

Your unworthy sister, if one,

NANCY CREEL.

DELPHI FALLS, N. Y., Dec. 11, 1904.

ELDER F. A. CHICK—EDITOR OF THE SIGNS OF THE TIMES—DEAR BROTHER:—It is with a feeling of trembling and unworthiness that I write you, but I feel constrained to do so because I love you for the truth's sake, as well as the SIGNS, and all those who write for it, together with each one who loves the eternal truth of salvation by the grace of God, and by his grace only. I do not like daubing with untempered mortar, for "it is the Spirit that quickeneth; the flesh profiteth nothing." I would like to give some reason of my hope in the Lord's love and mercy, though a poor worm of the dust. "I know that in me (that is, in my flesh,) dwelleth no good thing." I hope this knowledge has been given me by the Lord who gives unto eternal life. Well do I know that except I am led of the Lord I can do nothing aright, and I

am constrained to look to the Lord continually to guide me in my thoughts as well as in my daily walk and conversation, because I have no confidence at all in the flesh. Therefore feeling as I do, and knowing these things as I do, I sometimes take courage and look upward in hope, though it is often with much fear and trembling; but O, dear brother, I have nowhere else to go but to the God of all our blessings, who hath the words of eternal life. I have not been taught these things by man, but hope it is of the Lord; for surely he teaches as never man taught, therefore do I hope in his mercy. I feel to praise the name of the Lord because he has enabled me to inclose once more the two dollar postal order, and that without grudging. My desire is to take the SIGNS as long as I live. I feel it is like seeking first the kingdom of God and his righteousness. I will trust him for all that I need.

In fellowship of the truth in Jesus,
J. E. TAPNER.

CLAIRETTE, Texas, Dec. 16, 1904.

DEAR EDITOR:—As my subscription to the dear old SIGNS has expired, I want to renew it, and to save often renewals I inclose five dollars, four for the SIGNS two years and one as a contribution to the paper. I like the editorials and the correspondence. In doctrine and practice it contends for the "old landmarks." If it has ever departed I have not been able to detect it; I have both volumes of editorials of the late Elder Gilbert Beebe to compare the present writings of the SIGNS with. There are very few of us here who hold to the doctrine advocated by the SIGNS OF THE TIMES.

We have a little church here, mostly sisters, and generally poor and quite scattered, though we have regular

preaching by our young brother, Elder W. J. Stephens, who is sound in the faith. I am well pleased with the present editorials, and hope you may live long to comfort the saints of God. I feel sometimes that perhaps I am one; then again I am filled with doubts and fears. I am now nearly sixty years old, and have had many sore trials, and this morning feel greatly cast down; have been afflicted nearly all my life, and I reckon for my good, to keep this poor, old sinner in subjection. I have greatly desired that some of the able ministers of the east would visit us; though we are poor, we will do all we can to assist you on your way. We have some able preachers in Texas. We have been visited by Elder Bartley, and we esteem him highly for the truth's sake.

Yours in hope,

W. H. CHANEY.

KNOX CITY, Texas, Sept., 1904.

DEAR EDITOR OF THE SIGNS OF THE TIMES:—The apostle says, "There is therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." And again, he says, "If any man have not the Spirit of Christ he is none of his." And, "As many as are led by the Spirit of God, they are the sons of God." And, "They that are in the flesh cannot please God." And, "The children of the flesh, these are not the children of God." And, "If ye live after the flesh, ye shall die." Now this shows that if any die, it is because they have not the Spirit of God. It is certain that where the Spirit of God is, there is liberty and joy in the Holy Ghost. God is love, and we love God because he first loved us. If God dwells in us we also have the love of God dwelling in us, then we can rejoice in

God our Savior, not from a natural standpoint, but from a spiritual standpoint, for the wisdom of this world knows not God, who is love, and in whom is joy in the Holy Ghost.

Dear brother Chick, sometimes I get very low down in the valley of doubt, and fear that I know nothing that is good, my thoughts are many, and I cannot control them; I could control the wind just as easily as my thoughts. I am made glad sometimes, though I am so sinful, yet I fear that all is of the flesh, and not of God; but I have a little hope that I would not exchange for the world. "So then, with the mind I myself serve the law of God; but with the flesh the law of sin." My brother, I am, I hope, a strong believer in God my Savior, after the inner man. We are told in the Bible that Christ is our salvation, and if Christ is my salvation that is good enough for me. "In him we live, and move, and have our being." How could he work in us, except he dwell in us? How could I work in a house except I were in the house? And he does work in his people to will and to do of his good pleasure. May God grant to uphold the SIGNS in his love and by his mighty power, for it is good to us. May it be sustained for the good of his people and for his glory.

I remain yours to love and serve,

J. J. YARBOROUGH.

YORK, Neb., Nov. 29, 1904.

DEAR BROTHERS:—Please find postal order for two dollars to pay for the SIGNS OF THE TIMES, as my time is nearly out for the past year. I will say we like our new home here at York, and have been greatly comforted in meeting with the Baptists in the little new church. Elder C. M. Cooper has been pastor for the past

fourteen years, but his health, we are sorry to say, is not good. He is highly respected by all that know him, and if I know the truth, he preaches it. We moved from Gaylord, Kansas, last March, to live where we could meet with those of the same faith, and we feel we are greatly blessed. I like the dear old SIGNS the best of all papers, and as one Baptist said a few months ago, "I am not much afraid of those that read the SIGNS." I have again and again been comforted by the writers, and they never knew anything about it. I am not gifted in writing on spiritual things, so have to be content that I am blessed in reading and enjoying the good things written by others. How glad I was to read letters of recent date of J. H. Yeoman, of Colorado. He has had a lonely life away from the church of his choice.

May the Lord be with you in publishing the SIGNS. If it will not crowd out something better you may publish my letter if you think proper, but it is all right if you do not.

Yours in hope,

(MRS.) MINA HANSON.

PLEASE BE SURE,

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

Also when ordering the address of your paper changed give the old address as well as the new one.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1905.

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

EDITOR :

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

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

JOSEPH OF ARIMATHEA.

ELDER F. A. CHICK—DEAR BROTHER:—What is your opinion regarding parliamentary usage in the assemblies of men, in those cases in which the silent are counted with the majority when no negative voice is heard in a given case? I admit that under parliamentary usage this rule is considered binding on the silent members of the assembly in council, but of what moral force is such a rule in parliament of any assembly?

Was Joseph of Arimathea accountable to God by his silence before the council at Jerusalem when Jesus was delivered to Pilate? What was the status of his case before God, and not before the council? Was he a just man, notwithstanding his silence or failure to give his consent to the act of the council? If he spoke a word or performed an action it is not recorded in the testimony of the witnesses of Jesus in the gospels. Your opinion is not required on any other case in this request of mine than that of Joseph the Hebrew, in whose new tomb Jesus was laid after he was crucified and slain.

Your opinion, brother Chick, on this case, in the SIGNS OF THE TIMES, will be of great importance to me.

Your brother,
I. N. NEWKIRK.
St. Joseph, Mo., Dec. 2, 1904.

Brother Newkirk asks only the opinion which we may have of the case of Joseph of Arimathea. From all the reading we have done in the Scriptures concerning his course, our conclusion has been that he from the first was a friend of Jesus, and believed on him, but that like Nicodemus he was timid and fearful about declaring his faith. While Jesus lived they both seemed to keep out of sight as

believers in him, but when he was dead they became more bold, and sought to pay honor to his body. In our mind both were real believers before his crucifixion, but through timidity had held back from confessing openly their faith. Perhaps they were hindered from coming out openly because they, like all the disciples, did not understand why he should go about in such a lowly way and fail to assume the authority and power that belonged to him as the King of the Jews.

Joseph was a member of the sanhedrim, and evidently a man of some note in that sanhedrim. Nicodemus also was a ruler of the Jews; both were men of standing and note. This also might have stood in the way of a public acknowledgment of Christ. This course to us would seem wrong, yet how many thousands have been weak, and with far less reason than they.

As a member of the sanhedrim which must decide the fate of Jesus, Joseph was called upon to act with the council. He had a vote with them, and a voice in all their deliberations. It was his privilege to give his opinion, and his reasons for that opinion, upon any matter which might come up. It was his privilege also to cast a vote upon any matter that might come to vote before them. If the usage in that sanhedrim was to count the silent ones as having voted for any case that was to be decided, it would be understood that if any one was silent that he did approve what was done. In that case it could not be said that he did not consent to it. If silence is understood to give consent, then if he was silent he was understood to give consent, but the text says that he did not consent. According to our understanding he voted and spoke against the action of the majority of the sanhedrim. It seems to us that the ex-

pression, He "had not consented to the counsel and deed of them," fully implies that he both spoke and voted against it. It is true that the writers of the gospels do not say that he spoke or acted against the rest, in so many words, but the text referred to does imply that he withheld his consent in such a way that it was known. Had he been silent, or had he absented himself from this meeting of the sanhedrim, his views would not have been known at all. Let his course have been what it may, he was not silent in the sense of keeping his views to himself; the council knew that he was not in agreement with them. Was not this all that was needed before God who sees the heart?

It is not likely that Joseph gave before the sanhedrim all his reasons for declining to consent to the death of Jesus, but we think that the words of the text imply that his voice was raised publicly against what they were doing.

This is the one question proposed by brother Newkirk, but we feel like adding a word or two in a general way in connection with this subject. Perhaps there is hardly a question of any importance that ever comes up for decision in the business of the churches concerning which there is not some division of opinion; it must be so as long as men remain what they are, and as long as we see but in part; some will feel to favor a certain thing, while others will feel to oppose it; both will be desirous of doing what is right and according to the revealed will of God in the word, yet all will not see alike upon the question being discussed and to be acted upon. There will, in nearly all cases, also be some who do not see clearly in their own mind what is right and wise to do; one is ready to vote for, and one against, while the

third does not feel prepared to give expression to his opinion at all, not feeling sure what is right. It seems to us in such a case that the one not decided in his own mind ought not to be compelled to vote at all. First, time ought to be accorded him for a more searching investigation of the matter, and to clearly know what the mind of the Lord is; the church if led by the right spirit will be glad to wait. We have known cases where some of the brethren never felt as though they were clear in their own mind what to do, and so they could not vote in any way. In such cases they have often said, and it was right in them to so say, We will submit to the view of the church, and feel reconciled to do so. In all such cases time should be allowed to all who are undecided. Perhaps during the time of waiting the Lord may show them all more clearly what is right. But when action is once taken, all who have said that they were satisfied to let the church decide, and that they would be reconciled to the action of the church, should then be careful to silently go on their way without questioning that particular thing, whatever it might be. In such a case it would be manifestly unjust and untrue to count those who have not voted as though they had voted, since all understand that they do not act because they are undecided.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904, &c.

ROMANS V. 14; V. 10.

BROTHER Fletcher Mackey, of Lexington, N. Y., has requested some thoughts from us in connection with the words found in Romans v. 14, especially the last clause, and sister Lucinda Riley, of Bowen, Ill., has preferred the same request with regard to Romans v. 10.

We feel willing at all times to comply with the wishes of our brethren as far as we can, and we wish to add also that we often do so with great hesitancy, because of the feeling of poverty which is ours most of the time. We do not understand all the Scriptures, and feel that we but partially understand any of them.

Romans v. 10, reads as follows: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." This Scripture presents the certainty of the final salvation of all for whom Christ died. It declares first, that men are enemies of God by nature; second, that those to whom the apostle was writing had been reconciled to God; third, that the channel through which this reconciliation had been brought about was the death of the Son of God upon Calvary; fourth, that being thus reconciled, they should much more be saved; and fifth, that the medium of this final salvation is the life of the risen Savior. Some things ought to be noticed especially in connection with these words. The ninth verse declares that we are justified by his blood, and since this is so, much more shall we be saved from wrath through him. The word "reconciled" is the same word in the Greek as the word atonement in the eleventh verse. This reconciliation is an at-one-ment. We are said to be reconciled to God, but God is never said to be reconciled to us, and the medium of this at-one-ment is the death

of Christ alone. It could not be true that God is reconciled to us, for that would imply a change in the unchangeable God; and our reconciliation to him is declared to be not by any choice or work of our own, but solely by the death of Jesus, who was given to us by the Father, because he already loved us; and God loves his redeemed ones no more since they were redeemed than he loved them from eternity. "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee," is his own word by the prophet; and this reconciliation, or atonement, was accomplished when we were enemies: "While we were yet sinners, Christ died for us;" and the love of God to us was manifested in this wonderful work even when we were enemies to him.

In experience we learn that we have not become reconciled to God by the repentance or the faith which he has given to us, but that we are brought near to him in redemption by the work of Jesus on Calvary. For ourself, we can say that we can never forget the time, or the place, when it pleased God to bring light, and comfort, and peace, and joy, to our mind, one day in September, when in the field at work, by showing to our mind the finished work of Christ. How suited to a poor sinner's need it seemed, and we could but praise God for the wonderful plan, finished in Jesus. All that stood in the way of access to God in the holiest was removed through his death and resurrection, and although we felt just as vile within as ever, yet there was righteousness in Christ, and this righteousness was imputed to his people. The plan seemed wonderful and glorious then, and it seems to us no less so now. The reconciliation or atonement is accomplished fully, and was as effectual for chosen ves-

sels of mercy down here in this twentieth century as for those who lived then. But sinners dead in sin and the uncircumcision of their heart, though reconciled already by his death, and justified by his blood, do not know this truth, and feel no need of this grace until the life of Jesus dwells in them, and they are made alive to God by the quickening power of his Spirit. When this work is accomplished in them, then the power of his life begins to work in them, and so they come to experience the salvation already wrought out for them. They "receive the atonement," as said in verse eleven.

The final perseverance of the saints, as it is generally called, is declared in the closing clause of the text to be secured because of the death of Christ; and the argument of the apostle is, that if God loved us when we were enemies and justly condemned sinners so that he gave his only Son to die for us, it is sure now that we are no more regarded as enemies, but friends, and that he will much more keep us while we live on the earth, and receive us at last to glory. The expression, "much more," does not signify that anything is more sure to God than the atonement of the objects of his electing love. This was as sure as the counsel of Almighty God could make it from the beginning, but speaking as we speak of things, the argument of the apostle is that since he has done so much for us, we may be much more assured that we shall not now perish. The apostle wrote by inspiration these words for the strengthening and comfort of poor, erring, doubting ones, who feel so much of the time that they have little claim upon the promises of God. These words secure to them the assurance that since Christ died for them, under no circumstances can they ever perish. Neither life nor death,

nor any creature, shall ever separate them from the love of God which is in Christ Jesus.

Now, turning to the fourteenth verse, to which brother Mackey has called attention, we will say first that the expression, "Who is the figure of him that was to come," is the one specially named. This expression occurs in a parenthesis which embraces the words from the beginning of the thirteenth verse to the close of the seventeenth verse. This parenthesis is brought in as an explanation of portions of the argument preceding and following. Man's transgression through the sin of Adam, and redemption through Christ, is the theme in general, and in this parenthesis a more full explanation of the word of redemption through Christ is given. It is not needful that we should undertake to give an exposition of the whole connection. Adam was the figure of him that was to come. Notice first, that the expression is the figure. It is not *a* figure, but *the* figure. No other man ever was the figure of Christ. There are types and shadows of Christ and his work scattered all through the Old Testament, but Adam is the figure. But in what is he the figure of Christ? It appears to us that in the immediate connection this question is answered. On the one hand is the offense of one, bringing condemnation upon all men; on the other hand is the obedience of one, bringing salvation upon all his chosen. All the children of Adam die in him, while all the children of God are redeemed through the death of the second Adam. Through the offense of one man, Adam, many are dead; through the obedience of one, Christ, grace hath abounded unto many, that is, the grace of life, of life everlasting. The judgment is by one to condemnation, but the free gift is

also by one unto justification. By the one man's offense death reigned by the one man, Adam, and so on the other hand by the righteousness of one the free gift came upon all men unto justification of life. Is it not clear that the figure intended here by the apostle consists in the oneness of Adam, and all who fell in him, compared with the oneness of Christ and all who are redeemed by him? Whatever else may be said concerning Adam as the figure of Christ, it seems clear to our mind that the one thought of the apostle in this connection is what we have just presented. And the argument of the apostle is, that just as all the posterity of our first father, Adam, partook of his sin and his condemnation through that sin, so all the children of God partake of the righteousness of their spiritual Head and live in him. And just as surely as all died in Adam, so surely shall all who are chosen in Christ before the foundation of the world live in him. And thus Jesus said, "Because I live, ye shall live also."

How much there is in all this wonderful chapter to encourage and cheer the trembling sinner's heart; a sinner saved by grace. First a sinner saved, and second, a sinner saved by grace. Thanks be unto God for such a free and full salvation; thanks be unto God for his unspeakable gift.

MARRIAGES.

By Elder A. B. Francis, Dec. 28th, 1904, at the home of the bride's father, in Salisbury, Md., Levin T. Price and Miss Annie M. Smith, both of Wicomico Co., Md.

By the same, Jan. 4th, 1905, at the residence of the bride's grandfather, near Salisbury, Md., George Francis Adkins and Miss Laura Ann Adkins, both of Wicomico Co., Md.

By Elder T. M. Poulson, Dec. 28th, 1904, at the Old School Baptist meeting-house at Nassaongo,

George P. West, of Worcester Co., Md., and Miss Eva May Sermon, of Wicomico Co., Md.

By the same, Jan. 8th, 1905, near New Church, Va., John W. Bundick and Miss Susan S. Bloxom, both of Accomac Co., Va.

OBITUARY NOTICES.

It becomes my sad duty to send you the death notice of another loved one. One by one they are taken from us; this time it is our dear father, **Nathaniel D. Borthwick**, who died Dec. 15th, 1904, at his home near Rensselaerville, N. Y. He was born March 1st, 1823, being 81 years, 9 months and 14 days old. He was married to Roxanna Crippen Dec. 25th, 1845, who died Nov. 20th, 1894, and whose obituary appeared in the SIGNS. To them were born four daughters, two having preceded him to the world beyond. In the spring of 1847 he bought and moved on the farm where he ever after lived till the day of his death. He was a good, kind-hearted man, a neighbor to be trusted and relied on, ever ready to lend a helping hand in times of need, especially in sickness and death. He was respected and esteemed by all who knew him. He had been in very feeble health for four years, and the past year mostly confined to the house, but not confined to his bed; he gradually grew weak and helpless till the end for which he had so long wished and longed came so peacefully. "Asleep in Jesus, blessed sleep." I cannot wish him back, but O how I miss him, what a vacant place in our home. Father received a hope in Christ in the year 1853, (I think) and united with the New School Baptists at Rensselaerville, but in a short time he found he was not one with them, either in doctrine or experience, and was free to tell them why and where he differed. I have often heard him relate with much feeling and clearness some of his experience, and he has ever been a firm believer in God's predestination of all things, election, and in fact all Bible doctrine as believed and preached by the Old School Baptists. He had been a subscriber and reader of the SIGNS for many years; he enjoyed attending the meetings and associations of the Old Baptists, and his home was ever open to receive them. Two of his favorite hymns were 700 and 807 (Beebe's Collection). He was ever ready to help bear the burdens of the church, and although his name was not on the church book here, I fully believe that it was written in the Laub's book of life, and I think I can safely say that the Middleburgh Old School Baptist Church feels that it has lost one of its best friends. He leaves to mourn, two daughters: Mrs. Peter Weidman, who is also a sister in the church, and the unworthy writer, together with six grandchildren, three brothers, three sisters and a host of relatives and friends, but we mourn not as those without hope, for we believe for him to die is gain.

Funeral services were held at the meeting-house Sunday, the 18th, when Elder John Clark spoke very comfortingly from Philippians iii. 20, 21, after which his body was laid to rest by the side of our mother. I believe they will awake with the likeness of the dear Redeemer, and they with us will be satisfied when we awake with his likeness. May we be reconciled to God's will in all things, knowing he doeth all things well.

ALSO,

Rebecka Matilda Borthwick Stanton (sister of the above) was born June 2nd, 1827, and died at the home of her son-in-law, Mr. George Palmer, Dec. 2nd, 1904, aged 77 years and 6 months. She was married to James Stanton, who died June 15th, 1882. To them were born four children, one son and three daughters, the son died a few years ago. Since the death of her husband she has lived with her children, being with her youngest daughter, Mrs. Palmer, near South Westerlo, N. Y., by whom she was tenderly cared for through her last sickness, which lasted several months. She leaves to mourn, three daughters, eight grandchildren, brothers, sisters and many relatives and friends, and while they have lost a good, kind mother and friend, we believe she has a home free from sin and sorrow, where pain and sickness never enter. Aunt Matilda was received in the fellowship of the Middleburgh Old School Baptist Church, and baptized Oct. 14th, 1860, where she remained a faithful member till death. She attended the meetings of the church when circumstances permitted, which was not often in later years, as she was usually quite a distance from the place of meeting. Another one of our little church has been called to their long home to realize that glorious change that you and I are waiting and hoping for; yes, glorious change, to leave this world of sin and sorrow, with all its cares and disappointments and afflictions, and ever be with the Lord.

RENSSELAERVILLE, N. Y.

ADDIE COOK.

It becomes my painful duty, by request of the afflicted ones, to send you the following obituary notice for publication in the SIGNS. Many of your readers will remember the subject of this notice as a kind entertainer of the Old Baptists in her father's home in Delmar, and later in her own home in the city of Wilmington, Del., where she went to house-keeping after her marriage to Mr. John G. Jones a few years ago.

Died, at the residence of her father and mother, brother and sister Levin Hastings, in the village of Delmar, Del., on the 21st of November, 1904, **Mrs. Alice Elizabeth Jones**, wife of Mr. John G. Jones, of Wilmington, Del. She was born in Delmar, Del., Dec. 20th, 1877, making her 26 years, 10 months and 29 days old. She was married to Mr. Jones Nov. 5th, 1901. Too much cannot be said of the kindly, noble

and affectionate qualities of this amiable woman, but it is not upon these that we base our hope for her as an heir to that unfading and incorruptible inheritance reserved of God in heaven for his saints, but upon an assurance that he was pleased to show mercy to her as a sinner of Adam's race, forgiving her sins and showing to her the path of life through faith in a once crucified but now risen and exalted Savior, who died to redeem her from the dominion of sin and the curse of the law, and to give her a place at his own right hand in glory. Some years ago she related to me her experience and testified her faith toward the Lord Jesus Christ, and her desire to unite with the church, but to her view the church was so holy and pure, and she herself such a vile sinner, she could not consent to offer herself, but her love to her Savior was constantly manifested by acts of love toward his disciples. It was her delight to serve the brethren in every way that she could. Her illness was typhoid fever, of which she was sick fifty-nine days. About the middle of August she came to her father's to assist in nursing her young brother, who was very ill with the same disease. Having been with him about four weeks, and seeing his convalescence begun, she was on the eve of returning to her own home in Wilmington, when she was stricken. All that medical skill and the loving care of her devoted husband, who faithfully attended her night and day, her loving parents, sister and other friends, was done for her, but without avail, God had ordered otherwise, deeming it best to take her to himself. We have this hope for her, that through the superabundant mercy of an ever gracious God, she now dwells with him in eternal glory. She leaves a devoted husband, father, mother, two brothers, one sister, a large circle of relatives and numerous close and intimate friends, all of whom feel their loss deeply, but would be submissive and say, "The will of God be done." To me Alice has been almost as one of my own children ever since I began to serve the church here as pastor, when she was but eleven years of age, and her early death has cast a gloom over me, but I know the Lord has done it, and that he orders all things well. May the good Lord comfort the weeping, sorrowing ones with the blessed consolations of the gospel.

A. B. FRANCIS.

DELMAR, Del., Jan. 6, 1905.

It becomes our sad duty, by the request of the niece of the deceased, to record the death of our sister, **Miss Mary Beckley**, who passed gently from this life at her lifetime home in Reisterstown, Md., Sunday, Dec. 11th, 1904, in the 83rd year of her age, from the effects of bronchial pneumonia. She was a member of the Patapsco Old School Baptist church for many years. She was baptized about the year 1861, by Elder Kidwell, of Virginia, who at that time was serving that church once a month. For years

before this time her interest had been altogether with the people of God, and she delighted to be found in the courts of the Lord, and ever since her membership with the church she has been a most faithful, earnest, humble-hearted and sincere disciple of the Lord Jesus. It was our privilege to live in the same village with her for twenty-eight years, and to see her at her home almost every day of that time. She was always the same gentle, patient, lowly-minded woman, yet firm in the profession of her faith and ready always to confess her Lord. She had a very clear view of the atonement of the Lord Jesus Christ, and was always firmly settled in the principles of doctrine which are inseparably connected with the atonement. She was not what would be called a great talker, but was a most pleasant companion to her friends, and was altogether respected by all who knew her. God in his providence gave her to pass a quiet life, and prolonged her days to a good old age. Grace reigned in her to the glory of God. We have heard her often deplore her own failings, not only in outward life, but in the very thoughts and feelings of her heart. She loved the assemblies of the saints, and to hear the word of God proclaimed was a constant joy to her. If she said but little about the preaching, her face was the witness of the satisfaction which she felt in listening to the word of God. For twenty-eight years it was our privilege to hold service in her house on the first Sunday afternoon of each month. The little gatherings there we shall never forget, nor the many times when we all realized that the presence of the Lord of the feast was with us. Her house was always open to all Old School Baptists, and nothing rejoiced her more than to welcome her friends to her home. In former years Elder Trott, Elder Grafton and others preached for the little church at Patapsco, with many brethren who would attend those meetings from time to time from the vicinity of Black Rock church, made her house their home on their way to and from these meetings; and to us her home was a home indeed, and we must testify to hundreds of tokens of kindness received at her hands during the many years in which we lived near her. Her family, nephews and nieces, and especially the one niece who spent the past many years with her, (Mrs. Mollie E. Erb) will miss her sadly, yet they, and we all, feel well assured that it was gain for her to die. It was often the case with her that she would speak of her approaching end, even years ago, and when she would do so it was without fear, and with an expression of her sure hope that at the last day she should be raised up from the grave and be forever with the Lord.

Elder J. T. Rowe, her pastor, was present at the funeral service, and spoke gracious and comforting words, as we are informed, to the comfort of the living. Her favorite hymn, No. 1225, (Beebe's Collection) was read upon the occasion. We desired great-

ly to be present, but in providence it was ordered otherwise. Paul said once, "For to me to live is Christ, and to die is gain." We doubt not that the same words apply to this dear, aged sister as well.

ALSO,

Departed this life on Thursday, Jan. 12th, at her residence in Hopewell, N. J., of diabetes, **Mrs. Jane Wyckoff** (formerly Voorhees), aged about 85 years.

The funeral service was held on Sunday afternoon at her late home. The text used by the writer, 2 Cor. v. 1, had been selected some three years ago by the deceased, and a favorite hymn, "Amazing grace! how sweet the sound!" was read by request of the family. She leaves two brothers, three sisters, one son and one daughter to mourn her departure, yet in her death they have hope, therefore they do not mourn as those who have no hope.

Our aged sister was baptized into the fellowship of the church at Hopewell nearly fifty years ago by the then pastor, Elder Philander Hartwell. She lived a quiet, orderly, humble life all these years, and held continually the regard and esteem of the church and the community. Just a little before her departure she said to her daughter, "I am waiting to go." Then she said, "I want to go home." Her daughter said, "Mother, you are at home." "Yes," she said, "but I do not want to stay here." She was a woman of few words as a general thing, and would say but little as regarded her thoughts concerning the hope which she possessed, but now and then she would give expression to her confidence in the dear Redeemer and his salvation, to those who spoke to her of these things. When she was by herself she read the Scriptures, and evidently found strength and consolation in her old age in them. The dear daughter who is left will especially miss her presence, because she has spent all her life caring for her mother, and especially in her declining years. May the blessed Lord grant unto her and to all the family such grace as is needful to sustain under affliction and trial.---
Ed.]

Azariah James Pitman was born in Cooper Co., Mo., Nov. 7th, 1827, and grew to manhood in that State. At the age of twenty-one years he was married to Miss Louisa Savage, and with her father (the late Dr. J. M. Savage) and family crossed the great plains to Oregon with ox teams, in the year 1850, starting from Jackson Co. in April, and six months later arrived at The Dalles, after a long and perilous journey, in which they faced the hostile Indian, the scourge of cholera, and felt the pangs of approaching famine. From The Dalles they reached the Willamette Valley by way of Columbia River, in hand boats, rowed most of the way by Indians, and settled in the famous Waldo Hills. He lived in Oregon until 1879, when with his family he moved to Klickitat Co., Wash., where he made his home for twenty years,

then returned to a beautiful suburban home, where (near the city of Salem) his remaining three years were spent in peace and quiet in the sacred companionship of his faithful, loving wife, and the ministrations of his precious children, passing away on the 15th of June, 1904, full of years and brightest hopes, aged nearly 77.

He was a pioneer in its fullest sense; one of those brave, stalwart souls, whose life-work seems to be to beat down the impediments to a higher and nobler civilization. He was a useful and forceful factor in any community, laboring always for the betterment of society. Not being satisfied with Methodism, in which he was reared, and having that faith both sure and steadfast, he found a home with the fold, that little flock known as the Old School Baptists, and for fifty years was a faithful member. Its doctrines were refreshing to him as the shadow of a great rock in a weary land. As he grew in age, his faith grew stronger and his hope grew brighter, and with joyful anticipation he awaited the summons that called him to the rest of the fathers and prophets, regretting only to leave his dear ones, especially her who had for nearly threescore years so faithfully and lovingly shared with him the joys and sorrows of a life containing a full measure of toil, hardship and privation, yet he felt that his life had been crowned with loving-kindness, and he fell asleep gently as one who "Draws the drapery of his couch about him, and lies down to pleasant dreams."

H. H. SAVAGE.

DIED.—At her residence near Harrisonville, Fulton Co., Pa., the fourth Sunday in October, 1904, **Christiane Reed**, aged 62 years, 1 month and 14 days. Sister Reed was baptized in the fellowship of the Sidling Hill church about thirty years ago, by the late Elder Joseph Correll, of which she remained a faithful member, always filling her seat when her health would permit. She had been a great sufferer for about twenty-one years; first afflicted with epilepsy, and afterward being paralyzed in her limbs; her speech was affected to some extent. She leaves a husband, one son and one daughter to mourn their loss, beside the church, but our loss is her gain. "Be still and know that I am God."

The writer tried to talk to those that assembled, from a portion of Scripture she had chosen to be used at her funeral: Matthew vi. 19, 20.

ALSO,

At his son's residence, near Pleasant Ridge, **Sampson J. Mellott**, aged 75 years, 11 months and 13 days. Brother Mellott was baptized by the late Elder Thomas Rose, in the fellowship of the Fairview church, over thirty years ago, and served the church as deacon. He was as faithful to his meetings as any man that ever lived; he was always a very hard working man, but fortune never seemed to be his lot; he died a poor man as to this world's goods, but rich

in faith. He leaves ten children, five sons and five daughters; one son and three daughters are members of the Sidling Hill church, and one daughter is a member of New Valley church, of Virginia. A number of grandchildren are also left, besides the church, to mourn their loss, but our loss is his gain. Many will remember the kindness of the family which is now broken up, for it was one of the very best of pleasures for them to entertain the people who attended our meetings.

The writer tried to preach to a large congregation at the Sidling Hill church on Friday, Jan. 13th, 1905, from 2 Timothy iv. 6-8, after which the body was laid to rest, asleep in Jesus till the resurrection morn.

AHIMAAZ MELLOTT.

SISTER **Emily Booker** came here to live with me the 24th day of November, Thanksgiving day; she was taken sick with pneumonia Dec. 12th, and died Dec. 21st. The funeral was held here at my home. Elder Beal read the twenty-third Psalm and spoke from it, and "Rock of Ages" was sung; then she was taken to Libby Hill cemetery, in South Gardiner, and buried beside her husband, James H. Booker, who died in 1901. Two faithful, loving sons were with her through her sickness. There was no hope from the first. She was 75 years of age, and had been a member of the Bowdoinham church about thirty-five years. She was an earnest christian and a lover of the truth. She leaves three sons, Marshall and George, of New Rochelle, N. Y., and Herbert, of Richmond, Maine, where her home was. I feel that sister Booker only came to me to die, and it was all in the purpose of our wise and loving God.

ELLA RAYMOND.

BOWDOINHAM, Maine, Jan. 10, 1905.

[SISTER Raymond has requested us to prepare an obituary of sister Booker, but we deem it needful to add but a few words to the above; her words are appropriate and true. We have known brother and sister Booker both for the past thirty-five years, until God called them home. They were both earnest and faithful members and sincere lovers of the truth, and lovers of those who love the truth of salvation by grace. While decided in their faith, both of them had very soul-humbling views of themselves before God. We always felt that it was good to be in their company, and to see them in the house of God, and to hear them speak of Jesus and his salvation. We have in past years often visited their home when at South Gardiner at the meetings held there. We rejoice in the assurance that they are at rest in the Lord.—ED.]

ON Thursday, Dec. 15th, at 5:30 p. m., **Maud Louise Waddey**, beloved daughter of B. F. and the late Henrietta Waddey, of Washington D. C.

B. F. WADDEY,
WASHINGTON, D. C., Jan. 6, 1905.

Mary M. Hunt, widow of **William H. Battershall**, died at West Davenport, N. Y., of pleuro-pneumonia, April 23rd, 1904. She was born at Kaaterskill, N. Y., April 21st, 1826, being the oldest child of Jehiel and Maria Hunt, and was married to W. H. Battershall in 1863. Before her marriage she was much troubled on account of her sins, and searched the Scriptures continually, hoping to find something to bring her encouragement or relief. I do not know just when she experienced peace and comfort in Jesus. It was many years before she felt to ask a home with the people of God. Believing in salvation by grace, and grace alone, she was drawn to visit the Old School Baptist Church at Otego; hearing there the doctrine she believed, and feeling a love and fellowship for the people, and being encouraged by them, she had strength given her to speak of her trials and travels and desires; was received, and baptized the following day, Sept. 6th, 1896, by Elder Balas Bundy. She talked little herself, but enjoyed sound preaching, and loved to hear others talk of the things of the kingdom of God. Her illness was short, and her death a severe shock to me, as she was my sister in the flesh, and the only one left of my father's family beside myself. As I stood by her bedside a few moments before she passed away, every trace of suffering had left her face.

Her sister, **M. J. HALLENBECK.**

My only grandson, **Edward Pembroke Dorsey**, died on the morning of Jan. 16th, 1905, of internal tumor, aged nearly 36 years. His sufferings were long and intense, which he endured without murmuring. In every relation in life his conduct was most exemplary. Besides his aged grandmother, he left a faithful, loving wife, six children, a devoted sister and a large circle of relatives to mourn their irreparable loss, yet we mourn not as they without hope, for we have every assurance that for him to die was gain. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

HARRIET M. LARUE.

WICKLIFFE, Va.

God has taken from our little church at Macedonia our dear old brother, **M. D. Cox**. He was born May 5th, 1826, and departed this life Oct. 6th, 1904, at the age of 78 years, 5 months and 1 day. He joined the church about twenty years ago, and served the church as deacon as long as he was able. Brother Cox was faithful, and a firm believer in salvation by grace in time and eternity. He leaves eleven children, five boys and six girls, all of whom are grown. In the resurrection he will have the image of Jesus. I say to the bereaved children, Weep not for your dear father, for he is asleep in Jesus, blessed sleep,

from which none ever wake to weep. Fond nature must be broken for better ties above, where we shall be complete in everlasting love.

J. W. KERLEY.

CURRIE, Tenn.

CONTRIBUTIONS FOR THE "SIGNS."

H. J. O'Bannon, Va., \$1.00; Mrs. John Pettet, N. Y., \$2.00.—Total, \$3.00.

M E E T I N G S .

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m., in the Red Men's Hall, in Troy, N. Y., and at 2:30 p. m. in West Sand Lake, N. Y., at the home of Mrs. Moul. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

ELDER Carnell, of Dutton, Canada, will preach in hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

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

IN

N E W Y O R K C I T Y .

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor. Elevator entrance on either 19th St. or 8th Ave.

10:30 A. M.

2:30 P. M.

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

SPECIAL NOTICE.

Hymn and Tune book, compiled by Elders Silas H. Durand and P. G. Lester. Price 80 cents sent by mail; \$7.00 per dozen sent at expense of purchaser.

With each book will be sent upon request, without additional cost, a neat pamphlet of 30 pages, containing rudiments of music and graded lessons, for use in singing classes in connection with the Hymn and Tune book. Send orders to

ELDER SILAS H. DURAND,
Southampton, Bucks Co., Pa.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY,
MIDDLETOWN, ORANGE CO., NEW YORK,

To Whom all letters should be addressed, and
money orders made payable.

EDITOR:

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

CRUDEN'S COMPLETE

(STUDENT'S EDITION)

CONCORDANCE

TO THE
OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9½ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible reader should possess a copy.

Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.

First Quality Turkey Morocco, very handsome, \$2.75 per copy.

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in a variety of bindings at the following prices, viz:

Cloth Binding	\$1 00
Cloth Binding, half dozen	4 50
Blue, Marbled Edge	1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73. MIDDLETOWN, N. Y., FEBRUARY 15, 1905. NO. 4.

CORRESPONDENCE.

REVELATION XVII. 5.

“AND upon her head was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth.”

DEAR BROTHER H. B. JONES:—In compliance with your request, and with the help of the Lord, I will try to write upon the above quoted Scripture. To go into it, as it appears to me, fully, would subject any man to the wrath of the world or Babylon. I believe, if I have a right mind on the subject, and it was fully detailed in all respects, the avalanche of wrath against me would certainly be overwhelming; but the will of God be done.

To begin with, my mind leads me to Daniel; he said, “I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. [I interpret the great sea here to mean nations, languages and tongues.] And four great beasts came up from the sea, diverse one from another.”—Dan. vii. 2, 3. Daniel mentions the sea in both verses. If we follow closely the reading of this vision it will be seen that it is a continuation of the dream of Nebuchadnezzar, and the angel explains to him that this vision

was four kingdoms, including Babylon, which was then ruling over all the people in the world. “The first beast was like a lion, and had eagle’s wings.” He said, “I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man’s heart was given to it.”—Dan. vii. 4. In this verse are reflections to the mind that are sad indeed, when led by faith, as was Daniel. The human mind cannot comprehend the dire results that followed the consolidation of church and state, or the incorporation of the methods and practices of old Babylon into modern Babylon. Daniel foresaw the swallowing up of his own people in this vortex of despair, and that they would be included in these abominations. “And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”—Dan. ix. 27. Paul says, “But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. Which

things are an allegory : for these are the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children."—Gal. iv. 23–25. So then Daniel's first beast, which represented old Babylon, was like a lion which had eagle's wings upon him. History informs us that the Assyrian emblem upon their flag was an eagle; and this Assyrian or Ninevite government being destroyed by Babylon or the lion, partook of their religious superstitions and adopted their man-made gods, and man-made customs, and man-made worship. Thus we have the eagle's wings, or the religious doctrines of Nineveh incorporated in him. I will add that here on the Euphrates and the Tigris rivers were all men-made religions, and here, too, from the earliest dawn the true God had his worshipers, for down these valleys journeyed after the flood, Noah and his descendants. It was here that the tower of Babel was built, and the confusion of languages took place; it was here, according to the best information that can be obtained, that Noah was buried at Calneh; it was here that Abraham was called of God to leave his own native land, and sojourn in a strange land; in fact, it was here that the flow of people to all parts of the world began, carrying with them their Cainish idea of hand-made religion, which I think is referred to in Genesis chapter two, verses ten to fourteen: "And a river went out of Eden to water the garden." Read in Genesis as named above.

These four rivers, described as they are, and being in Asia and Africa, the first part of the world settled, became the source from which flowed out all the isms created by the mind of man, for

upon their banks the first nations sprang up, and the first altars were erected to hand-made gods, and upon their waters sailed the first crafts that went in search of wealth and commerce, and there, too, contending hosts came in contact with each other, until all were finally swallowed up by Nineveh on the Tigris. Then the eagle was supreme mistress of the world until the lion Babylon arose and destroyed Nineveh. Then, inheriting the superstitions of Nineveh, the wings were given to it. For changing from the Tigris this universal empire with all the religions of the world, flowed steadily onward and centered in Babylon on the Euphrates river, and from hence, believe me, it has permeated the whole world, and is in full force to-day. I do not know that I am right, but I am trying to show in as short a way as possible, that as all temporal power in the world centered in Babylon, so also did all religions centre there, and as they all flowed from there first, after the flood, and centered back there before its downfall, so they all started from her accumulated wealth and greatness, polished by man to suit human reason and the human ear, to traverse the world again. Hence all these visions point to Babylon that was, and is not, and yet is. And the Scriptures, almost exclusively, in dealing with false religions and governments, call them Babylon.

But I must proceed. "And behold another beast, a second like to a bear."—Dan. vii. 5. This beast represents the Persian empire which overthrew Babylon. "After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads." This represents Alexander the Great, or the Grecian empire which succeeded Persia. Had I time to

detail the matter, I believe that it could be made to appear what these wings and heads represent, and how closely connected they are with that mystery as we approach nearer to it. Now listen, Daniel says, "I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth."—Dan. vii. 7. Here centered all the other beasts, with every known idolatry of man included. Every Pagan relic was manifested in him; he was the legs of Nebuchadnezzar's image, with ten toes, and represents the Roman empire in her Pagan state. Then Daniel says, "I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."—Dan. vii. 8. What a vision! What a transformation! Pagan Rome changing to Papal Rome, though all customs are retained and delegated to all her harlot daughters. My brother, it is terrible to think about, and may we not be like Daniel, for he says, "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me."—Dan. vii. 15. It troubled him, for in this beast he saw the enemy and adversary that would destroy his people and Jerusalem. And in this little horn he saw the rising of the "Mystery Babylon, or Papal Rome which should destroy the saints of God, and persecute with relentless fury the Jews through all ages. What a terrible history could be written here as to how this little horn poured out the blood of the people of God, and burned them at the stake, waging war and strife against any and all who opposed her dogmas.

Daniel again says, "And I stood upon

the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."—Rev. xiii. 1. Notice the similarity to the vision of Daniel. Here we have Mystery Babylon. Here modern Babylon enters the arena under a disguise, and proclaims her abominations as the gospel of the Son of God. Now, my brother, listen: "And the beast which I saw was like unto a leopard, [the Grecian emblem,] and his feet were as the feet of a bear, [the Persian emblem,] and his mouth as the mouth of a lion: [the old Babylon emblem,] and the dragon [Pagan Rome] gave him his power, and his seat, and great authority."—Rev. xiii. 2. So you see that this Scripture confirms all that I have been trying to say, viz: that old Babylon bequeathed all her idolatries to this new Babylon, and we see them every day practiced, if I am correct. John on Patmos saw what Daniel saw, and when he saw the mystery of Babylon, or Papal Rome rise up, he describes her as having the same features as Daniel's four beasts, or kingdoms had: for instance, the bear, the leopard, the lion. Some object to the little horn being called a religious order, and say it represents a government; this is why he is so dreadful, and has done so much harm. It is a well known fact that the church of Rome claims temporal power as well as spiritual, and for hundreds of years she waged war on all that opposed her.

I have written this much for the sole purpose of locating this Babylon, and have tried to impress upon you this idea that from Cain to the present time, all men-made creeds have centered in this Babylon and her harlot daughters, the only difference being that ancient Baby-

lon worshiped idols openly and altogether, while modern Babylon pretends to worship the true God, while yet retaining all the idolatry of the former.

We read again in Revelation, "And they worshiped the dragon which gave power unto the beast: and they worshiped the beast."—Rev. xiii. 4. It seems useless to tell of the union of church and state by Constantine, it was then that the dragon gave his seat and power to the beast, then began in earnest the confusion of the world. Having inherited the wealth of the world, and being backed by the arms of a world's empire, Babylon with her wise men, her soothsayers and astrologers, compounded all the religions of the world to their own liking; taking from Pagan Rome the custom of putting women forward in her work, also Easter and Christmas. They adorned Babylon with holy days, and saints days, and pleasant tales woven and spun for every occasion, offering salvation and eternal life to all who would accept her dogmas, and death to those that refused; dead relatives were brought into remembrance to turn the wayward, and every imaginary tale is told to swell the number of her legions, the wealth of kings has flowed into her coffers, and penitents at her shrines heap millions of gold into her treasuries. With this wealth she builds her fine temples and plies her craft in every part of the world; flattery where flattery is needed, and condolence for her mourners, abound in her; such is Babylon in her greatness and beauty. John said, when he saw her arrayed in her beauty, "When I saw her, I wondered with great admiration." Thus the beast that was and is not, even he is the eighth. This is Babylon, the eighth great world empire.

But let us return to Daniel: "I beheld,

and the same horn made war with the saints, and prevailed against them."—Dan. vii. 21. I merely quote this to sustain the ideas presented above, and I may use it again. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and shall stand forever."—Dan. ii. 44. "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."—Rev. xii. 1. See the difference, the kingdom of God is in men's hearts, and it seeks no support from any government on earth; on the contrary, the faith and hope of his people are in him, they trust in him entirely for guidance and help, thus breaking in pieces and consuming all these kingdoms. While reference may be made in this, to temporal power, I think rather it refers to denominational kingdoms, which, when the child of God comes to see the truth, are consumed in his heart: and all that was beautiful and pleasant to him before now becomes obnoxious. The temples and palaces of Babylon now allure him no more, and with all the fascinating appeals of the wise and subtle in Babylon, there is no longer anything attractive to him, all her glory and greatness have departed from him, and though entreated by parents and friends, he now turns his back upon this Babylon and her idols, and goes home to his real friends, and tells them what the Lord has done for him. All other kingdoms are consumed within him, and he has heard the voice which says, "Come out of her, my people." He had been raised up to love the winning ways of Babylon, to believe in her sor-

ceries, be enthusiastic in her support, to love her institutions, and zealously pray for her prosperity in the saving of souls, with a sympathy world-wide, so much so that he took in with one grasp all the heathen. But now the time has come for this child of grace to come out from the four beasts, and he regards with sorrow the place of his former abode, and says, "Alas, alas, that great city, that was clothed in fine linen, and purple and scarlet, and decked with gold, and precious stones, and pearls."—Rev. xviii. 16. His eyes are now opened and Babylon is fallen. And here, my brother, is the mystery: that one should turn against reason, and the judgment of the world, yea, even against father and mother, brother and sister; a wonderful mystery that no man can comprehend or accomplish of himself. The power of God alone can accomplish the downfall of Babylon in any man's heart. Then the child of God is in that state where no voice of harpers, and musicians, and of pipers, and trumpeters, shall any more be heard, and no craftsman of whatever craft he be, shall be found any more in thee, and the sound of the millstone shall no more be heard in thee. (Rev. xviii. 22.) Now this child of God has had plenty of her arts, and her former practices are not found in him; he never will again hunt out any of her craftsmen to console him: he shuts his eyes and ears to her allurements and her crying, for Babylon is fallen, and her flatterers are heard no more in her. The mystery is complete, and he wonders the balance of his days whether the change is real or not.

"And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy

merchants were the great men of the earth; for by thy sorceries were all nations deceived."—Rev. xviii. 23. I think the light of the candle is Babylonish preaching, and the bridegroom and bride represent men-made gods, and the churches and societies that follow them, and claim to be saved by them. But when the child of God, who has been caught in her meshes, is made to see the truth that has been delivered to him, he can never again come to see by the light of this candle, or to hear the voice of this bridegroom or this bride, and this brings an answer to your last question. When the child of God quits Babylon, her merchants and craftsmen mourn over her misfortune and lament her calamity, for they cannot sell him any more merchandise, or get any more money out of him, for he is tired of her sorceries, and she is forever fallen with him.

I will now close; please cast the mantle of charity over all this.

Your brother in hope,

W. C. ROBINSON.

TATUM, Tex., April 24, 1896.

[THE above article was found not long since, among some papers of the late Elder Benton Jenkins, where it had lain ever since his death, several years ago. We take pleasure in presenting it to our readers now. The above explanation will account for the long delay in its publication.—Ed.]

[THE two following letters will speak for themselves, they were sent to the SIGNS for publication, not by the writers, but by the recipient of each. We publish them in order, according to the dates upon which they were written. Explanatory notes came with each one, which we omit publishing. We do not doubt

that many others will find both letters good and profitable, as well as the dear brother and sister to whom they were written.—ED.]

FARMINGTON, ILL., Nov. 20, 1904.

MY DEAR SISTER:—I will this evening try to pen you a little in the form of a letter, and in answer to yours that I received some time ago. I was glad to hear from you, and I hope that you will overlook my delay in writing to you, the main reason has been that I have had nothing to write. I feel dead to all spiritual life, so much so that I feel to be a perfect blank. I could only tell you the same sorrowful story of which you also speak, that through fear of death I am all my lifetime subject to bondage. As Elder Chick said in his last editorial upon the ten virgins, I am one of the foolish ones. I feel satisfied of one thing, viz: that the children of God are not all tried in the same way.

I see in the last SIGNS that a brother by the name of Yeoman has written from Colorado; he said that he had no fears of death. I remember that Elder Staton once said he was glad that he was born to die. I sometimes think that the reason I am so much left to doubts and fears is that I am so sinful, more than others, and have a more wicked heart. If I am a child of God, I have to suffer the chastening rod daily, and am left to go mourning on account of my wicked heart, but the Lord knows all about it.

Dear sister, I now take my pen to write some more; I have been looking over your letter this morning and thinking of you. Well, I feel to say that though you feel you have no hope, if you have none, then I have none. I want you to believe that I am led just as you are, and now, dear sister, I shall try to give you some of the evi-

dences that I have, and which are founded on the experience of the ancient saints of whom we read in the Scriptures. Let us search them, and if our spirit bears witness with theirs, we shall not cast away our confidence that has great recompense of reward. "For ye have need of patience."—Heb. x. 36. "Ye have not resisted unto blood, striving against sin."—Heb. xii. 4. "For whom the Lord loveth he chasteneth." "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." The apostle says, "The law is spiritual: but I am carnal, sold under sin." We find John saying, "If we say that we have no sin, we deceive ourselves." Another says, There is no man liveth and doeth good and sinneth not.

Now, my dear sister, if we look into the body of flesh we find no good thing there, but every one who is born of God has Christ in them the hope of glory. There are two principles then in the child of God, the flesh lusting against the Spirit, and the Spirit against the flesh. It is sin that causes the warfare; sin and holiness. "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." It is this light that makes manifest to us as a light shining in a dark place; by that light in us we see all manner of sinfulness and corruption in our nature; we have the thorn in the flesh, and are not able to eradicate it. Therefore the apostle says, "The good that I would, I do not: but the evil which I would not, that I do." And then he says, "It is no more I that do it, but sin that dwelleth in me." Then he says, "I see another law in my members, warring against the

law of my mind, and bringing me into captivity to the law of sin which is in my members." And so he cries out like you and I, "O wretched man that I am! who shall deliver me from the body of this death?" Now do not we feel the same? And are we not companions with the apostle? He 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." And again he said, I am less than the least of all the saints, for he still had in remembrance that he had persecuted the saints; and so we still have in remembrance our cruel sins, and as David cried out, so we say, "Against thee, thee only, have I sinned." Yet our sins were laid upon the Savior when he suffered on the cross, and he, too, like us, felt forsaken, and cried out, "My God, my God, why hast thou forsaken me?" Shall he suffer and we go clear? Could the head so suffer, and the body escape? We are bone of his bone, and flesh of his flesh; he was a man of sorrow and acquainted with grief; he was tempted in all points like as we are.

The apostle has said, "We are saved by hope: but hope that is seen, is not hope: * * * but if we hope for that we see not, then do we with patience wait for it." Faith is the evidence of things not seen. Now seeing that we are compassed about with so great a cloud of witnesses, let us, my sister, lay aside every weight, and the sin that doth so easily beset us, and run with patience the race set before us, looking to Jesus, the author and finisher of our faith. I think the sin of unbelief is my most besetting sin. We find that God's literal people, the children of Israel, murmured even when the bread was in their mouths. They said, Give us flesh to eat. He granted

them their request, but he sent leanness into their souls. They were a rebellious people, so are his spiritual people; they denied their leader Moses; they did not know what had become of him, and so John, the forerunner of Jesus, who baptized him, when he was cast into prison sent messengers to know whether he was the Christ, or whether they looked for another? And they were commanded to go and tell John again that the dead are raised, that the blind see, and that to the poor the gospel is preached; thus was the power manifested to his unbelieving heart. So unless we have the power of God manifested to us in raising us from the dead state in which we are by nature, and in opening the prison and bringing us out, as was Peter, we have no power. The man that was born blind, had the bright evidence that whereas he was once blind, now he saw, so you could not realize that you are a sinner unless your eyes had been opened. Then, dear sister, this Scripture is left for our encouragement, "We know that we have passed from death unto life because we love the brethren." Is not this strong evidence? We love them because we see the image of Jesus in them. This love far transcends all creature love, because we hear them testify of Jesus, and they all have been taught by the same teacher to know that they are poor sinners, and that their only hope is in the almighty Savior. Some seem to lie closer in heart to us than others, because they have been led along through the wilderness, of which dear brother Scates in Canada speaks; he comes so near to me in his writings. All are led by the same Spirit, but some travel more down in the deep waters than others, but I believe that all feel as little, helpless children, depending alone upon the almighty

Redeemer, with all praise to him in time and in eternity.

Dear sister, do you not feel poor in spirit? Then indeed you are blessed. Do you not hunger and thirst after righteousness? Then you are blessed. Do you not feel poor and needy? Do you not feel sick of sin? The "whole need not a physician; but they that are sick." He did not come to call the righteous, but sinners to repentance. Are you not repenting every day, crying, Lord, save, I perish? If we could do anything to make our salvation sure to us so that we would have no reason to doubt, would we not do that thing? But we know that our arm is too short, so we have to do as did the children of Israel at the Red Sea, "stand still, and see the salvation of the Lord."

I feel that my time here is not long, I hardly expect to live the winter out. I have outlived my allotted time long ago, and have been living on borrowed time. I am now past my three score and ten years. The Lord has ever been good to me, and I often wonder why he has permitted me to live so long, while so many who have been useful have been taken away. My lot has been cast in pleasant places, I have a good wife and eight children, five of whom belong to the church of which I am a member. We are alone now; three of our daughters are in Iowa, one is in Greely, fifteen miles west of Denver, Colorado, one is in Chicago, and three live here, so you see that we have much writing to do. I hope that you will excuse me for delaying in writing you, but however, I have written enough, such as it is, to weary you, enough to cause you to say, It is enough. Should there be anything in this poor letter that is of any comfort to

you, give to God all the praise.

Your unworthy brother,

E. D. VARNES.

BALTIMORE, Md., Dec. 8, 1904.

DEAR BROTHER AND SISTER:—This morning I will write you a few lines, that you may know I received your most excellent letter on Thanksgiving day, and it was surely good news from a far country. I have read it over and over again, time after time, and believe me, it seems sweeter each time I read it; O that I could write a little like your letter. I can say that no one could have written a letter like yours to me unless enabled by the Lord. Words fail me to tell the beautiful and comforting things that were in it for your poor sister, and I shed tears of joy while reading it.

I read it to dear sister Ennis, she came to see me on Tuesday, and she thought it so good. Both her husband and herself are members, and I love them dearly, and I believe that they love me, yet I cannot see why. There were so many things in your letter that came home to me. O how it all seemed to raise my little hope, which appeared to be gone. Your experience is so good, I am glad there is some one else like poor, unworthy me. It is not that I want any one else to feel as I do, but I hope that you, who are more worthy than I, have the same trials that I have. Thus I have reason to hope that I am one of the little ones, though less than the least of all. Yes, I feel poor in spirit, and less than nothing, and vanity, I cannot of myself so much as think one good thought; and if it depends upon myself, or anything that I have done, or can do, to save myself, then I know that I am lost forever, for I am the chief of sinners, I freely own with Paul, and if I am a christian, I

am the least of all.

There are times when these words are sweet to me, "We know that we have passed from death unto life because we love the brethren." Yes, dear brother and sister, if my poor heart is not deceived, I do love them, their company is sweet, their union is dear, it is my great desire to be with them, and hear them tell of their joys and sorrows.

"How sweet, how heavenly is the sight,
When those who love the Lord
In one another's peace delight,
And thus fulfill his word."

Once when dear Elder Rowe was here at night, and there had been preaching, and afterwards all were talking, I told him that I would love to hear them sing the hymn beginning, "My dearest friends in bonds of love, whose hearts the sweetest union prove," as that hymn seemed to express my feelings, and they sang it. Sister Johnson said she did not remember ever seeing it before; and we all did enjoy the meeting so much. While I was afflicted and could not meet with them, they came to me. While the Lord afflicted on the one hand, he graciously sustained on the other; it was good for me to be afflicted. It was not pleasant at the time, but afterward it seemed to yield the peaceable fruits of righteousness. I did, at that time, enjoy some of the most pleasant seasons of my life. When I would get low down in the valley the dear brethren and Elder Rowe would often come and I would tell him how I felt, that I had no right among the Lord's dear people, and how beautifully he would explain things to me, and how encouraged I was to hear him tell of these things.

I want to say to you that I would never tire of reading a letter like the one that you wrote me. Whenever you feel

like writing, do so. Please let me send it on to the SIGNS for publication, it no doubt will reach the heart of many a poor child of God, I shall want the letter back again, for I want to keep it while I live. I think sometimes that this will not be long, as I have trouble with my heart, and have a bad cough. I have been at the meeting but twice since I came home. I am not able to go, and I am very sorry; but the Lord knows what is best for us. May he give to us strength equal to our day. O that I could at all times say, Thy will be done, and not mine. May I never bring reproach upon the cause I love. Pray for me, that the Lord will be with me in six troubles, and in the seventh not forsake me. If we meet no more on earth, may we meet where parting will be no more, where there will be no more sin or sorrow. I firmly believe that this will be your happy lot when you are done with earth and earthly things. O what a happy thought that there we shall see him for ourselves, and not another. As you have borne the image of the earthly, so shall you bear the image of the heavenly.

"Jesus died and rose for you,
What more could the Redeemer do?"

Yes, he suffered and died, that poor sinners might live. Was ever love so great? Was ever grace so free?

I hope these lines will find you both well, and enjoying the smiles of your heavenly Father. Please excuse this lengthy letter, when you have read it, commit it to the flames.

With much love, I am your unworthy sister,

LIZZIE GRAFTON.

WINCHESTER, Tenn., Dec. 17, 1904.

DEAR BROTHER:—I inclose five dollars for the renewal of my subscription for the SIGNS OF THE TIMES for the next two and a half years. I do this notwithstanding the little hope I have of living through so long a period as that to enjoy the able and sound reading matter published by both its editor, our very dear brother Chick, and its able corps of correspondents. My trouble is not old age so much as the feeble state of my health, the result of a case of "la grippe" contracted last April. It was about the fifth or sixth time that I have had it, and this makes me think that the end is not far off. This feeble state of my health is the only excuse I have to offer for allowing three or four months to elapse since the expiration of my subscription, before renewing. My memory was always deficient, but grows more so as old age comes upon me, and it often fails to carry me to the execution of my purposes and plans. I suppose this would not be quite so much the case but for the feeble state of my health. I am only a little past sixty-five years. I have but little expectation of reaching the allotted three score years and ten. But I have a hope, and I trust that I am resigned to the will of the Lord God of heaven and earth. That hope I would not exchange for all the wealth and splendor of a hundred such worlds as this, feeble and flickering as it often seems. I dare not assert more than this hope.

I cannot understand how any one professing to be a follower of the Lord Jesus can take issue with the position held by the SIGNS, and especially is it strange that any Primitive Baptists should differ. All professors of the christian religion claim to believe in the divinity of the triune God. If he is God he is certainly

the Sovereign of the universe, absolutely so, and omnipotent, omniscient and omnipresent. All who claim the name of christian profess to concede all these attributes to Deity. Upon what other foundation can the christian religion rest save upon his divinity and sovereignty? We are told that he "worketh all things after the counsel of his own will." If anything is left out of his unlimited predestination and purpose, it must come to pass by chance, and this world is then, in part at least, a chance world; surely none of them will admit that. But this is where their own premise, reasoned to a logical and consistent conclusion, carries them; they cannot escape this conclusion. It will not at all suffice to say that God does not decree some things, but rather suffers or allows them to transpire. If he allows an event to transpire and it is not embraced in his purpose, there must be another sovereign being in the universe other than the God of heaven, a being co-equal and coeval with him, or at least sufficiently so to be able to cause his will to stand along by the side of the will of God. A theory that presupposes the existence of such a being is destructive to a belief of the divinity and infinity of the only true and living God, the great I AM, the first and great cause of all things, and who created all things. It is akin to sacrilege and profanation, because it divides and abridges the sovereignty of God. To say that he allows or suffers the existence of a thing, in no wise lessens or removes his responsibility for its existence, if we have any right to speak of responsibility at all with regard to the God of heaven. Just think of the idea of God's responsibility. To whom is he responsible or accountable? The expression is but a part of the readiness of the religious world to sit in judgment

constantly upon the mighty and perfect work of the Almighty God. They are very much afraid that predestination in its fullness makes God the author of sin. In Isaiah we are told, "I make peace, and create evil." But it is said that this means affliction and punishment for sin, &c. Can there be such a thing as affliction, punishment or evil consequence of any sort that is not the direct effect of sin, or that does not in itself manifest the fruit of sin? If then our God is the author of the consequence of sin, must not the sin itself be predestinated? I cannot conceive of the existence of sin outside of his divine and holy decree. It is a part of the economy of the universe, else it would not be in the world. As to why it is so, dare any man ask? "Nay but, O man, who art thou that repliest against God?" Why men are not content with ascertaining the revealed facts in relation to God without calling into question the reason or purpose that moved him to execute or decree these facts, passes my understanding. A fact once ascertained to be of God, or by his decree, ought to be accepted implicitly, without doubt or misgiving, as being right, just and holy. We ought to be content with the things revealed, without inquiring into the things unrevealed.

Any theory that limits the decree of God to the things that are pleasing in the sight of men in their weak and vain conception of holiness, has in it all the germs of Arminianism. From it springs all their proud enterprises for capturing the world for Christ; it leads into Missionary boards, Sunday schools, Theological and Sectarian schools, a salaried ministry, and all other man-made schemes to popularize the churches so-called with the world, and it is as illogical and unreasonable as to address the gospel to alien or dead sin-

ners, such as in nature are utterly unconcerned about heaven, except from a sense of fear, the fear of the evil one and not the fear of God which is the beginning of wisdom. With all their literature, science and worldly learning generally, it is not in their philosophy to know how impossible it is for man in a state of nature to take the first step in the work of salvation. They all, except the Campbellites, are agreed that the first step in the process of salvation is repentance, and yet it never occurs to them how impossible it is for one of the sons or daughters of Adam to repent. All are agreed that repentance means sorrow for something. The very last thing that man in a state of nature will wish to do is to make himself sorry on any account; he loves pleasure, the pleasures of sin, too well for that; he is too much in love with himself to be sorry on account of anything that he has ever discovered in himself. Again, it does not occur to these false teachers, who preach another gospel which is not another, that the true gospel defines repentance, that repentance which is necessary in salvation, as godly sorrow that needs not to be repented of. So then, repentance is that to which man would never voluntarily betake himself; repentance will have godly characteristics or elements in it, and whenever it comes into the heart or life or soul of man, it is because Christ has already come into that soul as the hope of glory.

But why pursue the subject further? The popular religions of the day are full of absurdities, but your valuable space will not allow sufficient length to this article to essay the exposure of others. Now let me say that as long as I am able to pay for the SIGNS and to read it I must have it; there is no periodical equal to it. This is said not with invidiousness

toward other deserving and representative journals of our faith. In this connection I desire to urge earnestly upon the brethren and sisters to continue to write those humble, contrite narratives of experience, which never fail to interest deeply, even so weak and wicked a wretch as your correspondent. And those who write those able expositions of the deep, spiritual truth of our holy religion as it is set forth in the holy word, surely will not desist. Let the good work go on. As for the editorials, their merit cannot be measured.

Now do with this as you may judge best; my love for every one who is connected with our dear family paper is such that you need have no fear of offending me.

I remain your unworthy brother, if one at all,

WM. P. TOLLEY

APPIN, Ont. Jan. 12, 1905.

DEAR BROTHER EDITOR:—I inclose some thoughts I wrote, that you may dispose of as you think best, and I shall not feel the least offended if you send them to the waste-basket, as I am well aware they are but very weak, feeble expressions on spiritual experience, and not what I had hoped to be able to write when I took my pen. They were written some time ago, and I hoped I might have been able to write something that would have better satisfied my mind, but since then I have had no desire, or rather, no feeling to write; my mind seems entirely barren. I do not wish my name published with it if you think best to publish it at all. I am glad that you are given strength, ability and the will to continue to publish the SIGNS; may you be given strength as your day and need. How often I think of dear brother Benton's last article: "Let him now come down

from the cross, and we will believe him." To me it was a heart-searching article. O the cross is hard to bear, and I feel that to you it must be doubly hard since your companion has gone and left you, as it were, to bear it in a measure alone, and yet I realize, as I hope, I have experienced in days that are past that God is able to supply all your needs according to his riches in Christ Jesus. He is able, as is said, and I hope the poor, unworthy writer has experienced it; when you pass through the waters they shall not overflow, neither shall the flame kindle upon you; but these bright experiences of the long ago with me seem very dim, and I fear they will never return. May the Lord prosper and comfort you in your work and labor for the truth's sake, is my desire.

Some time ago in replying to a short note I sent you with a friend's subscription, you said in acknowledgment, "Write for the SIGNS again," with some other encouraging words, which surprised as well as comforted me. I did not then think I would write again for a long time, if ever, but I find I cannot control my mind, actions or thoughts, but am controlled by a power other than self in natural as well as spiritual things, and find the truth of Jeremiah's words: "It is not in man that walketh to direct his steps." Many times have I laid out plans for worldly and natural things only to find them all frustrated and turned aside by the great Ruler of all things. In spiritual things my former hopes of growing better and stronger as I grew in years and experience have been blasted, even more sadly and bitterly than my worldly hopes and aspirations, so that after thirty years of making an open profession of faith in Jesus Christ, and love for the brethren and the cause of truth, instead of my

faith and love becoming stronger, it seems at times as if the last faint spark of life was about to be crushed out, and my walk and conversation, which I had hoped would be an example to believers, is such that no good can be said of it, and I can truly say I am ashamed of it. Full of vanity and worldly-mindedness outwardly, and inwardly too bad to be expressed in words.

A short time after receiving your note, one night as I lay in bed, the words of the psalmist came into my mind with comfort and power: "But as for me."—Psalms lxxii. O, I felt, here is one like poor me, he feels himself different from the rest of God's children. Truly God is good to Israel, but I am not like the rest; they have clean hearts, but I am all unclean, full of envy and every other foolish and hateful thing. I look around me and see how good and prosperous and happy they can all be, but my life is almost crushed by the weight of sin, as well as the many conflicts with the world, the flesh and the devil, so that I have many times said with rebellious Jonah, "It is better for me to die than to live." But the psalmist is not the only one in the Scriptures who expressed their feeling of being, as it were, alone, for from the beginning of time the people of God have been, as it were, isolated from the world in their feelings, and often have I felt support and comfort in calling to mind how the Lord called Abraham "alone," and how it is said he went out, not knowing whither he went, and O my soul, how it seems to me I know not whither I am journeying, and though at times I hope I am being led by a kind and merciful God in the right way, yet it is a dark, dreary pathway, in which there seems snares and pitfalls at every step, and it makes me fear I shall one day

surely fall by the hand of the enemy. I have been comforted also by the words of Ruth when she says to Boaz that she was not like one of his handmaidens. O how different I feel I am from the real children of God, and yet I love to glean in the same gospel field with them, and though often feeling unworthy to be numbered with the children of God, yet when meeting time comes I want to be gathered with them, peradventure the husbandman may drop a handful for me, that my starving soul may be fed; and then I thought of what seemed like boldness in this virtuous woman to go and lay at the feet of Boaz, and this has brought to my mind the feeling I have had as I have dared to go before the King of kings to plead for mercy and favor to me, a poor, vile wretch. How can he look upon one like me? O, will he not rather spurn and despise me? I hope there have been times when he has spread his skirt (righteousness) over me and sent me away with a blessing; will it ever be so again with me? Jeremiah seems to have had the same feelings as the psalmist, for he says to the Lord, Thou hast filled me with bitterness, and made me drunken with wormwood; he felt so utterly forsaken that he said his strength and his hope had perished from the Lord. These things are written for our comfort. I have heard some, whom I hope are children of God, say it is wrong to feel so cast down and give way to such sad, despairing feelings, and that we ought rather rejoice and be full of praise to God for all his goodness and mercy. This puts me in mind of a certain sect of persons who call themselves "Christian Scientists," who say, O just believe you have no pain, or trouble, or sickness, and it will all be gone. How foolish this sounds to a person of good sound mind.

It seems strange and mysterious that the Lord deals so differently with his children, but such was the case from the beginning, and it seems to be the case now; it is so naturally as well as spiritually, and strange though it may seem, I believe I can say truthfully that I do not desire (when in my right mind) to change places with the vain, giddy, frivolous ones of the world. I think of our dear Savior and Master being a man of sorrows and acquainted with grief; is it not enough to be like him? O to be like him in all things may well be our crowning hope, and I think with wonder and amazement, Can it ever be that this poor, vile sinner will be like the blessed Jesus? What a transformation that will be to my poor, sin-burdened soul; it does seem an impossibility, but if we believe the Scriptures, this will be the glorious blessing of the children of God, for the apostle says he shall change our vile body, and fashion it like unto his glorious body. Mark, it is our vile body that is to be changed. My poor, finite mind cannot understand this, but I hope my faith embraces it and looks forward to it as the blessed consummation of all my hopes in an eternal world of joy.

I am afraid I have written more than will be acceptable, and if so, cast it into the waste-basket, and all will be well. I have not written as I expected when I took my pen; I thought to write only some meditation on the words, "As for me," for they came to me by day and by night, and I just wrote to relieve my mind, and regret if I have taken up your time to no purpose, as I am aware your time must be well taken. I am glad the Lord blesses and sustains the SIGNS, and I hope he will comfort and strengthen you for your labor in the blessed cause of truth.

Yours,

A POOR SINNER.

PALESTINE, Texas.

DEAR BRETHREN:—For some cause I feel like doing what I said I might do at the close of my last published letter, viz: write with regard to my call to the ministry. This thing called preaching began to trouble me soon after I became a member, then my first thought was to keep it to myself, but I was soon asked by brother Trawick, our deacon, to take the books and go forward and open the meeting; I was struck with surprise. After a little, however, I told him that I would try, but I cannot say, as others do, that I felt any relief. From this on, when I would meet with the brethren they would insist that I should go forward in this way, which I often did, but after each effort I would declare to myself that it should be the last. I went along in this way for some time; finally I got to where I was afraid to go to our union meetings, lest I should be called upon to take part. Then I thought the brethren at these meetings know nothing about my feelings, and the brethren of my home church will not tell them, but to my surprise my name was often called, and I was appointed to go before, or to follow some minister.

Brethren, perhaps some of you know some of the feelings I then had. On one occasion an aged brother after supper walked out with me and said, "They are going to put you up to preach." I said, "Well, I cannot get home under three days and nights, and I had rather be just as Jonah was than to stand before the preachers that are here;" there were six or seven of them. However they pushed me forward. Finally I got the matter fixed in my own mind how I would get rid of speaking. I thought that I would move. I was poor as to this world's goods, and had a large family and no

home. These thoughts were all with myself, even my wife did not know of them, for she was not a member of the church. I told the church that I was going to move, then they proposed to give me a letter; I told them not to do this, as I was going to rove around for a time, and did not know where I would stop, and that when I settled down I would let them hear from me, and then they could send me a letter. I went to Williamson county, and after a little got some work to do. I thought that I had now left behind all thoughts of preaching with the brethren in Cherokee county, but I did not want to lose sight of the Old Baptists. I found some near Georgetown; there was no church there at that time, but a little band would meet each month, and a minister by the name of Wood came and preached for them. I met with them and enjoyed the meetings. After having met with them a few times, on one occasion just before the hour for service, brother Whitely said, "Brother Bell, do you ever take part in the service?" I said, "No," and passed on. But soon after this I was alone walking the road, when the impression came with more power than if a brother at my side had spoken the words, You must preach, and you must go back to the place from which you have run away and there begin. But I was rebellious, I did not know what awaited me or what I must pass through.

I went to Eastland county, but was taken sick. After getting better I went to work, but had a relapse, and was near to death. When I came to myself my family was around me weeping, but this did not trouble me, for then, for the first and last time, I wanted to die. Then it seemed that I was left all alone to grope my way in darkness. Finally I got better, and the impression about preaching

was before me again with great weight; my family saw that I was troubled. I thought it would be better for me to go back, and so we started, although I was too weak to get in and out of the carriage without help. I was then willing to try to preach, but the great trouble was, I did not know how. Soon after I got back, a bad spirit, as I think, got into the church and it was divided; this was in Nacogdoches county. The part with which I was united was received by the association as being in order, but it seemed to me like a death blow to all, so that I stayed at home. In the summer of 1868, some few brethren moved near me, and we desired to be gathered into a church. I was put forward to speak, and some seemed to enjoy my speaking and encouraged me. So at last ministers were called to come and constitute us into a church, which was done. Soon the brethren asked for my ordination, but this was not responded to. In about three years we ceased to meet. I then moved to this, Anderson county, but here my preaching and theirs was not the same, and I did not hasten to secure a home among them. I found that they were doing things that I could not indorse. By this time I was preaching for a church that the association had cut off, and they seemed to me to be right in faith and practice. I united with them, and soon they called for my ordination, and then chose me as their pastor. This was in October, 1883. I am still trying to serve them, and have baptized several. The church and myself have had many trials. I am not a popular preacher, but the brethren that are Old School Predestinarians seem to indorse me. The Missionary Fullerites are in the lead in this section, but the worst enemy that I find outside of this old corrupt self is this

enemy who is all the time abusing the doctrine of predestination, and also of late urging us to believe that salvation is conditional. It is now nearly twenty-one years that I have been serving Fort Houston church. Many moves have been made to tear up the church and destroy my usefulness, but here I still stand upon God's foundation, Jesus Christ, as the prophets and apostles have declared in the Scriptures. But for what this eternal, all-wise, all-powerful God has done, all with me would be nothing. O man, what are you? Let inspiration tell. The smallest dust of the balance, a particle of nothing, and in his best estate altogether vanity. Deplorable as it is, this is just where man is found. Now of all the people in the world, religiously speaking, who believe this statement concerning man? I most certainly do believe it, and not only this, but man's days are numbered, the die is cast, all is fixed, all is settled with and for all mankind. Who hath done this? The righteous Disposer of all events. And yet you say that he is just? Yes, and the only just One. I believe all this, for Christ, and the prophets, and apostles have so declared concerning him; and I further believe our God has a people that he hath saved, and not merely will save, and they were already his before they were saved, and the very subtilty of the serpent was the opening of the channel for mercy, and all was for the lifting of Jesus on high; I believe that the plan of salvation was all complete and perfect with God before the foundation of the world. Our God has always eternally been just as he is now, there never has been anything new with him, and Jesus is a ransom, a sacrifice, an offering, an atonement, provided of God as a gift. O is not this wonderful? Yes, but it is God's

way, though it be marvelous. Our God, O vain man, gives no account of his matters. It is enough for me to believe his testimony, because God has so declared it. Jesus said, "To this end was I born, and for this cause came I into the world." So Jesus is the fulfillment of the design and purpose of God.

Now in closing this letter let me say that some seem to think that Babylon is composed of people who have gone out from the church of God. I do not believe this. Yet some of his people are in Babylon, and to them he says, "Come out of her, my people." Babylon has always been just what she is now, a mocker, the mother of harlots; she has her lords and her gods many. This God ever has been and ever will be our hiding place, and if Jesus ascribed all honor and praise to him, shall not we also? for he alone is our refuge.

Now, dear brethren, this is yours, do as you think best with it. Pray for me. Farewell.

Your brother,

U. J. BELL.

CENTERBURG, Ohio, Dec. 19, 1904.

DEAR EDITOR:—Another year with its many changes is about to close; the much talked of Christmas is at hand: many presents are provided for that day. I am thinking of the unspeakable gift of our heavenly Father to poor, unworthy sinners; and of the many blessings we have in our Lord Jesus Christ. One of my many blessings through him is the SIGNS, for surely it is kept and sustained by him. I hope I am not forgetful of those who have the care and burden of its publication. Inclosed you will find two dollars, renewal for 1905. I feel they were never better. I have the old SIGNS from the year 1850, and both books

of editorials of Elder Gilbert Beebe; the writers express my mind better than I can do it myself. It seems my time for writing has passed; in days gone by I wrote oftener; in April, 1881, my first letter telling what I hope were the Lord's dealings with me, was published. I met many of the old and faithful witnesses of whom nearly all have been called home, but their works do follow them. May the holy Spirit guide us into all truth. I want to tell all the dear ones who write for the SIGNS that my heart goes out to you in love and fellowship; all of you can write better than I, who am now feeble in body and mind, yet many are more afflicted. I have had in the past year an experience somewhat like Elder Bartley's. While at my brother's (William Biggs) in Iowa, a year ago, I fell down stairs and cut a gash in my head that required several stitches, beside receiving many bruises; but it was a mercy that no bones were broken: surely the Lord is good. The 26th of February last I had another fall, this was in the yard at my home. I fell with my left arm and hand under me.

"The steps that I tread, and the station I fill,
My Father determined and wrote in his will."

My children thought however, that I had gone a little out of the way, as I was doing work which was not expected of me. I did not know I was hurt until I found my arm helpless. My husband telephoned for the best physician in our reach; he decided the bone just above my wrist was broken and the wrist out of place; I thought there was something wrong with the bone just below the elbow, but he could find nothing wrong. He gave me some tablets for my heart, which was not acting well, and something to make me sleep. In five weeks the braces were all removed, but still I suf-

fered great pain; thus I suffered until I could endure it no longer. During this time my daughter and son-in-law had gone to Marion, Ohio, to be treated by a doctor of osteopathy; they were anxious for me to go and see this doctor. With my arm in a sling, and with a pillow to lay it on, my husband started to take me to Marion; this was the seventh day of May. When we arrived, the doctor said my fingers were badly sprained, a small bone out of place in the back of my hand, a bone out of place at the elbow, my shoulder hurt and a hurt just back of my heart. He gave me a general treatment, which quieted me; I rested that night and from that time on: he gave me nothing whatever in the way of medicine. He put the bone back in place in my hand in a short time and also replaced the bone in my elbow, and on July 5th I came home. I continued to take treatments for one month, and from August 15th I have been able to use my arm. I am thankful that it is as well with me as it is. After reading Elder Bartley's account of his afflictions I felt impressed to write a little of my own, and give testimony to the truth of "Sanctified Afflictions." "Each opening leaf and every stroke fulfill some deep design."

Elder Chick, your editorial on the ten virgins was a comfort to me. It is my privilege when the weather is pleasant, to meet with the dear little band of brethren here, where we have the gospel preached that gives all glory to God: may it be his will to continue his blessings to us all. May the SIGNS be sustained. I ask an interest in your prayers.

We miss dear brother Benton L. Beebe, but we know he rests from his labors: his words were "like apples of gold in pictures of silver." It was in tears that I

read of his death.

If you think this will be of any comfort to the afflicted, you can publish it.

Your sister in hope, love and weakness,
SARAH C. BOYD.

BYRNSIDE, W. Va., Jan. 10, 1905.

ELDER F. A. CHICK—DEAR BROTHER:—Below I give a brief sketch of what I hope have been the dealings of the Lord with me. I did not write it for publication, but some of my brethren insisted on my sending it to you to be published in the SIGNS OF THE TIMES, which you may do if you deem it worthy. I love the doctrine this paper contains.

My parents are both Old School Baptists, having joined the Providence church (of which I am now a member) about three years before I was born. They are sound and steadfast Baptists. My father has been a regular subscriber to the SIGNS OF THE TIMES for many years, and he believes and loves the doctrine it advocates, and also its editor and the many writers who write of the rich things of the kingdom of God; so much so that when I was born, Feb. 7th, 1882, they named me after the late Elder Gilbert Beebe. They have tried, and I am glad to say, have so far succeeded, in raising up their children to respect the people of God. My parents have very strict discipline, and at times, in my younger days, through fear of their mild chastisements, usually in the form of appropriate talk and loving advice, I was restrained from gratifying my carnal appetite, which was always for sin. But since that time, as I hope, through the mercy and grace of God, I have been enabled to see and know that their discipline was for my good, and I have been made to reverence my dear father and mother who are going down in declining years. May the

grace of God be with them to sustain them, is the desire of an unworthy son.

When at the age of twelve years I had a dream which time can never erase from my memory. I dreamed that I was standing above my father's house with W. B. Melton, (now a member and preacher) when my attention was attracted by what appeared to be a living human body suspended between heaven and earth, and from this being, who seemed to be suffering great agony, there went forth from every side rays of different colored lights, that illuminated all surrounding things; and while gazing at this vision this friend seemed to say, "This vision shows forth the sufferings of Christ Jesus the Lamb, for sinners slain." When I awoke, O the dreadful feelings of that moment, for I felt to be a sinner indeed; I felt I was not one for whom he suffered to redeem. Before this time I knew when I did wrong, but until then I did not know the blackness of my sin; I could see myself a mass of corruption, a poor, lost and ruined sinner, and instead of getting better as I lived day after day, I grew worse, (at least in feelings) and seemed to get farther from God and his righteousness; it seemed there was no pardon for such as I. One day as I was returning home from my work with the team, feeling worse than ever before, if possible, my whole thought and mind was, Be merciful to me, a sinner, O God, when a still small voice whispered to my poor soul, Thy sins and thy iniquities shall be remembered against thee no more. I leaped to my feet, my burden was gone, I was lifted above sorrow and this world of sin; there was a new song put in my mouth, even praise to Israel's God. I could and did sing the dear old hymn, "Amazing grace, how sweet the sound." All things seemed to

join with me in my feeble effort to praise my blessed Jesus, who had manifested himself to me, (as did Joseph to his brethren in Egypt) the fairest among ten thousand, and the One altogether lovely. I did not tell this to any one for a long time. Brother McClanahan, when at my father's house, on his way to the Providence church to preach for us, asked me to take a walk with him, which I did. When we were talking upon the Scriptures, all of a sudden he broke off from our subject and asked, "Have you a hope in Jesus?" I at once answered, "No," but before I knew what I was doing I related to him in substance what I have written above, and he said, "Is not that enough, brother Gilbert, what more could you wish than such a sweet and precious promise?" I told him I sometimes thought it enough, but at other times it seemed so little I feared I was deceived. Then he talked, and preached comforting and cheering words to my poor, doubtful soul, exhorting me to my duty, to follow Christ in baptism, which I could not feel worthy to do. But in June, 1900, after the regular meeting of the Providence church, on the fourth Sunday, the church assembled at the water to baptize brother Joel Stanley (now an ordained preacher). When I saw him baptized I could see more beauty in the ordinance than ever before, and I felt a desire rising up in my heart to be baptized, too, and I went up to the pastor as he lead brother Stanley out of the water, and was the first (they afterwards told me) to give him my hand. I said that I wanted to be baptized, too, would the church hear me talk? Then he told the church of my desire, and asked me to relate the dealings of the Lord with me, but it seemed that I could not talk; in a moment's time all was darkness, but at the next mo-

ment this was all removed and I was enabled to speak a few words of what I hope have been the dealings of the Lord with me. I was received as a candidate for baptism, and brother J. H. Terry led me down into the water and baptized me, and I can never express the light and joy that filled me to overflowing as I was raised from this liquid grave, and a part of that joy and a precious consolation has never left me at any time since. I shall never forget the sweet season of joy and peace I had the following week, and though I feel to be a poor, sinful, unworthy mortal yet, it is sweet to be in fellowship with the children of God; they are my best friends in this world of sorrow.

Yours in hope,

G. B. BIRD.

SOUTHAMPTON, Pa., Jan. 11, 1905.

DEAR EDITOR:—I think you will be glad to publish this interesting letter, and that your readers will be glad to see it. Sister Stevenson's father, to whom she refers, is over eighty years old, if I am not mistaken. I met him first on my first visit to that church, in 1867, and I believe he had at that time been for some years in the possession of a precious hope, but he was not given liberty of soul to confess that hope before the church until at the Ekfrid meeting last June, when it was my privilege to hear him tell his experience. He was baptized by brother W. I. Carnell, the pastor of the church. It was a season of solemn joy, and a time of refreshing to many from the presence of the Lord. That meeting was also made very solemn by a sorrowful event, which is referred to in the letter I send. Mrs. Duncan McColl was present, she was not a member, but had manifested a deep interest in spiritual things, and had expressed that in-

terest in a conversation I had with her in the meeting-house; her face showed her solemn concern, and her great interest in the preaching and other exercises of the meeting; she was taken sick and unconscious just after the morning service, and passed away that evening, I think. I have no question but that she was taken home to glory, to dwell with Jesus forever. "God moves in a mysterious way his wonders to perform."

Your brother in hope,

SILAS H. DURAND.

MELBOURNE, Ont., August, 1904.

ELDER S. H. DURAND—MY DEAR BROTHER IN CHRIST:—If one so unworthy may address you thus. Since being allowed the privilege of reading the good and comforting letter you wrote our dear father, I have felt a desire to write you a few lines. It was comforting when you spoke of so many of the saints having gone to rest since you first saw our dear father and mother; then you added, "But it is the same church." I believe since a child I have been made to love the dear Old School Baptists, and since having bestowed upon me the high honor of having my worthless name among them, feeling my sinfulness, have been made to doubt or wonder if the dear old saints had such sins to contend with; but we have to be tried in the fire that we may come forth as gold. Christ will come again to receive his elect.

We were glad to hear you had such a good talk with Mrs. McColl. I wanted to tell you the lines that came to me and filled my soul with love as I gazed on her dear face (which seemed to me to have a smile) the morning of her funeral.

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

I felt to be given a revelation of that sleep after death in my baptism. The enemy had come in like a flood, I could not feel to have said anything satisfactory before the church, I was so forsaken and in such darkness, and as if Satan alone was with me. There have been times since when I have been made to feel every word was supplied. How good when made submissive to our heavenly Father's will, when we can say, Thy will be done; and, Let me be the clay, and thou the Potter; and that every step and word is marked out, and he knoweth our thoughts afar off, and hath set the bounds of our habitation. It is when down in the depths of hell, as was Jonah, we say there are those who do business in great waters, and that surely salvation is of the Lord. It is only as the light of God's countenance shines in our hearts we are made to abhor ourselves, and to see that all flesh is grass, and at our best estate we are altogether vanity. If ever one was made to see a black, sinful heart, it was this poor worm of the dust. While feeling such a desire and command to follow my dear Lord and Savior in that glorious ordinance of baptism, at the same time feeling such unfitness and unworthiness and much darkness, no one can tell what I passed through. May he uphold us by the right hand of his righteousness; his grace is sufficient for us, and he is able to keep that which we have committed to his trust against that day. There was need that I should suffer to be shown that wonderful revelation, for it is only out of the rock we get the honey, and the oil out of the flinty rock. But when our beloved pastor raised his hand to speak, there was much peace and calmness came over me, and when I closed my eyes to be buried in the liquid grave there was given me such

a long breath, and with that breath I felt myself going into a peaceful sleep, and I was in that sleep till I came up out of the water, then there was nothing to trouble me; the words came to me, The Lord has triumphed gloriously. There have been times since, while rejoicing in the love of Christ, that I would not mind dying if I would go to glory. I can see nothing in this world to look forward to, only to see more of the work of the Spirit upon the church, and that the dear Lord might show me more of the hidden riches of secret places. The words came after being baptized: I will give you the treasures of darkness and hidden riches of secret places. At times when tempest-tossed, the waves and billows going over me, I have been willing to rest or sleep in Jesus. There was for a time last fall such an outpouring of the Spirit upon me, with much Scripture and heavenly sounds; my natural mind could hardly bear up, I did think these were the last days; I could not begin to tell what I heard. In Lobo at the communion there was such a power of it upon me with the words in Acts ii.: In these days will I pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams, &c. Surely the Spirit searches all things, yea, the deep things of God. The words have just come to me, "For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad."

I have not written as I would like, as I wanted to tell you some of my first exercises of mind, but have had much rejoicing while writing. Will tell you of a dream I had shortly after I was baptized, which made me feel my dear father would be given strength in the day of God's

power to follow his dear Lord and Savior in that glorious ordinance of baptism. I thought I was down home and out on the veranda; I saw a hind; my father was standing beside it, and the words came, I will make your feet like hind's feet. On Friday before the June meeting there was such a brightness around, with the words, "Behold the handmaid of the Lord." The power of the Most High overshadowed her. My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. Also, He shall see of the travail of his soul, and shall be satisfied. On Saturday morning the words were with me, I found them in Isaiah: I give rivers in the wilderness, and streams in the desert, to give drink to my people, my chosen; we did have a good meeting. On Monday a dear sister, Annie Gillis, of Bismark, was joyfully received. A week ago Sunday we were over to Duart and had two good meetings, Elder Carnell was given great liberty. In the morning there seemed to be such a power of the Spirit upon us. After the Elder closed the meeting dear sister Annie Gillis, of Muirkirk, leaned forward and said, "Elder Carnell, I believe I will have to stay in." She was held with a power, and could not leave her seat. She was gladly received, and baptized that evening in the lake. It was good to be there. That same day brother John Walker, of Duart, who was so much loved by all, slept away to rest. He was at the morning meeting, and just lived two hours after. His age was over eighty years. We had two good meetings in Ekfrid last Sunday, Elder Curry preached; his text in the morning was: "Then they that feared the Lord spake often one to another," &c. I trust it is the fear of the Lord that has made me write this, and hope he will keep us in his fear and in his

love, and to his great name shall be all the glory, not unto us, not unto us, but unto him, for his mercy and for his truth.

Well, Elder Durand, it is some weeks since I wrote this letter, and while I can but speak the things which I have seen and heard, I have fears about sending it.

My husband joins me in love to yourself and wife and daughters, also to your sister Bessie; I have read some of her precious letters in the SIGNS.

Your unworthy sister,

(MRS.) JAS. STEVENSON.

HERNDON, Va., Jan. 8, 1905.

DEAR BROTHER CHICK:—Please find inclosed money order for two dollars, the same to be credited to me for one year's subscription to the SIGNS OF THE TIMES. I have not been a constant reader of the SIGNS for about ten years. My grandfather Thompson took the SIGNS from the time they started until his death; my father took them from early manhood until his death; after the death of my father I took them for fifteen years. I have been thinking for several years of sending for them again, but have put it off from time to time; just recently a dear sister sent my wife and me some to read, thinking we would appreciate them, and we certainly did, so much so that I am now writing to subscribe for them again. I have read so many experiences in them so like my own, that I have been made to rejoice beyond measure; so many can tell it better than I can. O how I wish I could write like they do. I am thankful that God has given me the spirit to rejoice in the experience of his people; such experiences are very sweet to my memory. I love to call to remembrance the times in my experience when the season of rejoicing from the

Lord had come to me, when the glory of his presence shone round about me, and I felt to be very near unto him. I love also to call to remembrance other times when I was sorely tried, and in deep distress and great darkness of mind, when the candle of the Lord was extinguished and I wandered in deep, dark places, seeking rest and finding none; for it was in the midst of my distresses that I recognized the hand of the Lord in my deliverance, being made to realize that in my then sad condition there was no power among all the powers that be save the power of God that could deliver me. It is very comforting to know that the Lord does not deal with us according as we deserve, but according to his tender mercy and loving-kindness. In his pity and his love he suffered, the just for the unjust; in his wonderful plan of salvation he gave to his people the law, that sin might abound, then he purged the sins of all that the Father had given him: he himself became subject to the law, and fulfilled every demand of the law, hence redeemed them that were under the law. As the penalty of the law was death, he must necessarily die, therefore he suffered all the horrors and tortures of an ignominious death upon the Roman cross, laid down his precious life, and his body was placed in the bowels of the earth, that all might be fulfilled according to the will of the Father, for the love wherewith he loved us. By his perfect knowledge and fullness of grace he justified many; by the measure of grace which he has bestowed upon us, we can in that same measure understand how Jesus was without sin in a sinful body, like unto our sinful flesh, born as he was of a woman, because he was perfect in wisdom and knowledge, and filled with grace, so that he was enabled to over-

come all sin, and to resist every temptation. Having the grace of God in ourselves, only in measure according to the gift of God, we are subject to temptation, and of ourselves cannot resist it, but Jesus has undertaken for us, and as the High Priest of our profession has entered into the holiest of all, where at the right hand of the Father he does continually make intercession for us. O, "how sweet the name of Jesus sounds in a believer's ear." How precious to us are those who believe these things, but the One altogether lovely is Christ, who builds and establishes the church, world without end; to them that believe, he is precious. The thought often comes to me, Do I believe in the sense the Scripture speaks? John says, "We know that we have passed from death unto life, because we love the brethren." Surely I love the brethren, the happiest hours I spend in these low grounds of sin and sorrow are when among the brethren, and under the sound of the gospel. God has blessed me, for which I feel thankful, in setting me down where I have been able to hear the doctrine of God our Savior in its purity, ever since I believed on him as my Savior.

Our dear pastor, Elder E. V. White, from whom I hear such glad tidings of great joy proclaimed, has been very ill nearly one year. O how we all do miss him here at Old Frying Pan church; our prayer is that he may be restored to us again before long, but not our will, but God's be done, is my prayer for Jesus' sake.

Brother Chick, I have written more than I expected. With much love to you and yours, and all the household of faith, I remain as ever your brother in hope of life eternal,

W. A. THOMPSON.

LEESBURG, Va., Dec. 15, 1904.

MY DEAR SISTER IN A PRECIOUS HOPE:—What a sacred, serious and blessed thing it is to write a letter to one of God's children, concerning the things pertaining to his high, holy and exalted character in his wonderful works among the children of men. The thought comes, What shall I write? I remember the answer to these words of old, Write, or cry, all flesh is grass, and all the glory of man as the flower of grass. How humiliating, how hurtful to the pride of man. Well might it be, since "What is man, that thou art mindful of him?" One of these expressions is as wonderful as the other, for we know God is mindful of him, that he watches over him every day and night, yet man is but grass; he cometh up, he abideth, he passeth away, and the place that knoweth him now, will know him no more forever. He is grass; what a striking expression to show the wonderful, incomprehensible character of our God. Does it not teach us, my dear sister, that we should not despise the day of small things; that any condescension is too great for us; that none can possibly be so great as his God, blessed for evermore? There is never a heart so hard, but must melt when viewing the condescension of our God to look upon man, though grass, with such love, such pity as to give his darling Son to live, to suffer, to die, to live again for this man's eternal and everlasting blessedness. With tears of gratitude let me say, "O for a thousand tongues to sing my dear Redeemer's praise." "How can I bear revenge or pride with Jesus in my view." Ah, my dear sister, I am persuaded the deeper in affliction we go the nearer to God we are, your precious letters tell me so, as well as God's awful judgments upon me. These were among

the very first thoughts that came to me when my mind began to be restored: this is God's righteous judgment, not to destroy, but to save. His judgment in the law is justice; justice and judgment are the habitation of his throne; but bless his holy name, for he has made us to know that his judgments in righteousness are mercy and peace. In this our safety is; to this we look, as did the Israelites, to the brazen serpent, to atone for all sins, to cleanse from all diseases. Hear the gracious words spoken by Isaiah, "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, [what for?] to revive the spirit of the humble, [what else?] and to revive the heart of the contrite ones." And does he not do it? A thousand, yes, ten thousand thousands of tongues will shout the glad hosanna, Yes, yes, he comes in the triumphs of his word, for he has revived my poor heart many, many times, for my heart has been revived when none but God was nigh.

December 21st.—I commenced this letter, as you will see, Thursday, and intended to write you a long letter, but I found the attempt was too much for me; Thursday night I scarcely slept an hour; both mind and nerves too weak. Have not been down stairs since the first of September last. The doctor says I must keep my room until spring.

This is the second letter of the kind I have tried to write. The first my feelings did not get into, as in this. May God bless you, dear sister. Please remember me to Elder Ker, and all others who ask after me; the brethren and sisters in your churches are dear to me.

Your brother in hope,

E. V. WHITE.

[KNOWING that many of our readers

will be glad to hear from our dear, afflicted brother, Elder E. V. White, we have obtained the consent of sister Jenkins to publish the above good letter, and hope brother White will pardon the liberty we have taken in publishing the two last letters from him without his consent. It is good for us to be made to know "all flesh is grass," though the experience is always a sorrowful one. May the Lord be merciful to our dear brother, and restore him to health again. May he realize the presence of the dear Savior in all his affliction.—ED.]

WASHINGTON, D. C., Jan. 2, 1905.

DEAR EDITOR:—Inclosed please find two dollars to pay the renewal of the subscription now in the name of Mrs. Laurelia C. Brent. Dear mother passed away the 16th of January, 1904. She was a member of Shiloh Baptist Church in Washington, D. C., Elder Rowe conducted the funeral services. Mother had been a member with the Old School Baptists for about thirty-five years. She had been a reader of the SIGNS during my life, now more than thirty years; the SIGNS was a great comfort to her. Through the mercy of the dear heavenly Father she was true to her belief, and was never more happy than when hearing the gospel declared from the stand, or talking with the members of the glorious doctrine they so firmly believe. Mother was one of the only two colored members of the Shiloh Church. She was quite deaf, but by sitting near the Elder could hear much of the preaching.

I have been reading the SIGNS for quite awhile, and earnestly desire the paper to be continued, they are truly very comforting to me. I trust I firmly believe in the Old School Baptist faith, and long some day to be counted in the fold with the true and tried believers.

(MISS) M. C. BROWN.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1905.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITOR :****F. A. Chick, Hopewell, N. J.**

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

2 KINGS IV. 18-36.

DEAR BROTHER CHICK:—Please give your views through the SIGNS upon the Scripture found in 2 Kings iv. 18-36.

Your sister in hope of eternal life,

MARY E. LAKE.

HURRICANE, W. Va., Dec. 31, 1904.

This Scripture records the sickness, death and restoration to life of the child given to the Shunammite woman, according to the promise of the prophet Elisha. Her great trouble is recorded, and her haste to go to the prophet with her sad story; also the firm and steadfast faith which was hers is recorded, by which she could say, It is well with my husband, it is well with me, it is well with the child. This is one of seven instances recorded in the Scriptures when by divine power the dead were restored again to life. One instance is recorded (1 Kings xvii.) when a similar miracle was wrought through the hand of the prophet Elijah. Three other instances are the raising up of the widow's son, the ruler's daughter, and Lazarus, at the word of the blessed Redeemer in the days of his flesh; and the other two are recorded in Acts, the one in the ninth chapter, where the raising again of Tabitha is recorded, and the other in the twentieth chapter, where the raising again of Eutychus is narrated.

In all these instances the power of God is made manifest in honoring his faithful servants by accompanying their testimony with signs and wonders, according to his own will, and in the case of the divine Master giving testimony to the power of the Godhead which dwells in him. All these were brought back again to this same natural life, and all these must live out the same life in the flesh, sharing all sickness, pain, sorrow, decay and finally death again, as must be the case with all men, until the end shall come. These were all notable miracles which could be wrought only by the power of God, and they all testified to his majesty and glory, and his alone.

So the one chief consideration connected with the Scripture to which sister Lake calls attention, is the manifestation of the love, grace and power of God, who will have mercy upon his servants, and who will make bare his almighty arm in their sight from time to time, as their needs require. This woman was already a lover of God and his servant, as was manifested by her regard for his servant Elisha. None but those who love and revere his name can have such love and reverence for his servants as this woman manifested. The fellowship it seems was mutual, for the prophet was wont to abide at her house. Idolatry was running riot throughout all the land of Israel at that time, and the worship of the true God was almost forgotten, but here was one who still feared the Lord and honored his servant. Thus it is recorded in the New Testament that Lydia, when she had received the word of the apostles, entreated them to come into her house and abide there, counting it an honor to minister to the servants of the Lord, because the Lord had opened her heart to attend to the things spoken by them.

Thus the Lord's people are united as one by the power of that living word in the heart which produces faith and love and every heavenly grace in them.

We also have no doubt that in this narrative is shadowed forth that still greater and more glorious work which by the Spirit is wrought in the appointed time in the hearts of all the chosen vessels of mercy, by which they are called out of the darkness and death of nature into the light and life of the gospel. So this child is presented as one dead, but raised again to life through God's appointed servant. In considering this the prophet Elisha stands forth as an eminent type of the dear Savior, through whom alone any soul can receive life, and who died that we might live. The meaning of the name Elisha, as given in the list of Bible names before us, is, "To whom God is salvation." And it is pre-eminently true that God has committed all salvation into the hand of our dear Redeemer, having raised him again from the dead. Our God was salvation to him when he raised him from the dead, and God is salvation to all the chosen vessels of mercy in him.

When the servant of Elisha came and put his staff upon the face of the child, the child was not made to live. So when the servants of the blessed Master come into the presence of the dead and present the power and authority of the Lord, which is signified by the staff, it has no power to raise the dead. The dead in sin remain dead in sin, as they were before. Thus Lazarus was dead before the disciples rolled the stone away, and he was also dead afterwards as before. Only the voice of the Lord could break the bands of death and cause the captive to go free. And as the prophet came up into the chamber which the woman had

prepared for him, and where she had laid the child upon his bed, and touched the mouth, eyes, hands and body of the child with his own mouth, eyes, hands and body, so the blessed Lord comes to his redeemed ones in all their needs, and gives them life from the dead, and manifests his oneness with them, so that they live because he lives. The full and blessed hope of the christian is declared to be Christ in him the hope of glory.

These are some of the things which seem to us to be set forth for our learning and comfort in this wonderful narrative.

ROMANS V. 18, 19.

BROTHER CHICK:—I wish that you would give your views through the SIGNS upon Romans v. 18, 19, and greatly oblige an earnest inquirer after truth.

J. W. CAUDLE.

EDITH, Texas.

There have been different views of this Scripture among the servants of God in the past, and we suppose that it is so still, but the general view, and that which seems to us the right one, is that the word "many," in verse nineteen, limits the expression, "all men," in verse eighteen. Indeed, the whole connection shows that the substance of the apostle's meaning is that as all the children of Adam, our first parent, fell in him, and died in him, and were condemned through his transgression, and made sinners by his sin, so on the other hand, the children of God are all made righteous by the righteousness of the dear Redeemer. As all who were in Adam died, so all who were in Christ were made alive; as all who were in Adam came under his condemnation, so all who were in Christ receive the free gift of justification of life. The many who were made sinners by one man's disobedience are all the one man's descendants, while the many who are

made righteous by the obedience of one, are the people of God who are redeemed in Christ. It ought to be noticed that the apostle in this connection draws out and presents a contrast as well as a likeness between the effects of the transgression of Adam and the obedience of Christ. He does not speak of the sin and death which involves mankind through the fall as a gift at all, but he does speak of the righteousness which is ours through the obedience of Christ as a free gift to all those who receive it. This agrees with what the apostle states in the last verse of the sixth chapter of Romans: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Notice here on the one hand is wages, that is, the proper and just reward, while on the other hand is gift, a word which contains in it no thought of reward, or of just payment for service rendered. Now all this is in full harmony with all heartfelt christian exercises. The dear Lord leads his people into such a knowledge of vital truth that in heart and feeling they come to know that on the one hand are the wages of sin, and on the other hand is the gift of eternal life. All this is so, not only as respects final glory or final and everlasting punishment, but it is also true of the present joys of salvation, and of the chastisement of sin. Many years ago a dear sister wrote to us in this way, she said, "Why is it that when I am cast down in mind, and feel that the presence of the Lord is far from me, and I am walking in darkness, I always feel if I had not done so I should not feel so? But on the other hand, when I am walking in the light, and feel that the presence of the Lord is with me, I never feel that I feel so because I have done so?" To this question we remember we replied

that the solution was to be found in this very text, "the wages of sin," and on the other hand, "the gift of God." This one text sums up and explains all the varied travel of the child of God; he is chastised for his disobedience in heart and in word and deed, but he is never rewarded for his obedience. And our God by his Spirit always so instructs the hearts of his children that they never can for a moment feel that their growth in the graces of the Spirit, or their comfort of mind in the Holy Ghost, comes to them because they have been doing good; it is always a gift of God, and "a sweet and glad surprise," as one of the poets has well said. The spirit of the pharisee imagines that all his blessings are measured out to him because of some obedience or faithfulness of his own; that spirit perverts even the grace of God into ground of self-exaltation. Instead of being humbled at the favors of God bestowed upon him, he is exalted, as though these favors were his due, and given because God is pleased with his service; but the true believer sees in all these blessings only added proofs of the mercy and grace of God bestowed upon one who never has and never can merit the least of all his blessings. But when affliction or trouble of any kind comes upon him, or when he feels the rod of chastisement, he always confesses his own ill desert. Thus the child of God decreases, while the mercy and grace of God in Christ Jesus increase all the time. At the first it is all of self and none of Christ, but at the last it is all of Christ and none of self.

In conclusion, the matter may be summed up thus: salvation, whether present or to come, is always the free gift bestowed, not through the righteousness of many, but through the righteousness of one, even Christ.

MATTHEW XXV. 31, 32.

DEAR BROTHER CHICK:—Please give your views through the SIGNS upon Matthew xxv. 31, 32, and by so doing you will oblige one who wants to know the truth. I like to read the SIGNS.

Yours truly,
LIBERTY, South Carolina.

J. N. HEMBREE.

The text embraces the opening words of the parable of the sheep and the goats. As much has been written upon this parable in the past few years, we will but briefly indicate what seems to us the meaning of these two verses. There can be no doubt that by the expression, "The Son of man," Jesus intended to present his own holy person, and to declare that as "the Son of man," a glorious reign in a glorious kingdom was before him. When he spake this parable his lowly earthly ministry in the flesh was drawing near its close. It is noteworthy that the nearer the end of his mortal life approached, the more clearly and the more frequently he presented that end in his discourses to his disciples, and also set before them the glory that was to be his after the time of his humiliation was finished. It is also manifest that he had not yet come in his glory, for the word reads, When he shall come. It seems clear that this time of humiliation continued until the death which he accomplished upon Calvary, concerning which it is said, "He was crucified through weakness, yet he liveth by the power of God." Then the time of his humiliation was ended and he arose in power, and the glory of his holy nature began to be revealed clearly. Then, and always afterward, throughout all the gospel dispensation, the holy Spirit began and has continued to exalt his name, by taking of the things of Jesus and showing them unto men. It is also true that now we see in part and understand in part, but when the end of all things below shall come,

then will his full glory dawn upon the enraptured eyes of his saints. The foretaste is now ours, if we are among those who are chosen and called. But all that we now know is but a foretaste, (a taste beforehand) but then the full glory shall be unveiled; hence David said once, "I shall be satisfied when I awake with thy likeness."

The throne of his glory must not be understood as signifying such a literal throne as some earthly monarch occupies before men, but that exalted position which he occupies in the sight of God, and in the hearts of his redeemed people, and in the presence of all the holy angels, as the once crucified and humiliated, but now risen and exalted Redeemer. The word "throne," as applied to the Son of God, or to the Father in glory, must never be understood in any other sense than purely figurative. The one thought is that of high exaltation, and Jesus in this gospel day is now exalted, and shall ever be exalted while time shall endure, and forever in the eternal world.

The sitting upon his throne indicates that his work of salvation is finished, so that nothing remains to be done; all the battles have been fought and the victories have been won, and there is now rest and peace, so that he is the King of peace. It is also the time of judgment, and so all nations are represented as being gathered before him. A separation is now taking place, so that it is now discerned who it is that serves God, and who it is that serves him not; his unerring eye sees both. Men may be deceived, but he is not deceived, and before him a full separation takes place. That separation is now taking place, and the division places one upon the one side and the other upon the other side with infallible precision. His word searches the

hearts of men, and one is gathered by it and the other is repelled.

Elsewhere in the word there is full proof as to how and by what power this division is wrought in the hearts of men, but here in this parable the results of that divine work are presented, and those upon whom the power of grace has wrought have come to be lowly, humble, meek, as is expressed lower down in the parable, where they are represented as saying, When did we ever see thee hungry? &c. How glorious and exalted in mercy and in grace did the King appear to such as these when he said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thoughts of human merit always blind men to the glory of grace, but human demerit always opens the eyes to that glory. If we have in any wise deserved what we receive, or if we think that we do, we shall magnify our good desert, and not grace always.

CHANGE OF ADDRESS.

BROTHER William S. Speer having changed his address from Guthrie, Oklahoma Territory, to Benton, Saline Co., Ark., requests his correspondents to address him at the latter place.

MARRIAGES.

By Elder W. W. Meredith, at the home of brother John R. Rittenhouse, Nov. 30th, 1904, Charles E. Willard and Mrs. Annie Kershaw, both of Wilmington, Del.

By Elder J. T. Barnes, at the residence of the bride's parents', Jan. 22nd, James F. Binford and Miss Nannie E. Cumins, both of Walla Walla Co., Wash.

By Elder Silas H. Durand, at the home of the bride's mother, in Philadelphia, Pa., Jan. 31st, 1905, Benjamin W. Maco and Miss Elizabeth Yawger both of Philadelphia, Pa.

MEMORIALS.

To the memory of my loving and much loved niece, **Maud L. Waddey**, whose obituary, written by her father, was published in the last number, Feb. 1st, of our family paper, the SIGNS OF THE TIMES.

This dear one was well known by many of the dear brethren and friends who have been entertained in the hospitable home of her parents, Mr. B. F. and Henrietta Waddey, of Washington, D. C. She was always glad to meet the friends, and often seemed disappointed if none accompanied us home from meeting. She was not strong of constitution, consequently had very little girlhood. She could not attend school, but had a teacher in her home, from which she acquired a good education. Some five or more years ago she had a severe stroke of paralysis, from which she never fully recovered, which with stomach trouble and spinal affection kept her weak and nervous, requiring the attention of a nurse and doctor to the time of her departure to a better world. I have often thought of her with so much energy to keep up, walking around on the first floor, sleeping none through the day and very little at night, and eating no solid food for so long. She loved to read the Bible and hymns, and would ask her mother to sing that soul-touching hymn, "Jesus, lover of my soul," and other ones to her. She was glad to have ministers of our order to preach in that home, and would say to me, "We are going to have preaching here." When Elder P. W. Sawin had an appointment in Washington, being entertained in that home, she asked for him to come up to see her ere he left. Elder Sawin told her mother that the very grasp she gave his hand proved to him the feeling in her heart. During her last illness, about ten days in her bed, she asked her dear ones to pray to God to have mercy on her. The last words she was heard to utter in a whisper were, "Lord, have mercy on me." She knew her dear ones till her last breath. When the nurse laid her down, seeing that she was nearly gone, her eldest brother walked up to the bed, took her hand and said, "Maud, do you know me?" Being too weak to speak, she answered by a smile, then with one little sigh (her elder sister wrote us) her spirit took its flight to our God who gave it, and she was left without mother or sister. That baby sister had been her care for nearly thirty-one years. The weather was too cold and stormy for me to go and look upon that face, with a smile of happiness that to me indicated peace; a peace the world cannot give or take away.

Our pastor, Elder J. T. Rowe, preached the funeral sermon. Her dear form was laid to rest amidst a heavy fall of flakes of pure white snow, fair emblem of the spotless Lamb of God, who only can wash vile sinners in his own precious blood and make them whiter than snow.

Her aunt,
RUTH ADAMSON,
Rockville, Md., Feb. 1, 1905.

OBITUARY NOTICES.

Seaman T. Christian departed this life Thursday, Jan. 19th, 1905. He was born May 15th, 1827, and always lived in or near South River, N. J. His mother was born in Wales, and lived to the age of about 89. His father was born in Stockholm, Sweden, and lived to be 80. Mr. Christian married about the year 1854, and his wife was for many years a most faithful, devoted and dearly loved member of the Old Baptist Church at South River; she died in 1886. He was not a member of the church, but was as regular in his attendance at meetings and as devoted to the interests of the church as any member could be. During the past sixteen years that I have been serving that church he has had charge of the meetings and of the meeting-house, and has been most kindly attentive to everything that required attention. The little company of believers who attend the meetings at that place will greatly miss him; he was very helpful to them, and was greatly endeared to them. His kindness to me will never be forgotten. I loved him dearly as a friend and as a child of God. He was a most devoted lover of the truth, and his daily walk was most exemplary. The little family where he lived during the past few years feel deeply their loss. In the community where he had always lived no one could be more sadly missed or more deeply mourned. He was a kind, thoughtful and helpful neighbor and friend, and most fair and just in all his dealings. He was a member of the board of trustees, and treasurer of the Washington Monumental Cemetery Association. At a meeting of that association held Jan. 21st, they passed resolutions expressing their high regard for him, and their sincere sorrow at his death. But the greatest loss is to the son and daughter who are left, and whose hearts are filled with mourning for a dear and honored father. The daughter, Miss Anna, has been for a few years an invalid, and could not be present at the funeral. The son, Mr. Edward D. Christian, lives in New York city. The frequent visits of the father to him and his family, and to Miss Anna in Plainfield, N. J., were dearly prized. May the Lord comfort them in this time of great sorrow, which words cannot express.

The funeral services were held in the Old School Baptist meeting-house in South River; brother Chick was present with me and took part in the exercises.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Feb. 1, 1905.

Miss Martha J. Vandervort departed this life Dec. 4th, 1904, at her home near Warwick, Orange Co., N. Y., aged 63 years, 2 months and 17 days. She was the daughter of John and Fannie Holbert Vandervort. She was baptized in the fellowship of the Warwick Old School Baptist Church by Elder J. N. Badger, Sept. 29th, 1872, of which church she remained a

faithful and steadfast member to the end. The church feels its loss very keenly. She loved the cause of Christ, and loved those whom she believed to be the children of God. Since the death of her parents she and her brother lived together on the homestead, where sister Martha took delight in entertaining her brethren and friends. Many no doubt will remember with pleasure their pleasant entertainment at her home. She was a firm believer in the doctrine of God our Savior, and while firm in her convictions and ready to express herself as she believed was best for the church, she was of an humble and quiet spirit. She was a noble woman in disposition, and the many acts of kindness rendered by her will not soon be forgotten. She leaves one brother, John Vandervort, who is left lonely indeed; he was devoted to his sister and misses her sadly; also one sister, Mrs. Cornelia B. Clark, of Campbell Hall, N. Y., whose untiring care and devotion in her sister's illness was very marked; several nephews and nieces also survive her.

The funeral services were conducted at her late home by the writer, and were largely attended; the words Grace, Mercy and Peace were used as a text. The image she had borne of the earthy was buried in the Warwick cemetery. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." This was her confidence and hope. May grace, mercy and peace be ministered to the family.

H. C. KER.

DIED—At the residence of her sisters, the sisters Campbell, near Newark, Del., **Mrs. Elizabeth Findly**, in her 72nd year. She departed was not generally known among the Baptists as were her younger sisters. I believe she was a member of the Presbyterian Church, but was fond of hearing Baptist preaching. I have met her frequently; she seemed of a quiet and rather reserved disposition, given to thought, and of rather a sad countenance, ever anxious to know that her hope was a good hope through grace, and to die the death of the righteous, and when questioned by those who were her attendants when near the close of her life, expressed herself favorably, not afraid to die. The Lord is good, and his mercy endureth forever. The closing scenes of mortal life, to those around her, seemed encouraging, that hope entered where there is no death. She had been a widow for many years, but had no family.

Her funeral was attended Nov. 23rd, 1904; Elder A. B. Francis was present, with the writer. The service was at the house, after which her remains were followed by a sympathizing procession to Welsh Tract, where she lies with many who have gone before. The family are afflicted, and have the sympathy of all who know them. It is pleasant to visit them at their home. The Lord be with those who remain.

WM. GRAFTON.

FOREST HILL, Md.

Rebecca B. Brenenstall Wood was born in Leon, Cattaragus Co., N. Y., Nov. 15th, 1833, and came to Earlville, Ill., with her parents when nine years of age. She was one of a family of fourteen children, only two of whom are living: Mrs. Clarissa Bedillion, of Manley, Ill., and Mrs. John Cline, of Tulsa, Indian Ter. She was married in 1850 to James Wood, of Earlville, Ill., becoming step-mother to four children of Mr. Wood's. Three children were born to them: Elisha F., who died in 1896, Martha J., who died Oct. 12th, 1863, and Jennie W., (Mrs. Epla) who resides at this place. Mr. and Mrs. Wood removed from Earlville to Paw Paw in 1876, and about one year later to Mendota, where they resided seventeen years. Mr. Wood departed this life May 29th, 1897. Mrs. Wood then came and lived with Mrs. Epla two years, since which time she has occupied her late home in this village. She was stricken with apoplexy Sunday last at 6 o'clock, and passed away Thursday morning, Jan. 19th, at 1:30 o'clock. She loved the old, the middle aged and the young. All children loved Grandma Wood, as they familiarly called her. They were always coming to see her, and during her late sickness many were the children who inquired anxiously about her. Two grandchildren were present at the funeral, and also two step-grandchildren, who were just as dear to her as her own.

She never identified herself with the church in its membership, but was a firm believer in the Old School Baptist doctrine. Her greatest comfort was attending religious worship and reading her religious papers and magazines. Mrs. Wood has been a good friend and a kind neighbor, and will be greatly missed in this community.

The funeral was held in the Presbyterian meeting-house Saturday afternoon, J. A. Greene officiating. The burial took place at the Frantz Grove cemetery, beside her husband.

DIED—In Utica, N. Y., Feb. 2, 1905, **Janette McLean Akehurst**, in her 81st year. Sister Janette was born in Glasgow, Scotland, in 1824, and came to this country when twenty-two years old, and always lived in this neighborhood. She was baptized by Elder Thomas Hill, in 1866, I think, and married by the same in 1869, to Mr. Charles W. Akehurst, who died fourteen years ago. For the past five years, since her infirmities increased, she lived with her sister, Mrs. McLean, a few doors away. It was always profitable to visit sister Janette, she was well versed in the Bible, her converse spiritual, seasoned with salt. It was her delight to magnify Jesus, for whom she has been waiting since the death of her husband to call her unto himself. The earthen vessel is broken, dust returns to dust, her spirit returned to him who gave it, it dwells forever with Christ her Lord in paradise. (Luke xxiii. 43.)

UTICA, N. Y.

JOHN M. BOES.

Charles Ross was born in McDonough Co., Ill., Jan. 28th, 1857, died in Canton, Ill., Dec. 15th, 1904, aged 47 years, 10 months and 17 days. He was married to Carrie McMickle in 1878. To this union were born 2 children. Mrs. Ross and one of the children died in 1881. He was married to Mary McClain, in Kansas, in 1886. To this union were born seven children, one dying in infancy. The other seven children, with their mother, his aged mother, two brothers and four half-brothers are left to mourn for him. "Charley," as he was always called, did not make a public profession of religion, but a short time before he died, while in conversation with his mother and friends, expressed a desire to depart and be at rest.

A large company of friends met at the Methodist meeting-house in London Mills, and were addressed by the writer on the subject of death and eternity. Sister Ross (his aged mother) is just on this side of the veil, awaiting the summons.

ALSO,

Eliza Ethel Ross, daughter of Charley and Mary Ross, was born in Linn Co., Kansas, Oct. 28th, 1889, died in Lewistown, Ill., Jan. 13th, 1905, (only one short month after her father's death) aged 15 years, 2 months and 16 days.

Funeral service was held at the Christian meeting-house in Lewistown, and her remains were laid to rest by the side of her father in Pleasant Hill cemetery. The above was a granddaughter of sister Ross. Surely she sees days of sorrow in her declining years. May the Lord give her grace as her day and trial.

S. H. HUMPHREY.

MEETINGS.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m., in the Red Men's Hall, in Troy, N. Y., and at 2:30 p. m. in West Sand Lake, N. Y., at the home of Mrs. Moul. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

**E B E N E Z E R
OLD SCHOOL
BAPTIST CHURCH,**

IN

NEW YORK CITY.

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor. Elevator entrance on either 19th St. or 8th Ave.

10:30 A. M.

2:30 P. M.

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

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY,
MIDDLETOWN, ORANGE CO., NEW YORK.

To Whom all letters should be addressed, and
money orders made payable.

EDITOR:

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

CRUDEN'S COMPLETE
(STUDENT'S EDITION)
CONCORDANCE

TO THE
OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9½ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible reader should possess a copy.

Address,

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

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.

First Quality Turkey Morocco, very handsome, \$2.75 per copy.

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in a variety of bindings at the following prices, viz:

Cloth Binding	\$1 00
Cloth Binding, half dozen.....	4 50
Blue, Marbled Edge.....	1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

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

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73.

MIDDLETOWN, N. Y., MARCH 1, 1905.

NO. 5.

CORRESPONDENCE.

MERRIFIELD, Va., Dec. 29, 1904.

ELDER F. A. CHICK—DEAR BROTHER:—You will no doubt be surprised to see a letter from me, but I assure you it is not that you have gone out of my mind that you have not been troubled with my writings, but as years go rapidly by I write less, and in my daily experience I find less and less to say, and yet a deeper thought than ever is present with me concerning the kingdom of our God; not that I am deeper, but the thought is deeper and more (it seems to me) to be avoided by me. I feel now, and have long felt, that if I am what I am by the grace of God, how precious is that grace, and how thankful I would like to be for it. But as I now grow old, I feel I have never been thankful for it, but I have felt sometimes that I was made thankful in it and by it. A long time ago we used to write to each other, and I felt glad indeed to get a letter over your signature, and would be glad now to do so. Then I could talk with you and enjoy it, but now I would have no words, for I am a complete failure from beginning to end, and I feel that a kind letter

from you would have to be left in silence. I have grown on down to nothing, and yet Paul said he was there before me, and even less than that, but the Lord gave him power of speech, and he was enabled to comfort the saints. He had the thorn still, it is true, but the Lord showed in him the power of his grace, and dear, aged Paul was ready to be delivered up, but as for me, I am not ready for anything. Dear brother, it looks like this to me: the grace of God is sufficient for all purposes, that I can declare, but does it embrace me in all that the grace of God implies, the everlasting salvation of his dear people? that is the point with me.

I have just read in Matthew from the second to the sixth chapter, and as I opened the Bible ere I had read a word the last ten verses of the sixth chapter seemed to strike a thrill of delight in my very soul. Not that it came in a flow of words, but those expressions used there are enough to clear up the fears of any benighted soul, and cheer the troubled breast of every dear one who is longing to see and know and worship Jesus, that name which is above every name. Those who, even now, have with them those

sweet spices of his love in their heart rejoice when they see the star of attraction, as that "great grace" which is given unto them.

Dear brother, no matter what I have written in the foregoing part of this letter, I must go back to a time in years that are past, and tell of a poor, benighted wretch who heard of the child Jesus. I am writing now of that child whose name means so much to a poor sinner, and that sinner who knows that his condemnation is just, that has been tried and found guilty, who knows that outside of a Savior there is darkness and death; such an one has heard and has seen through the eye of faith, a light, it is little, but it is great, a twinkling star of hope. Such a poor wretch, I say, many years ago found that dear babe, guided by that star, and did fall down and worship; and offered many sweet and precious things to him, and then passed into his home country by a different way than by which he came, and his way can never be retraced. But strange to tell, when that dear babe grew to manhood and went about his Father's business, he came into that country where that wretched sinner was, and then and there they communed together; some days the poor sinner recognized him, and some days he did not. And well does he remember one day trying to tell the brethren how on one occasion he was sorrowing and sad, and with tired footsteps and sore in heart he was wending his weary way to a people despised, and for what he hardly knew, when One unknown began to teach the Scriptures as never man taught, and his heart began to burn within him, and that bright star again was leading him. It led and he followed on, lo, where one of God's servants was baptizing, and there was the little babe,

sweet as ever, and while the servant did not feel himself worthy, the Spirit of that meek babe said, "Thus it becometh us to fulfill all righteousness." What a glorious privilege to worship at his feet, and rejoice in his grace. Time has passed since then, and that poor sinner has been in the wilderness time and again. I hear from him, but it is in groanings which cannot be uttered; he owns he is a sinner yet; but there is one thing, and that alone is all he has to comfort him now, that star is still the hope of his life, and no matter where he roves, it is true to the heart of a poor sinner.

As I said in the beginning, I read from the second to the sixth chapter inclusive. My mind was caught up in the ten last verses of chapter six. "No man can serve two masters." I wonder now if there can be any mistake if I tell Old Baptists what I felt after reading those ten verses, closing this sixth chapter of Matthew; I do not use them as a text, for every one that knows me knows I have no business with a text, but I just felt I would like to tell in a childlike way what were some of the things that sank deep in my heart as I read, and as I was casting about for something to write, I thought I had just as well write what appeared to me while reading these words; I do not expect to tell all, but hope some little one may find a crumb among the crooks that I may make. I know the Lord alone can make the crooked straight, and teach the poor sinner where to look for the star of hope who "shall save his people from their sins," and therefore I wish to say a few words to the dear, trembling ones who are scattered here and there in a wilderness of perplexity, and are looking for something they fear they have not, and while I talk to them, I cannot lose sight of my own wretched

condition, therefore it is strange to me that I will talk to others, while I myself am in the way with them. Now, as for serving two masters, I wonder if many of us are not trying to do that very thing; let us examine into this. In the first place it is not well to even think of two masters in any matter of business, for as the Lord has so ordered, there are no two men alike in disposition or thoughts, or even in action, it would be no satisfaction to labor for them knowing these things; indeed, it would be toil and pain, trouble and sorrow from morn till night, and each night there would come up a thought, I fear I have this day lost favor, and perhaps my living, by trying to please or serve two masters. I am confident that the poor sinner who longs to see the child Jesus in his or her own experience is in vain trying to serve two masters in the sight of this Scripture referred to. Thus one feels that he would love to obey and serve the Lord in all of his commands, for he knows beside him there is no Savior, yet he feels that he must have a brighter evidence that he is a child of the Lord's special care, then he goes to work to establish himself more fully in his knowledge of the letter of the word, for so reads the letter, "Search the Scriptures," and in so doing he shows what the thought is, that in them he has eternal life. Many are the dark nights spent in meditation on the condemnation that comes to the poor sinner in the knowledge thus found in those researches, of how far short he has come in becoming such a child of God as he would love so much to see himself. He has found no soundness in himself; he cannot do the things he would, and his thoughts all the while have been evil. I know the law of God is too holy for me, it condemns me, and it is just and good, but I am vile. I

have tried to mend my ways, to bridle my unruly tongue, but to no purpose, and I have tried to serve the Master of to-day with respect to his commands, and I know I have failed, and if I survive this night the light of another day will only reveal the truth that my house is unkept, and I am worse than an infidel. Where are the garments to hide my shame? The way is dark, yet there is a love the poor sinner still feels that abides in the secret recesses of his poor heart that no one but himself could think of, and that is an untold and impenetrable love for the saints of God, those who have the likeness of that child Jesus, whom he saw many years ago. Would to the Lord he could see that star now, as then, to guide again to the place where the child lay. He is now sorrowing and sad, it was he whom he had thought (when he looked on that dear, sweet face years ago) was sent to redeem such poor sinners as he, but alas, I fear lest I myself am left out. I love the company of that poor and despised people, in this day called Old School Baptists, and in days past "little ones," I will go to them and pour out my heart to them, for I cannot cease to love them, although they are despised by the world and hated of all men, for the sake of Jesus.

My mind is now caught up in thought of one poor sinner of Winnsboro, Texas, whose letter I read in the SIGNS for December 1st, 1904. I have now reread it, and my tears and sorrows run together with his; and if any who may have followed me thus far will just reread that letter, it will save me writing, and will do them more good than anything I could possibly say. Just here let me say, I have long felt I have tried to serve two masters, and I have learned by sad experience that I do despise one, and

that star of hope still causes me to cling to the other. I have always loved the sweet face of that babe, so helpless, yet so confiding, lying in his lowly bed, from which scene I went my weary way, not by the way I came, no, no, for there was death in that way. I thought not of it as I came, but I knew it from the moment I beheld the face of Jesus; so you, too, fellow-sinner, cannot go back. Oft have I even tried to do so, but darkness is surely in that way; the way of man is not in himself; he cannot direct his steps; he cannot go feeling worthy, he must go unworthy; he cannot go feeling sure he or she is a "fit" subject for fellowship, but unfit; he cannot go the way that he has already trodden, he must go the way he has not hitherto known, and above all he must go guided by the star, a light derived only from the Father of all lights; a light that penetrates every recess of the heart, and discovers unto the poor sinner all the filthy rags he has tucked away in his old wardrobe, the like of which he has for so long forgotten that he owned, and when he now sees, he is ashamed. Dear soul, do not be afraid to tell all these things to those who bear the image of Jesus, they could call you brother even if you felt you were a Saul of Tarsus, and no doubt the scales would, in a measure, fall away from your eyes, that there would be around you brightness, the glory of which could be felt, but could not be told. The flesh wants to shine, but it cannot, the Spirit alone is light, and it alone can search out the evil way in us. Which of these do we serve? Which do we despise? The poor sinner turns in with the people despised, and would weep with those that weep and rejoice with those that rejoice, and while poor, yet makes many rich in joy and comfort in the Spirit of Jesus. Indeed

Jesus comes to you without sin, it is taken away, and new garments deck the bride, and now (but we cannot tell how) we are feasting, and Jesus himself is breaking the bread, and there is perfect love, and fear cannot abide, and we hear the sweetest music ever sung, and the poet, like all the dear saints, has tried to express it in language like this:

"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."

And yet the half cannot be told. Take no thought of how you shall be clothed, do not attempt to look upon those old rags lying back there, no, nor for your life even, for the Lord knows your need, and his promise is to be a present help in time of need, and he therefore knows what you need better than you know how to ask, and then, to illustrate as it were, he calls attention to the lilies how they grow, and then to Solomon in all his glory. The lily toils not, neither does it spin, and yet Solomon was not clothed like one of these, and if the Lord does all this for the lily, how much more he will look after his dear children. Wonderful indeed are his words, they are soft and gentle still as a little infant, to remind us of the little babe that we first saw, yet there is a strong power as of a mighty King in them, which speaks deep down in the heart, and finds every thought, and whispers to each separate one, O ye of little faith, are you not of more value than all these things that I have shown you? Yes, yes, in him we have all things, but in this lesson we learn that in the world we shall have tribulation, but in him peace, for he is to his dear people the Prince of peace.

I find this theme has no end, but time and space are now run into each other, and I, with time, must go down, yet the

doctrine of God our Savior will ever rise, and the babe I have tried to talk about will ever be manifested in the fullness of the Godhead bodily, in the experience of all the poor little ones, for they must first believe that he is, before they can know his life, and to know that, they must see and feel the helplessness of a little child; and as the child clings to its mother, so the child of God clings to the church, the bride, the Lamb's wife, that new Jerusalem, the mother of us all.

Last May I received a card from a brother which said the Lord had blessed my former letter to his comfort, and it made me feel so little I could not say another word; I felt, Lord, it is enough, let me stop ere I say too much, but if I did wrong, then I have done worse this time; I have no excuse to make, and feel that my heart's desire is that the brethren may be comforted, and that is what led me to this little talk on paper. I think I know you well enough to leave you this to do with as you think best, and I think you know me well enough to believe I would do better if I knew how.

This is my New Year's greeting for you and the saints abroad.

As ever, your little brother,

ELI T. KIDWELL.

MANASSAS, Va., Jan. 18, 1905.

DEAR BROTHER CHICK:—In reply to your letter to me I will honestly say that my mind has been more or less burdened with a subject of very searching importance to me, and I have had an impulse at times to try to express some of the thoughts which have stirred my own heart at least. If any particular Scripture embodies the subject it is: "Try the spirits whether they are of God."—1 John iv. 1. If I write of my own experience it is by way of illustration, and to show

how I came by the views and impressions I have in regard to vital truth. That the truth of God, and that that truth is revealed in the experience of the saints as it is recorded in the Scriptures, I have no manner of doubt, unless I doubt all revelation. "Ye shall know the truth, and the truth shall make you free," can only refer to absolute knowledge, which is only obtained in individual experience. I know nothing that I have not either seen, heard or felt, the only way absolute knowledge comes to mortal man. Even the dear Savior must obtain knowledge by experience, experience in his own soul. In that way and no other he came to his own people. When Job said, "I know that my Redeemer liveth," he did not speak from a theory of redemption he had imbibed by reading or study, &c., but he spake out of a living power in his own soul which the Scriptures call faith. So to come to the subject in mind, when the Savior says, Except a man deny himself and take up his cross and follow me he cannot be my disciple, he expresses a fundamental, an experimental truth. It is not he who says, "Lord, Lord," that shall enter the kingdom. How easy it is to make a profession; no particular sacrifice is required. It is very easy to say, "Lord, Lord," especially if one's friends applaud the saying. That is, it is very easy to be wordy and zealous for what we conceive to be "doctrine." It is a sad and an awful truth that we may be led to think a wordy contention for the principles of truth give us a standing as zealous Baptists. It is sad to be forced to the belief that there are those among us even who seem to conceive that a clamorous contention and a zealous hatred of all that do not accord with our sentiments is the sure mark and qualification of a sincere child of God and a follower of the meek

and lowly J sus. I have cried out of the depths of anguish for the wisdom and the power to try the spirits leading me, guiding me and quickening me. Am I governed by a spirit of party, that contentious spirit which when closely examined is nothing more nor less than a devilish spirit of contention for the mastery? I say "devilish," for it is an accursed spirit of the flesh that seeks to justify self, self, self. Its cry is always, I, me or mine, while deluding us into the belief that we are accepted with God for our abundant zeal. We delude ourselves with a sham religion, a sham humility, which touched by the finger of God vanishes into air, which it really is. I am led to the conviction that the apostle's words where he says, "A remnant shall be saved," has a different and more significant meaning than is commonly attached to them. A remnant of what? Take the little company of "professors," and they are few indeed, God knows, apply the touchstone which discovers the spurious and the genuine, and how many will stand the test and be found followers indeed of the meek and lowly Jesus? the flesh crucified and self denied, professing humility, ignorance and all that, but in reality claiming a wisdom and knowledge above their fellows, and condemning to ignominy every one except themselves. Some one in reading this article may be led to say, Can any one who claims to be an Old School Baptist go to this extreme? If they could not, this article would not have been written. It is in the tremendous difference I see and feel between a knowledge of self as we stand before our God, and the common profession we make and hear on every hand, that my mind and heart are much exercised. God knows my heart, I write in faithfulness and love; not love for hypocrisy,

though it show itself in my dear brother, but love for that eternal truth by which we are all either justified or condemned. My experience constrains me to the belief that there is power in the genuine religion of Christ, or in other words, the almighty love of God, that can and doth subdue even the love of self in the human heart. It is in this power it shows its divine origin. Love is the very essence of God; not love of ourselves, which came into the world with the first man, and seduced our common mother, Eve, to its accursed, Satanic gratification, but the mighty love of God we see in a glimpse merely in the triumph of the Man of sorrows in Gethsemane, and on Calvary, and all the way from Mary's arms to Joseph's tomb. Here is seen a glimpse, as "through a glass darkly," of what the mighty love of God can do. As it accomplished those wonders in Jesus, shall we limit its power in the sons of Adam? We seek and must find the traces and marks of that omnipotent love in those who claim to be born of the Spirit, or in other words, who have the Spirit of Christ. The apostle is emphatic in the declaration that if ye have not the Spirit of Christ ye are none of his. This glorious truth is not a theory, I repeat, a mere profession of the head by which we may be led to have our name recorded in some church book, but a living and mighty power in the heart, for "with the heart man believeth unto righteousness." In the heart and mind it abides, the sweetest treasure that mind ever conceived. Self is a willing sacrifice: all I have, all I am, I joyfully surrender. My soul! how can one whose soul has ever been filled with this heavenly love ever think of himself again? Alas, here is the trouble, right here is the cause of our groanings. But there must be groan-

ings; crucifixion is always the cutting off of the flesh, painful dying, real self-denying, not merely a lip quotation of some Scripture, which too often I fear is like a jewel in a swine's snout, calling attention to our holiness or righteousness. The spirit that confesses that Christ is come in the flesh is the manifestation of this terrible crucifixion of self, of the flesh. That soul that cannot give up all for Christ, that has not the love of self and its ways dead within him, and is not constrained and glad to be accounted as nothing for Jesus' sake, makes a sad mistake in professing a knowledge of God. To know him is to know the fellowship of his sufferings, to know the crucifixion of the flesh or self, to know the power of his resurrection, or the conquest of self in a heavenly or glorious life that comes not from the triumph of self, or any selfish impulse or spirit, but that comes from a complete denial of self, and an acceptance by living faith of the love and the spirit and the power coming into the soul as cold water to one perishing with thirst, that compels, so sweetly compels the complete submission of every thought of every desire of the whole man. My God, he says, I am nothing, thou art all things. This almighty love constrains us not only to confess, but to rejoice that we are nothing. We compare ourselves with our fellows, we are in full and sweet fellowship with the apostle, for we are "less than the least of all saints." We feel it, we know it. Why? Because we are alive unto God, and of course dead to ourselves. My pen seems tipped with fire as I write these glorious sentiments. The religion of the Bible presents to us man abased and Christ exalted, and yet the wonderful and glorious mystery of that same man, exalted as an heir of heaven. In this flesh man is and must be abased.

It is the knowledge of this that constitutes the experience of God's children, but in the resurrection they are found in the very image of God. Abasement and humiliation here in the flesh, but kings unto God in glory. God crucifies the old, fleshly, carnal man, and brings him to the dust whence he came, but in a glorious resurrection "mortality is swallowed up of life."

I here submit a mere outline of my thoughts; if you think them of any profit use them, they are at your disposal, written in much confusion of mind.

In much love, but very unworthy,

J. N. BADGER.

[In the past we recall hearing a dear brother say frequently, "I like to hear preaching that tells me my faults." Of course the brother did not mean he wanted the minister to stand up before the people and say, Brother so and so is guilty of this special fault, or that special fault, but that he wanted to hear that preaching which is searching, and that presented the hidden evils of his nature to his own understanding. We have always felt that to this we could respond with a hearty "Amen." Such preaching comes to one, when it comes in that way, as an answer to the prayer, O Lord, search me, and know me, and see if there be any wicked way in me, and lead me in the way everlasting. The above letter from brother Badger is of that kind; the Lord has given him to write of the hidden evils of the heart. Well is it when we come to know these things as being true of our own selves; it is not the outward life that troubles us so much as what is seen within. Paul, when he complained of the warfare which was of such a kind that he could not do the things that he would, did not mean so much the outward words and deeds of

his life, as the inward motives, affections and desires. Paul, for instance, did not mean that he could not stand up and preach the gospel according to the command given him of God, but that he could not preach with a single eye to the glory of God as he would. We may give the cup of cold water to the needy, but yet cannot give it with the heartfelt spirit and motive to glorify God, instead of self, as we would, and here is the grief and sorrow of the child of God; this was Paul's grief and complaint. So brother Badger has in the above letter touched the hidden springs of the heart, as it seems to us, and we can but say that we do know some of the things of which he has written. We do have fellowship with him in these heart complaints.—Ed.]

“I MUSE ON THE YEARS THAT ARE PAST.”

I AM thinking of the past because it is all I have now, and doubt if my thoughts will be of profit to any one except myself, however, I will try to write of a few things that were joy, peace and gladness in days gone by. In order to reach the experiences upon which “I muse” it will be necessary to mention some things which preceded, and also some things which have followed. When I was about thirteen years of age there came to my native town (Quantico, Wicomico Co., Md.) a man by the name of Shaffer, a good, conscientious man, I believe; he made his home at my mother's and preached for the Missionary Baptist churches of that county. During his stay with us he held meetings in the school-house in the village; these meetings developed into a revival (so called) and I, with six or seven others professed religion, and was baptized. For a time I tried to be good and avoid all evil, but

after awhile I found myself drifted away from all called good and great. I often felt badly because I had made the profession, for I thought it was a great sin when one afterwards denied it by walk and conversation. At the age of about seventeen I went to Washington, D. C. After spending several years there in business, I went to Chicago, Illinois, and spent fifteen months: during this period my life was one of anything and everything except a religious one; never having a thought of God or my own condition as a sinner. In 1885 I returned from Chicago and located in Delmar, Delaware, there I soon became associated with Old School Baptists, but had no use for them, as I had heard all my life that the doctrine they believed and preached was worse than infidelity. In the spring of 1886 I was married to a daughter of Old Baptist parents: through respect to them I would occasionally go to hear their minister, who at that time was Elder E. Rittenhouse, afterwards Elder A. B. Francis. When the minister had finished his discourse I did not know any more than I did before he began; I confess I did not know what he was trying to get at, neither did I believe he knew: it was all a strange mixture to me. Once I went to hear Elder Wilson Housel; during his remarks he said, “It is a grand thing that the division took place in the church in 1832, for it separated the wheat from the chaff:” he then took up the “Old School” as the wheat and the “New School” as the chaff: this I understood, for he really did ridicule the New School; (I now know he preached a good sermon,) this offended me, and I solemnly vowed never to hear another Old Baptist preacher; for a long time I kept my word. Several years after this a strange feeling came over me which I did

not understand, a feeling of wretchedness, a feeling of depression, a craving for something I did not know what, a feeling of guilt, a feeling of loneliness, for no one was like me; never had I heard of such an experience: my only companions were the dragons and owls of the wilderness. My life seemed completely changed; the earth was empty and void. I found myself occasionally reading the Bible, but to what end I did not know, for I did not understand it. At times my reckless life would come up before me with condemning force, and I thought every one knew me and could read me like a book: this cut me off from society, because I did not feel worthy to mingle with those who had been my company. About this time I was taken dangerously ill, and for some time lingered between life and death: no one around me knew what I was suffering in mind because of my sins, neither can I describe that suffering here. I was at the end of all my works, and "What will become of me?" was the one question with me. One day when all hope seemed gone that I would ever recover and my very soul in despair, there came a voice (not earthly) which said, "God has saved you;" darkness and fear fled away, and the joy of that hour no tongue can tell. "I muse on the years that are past." I was ready then to depart and be with God, but instead I began to recover from that very hour, and in a few weeks was able to be around my room. When I was able to get around again I went to hear Old Baptist preaching: it was no longer a strange mixture to me, but salvation by the grace of God; this suited me because it fitted my case. I plodded along outside of the church until May, 1894, when I was received in the fellowship of the Little Creek church, Delaware, and was baptized by Elder A.

B. Francis. We had preaching only once a month; the time seemed so long to wait to hear the gospel proclaimed, of which every word at that time filled my soul with, it seemed, an heavenly rapture. "I muse on the years that are past." The way of life and salvation seemed so clear and plain that I verily thought I could tell it to all men, and I tried to do so, but after awhile I learned that I could not raise the dead nor open the eyes of the blind. From the day I was baptized I felt impressed that I would have to preach; the burden became heavier and heavier; often subjects would be presented to my mind, and for relief I would write, and some of these writings appeared in the SIGNS. After a time I was called upon to read a hymn or speak in prayer or make a few remarks at our regular meetings; sometimes I could and other times I could not. Often when I knew I had to try to speak on the morrow I would spend a sleepless night; my appetite would fail me, and often I had to hold on to the desk to steady myself because of physical weakness. In 1896 the church licensed me to exercise my gift wherever in providence a door might be opened, and in 1897 ordained me. During my first experience in the church and in the ministry, visions came by night and revelations by day; my soul was filled with wonder, praise and zeal, but I have grown older in years and in sin since then, and now "I muse on the years that are past." The shades of night have fallen; if there is *now* a day of the Lord, surely it is one of darkness, in which is no brightness at all. There are no more visions by night, no more revelations by day, no more zeal. It seems that I have ceased to have spiritual emotions; no lead of mind into those glorious truths of the Bible, no more

pleasant meditation upon the secret of the Lord, no more comfort in hearing the word preached, no more inclination to read the Scriptures, and if I have that *real desire* for the welfare and prosperity of Zion that I once had, it is not in exercise. I am dead to everything called spiritual, and the worst of it is I fear I am indifferent to it all. That heart of feeling I once had is now stone; that fountain of tears which once so freely flowed is now dry; the tongue that once freely spoke of the glory, goodness and mercy of God is now silent, except when I try to preach. Days and nights pass without a word of prayer; I am indeed at times afraid to try to pray, afraid to take the holy name of God in my sinful lips; I feel at times that I fear God as I would an angry monarch in whose presence the transgressor cannot stand; then on the other hand, when the time of our regular meeting arrives I am afraid not to try to pray. I am not worthy to preach the unsearchable riches of Christ, and at times tremble at the thought, yet I am afraid not to make the attempt. How many, many times I have said, I will give it all up, and often have thought I could if I were not afraid. I am often questioning if this kind of service is acceptable to God; it is the best I have *now*, but it was not so in my first experience; then I would have owned my Lord, I believe, at the sacrifice of my own life; "I muse on the years that are past;" but now I feel sure, were I brought to the test, I would say, "I know not the man." No mystery is so great, it seems to me, as the "mystery of iniquity." O the bottomless pit of the human heart. Views of Scripture which once seemed so clear and full, are to me now cloudy and dark; texts that I have used in days past with liberty, as I thought, are now sealed;

my very soul seems chilled with the atmosphere of winter. No more can I "sing with the spirit and with the understanding also;" there seems no life in the good old hymns of the past. All that I do or say that has the appearance of religion, seems to me to be only mechanical. I am a tree without fruit, a cloud without rain, a well without water. In many of these bitter things I feel alone; my brethren are living and walking in the Lord, and when I see it I am glad for them. Should I have been told years ago, when all was joy and peace, that such a change could come in my feelings, I could not have believed it, and should I be told now that I will again experience the joy, peace and love which were mine in the years that are past, I could hardly dare hope for it. Well do I remember those days when I longed for meetings that I might hear the Word preached, and to visit the brethren that I might hear them talk of spiritual things, but those days are gone. Surely if the path of the just is as a light that shineth more and more unto the perfect day, I do not belong to that class. I cannot see the clear sky of God's wonders to the children of men. If I could not muse on the years that are past I would be hopeless, but there is some comfort in remembering *now* my Creator in the days of my youth; when no evil days came, and when the clouds returned not after rain: then I could read and sing with joy and gladness of heart, and drink in the truth as the parched earth drinks in the rain which comes seldom upon it. "I muse on the years that are past." Can it be possible that blindness, destitution, nakedness and poverty of soil are evidences of our sonship with God? How gladly we would lay hold upon them as such if we could; they seem rather to cut us off.

All my hope and ambition of years ago, that I might grow in grace and in the knowledge of our Lord Jesus Christ, have been blasted, and I am brought to grief and disappointment.

I hope it may not distress the mind of any one who may read this letter; surely it is not written for that purpose. We are told to bring all the tithes into the storehouse: we can bring only what we have, this I have done in this letter.

H. C. KER.

MIDDLETOWN, N. Y.

Rio, Ill., Nov., 1904.

DEAR BROTHER CHICK:—I send the following for your better judgment, should you think it would be of any comfort to the readers of the SIGNS, it is at your disposal. May our God still uphold and maintain the managers of the SIGNS, as well as the correspondents who are comforting the household of faith.

For the instruction and comfort of the mourners, friends and hearers of the sermon preached by Elder Humphrey at the Henderson meeting-house, Aug. 14th, 1904, at the funeral of Wm. Davis, son of brother John Davis, which was very comforting to the children of God, and seemingly well received by the audience in general, Elder Humphrey preaching the gospel very ably, I write this letter to you. I would have you keep in remembrance the finished work of Christ: "Salvation is of the Lord." And, "we are his workmanship." Not far hence, it would, we hope, be appropriate and applicable to brother John Davis, and to the writer of this, both of whom are hastening to a brighter world where sorrows never come, and both of whom, I trust, can say as did one of God's servants of old, "All the days of my appointed time will I wait, till my change

come." May those who read what I write, be made to rejoice in a finished salvation. I also hope that those who sing his praises, may sing with the spirit, and with the understanding also, and that they may receive the indwelling of the Spirit of 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." See also the first chapter of Ephesians.

Many years ago I was present when two preachers met, one a U. B. Circuit Rider, and the other a Primitive Baptist. There are a number living in the community who were acquainted with both. They, with a number of others met in the house of Elder Hahn, taking shelter from a thunder shower. I allude here to the thunder shower as pointing to the all-ruling power of God. The U. B. preacher alluded to, was going to the Wright school-house to fill an appointment, the Primitive Baptist was going to preach at Henderson Baptist meeting-house, where it still stands, and a few meet in the name of the Lord each month. Though nearly forty years are indexed upon the cycle of time since then, I well remember the incidents, and some of the conversation, which was in a large measure between the preachers. One subject noted was salvation by grace: all that Christ died for would finally be saved; God had an elect, chosen people, whose names were written in the Lamb's book of life before the foundation of the world; all that the Father had given to Christ would be raised up at the last day. The U. B. preacher all the while was contending for salvation by the works of man, and that the death and resurrection of Christ only made salvation possible for every man, and that the means must be used, the

gospel must be preached to save souls, money must be raised; that God blesses a willing giver, that means must be used to spread the gospel, that thousands were dying daily, and going down to endless torment because they had never heard the gospel. I was not a stenographer then, but am repeating the sum and substance of the discussion. The U. B. preacher said, You believe that there is final salvation for some, no matter what they may do? The Primitive Baptist replied, Yes, I do believe that all that Christ died for will be saved finally; for we read, The redeemed of the Lord shall return and come to Zion. The rain being over, each prepared to go and preach about salvation, but in what different directions; they had come to the parting of the ways. It was fully understood, salvation by works, salvation by grace. "By grace are ye saved." The U. B. preacher said, If I believed as you do, I would take my fill of sin. To-day this remark needs no comment at my hands, for those that are born of the Spirit. I had heard both of these men preach. I did not then know that I would ever be a "Hardshell," as the U. B. preacher called the Baptists, but I did know that his remarks were repulsive. How could a man who felt sure of escaping the torments of hell, think of loving sin, of rolling sin as a sweet morsel under his tongue, of loving the lusts and vanities of the world? We feel sure that the child born in the kingdom of Christ hates sin; hence the warfare between the flesh and the Spirit. Paul said, "It is no more I that do it, but sin that dwelleth in me." It is the thorn in the flesh that buffets, hence arises the warfare, and the desire for that change, when this mortal shall put on immortality, and this corruptible shall put on incorruption, when we shall see

Jesus and be like him. To think of one claiming to be in Christ's kingdom, helping to build up his kingdom, with a desire to take the full measure of sin. How could a minister claiming to preach the gospel find it in his heart to utter such language, in the fear of the Lord? Could such a man preach the gospel of Jesus Christ who came to set the prisoners free to preach salvation to the poor, and who said to his disciples, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven"? We are taught that God is from everlasting, his decrees change not, he is without variableness or shadow of turning. There is a people whom Christ called scribes and pharisees, hypocrites, who have no love for the saints, who try to make the outside appear clean while within is all manner of corruption. These love the pleasures of the world, drink down the pleasures of sin and vanity, and for a pretense make long prayers on the Sabbath days; these will find no comfort, no love for the gospel as presented by the called servants of God, while to the children of God it is manna from the upper world, provided for the sheep of the fold who go in and out and find pasture.

I sometimes think, from my experience, that this going in and out somewhat represents the warfare of the flesh and the Spirit. God's temple is composed of tabernacles of clay. We have the treasure in earthen vessels, that the excellency of the power may be of God, and not of us. Yea, the saints do love the gospel, and love the great Shepherd of their salvation. "My sheep hear my voice, and I know them, and they follow me," but they know not the voice of strangers. How sweet to sit at the feet of Jesus, bearing the cross, despising the shame,

and listening to the wondrous truths of the gospel from the blessed Master's undershepherds, who are not strangers to grace. How comforting to hear from God's witnesses that it is sweet to fall asleep in Jesus. Friends, look by faith back to the time when Christ was here on earth, hear the anguished, the sorrowful words of the sister of Lazarus to the blessed Master: "If thou hadst been here, my brother had not died." Jesus had said to his disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well." "Then said Jesus unto them plainly, Lazarus is dead." Then Thomas said, Let us go with the Master, that we may die with him. Now read on, ye that mourn. Jesus said to Martha, "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. Believest thou this?" Martha went out to meet Jesus, and when she had called her sister Mary secretly, saying, "The Master is come, and calleth for thee," she rose up hastily. Now when the Jews who had come to comfort Mary saw this they followed her, saying, "She goeth unto the grave to weep there." And when Jesus saw her and her Jewish friends weeping, "he groaned in spirit, and was troubled, and said, Where have ye laid him?" They said unto him, Lord, come and see. Jesus wept. My dear friends, he wept because we weep. Each sin demands a tear. In heaven above no sin is found, and there is no weeping there.

Dear saints of the household of faith, having entered in by the door, which is Christ, we do feel that we have passed from death unto life, having love for the brethren, and for the witnesses who tes-

tify of the grace of God, the Master's servants, the undershepherds, by the Comforter, the Holy Ghost, proclaim that all is well with those who cry, "What of the night?" Again would I say, ye who are Gentiles after the flesh, but who are sons and daughters of the Lord, ye who are saints, and members of Christ's body, the church, the glory of God, be ye comforted. As Gentiles after the flesh, ye weep and mourn, but through faith by the holy One of Israel, ye shall be comforted. As members of his body, ye shall rejoice in the ever living Head. He said, "Because I live, ye shall live also." "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Ye redeemed, this language is for you, for every one whose name is written in the Lamb's book of life, not one shall be forgotten, not one shall perish. The same Jesus says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." The aged cannot have long to wait, but the promise is not alone to them, young men and maidens, too, are passing away; decay may not have set any visible mark upon the brow, in the vigor of life we may think only of life's charms, with visions of long life before us, but sin is our Adamic inheritance, and the wages of sin is death. The sinner must be born again, or sink in endless woe. The young are hastening on in the cycle of time, just as fast as are the hoary headed; time is not waiting. While in the roseate bloom of young life the sickle may be hidden among the flowers, and the

reaper may come forth as a flash of lightning, and this mortal wither as the grass, and as the flower thereof. Brother Davis' son was a young man, but we are told that his hope was in Jesus. Friends, brethren and sisters, your departed brother is silent, and the grave closes over him; we shall hear his voice no more on earth; with sad hearts we view the vacant chair; his seat is filled by another in the house of worship; we may visit the covered mound where lies the silent lump of clay until Jesus calls him forth in the resurrection. The blessed Redeemer is the resurrection and the life; the Father is all and in all. The son and brother is dead to us in time, but in the Spirit he has seen the beautiful city.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

We that remain are prisoners in the flesh, we mourn and we weep until freed from this prison of clay, then with immortal wings we fly away, the last enemy, death, is swallowed up in victory.

Farewell, dear pilgrims, your pilgrimage will soon be over, and there is rest.

Your brother,

JOHN B. BLOOMFIELD.

WILLOW GROVE, Del., Jan. 13, 1905.

DEAR BROTHER CHICK:—Inclosed you will find a letter written by brother Willard Cabbage, of Blackbird, Del. We all enjoyed it so much we thought to share it with our brethren and sisters. If it meets your approval give it a place in the SIGNS.

Your unworthy brother,

JAMES F. CUBBAGE.

BLACKBIRD, Del., Dec. 7, 1904.

DEAR BROTHER JAMES F. CUBBAGE:—As I have a few moments to spare I

will improve the time by writing to you in reply to yours of some time back, though I do not feel competent to answer it. I want to say that I read it with satisfaction and comfort, it was to me good news, and I wish I were able to write in such a manner that it would be a comfort to you. Brother Benjamin E. Cabbage stopped over night with us on his way home from Southampton, and we certainly did enjoy his visit, although it was short. He seems to be relieved somewhat from his dark and gloomy forebodings of the past, and the light of the truth is now guiding him on his way. He is blessed with the gift of understanding, together with utterance to proclaim the unsearchable riches of Christ, to God's mourning and afflicted poor. There is no better gift that can be bestowed upon man, though with it there is a burden to carry through all the wilderness as they journey along. But the glory of the one is so great that the burdens are borne with rejoicing, the servants of the living God rejoice that they are counted worthy to suffer affliction for Christ's sake.

Your request was for me to write something upon the parable of the mustard seed. I have thought a great deal about it since reading your letter, but seeing that you have so ably handled it, and fitly applied it, it seems presumptuous in me to undertake to present any thought upon the subject, but we are told to be ready at all times to give an answer to every man that asketh a reason of the hope that is in us. Therefore, when asked to give our view of any portion of the word, I think it is best to comply, though it be with weakness, to the best of our ability. Therefore, if in accordance with the will of an all-wise God to take of the things of the kingdom and

show them unto me, I will endeavor to present a few thoughts, and leave them for your consideration. When reading the Scriptures we want to know to what they refer, and whether they are in accord with our experience, and present to our understanding Jesus Christ and the work wrought by him in the experience of our own tried hearts. Unless Jesus is presented unto us from the word, and in our experience, the Scriptures are to us dry and unmeaning; but on the other hand, if Jesus is presented in the word and in our experience, we are comforted and edified in reading.

When we read this parable the question is, What does it present to us, and how are we to apply it? I understand a parable to mean, "something like unto." Jesus used some things in nature, which even the natural man could understand, to present or illustrate spiritual things, and so here the kingdom of heaven is likened unto a grain of mustard seed, which a man took and sowed in his field, and which is indeed the least of all seeds, but when grown is the greatest among herbs, and becometh a tree, so that the fowls of the air come and lodge in the branches thereof. A kingdom signifies one or more countries which are under the sovereign rule of one king or ruler. So the kingdom is under the sovereign power, dominion and glory of God, in which he rules supreme. Here also is manifested the power, dominion and glory of the Lord Jesus Christ, his Son, for in him dwelleth the fullness of the Godhead bodily, and the spiritual and visible church of God, under the gospel, is where Jesus reigns supreme, and where the grace of God is in the hearts of his people, who compose his church, which is the bride, the Lamb's wife, the new Jerusalem, wherein dwelleth righteous-

ness.

Now in this parable I am inclined to think is presented Jesus and the work which he should accomplish in redeeming and establishing his church in the earth. This is what all the old patriarchs and prophets spoke of and pointed to in all their writing. Holy men of old spake as they were moved by the Holy Ghost, and the prophets did search what and what manner of time the Spirit that was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow. Hence we read in Isaiah, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever." Thus Jesus Christ, and what should be accomplished by him, is presented. Those old prophets looked for a Savior who should fulfill the law and redeem them who were under the law, and John the Baptist by faith saw the end of prophecy, and came preaching, "The kingdom of heaven is at hand." Repent ye, turn away from the law and its types and shadows, for there is no life in them, and the end of all these things has come. Here is the substance, for there standeth one among you, whom ye know not; he it is, who cometh after me, and who is preferred before me; he must increase, but I must decrease.

Here is the seed planted in the earth, the man Christ Jesus, born of a woman, made like unto his brethren, who took upon him the seed of Abraham, in him

heaven and earth met, for he is the only begotten of the Father, and the eternal God was in him, and was declared so to be by John; for when he saw Jesus coming to his baptism he said, "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I spake, After me cometh a man which is preferred before me." Our God also declared the same from heaven, saying, "This is my beloved Son, in whom I am well pleased." The son of man and the Son of God. Surely he is the kingdom of heaven planted in the earth, like unto a grain of mustard seed; and as the mustard seed is small, compared with all other seeds of the earth, so his kingdom appears small, compared with the kingdoms of the earth; but as the mustard seed grows and increases, so Christ increases. He was taken by the Spirit into the wilderness, and there all the fiery darts of the enemy were hurled against him, but he comes forth untouched, and goes about preaching, "Repent ye, for the kingdom of heaven is at hand." He immediately begins to perform miracles, the blind receive their sight, the dumb speak, the deaf hear, the lame walk, and the poor have the gospel preached unto them. Those who were possessed of all manner of diseases were brought to him, and he healed them, that the Scripture might be fulfilled which reads, "Himself took our infirmities, and bare our sicknesses." He called and qualified his apostles, and sent them forth prepared to preach the gospel. Thus he established his church in the earth, laying the foundation, himself being the chief corner-stone, for he is the Rock upon which the church is built, and the gates of hell shall not prevail against it. This is the rock that was cut out of the mountain without hands, as in the

vision of the king, which Daniel interpreted by saying, In the days of these kings shall the God of heaven set up a kingdom, and it shall break in pieces all other kingdoms. Thus we see this kingdom continuing to increase.

Then he began to say to his disciples, that he must go up to Jerusalem and suffer many things at the hands of the chief priests; for he said, It is expedient for you that I go away: for if I go not away, the Comforter will not come; but if I go away, the Comforter will come, and he shall take of mine and show it unto you. Again, he said, I am the vine, ye are the branches; abide in me. Having fulfilled his work, and laid the foundation of his church, he leaves them and returns to the Father. The way is appointed, and the disciples go on in the work appointed for them, preaching the gospel, and the Lord added daily unto the church such as should be saved.

Then, following the history of the church down, we see how the church has grown and branched out until it fills the earth. The fowls of the air, to my mind, represent, as you have explained it, the works of the flesh that harrass us, causing us to doubt and fear and groan, being burdened, until by the grace of God we are enabled to find rest and peace and joy in the shadow of the branches, the church of the living God, for the kingdom of heaven is not meat and drink, but righteousness, and joy, and peace in the Holy Ghost. Every church that worships God in spirit and in truth is a branch of the vine, the church of God, and Jesus Christ is the head, and is over all, and in you all. Again, it is said, "The kingdom of God cometh not with observation," and neither shall it be said, "Lo here! or, lo there! for, behold, the kingdom of God is within you." This

signifies to my mind the same as the expression, "All in all," and it is the work of grace in the heart, or as Paul said, "Christ in you, the hope of glory." "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." Therefore, if we have the love of God in the heart, we have there also our Lord Jesus Christ, and God the Father, and the church, full and complete, and there is the kingdom of heaven. God is love, and it was love that sent Jesus into the world to save sinners; and he is love, and his church is love, and love is the fulfilling of the law. "We know that we have passed from death unto life, because we love the brethren." If we love the brethren, we love Christ, and the Father, for they are one. The infirmities of the flesh are not taken away from us, therefore when we come under the shadow of the branches they lodge there with us.

But I must close. I have been bothered and have not written just as I had thought to write, because my line of thought has been broken, and I could not take it up again, so you will perhaps find some disconnection and mistakes. I have only outlined the subject, but perhaps you may grasp my meaning, though it is presented in a weak manner.

With love from all to all, I remain unworthily your brother,

WILLARD S. CUBBAGE.

DAYTON, Wash., Jan. 13, 1905.

DEAR BROTHER CHICK:—I inclose a letter just received from our beloved brother, Elder W. H. Gilmore, of North Yakima, Wash. This letter I am sure expresses in a clear and able manner the steadfast faith of all the churches of the

Siloam Association, of which he is an able and acceptable minister of the gospel, as well as the opinion of all the Primitive Old School Predestinarian Baptists in this western division of the United States of America, so far at least as my knowledge of them extends, and I am sure that they will all greet this letter with joy and hearty approbation in the SIGNS OF THE TIMES, if you see cause to give it publication. As I myself am of the same mind with brother Gilmore, I thought the letter well timed and an able defense of the Old Baptist cause, so far as the order and government for which they contend, and for which they have suffered so much persecution in ages past, are concerned.

I want all the readers of the SIGNS, and all lovers of simple, unadulterated truth, to read this letter and compare it with the word of God, which is the standard of judgment, as he presents. It is needless for me to say more than give brother Gilmore my hearty indorsement in all that he has so well said.

I wish in a short way to express to you and the readers of the SIGNS OF THE TIMES my hearty approval of every word you have written in the number for January 1st, 1905, for it has become necessary of late that every Old School or Primitive Baptist church should be informed and come to know their true relation to the Lord Jesus Christ, who is the only head, and to the apostolic churches of the New Testament, whose rule of action is alone to be found in the inspired word of God, and pre-eminently in the New Testament Scriptures, having the broad seal of the Holy Ghost. The restless spirit of confederating in the past has ever sought to overturn the churches of the saints, by robbing them of the liberty which they have in Christ, in the

right of choice and freedom of expression, through assumed or delegated powers, which the churches have no right given them to surrender to other bodies, or to new tribunals which may be placed over them, but they are commanded to stand fast in the liberty of Christ, and not to be entangled again with the yoke of bondage.

The council at Jerusalem was in the church with the chosen and ordained apostles, whose words are still to be heeded and carried into effect, as was ordained by them in the council. Their words and works are still extant, and in the hands of the true ministry, elders, bishops, pastors, and evangelists and stewards, and before the eyes of the members, as documents legislative, judicial and executive, and nothing more is needed for the unity of the Spirit in the bonds of peace. Let us keep the ordinances as they were first delivered, striving together for the hope of the gospel; more than this is antichrist.

Your brother,

I. N. NEWKIRK.

NORTH YAKIMA, Wash., Jan. 8, 1905.

ELDER I. N. NEWKIRK—VERY DEAR BROTHER:—I received your short note a few days ago, also the minutes of the second meeting of the National Council of Primitive Baptists of the United States of America, and as you have requested me to write you a letter, I take pleasure in improving the present opportunity. I am glad to hear that you have returned safely to your home and friends. You have doubtless had a pleasant visit, besides quite a lengthy trip, and I presume you mingled with the great throng of admirers of the world's great achievements in sciences and arts up to the present time. But it appears to me while

the world is making such a great display of her wonderful advancements, that this ambitious spirit has also seized upon some of our Primitive Baptist brethren to seek out new inventions. I cannot call to mind any Scripture that would warrant the establishing of any higher tribunal than the orderly organized churches to settle church difficulties, or to maintain sound doctrine, for I reason that a duly organized church has the approval of the Spirit, and stands as one of the seven candlesticks spoken of by the Revelator to John. It seems by the account given by John that the Lord has reserved the right to himself to establish or remove churches, according as his wisdom dictates, as is seen in the case of the church at Ephesus. But in each of the five churches in which he found errors, he held them responsible as individual churches for those errors, and commanded them to duty. Paul being taught by the same Spirit of Christ, admonished the church at Corinth to correct her errors; likewise the church at Galatia; it is true he told them what to do, but he did not give them the spirit of obedience, Jesus must give that; but we must be doers of the word, and not hearers only. It seems to me that the churches at the present time have a great advantage over the primitive churches in those days; they had the occasional preaching of the apostles and others, but we have the benefit of their experience left on record, with the teaching of the apostles, and a perfect free access to the whole Bible at all times, yet it seems that some brethren wish to go beyond the rights and privileges conferred upon the churches by Christ and the apostles, and endeavor to set up unscriptural concerns without the authority of the word of inspiration. This action of the brethren at

St. Louis calls to my mind the expression of Jeremiah the prophet, saying, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord. 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. But they said, We will not walk therein."—Jer. vi. 14-16. It appears that this warning was given to Israel just before they went into captivity. Now we read that "Whatever things were written aforetime were written for our learning; that we through patience and comfort of the Scriptures might have hope." Now if I am permitted to judge in these matters, my conclusions are these: that the deepest and most learned men we have in the doctrine of the Lord Jesus Christ are the most humble and contrite in spirit, and they are never found inventing some new theory in order to lead off a party after them, or to cause a division among brethren. They seem to feel that what they understand of the mysteries of godliness was given them of the Lord, therefore they cannot boast as though they had not received it, neither do they become exalted, because the very nature of the knowledge carries with it a spirit of humility. The apostle Paul as a wise master builder could exhort his brethren at Colosse to "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering: forbearing one another, and forgiving one another." Now, broth-

er Newkirk, it is evident to my mind that if we always had those lovely christian virtues well stamped in our hearts, we would not need to go to St. Louis, or any other remote part of the United States, in order to negotiate for peace, for there would be peace, both at home and abroad, and the Lord God would be exalted in our hearts, Jesus would at all times be glorified, and peace would flow as a river.

This year Christmas came on Sunday, and as it was our regular time for meeting, we had a very pleasant Christmas service; all were in peace, and we decided it was not necessary to go away to some popular place to observe Christmas, for Christmas would come to us as well here as yonder. So it is with peace, the proper dates for the arrival of peace come just as regular as the church or its lovers are prepared to receive her; but she will not dwell alone, she always requires her companion, love, and where love does not exist, peace cannot enter. So it becomes our solemn duty to examine ourselves, whether we be in the faith; prove ourselves. "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"—2 Cor. xiii. 5. So it appears that this examination is not only an individual matter, but is to be conducted right at home. Again, we are commanded to confess our faults one to another, and pray one for another, that we may be healed. Now, my brethren, my home church, knows what my faults are, and right here at home is where my confessions should be made. Again, if I am a lover of peace and the prosperity of Zion, while I am acquainted at my home church, knowing her needs and what is lacking there, she is justly entitled to my prayers and labors in her behalf at home. I do not think it is possible for me to fulfill this Scripture in

waiting until I get off into some strange community, and then make loud confessions of my faults and long prayers for her peace. It is true we are commanded to pray for all men, and David says, Pray for the peace of Jerusalem, but as God is omnipresent, he can be approached by the peace-loving child of grace at any time or place, without establishing stated national assemblies for the purpose of invoking divine wisdom, and at the same time ignoring the plain teaching of the Scriptures, and attempt to establish an institution unauthorized by Christ and the apostles, not even named in the Bible. Yet Paul declared to Timothy, "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." Then let us ask ourselves the solemn question: Are we men of God in the sense that Paul means? If so, then the Scriptures are a thorough furnisher to us, containing all the information and instruction for the government of the church of Christ, and the perfecting of the saints.

Now, brother, I will close this imperfect letter, asking you to cast over it the mantle of charity, and remember your weak brother when it is well with you.

Yours in the fellowship of the gospel,

W. H. GILMORE.

[We desire to add our approval to the indorsement of brother Newkirk. Elder Gilmore's article is well worth the reading by all lovers of the order of the church established by our Lord and revealed in the Scriptures of the New Testament. We have seen nothing clearer or stronger than the foregoing article.—Ed.]

MODESTO, Ill., Dec. 15, 1904.

DEAR BRETHREN:—I wish to write at this time upon the subject of deacons and their duties to the churches, and the duty of the churches to them, because I believe there are duties belonging to the churches toward that office which ought to be faithfully carried out. There can, I believe, be no disputation as to what those duties are. I also believe that the Primitive Baptists come nearer to following the plan laid down in the New Testament than any other order of people. Still when it comes to the practical workings of the office, there are many things in which I think we come short. All agree as regards the kind of persons by which this office should be filled, they must be grave, not double-tongued, and ruling their own houses in an orderly manner. But what are the duties incumbent upon them? Judging from the course of many churches (and actions speak louder than words,) their only duty would seem to be to preside over and pass the emblems in the time of the communion. Now if this be their only duty, I think that the office could be dispensed with, because any member could attend to that part. But the question arises, What were the first seven deacons called to attend to? What were they appointed for? To relieve and aid the pastor, and to take charge of the church funds, and to attend to the wants of the sick and the poor and needy. But right here, when a church fund is mentioned, an objection comes up from some. Some accuse us of Missionism and a desire for a salaried ministry. It is not denied that it is our duty to aid the poor, and assist the pastor when he needs it, but they say that they would rather slip their gift privately into the hands of the needy ones themselves than to put it into

a public fund, and rely upon another person's judgment. Sometimes the following Scripture is quoted to support such a position: "Let not thy left hand know what thy right hand doeth." Now I think that if this Scripture is rightly looked into, and its meaning really understood, such a course as that named above would be rather disobeying this Scripture than carrying it out, because to privately convey the gift may be from a fleshly desire to let the needy one know who it is that is helping him, in person. But now, admitting that all are agreed upon the duties that are incumbent upon a deacon, I would ask, How can he attend to those duties unless the church maintains a fund in his hands to do with? The deacon may be (and many are) poor financially, and therefore can do very little in and of himself. It has been said that to place all the funds into the hands of one or two, and then trust to their judgment, is not good policy, but let each member be his or her own judge as to how or where the money which they bestow shall go. But is this the scriptural way? If there be no one whom the church deems qualified, and can trust to take care of and distribute the funds of the church, what is the use in ordaining a deacon?

Now I have learned that the life of a deacon, as well as that of a minister, is a hard one, and unless aided by the church neither can accomplish anything, comparatively speaking. The deacon should do all in love, not trying to do aught by force, but trying to teach each member to understand that there must be some system about maintaining church expenses, as well as all other financial matters. The yearly expenses of the church should be ascertained as nearly as possible, and this should be divided among

the number of members so as to ascertain what each one should pay toward these expenses, if they are able. In every church there will likely be those who are not able to pay their part, but there will be others who are able to pay more, and in this way they can help each other. Suppose the expenses for repairs to the house of worship, janitor, fuel, lights, help for the poor and needy, and for the pastor, the associational expenses, &c., would require one hundred and fifty dollars, that, for a church composed of forty members, would be three dollars and seventy-five cents per year, or thirty-one and one-quarter cents per month.

But nothing should be done by force, and no motion should be made to adopt this as a rule, but do everything by kindness and in love, and let example speak. Let the deacons be firm, laying before each what he ought to do, and then leave the matter to the conscience of each one. I am aware that some will say that they would rather not put down any amount against their names, but prefer to hand it over when they have it, but this would leave the deacons sometimes in a strait, they may run out of means, and if there is nothing promised what can they do? but if something is promised, they can go forward, either furnishing the means themselves or borrowing until the promised amounts are paid in.

Brethren, I would be glad for all to think of these things. At an ordination, it is customary for some one to give a charge; this is given to the deacons, but nothing at all is said to the church concerning her duty. When the question is asked about the churches, and it is said, Have you no charge for her? the answer sometimes is, O she is supposed to know her own duty. If that is the case all around, there is no need of a charge

to the deacon either, because he may be supposed also to know his duty. He is a member of the church, and surely cannot be supposed to be the most ignorant member.

Now, dear brethren and sisters, in love and fellowship the above thoughts are submitted for your careful consideration.

Yours in hope of a blessed immortality,

J. R. SPIRES.

[We are, generally speaking, in agreement with brother Spire in what he has written above. It seems sure to us that the office of deacons is to take care of the tables in the church; the poor especially are their charge. The qualifications, named by the apostle, show that they are to be men of good judgment and careful management. The church cannot bestow the qualifications, but she can recognize them in any of her members. The church cannot make a deacon, but she can recognize the gift. A man who has not the qualifications of a deacon should no more be inducted into that office than one who has no gift of expounding the Scriptures or of teaching, should be put into the place of the ministry. When such a member is found in a church, it may be supposed that the church will feel altogether willing to entrust that man with the management of her public funds; if she is not thus willing she should not put that member into the office. A deacon should not be a deacon in name only.

We also think the Scriptures teach that there should be order and system in the financial affairs of the churches.—
ED.]

ALLENTOWN, Pa., Jan. 1, 1905.

DEAR KINDRED IN CHRIST:—Once more I will try to address you in the way of a little New Year's greeting. I can-

not promise that it will be spiritual, as none but God can tell that. My mind has been dwelling of late on past experience, and how I was led to become a lover of the SIGNS OF THE TIMES. In reading the SIGNS of January 1st, I found therein food sweeter than honey to my taste. Elder Durand's comparison of the spiritual growth of the soul to that of the lily was exceptionally good, and as I read on, I drew more and more nectar from this sweet text. In penning those beautiful thoughts he was in the companionship of Jesus, he was enabled by him to draw water from the well of salvation. Blessed be the holy name of God, he enabled me to quench my thirst with this water. It shall be a well of water in you springing up unto everlasting life. By the columns of the SIGNS I am fed and nourished, as I am not permitted to get it any other way, yet I am content to have it so, as it is my dear Lord's way it is the right way.

I well remember the time when I detested the SIGNS. In self-sufficiency I compared it to a patent medicine almanac, little thinking that I would ever love it so dearly. There was one thing particularly objectionable to me in the SIGNS, and that was the word "sinner." It seem foolish to be always calling one's self a poor sinner. I simply did not believe that any one would say so but for effect. Also election was hateful to me, as I read it in this paper, and I was determined not to believe it, so I joined the Methodist church and severely let the SIGNS alone. I used to wonder how grandmother could pour over that gloomy paper all Sunday afternoon, when it was so lovely out of doors. Dear friends, I now know the reason why. If I am correct, it is about ten years ago when I first read the SIGNS with the understand-

ing heart; it was at the home of my dear mother, who has since gone to that land from whence no traveler returns; I carelessly took the paper from the window and began turning over the leaves, my eye was caught by the word "sinner." There is that hateful word again, thought I, nevertheless I began reading about that sinner, and stranger than fiction, in reading what he said I first knew that I had an experience. Then my soul-trouble began, I read that in order to be saved one must see one's self a ruined sinner. O, I thought, do I see myself such an one? I had wished for a long time that I were a christian, and tried hard to become one, yet had never seen myself a sinner. I had studied upon this question. I read a number of authors and pondered a good deal over "Dante's Inferno," illustrated by Dore, and every one knows what a horrible work that is. Finally I got hold of Bunyan's writings, and selected the worst of them all, called "Sighs from Hell," and my hair rose up, so to speak, with the horror of it, yet I could not see myself a sinner. I began to envy those people of the SIGNS who could call themselves sinners. I attended all the revivals that were going on in the different churches, thinking I might possibly get some help, but did not. How I did envy those most fortunate ones, as I thought them, who got religion at the altar. I even tried that, too, but nothing softened my hard heart. I thought, If I could only see myself a sinner I could then be saved, for the Bible said, sinners Jesus came to save. I thought it was hard that God would take no notice of me when he was saving those around me. I began to be troubled about election, now fearing that I was a reprobate indeed. In the course of time I had a view of myself, and then the little hope I once

possessed disappeared quickly. I was led back to my childhood days and there shown, I think, all the sins I had committed at that period of my life. Then as time went on I saw the sins of my youth, and so on to middle age, and at times now they like mountains round me rise. It is needless to say that any efforts of my own in the way of salvation were futile, as every child of God knows this truth. When I was brought to a knowledge of the truth I do not know, all I can say is, that whereas I was once blind, I now see. I was comforted by this passage, when feeling despondent because of lack of evidence. "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 I am given a hope in his mercy if not in the joys of his salvation.

Dear fellow-travelers, do you wonder that I have a peculiar love for the SIGNS? The Lord will take care of this precious medium by which many of his children are nourished and sustained.

In closing, I wish you all a happy new year.

Lovingly, but unworthily,
MARY E. FISHER.

ADRIAN, Mich., Jan. 17, 1905.

DEAR ELDER CHICK:—The old year has passed away, it has gone with all its joys, sorrows, temptations, trials and cares. The new year comes full of life, beautiful to look upon, but transient as the one gone; time with its sickle will put an end to all things, and when I think of the brevity of life, O how I long and pray to the Lord that he will give me brighter evidence that I am walking in the highway of holiness which is cast up for the ransomed of the Lord, then sor-

row and sighing would flee away, for "No lion shall be there, nor any ravenous beast shall go up thereon; * * * but the redeemed shall walk there." How they sing and shout as they travel along; no harm can come to the poor, little, way-faring children of God as they are journeying in this highway of holiness. O that I might be found walking in that way, the strait and narrow path that leads to life, the Lamb in the midst of the kingdom for its light. I am poor and needy, and know not how to walk as I should; at this moment I feel to be the greatest hypocrite on earth; I cannot do the things that I would, and would not do the things that I do; would not be so cold and indifferent, and would have more the spirit of prayer. Sometimes I can but weep because of my hard and stony heart, like the adamant rock that nothing but the love of God can melt, but he treasures up our tears, and the sighs and groans of his little ones he will remember, and will not despise their prayers. O wondrous love of God, I know not how to write of it; am not worthy to speak of it in any way, and yet what a glorious theme, how I would love to write and talk about it if I only had the ability, and how I love to hear the dear people of God talk of Jesus and his love, and the wonderful plan of salvation.

Now my mind goes back to my happy childhood home, living with my dear father and mother, who were Old Baptists, but long since have gone to their reward. Their home was a home for the Old Baptists, and they very often came to stay with them all night, and that was a feast to me, child as I was, I would get in a corner and listen to them talk, with a strong desire to be like them; O how lovely they looked, and have ever since.

I cannot say, as some do, that I ever hated the Old Baptists; I cannot remember when I did not love them. It seems I can see the image of the Master reflected in their faces, and how sad we feel when we hear they are in trouble. It was with heart-felt sorrow I read in the SIGNS of the painful accident that dear Elder Bartley met with. O, I do love him for the truth's sake, and am glad to hear he is so far recovered. How my heart went out in sympathy to Elder D. M. Vail in his great affliction in the loss of his dear children; I could not keep the tears back when I read his sorrowful letter in the SIGNS, and I said in my heart, Lord, comfort him, for vain is the help of man; none but he who rides upon the storm in his majesty, and commands the raging waves of the sea, and says, "Peace, be still," can do him any good. I can truly say God has been good to me all the days of my life, or long ere this I should have been consumed. Truly he is the God of love, of long-suffering and great mercy, for surely I do not know why I am left and those so much more useful taken.

"O God of love, when shall I meet
The saints around thy mercy-seat,
And join with them free grace to sing,
And see my Savior and my King?"

O, could this be my happy lot in the great beyond, then would I be satisfied.

I will close this poor, rambling letter; in looking it over it seems utterly worthless, but will say I want the dear old SIGNS to continue to come to me, for after reading them I love to see them in my house. If I should go into a stranger's house and see the SIGNS, I should feel at once they are my kindred, for no one can love the doctrine the SIGNS sets forth unless they have experienced it, for I believe they teach the true doctrine of the Bible; therefore the world hates

them, and will not have them in their houses, but I would say to the writers of the SIGNS, Write on, your letters are God-honoring, and it is soul-cheering to read them, and I am glad and feel to rejoice that God has raised up such a noble defender of the truth as the present editor, as well as those that have passed away and gone to their reward; they rest from their labors, and their works do follow them.

Yours unworthily,

H. TUTTLE.

HERNDON, Va., Jan. 4, 1905.

DEAR BROTHER EDITOR OF THE SIGNS OF THE TIMES:—Inclosed find post-office money order for four dollars, for which please give credit on subscription to the SIGNS OF THE TIMES to M. F. Snider, of Daysville, Va.; he gave me the money and requested that I should send it to you. I always feel glad to know that the brethren love the SIGNS so well that they are willing to pay for it. I feel satisfied in my mind that all the old time Baptists get more out of its pages than the price they pay for it. I would like to say to every subscriber of the SIGNS, Let us pay up our dues on it and keep it going, for should we neglect it and cause it to stop going forth, surely we could never get another like our family paper, the SIGNS OF THE TIMES, for it brings us glad tidings from the scattered people of our Father's family all over our land, which tells us truly that we "are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." I do not feel worthy to be numbered with the people of God, still I love them and the dear old SIGNS with all my heart, and "can't help it." I believe I know this, and it brightens my little hope, as it is written, "We know

that we have passed from death unto life because we love the brethren," and this love must be of God, for "God is love." All the writers of the SIGNS testify to the same things; they tell their brethren what great things the Lord has done for them; not like the Arminian world, telling the people what they are doing for the Lord. God's little children do not want to take any credit to themselves, but love and fear the Lord for what great things they have received at his hands.

Your brother, I hope,

J. F. OLIVER.

GREENWOOD, Colorado, Dec. 28, 1904.

DEAR BRETHREN AND SISTERS:—It is time for me to renew my subscription, and I will inclose the amount for my paper, the SIGNS. We may be strangers in the flesh, but I truly hope that we are not strangers in the Spirit, and when I become old and frail I hope that my love for my dear brethren and my faith in my blessed Redeemer may grow stronger and stronger. It is the truth that salvation is all of the Lord that brings us near the cross of Christ Jesus. We rejoice together in a most precious faith, and the hope of salvation by grace, which God hath for us wrought out, without works or means or help of ours; it is all free and sovereign grace. What a glorious theme to observe or think upon, that Jesus has given us knowledge and a spiritual understanding, that his grace is sufficient to bear us up under all our trials and sorrows through life; in this world he will not leave us comfortless or without hope.

These few lines are only intended by way of greeting.

With much love and wishing prosperity to all, I remain as ever yours,

M. J. DUNCAN.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1905.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITOR :****F. A. Chick, Hopewell, N. J.**

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

DAVID A MAN AFTER GOD'S OWN HEART.

OUR dear brother, E. D. Varnes, of Farmington, Ill., has requested that we present some thoughts with regard to the scriptural declaration that David was a man after God's own heart. He desires to know whether it was David as a type of Christ, or David as a man personally, of whom this was said. He asks, "Was there any difference between David as a child of God, and all others of his children?" He says, "We find that David stepped aside, even after God had so wonderfully blessed him, and that if a child of God should now do as did David and Solomon, we would be apt to say, I have no more confidence in them." He asks, "How was Christ David's son?" Brother Varnes also speaks of greatly missing the names of many who once wrote for the SIGNS, most of whom are gone from earth, but some few remain. Brother Varnes closes with warm expressions of love to the managers of the SIGNS and to all who love the truth that it contends for.

We do certainly appreciate and prize all the kind words used by our dear, aged brother, and we feel like trying to respond, as far as we can, to his request.

In Acts xiii. 22, Paul is recorded as having said in the synagogue at Antioch, "And when he had removed him [Saul] he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will." In verse twenty-three we read still further, "Of this man's seed hath God, according to his promise, raised unto Israel a Savior, Jesus." The first expression, "I have found David my servant," is found in Psalms lxxxix. 20, and the second expression, to which brother Varnes especially refers, is found in 1 Sam. xiii. 14. This expression is in the words of the prophet Samuel, addressed to king Saul, in which he declared to him that his kingdom should not be established because of his disobedience to the commandments of God, and that the Lord had sought him a man after his own heart, and that the Lord had commanded this man to be captain over Israel. This is all, so far as we have been able to find, that is said regarding this expression in the Scriptures.

From what has been quoted above it seems that both as a man who was declared of God to be suitable to reign in Israel, and as a type of Christ, David was indeed a man after God's own heart. Saul as a man and as king over Israel was not a man after God's own heart, for he was not careful to regard the word of God, and was disobedient to his commandments. Saul was filled with pride, and from the first we see no evidence that he chose God as his God, but rather sought to walk after his own vain desires. For all these things Samuel declares that the kingdom shall not be confirmed to him, but shall be removed to another more suitable. Saul was not a man after God's own heart, and so was it

the case also with the brethren of David, all of whom were comely men who would be admired of men because of the outward appearance, but were not God's choice, because he regards what is in the heart. Even Samuel had not looked for such as David to be the chosen of the Lord. But the Lord had already conferred upon David the spirit of worship and service, and had filled him with humility and all other heavenly graces. Because of this God looked upon him and chose him to be king rather than those who even pleased the prophet Samuel. Now in this sense he was a man after God's own heart, as Saul was not, and as David's own brethren were not. In agreement with this we know that in all the dealings of God with his people some are commended and some are not. Those whose hearts were filled with love and reverence toward God, out of which always will spring all obedience, are commended and declared to be approved of God, but those who depart from the right way of the Lord are reprov'd and chastised of him. David, moved by the spirit of inspiration, himself said, "If his children forsake my law, * * * I will visit their transgressions with the rod," &c. We recall once to have heard the expression concerning a child who had manifested docility, and who was cheerfully obedient to his father, This child is a son after my own heart. The father meant that he found in his child just that docile, obedient spirit that his heart desired, and that commended his child to him with especial nearness of affection. David in heart and life toward God was all that Saul was not.

Now as king of Israel, as one who had formerly been a shepherd, and who in both relations was a type of the Lord Jesus Christ, he also was a man after

God's own heart. In these relations and in the faithfulness which was manifest by him in them both he was a striking type of Christ, and thus he was approved of God, or, which is the same thing, he was after God's own heart. In our Lord Jesus Christ, as King, Shepherd, Priest and Prophet, such perfection is manifested that it can be said of him in the fullest, most absolute sense of the word, that he was the Man after God's own heart. "This is my beloved Son, in whom I am well pleased," was the testimony of the Father to him. As he came forth from the throne of God there was in him all the perfection of Godhead; but on the other hand he assumed a perfect manhood, (perfect in the sense of holiness we here mean) and as a man he always had the testimony that he pleased God, and his perfect obedience was pleasing to God also. He said, "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." Thus both in his divine and in his human nature he always pleased God; he was the man indeed after God's own heart. Yet, as said before, it is our mind that David also as one who was diverse in mind and heart from Saul, was a man after God's own heart. But it must be remembered that all that he was diverse from Saul God had by his Spirit made him to be, and God was but approving his own work in David, as it was made manifest in his devotion and love to God and fear of the name of the Lord when he said that he was a man after his own heart. True, the prophet Samuel said this, but he knew and spake the mind of God.

"Was there any difference between David as a child of God, and all others of his children?" As the chosen of God,

loved with an everlasting love, and therefore drawn with loving-kindness, and kept unto final glory through faith in the Redeemer, there was none, and there could be none, and in this one thing there can be no difference between any of the chosen of the Lord, all are alike the subjects of rich and reigning grace, and in this new covenant relation all are holy through Christ, and are perfected by his one offering forever. But there is a difference between the obedient, loving, humble-hearted believer, and that one who has been left to become boastful and high minded and disobedient. There was a vast difference between Peter boasting, "Though I should die with thee, yet will I not deny thee," and the same Peter going out and weeping bitterly when his Lord had turned and looked upon him. It cannot be reiterated too often that as relates to the redemption of the people of God, and God's great love to them, even when dead in sins, there is no difference. All the children of God clothed in the imputed righteousness of Christ are men after God's own heart; that is, they are all in Christ, righteous, holy, perfect, and our God has said that their sins are cast behind his back, and that he will remember them no more. But in our daily life, outwardly, and inwardly also for that matter, we all know by sorrowful and bitter experience that sin still is with us, and so with us that we cannot do the good that we would; and we also know that there is this difference between the children of God, viz: that some manifest his likeness in their daily life much more than others: one is faithful to be at his meetings, to assist in all ways that he can in the support of the order of the house of God, to speak of the goodness of God and his mercy to him, a sinner, to walk with low-

liness of spirit in all that he says and does, while another forsakes his meetings and becomes swallowed up in the world. The life of Christ is made manifest in the mortal body of the one much more than in the other. But as between David and all other children of God there was no difference; if they depart, so did he; if they are given sore repentance, so was he; if they mourn because of their sins, so did he; if at times they must in sore distress cry out for the restoration of the joy of his salvation, so did he. He and they all alike had common trials and deliverances, conflicts and victories; in whatever sense he individually was a man after God's own heart, in the same sense they are the same. As said before, all of them, as seen in Christ, are men after God's own heart, and when any are found departing, upon them will abide the displeasure of God. On the other hand, when any obedience is wrought in them, and being wrought in them is wrought out by them, in that sense they may be also, as it seems to us, spoken of as men after God's own heart; that is, they are walking as he has commanded them.

David did indeed step aside, as our brother has said, even after the Lord had blessed him; so also do the children of God, often. Not one of the churches to whom Paul wrote but had need of reproof and admonition. All but two of the seven churches of Asia were reproofed, and warned to forsake the evil that was found in them, either of practice or doctrine; and like our brother, we have often thought that such brethren and such churches now would be cast away from the fellowship of us all; but we have been glad many times, not that holy men of old sinned, but seeing that they did sin, it has been recorded for our

learning and comfort. What an important thing it is to come to know about the warfare that abides with the believer all the way along. Perhaps almost all the children of God in their first love feel as though sin within them is forever put down, and perhaps cast altogether out from their hearts; they feel such a victory through Christ that they ride on the very sky, and cannot believe that they ever shall grieve, that they ever shall doubt him again; then when at some unexpected time sin within shows itself in some one of its multitude of forms, they are surprised and overwhelmed, and on the other hand are ready to conclude that they never have known the Lord at all in the redemption of the soul and in the pardon of sin. This is their first experience of the warfare, and they are ready to throw away the hope that has been theirs, in despair. This experience is sure to be repeated again in their after experience, but when they have come to learn something about the doctrine of the warfare, as stated in the word, they will not be again so utterly overwhelmed in despair. Peter denied his Lord, but soon he went out and wept bitterly, and a few days after we find him in response to the heart-searching questioning of his Lord, saying, "Thou knowest all things; thou knowest that I love thee." He had begun to know what the warfare meant, and he could never be quite so boastful again, neither could he sink quite so low in despair, because of the warfare.

It is considered by Arminians that our doctrine is a terrible one because it declares that the elect alone are saved, but what of a doctrine that, if true, would insure the final destruction of all the race without remedy? If no righteousness will avail a man but his own, and if there be no such thing as a caused righteous-

ness, as is asserted by all Arminians, who know what they believe and why they believe it, then it is sure that not one of the race of a fallen head will ever possess righteousness, without which no man shall see the Lord.

We can fully enter into the feelings of brother Varnes when he speaks of the names now seen in the columns of the SIGNS no more. We do indeed miss them more than we can tell. We have read the SIGNS for more than fifty years, and as a child held them in reverence; the names of the old writers were as household words in our father's home. But one name has not passed away from the columns of the SIGNS, nor, we are persuaded, from the hearts of the Lord's people, and that name is the name that is blessed above all names, the dear Redeemer, the precious Lord Jesus Christ. All other names may, yea, will fail, but his name abides the same, our Friend, Brother, Companion, Savior, forever.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904, &c.

VIEWS WANTED.

WILL some of the brethren give their views through the SIGNS OF THE TIMES on Revelation vi. 16, 17? It has been fifty years or more since I have heard an Old Baptist preach on that subject, and I would now like to see it in print.

Z. WARD.

BEAR WALLOW, Va., Feb. 6, 1905.

CONTRIBUTIONS FOR THE "SIGNS."

First Ind. Baptist Church, Woburn, Mass., \$6.00.

MARRIAGES.

By Elder John E. Gore, Sept. 7th, 1904, at the home of the bride's parents, Rowland F. Hill and Miss Cora E. Blythe, both of Washington, Co., Pa.

RESOLUTIONS ADOPTED BY HOPEWELL CHURCH.

WHEREAS, it hath pleased Almighty God to remove by death from our midst our dear beloved brethren, Deacon N. E. Bozeman and Elder John E. Carter, we, the church at Hopewell, Texas, feel to say in the language of our Savior, Not ours, but thy will, O God, be done; and we will bow in humble submission to thy dealings with us in all things, and ascribe all praise and glory to thy holy name forever. Amen. Therefore be it

Resolved, That we, as a body, the church at Hopewell, hereby set forth in these resolutions as a sacred and solemn duty our sincere and heartfelt respect, love and true devotion to the memory of our departed brethren, and desire that in this dispensation we may still have grace given us to fear and serve the Lord in the beauty of holiness. Be it

Resolved, further, That the church tender her love, sympathy and devotion to the bereaved families, and also that suitable obituaries be prepared of each of our brethren and sent to the SIGNS OF THE TIMES, *Advocate of Truth* and *Gospel Messenger* for publication.

R. R. RADNEY, Moderator.

A. E. HARRIS, Clerk.

OBITUARY NOTICES.

Mrs. Valeria Smith was born in Hamilton, Ohio, Dec. 18th, 1819. In 1825 she moved with her parents, John and Mary Young, to Crawfordsville, Ind., where she married Job Dewey. To this union five children were born, one of whom, Mrs. Angelino Haynes, of Brawley, Cal., survives. Having received a hope, she at the age of nineteen years, with her husband, Job Dewey, united with Sugar Creek Primitive Baptist Church. In 1849 she with her family moved to Des Moines, Iowa, where her husband died. She afterwards married John Nosler, and bore him two children, one of whom, Peru, now lives at Pasco, Wash. Death having claimed Mr. Nosler, she married J. E. Smith, and with him moved to Genesee, Idaho, in 1892, where, after burying her last husband, she died Nov. 18th, 1897, having attained the age of 78 years, lacking one month. All through her pilgrimage she lived a consistent christian life, and was sound and firm in the doctrine of grace, as was shown by her calling her two surviving children, who cared for her in her last sickness, to her and saying, "Children, I have never followed

after any of the isms of the day, and when I am gone I do not want you to bring any but a Primitive Baptist minister to my house to preach the funeral." Although a great sufferer, she bore her sufferings with patience, waiting only the summons of the Master to come up higher. W. J. HESS.

MEETINGS.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m., in the Red Men's Hall, in Troy, N. Y., and at 2:30 p. m. in West Sand Lake, N. Y., at the home of Mrs. Moul. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

ELDER Carnell, of Dutton, Canada, will preach in hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

EBENEZER OLD SCHOOL BAPTIST CHURCH,

IN

NEW YORK CITY.

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor. Elevator entrance on either 19th St. or 8th Ave.

10:30 A. M.

2:30 P. M.

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

SPECIAL NOTICE.

Hymn and Tune book, compiled by Elders Silas H. Durand and P. G. Lester. Price 80 cents sent by mail; \$7.00 per dozen sent at expense of purchaser.

With each book will be sent upon request, without additional cost, a neat pamphlet of 30 pages, containing rudiments of music and graded lessons, for use in singing classes in connection with the Hymn and Tune book. Send orders to

ELDER SILAS H. DURAND.

Southampton, Bucks Co., Pa.

PICTORIAL HISTORY

OF THE

UNITED STATES.

BY JOHN D. McCABE.

This work is no dry mass of details—no bombastic effort to inflame the natural pride, but a vivid and brilliant narrative of the events of our history, from the discovery of the American Continent down to 1893.

The work is printed from plain, new type, on fine calendered paper, and comprised in one octavo volume of 960 pages. It is splendidly embellished with nearly 500 fine engravings, embracing battles and other historical scenes, portraits of distinguished men, views of our principal cities, &c., &c.

Bound in Fine Silk Cloth, Plain Edges, \$2.00 post-paid. Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

BI-CENTENNIAL CELEBRATION

OF THE

WELSH TRACT CHURCH.

The bi-centennial of the Welsh Tract Church, Newark, Del., was celebrated Oct. 20th, 1903. After some delay it is now published in pamphlet form, and on sale at this office. Price 15 cents. The pamphlet contains photographs of the Welsh Tract meeting-house and Elder J. G. Eubanks, the pastor, the proceedings of the anniversary, letters of greeting from sister churches and a historical sketch written by Dr. B. F. Coulter, of Philadelphia, Pa., and read on the occasion. Some of the brick in the meeting-house was brought from Wales to this country, and hauled on mules' backs a distance of ten miles. The pamphlet is very interesting and full of information.

The edition is limited, and orders should be sent without delay in order to secure a copy.

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 the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00. Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

AT A GREAT REDUCTION.

PRIESTHOOD OF THE SON OF GOD.

A NEW BOOK

BY DAVID BARTLEY.

This is the only book offered to the Christian people (so far as the author knows) which is entirely devoted to the Priesthood of the Anointed Son of God, as the only Mediator between God and men. It contains the following chapters and subjects: Introduction, Necessity of a Priesthood. The Priesthood of Aaron. "God sent forth his Son." Our Brother High Priest. Christ's Priestly Offering. Christ's Intercession within the Veil. The order of Christ's Priesthood. Christ's Better Testament. Christ the Prophet-Priest-King. The People of Christ's Priesthood. Kings and Priests unto God. The glorified Saints. Conclusion: The Sacrifices of the Royal Priesthood.

The work contains 144 large size pages, in long primer type, clear print on white paper, bound in cloth, and will be sent to any plainly written address, post-paid, for cash orders, as follows: one copy, 40 cents; two copies, 75 cents; three copies, \$1.00; twelve copies, \$4.00, to one address. Please send cash by money order, or in registered letter. All will do well to order soon, as the work is not electrotyped, and the edition is limited. Send all orders to

ELDER DAVID BARTLEY,

LEBANON, Ohio.

THE

“ SIGNS OF THE TIMES, ”
(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY,
MIDDLETOWN, ORANGE CO., NEW YORK.

To Whom all letters should be addressed, and
money orders made payable.

EDITOR:

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

CRUDEN'S COMPLETE
(STUDENT'S EDITION)
CONCORDANCE

TO THE
OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9½ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible reader should possess a copy.

Address,

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

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.

First Quality Turkey Morocco, very handsome, \$2.75 per copy.

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in a variety of bindings at the following prices, viz:

Cloth Binding \$1 00

Cloth Binding, half dozen 4 50

Blue, Marbled Edge 1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73. MIDDLETOWN, N. Y., MARCH 15, 1905. NO. 6.

CORRESPONDENCE.

A FUNERAL SERMON.

I HAVE been requested by some of the relatives and friends to write for publication in the SIGNS OF THE TIMES the sermon I preached at the funeral of Seaman T. Christian, in the Old School Baptist meeting-house at South River, N. J., January 23rd. His obituary was published in the SIGNS of February 15th. It would be impossible for me to recall and write what I said on that occasion. The best I can do is to write as my mind may now be led upon the portion of Scripture which I then read as a text, and express as nearly as I can some of the things I said concerning the life and character of our friend.

“Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.”—Romans v. 20, 21.

My introduction was somewhat as follows: We have come together here today, my friends, to manifest our high regard for a neighbor and friend who has

been removed from our midst by death, to express our sympathy for those immediately bereaved, and to pay the last tributes of friendship and love, and give the last tender attentions which he can receive in this world. Scenes of mourning like this have been common since the world began, but we never get so used to them through their frequent occurrence that they lose any of their bitterness. Each occasion of the kind bears its own peculiar features of sadness to those who are bereaved, and their mourning is just as deep and their crying and tears just as strong as though such partings and such anguish had never been before. Their grief is none the less because during all the past ages, day by day, man has been going to his long home, and the mourners have gone about the streets.

To-day the loss of a dear and loved and honored father is deeply felt by children and grandchildren. Such grief is sacred, as were the intimate relationships that death has broken. We have all felt it by some sad loss in such measure as to know that we can sympathize, but not intrude. We look on reverently and are silent. Others as relatives, and many not bearing ties of earthly relationship,

feel an especial sorrow in the death of our dear friend. His kindness, his thoughtful care for others, his noble character and his blameless life, endeared him to many, and to some he was dear because of an experience of grace, which was felt to be his even by those who had not heard him express it in words. This spiritual relationship constitutes a tie even sweeter and stronger than the ties of earthly relationship, for death cannot sever it. How sadly will our dear friend and brother be missed by the little company who meet here for worship. I feel that the appropriate place for me to-day would be among the mourners rather than here conducting these solemn services.

I have known Mr. Christian for nearly forty years, and quite intimately for about twenty. His wife was a faithful, devoted and dearly loved member of this church. Most of you remember her as a lovely christian woman. He has been since her death, as he was before, devoted to the interests of the church, though not a member. His mind was clear in the truth, and he loved the doctrine and order of the gospel. He was firmly opposed to the doctrines and commandments of men, and to all their institutions and works which are not found directed in the inspired Scriptures of truth. He believed in salvation by grace alone, and that the chosen people of God are saved in the Lord with an everlasting salvation, and he would not encourage by his presence the preaching and works which declared or intimated that God is dependent in any possible degree upon man to secure the salvation of one soul.

It was by Mr. Christian that I received the invitation of this church, sixteen years ago, to visit and preach here. I have been coming more or less regularly

ever since. During all of this time he has had charge of the meetings, and mostly of the house, and I do not remember but three times when he was absent from meeting, unable to come. He was a most attentive and interested listener. The last time I was here, in December, he manifested strong feeling while I was speaking from the words, "The Lord is my Shepherd, I shall not want."

The preaching at a funeral is, or should be, the same as on any other occasion, for it is "Christ and him crucified." I have dwelt somewhat at length upon the man whose funeral we attend to-day, but it is as one whom I regard as a child of God, a believer in the Lord Jesus Christ. Jesus said of the believer, he "hath everlasting life, and shall not come into condemnation; but is passed from death unto life." And again, "Whosoever liveth and believeth in me shall never die." I will now call your attention particularly to the subject presented in the language I have read as a text, in which we shall see the doctrine of salvation, which our dear friend believed, the experience of that doctrine, which we believe the Lord had given him, and something of the exercises of mind through which that experience comes.

"The law entered, that the offence might abound." When Moses at the command of God entered the court of Pharaoh and said, "Thus saith the Lord, Israel is my son, even my first-born: and I say unto thee, Let my son go, that he may serve me," then the oppressive hand of Pharaoh came down with double weight upon the Israelites. Moses represents the law, and Pharaoh may represent sin; so when the law is sent home into the sinner's heart he first knows the terrible nature and condemning power of sin. Paul says, "I was alive without the

law once, but when the commandment came sin revived and I died." "By the law is the knowledge of sin." After Moses demanded the release of the Israelites Pharaoh increased their burden of work by making them gather stubble for straw, so that they could never again do their tasks. So when the law comes to us, showing what a holy God requires, from that time all our efforts to obey it are vain. There is every day unfinished work, work that we cannot do, but which must be done, until the burden presses us down to the earth. We are laboring and heavy laden. The law can only show us what is required, but cannot show us any way to fulfill that requirement. A measure laid upon a piece of timber will show that it comes short, but cannot bring it up to the required length.

So the purpose of God in causing the law to enter was that the offence might abound. This offence through which death came upon all the race of man, was by one man. All his descendants come into the world sinners because of that one offence, but none of them know it until the law enters. They are dead in sin through that offence of one, and the dead know not anything at all. They may, and do, enter upon works of religion, but they are dead works, being of the same nature as those who do them. They cultivate the fields of their nature, sowing to their flesh in self-confidence and pride, and reap the same. It is for their own glory that they work, and they bring of the fruit of the ground, the results of their own labor, unto the Lord for an offering, as Cain did. There is natural goodness, and kindness, and zeal, in this religion, and a natural comfort and a kind of self-sacrificing spirit, but it is all of the earth, earthy; there is no holy fear of God in it, no seeking of the

glory and honor of God in it. It is self-seeking, self-glorifying; it begins and ends with the earth, and the end of it is everlasting death for all who continue in it to the end.

But in the case of all the elect of God there will be an experience of the law entering with divine power. Then for the first time will the true nature of sin be seen and felt in the soul, and the poor sinner will be found guilty in the sight of God. Then will sin abound over all our works, over all our fancied righteousness; it will be like a flood overflowing all the fair fields that we have so confidently cultivated and planted with our own plants of goodness and zeal. We shall see all the luxuriant growths of which we were so proud beaten down and covered from our sight by the vile flood of sin. Then are we hopeless indeed, and in despair. No power of ours can cleanse these fields and bring the fruits of our labor again to view; they have gone forever, and with them all our hope. This is the end of the earth for us, the end of all confidence in the flesh.

But now comes the wonder of grace to our astonished view, and we are wrapt in joyful amazement at the miracle of salvation. In our former works there was no sense of being lost, no feeling of guilt and just condemnation, and therefore no seeking on our part for a way of salvation from sin, but only an effort to show our merit, and to appear in the clothing of our own righteousness before the Lord. But now we feel that we are already lost; we see no way of escape; the floods of sin and of God's wrath overflow us, and we can only cry, "Save me, O God, for the waters are come in unto my soul. I sink in deep mire where there is no standing." Then the wonder of grace appears. "A new and living way of ap-

cess unto the Father" is opened up to our view, not through works and merit of our own, but through the flesh of Jesus. Grace was only an unmeaning word to us before, but now it is a glorious, living thing; it is life and salvation. O wonder of mercy. Grace comes flowing on toward us, over us, over our souls, over all the sin-covered fields of our nature, a clear, pure, cleansing flood, washing, cleansing, purifying; coming upon us and over us with a power never known or dreamed of before.

"Where sin abounded grace did much more abound." This is a declaration of wonderful and far-reaching import. Think what it means to the poor sinner who sees himself only as a fit object of God's wrath. The magnitude of his sins, their peculiarly vile character in his sight, make him feel that it is useless to think of trying to approach the Lord with supplications for forgiveness. He is holy; we are unholy. How can he look upon such a sinful being? "He is of purer eyes than to behold evil, and cannot look upon iniquity." The more we look upon ourselves the more sin we see; it covers us; it abounds over all our cherished hopes on account of works that we have done and expected to do. But this is just the case reached by this wonderful provision of grace. This store of grace is not for those who are good and righteous; they do not need grace. It is not where righteousness abounds that grace much more abounds; grace superabounds over the aboundings of sin. It is this same poor, justly condemned sinner who is on the borders of despair, in whose behalf this superabounding grace appears. If sin had not abounded in him this precious word of salvation would never have reached him. It is those who see themselves as the chief of sinners in whom

grace is magnified. This grace is never expected, never hoped for. How can it be? It always comes as a blessed surprise; it is always "amazing grace!"

The apostle has just declared that "As by the disobedience of one man many were made sinners, so by the obedience of one shall many be made righteous." As the sins of the first many did not make them sinners, but were committed because they were already sinners, made so by the disobedience of the earthy Adam, so the obedience of the second many, the elect, does not make them righteous; but when they do works of righteousness it is because they are already righteous, made so by the obedience of the second Adam, the Lord Jesus Christ.

Now in the words of the text the apostle is telling how their dreadful condition as sinners, which the offence of one man brought upon them, is made known to them by the entrance of God's holy law, causing sin to abound, and how the same ones are made to experience, through the superaboundings of grace, the righteousness which became theirs by the obedience of one, even Christ Jesus.

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." The apostle Paul said, "I was alive without the law once; but when the commandment came sin revived and I died." The coming of the commandment to him, the entering of the law into his heart, caused sin to be manifested to him as alive and abounding. It had not been dead before, only dormant, so to speak, not known and felt in its true character and power. Now by the coming of the commandment to him personally sin revived, showed what it is, and death followed at once. Sin takes occasion by

the commandment to show its reigning power, and the sinner feels his death in sin. It is not the commandment that was made death to the sinner; the commandment is holy, and just, and good; but it was sin that worked death in him. This is a wonderful experience of the Lord's people which the apostle thus by inspiration explains. He shows to the poor, convicted sinner what this strange experience of sin means; shows why and how it is that sin in our experience has taken on such a dreadful appearance, and has become so exceeding sinful; shows that the law is spiritual, and its entrance into the heart, giving light, has made us to see and feel that we are carnal, sold under sin.

When the reigning power of sin has thus done its full work in us, reigning unto death, then a greater power appears, and the glorious grace of our God begins its triumphant reign.

Let me illustrate briefly the nature of this reigning power of sin. Suppose one has committed a crime, and is convicted. The sentence of death is about to be pronounced. He begs of the judge for deliverance; he pleads his sorrow for the sin; he promises whatever restitution the nature of the crime will allow, and promises never to sin again. The judge says, All this can avail nothing; your crime prevails against you and must send you away. The law must be honored and magnified; pardon will not cleanse away the guilt; forgiveness cannot come to the help of the sinner. It is the crime rather than the punishment which the sinner hates, and for which he loathes himself, and forgiveness cannot take that away. Therefore the psalmist says, "Iniquities prevail against me." It is because of the holiness of the law and its just requirements that sin has its power to

reign unto death.

And now, when grace takes the field against sin it must reign by a superior power; it must show the commandment by which sin had its power to reign unto death satisfied; it must show the righteousness of the law fulfilled. Jesus was "buried by baptism into death" in order to "fulfill all righteousness." In his death he thus made an end of sin for all his people, abolished death and brought life and immortality to light through the gospel. "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." Now the righteousness of God appears, and through that righteousness grace reigns to the final and eternal overthrow of the reigning power of sin. In the death of Jesus the Shepherd has paid the trespass of the sheep, the Husband has paid the debt of the wife, the Head has died for the sins of the body, and all the members of the body are dead with him. The holy law of God can ask no more; sin can do no more; death and the grave can make no further claim; they are both destroyed, and now the wonders of the reign of grace appear, for the sinner that was dead in sin, and was slain by sin, with the full approval of the law, is now dead with Christ to sin, and is alive unto God through Jesus Christ our Lord. Thus eternal life appears as the blessed and holy and amazing result of the reign of grace. Not one item of the power by which grace reigns can be gainsayed by any of the enemies against which the warfare is waged. It was a fair battle, and the victory is fairly won. Eternal justice approves every part of the work,

and declares the glorious result to be in behalf of every one for whom Jesus died, and that includes every one in all the world and throughout all time who feels sin abounding in his heart and reigning unto death; for wherever sin abounds grace does much more abound, and wherever there is an experience of sin reigning unto death, there shall be an experience of grace reigning through righteousness unto eternal life by Jesus Christ our Lord.

In the belief and love and experience of this blessed truth I am persuaded that our dear friend lived, and that he fell asleep in Jesus and is with him in glory. May it be ours to say with the psalmist, while still here in this world of sorrow and death, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Feb. 20, 1905.

"A PLACE BY ME."

"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 cleft 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."—Exodus xxxiii. 21-23.

What a gracious intercessor was Moses; what affection he had for Israel; how jealous he was for the honor and glory of God; how fervently and effectually he prayed for his sinful brethren. In all this he was a precious type of Jesus, our divine Mediator, our beloved Intercessor before the Majesty in the heavens. When the Lord returned an agreeable answer to his cries, and again said unto him, "Thou hast found grace in my sight, and I know thee by name," then his heart wells up with enlarged longings to know more and more of God, and he said, "I

beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face; for there shall no man see me, and live." One thing has laid most sacredly upon my spirit as I have perused again and again the scenes portrayed in these chapters of the Bible, that is, the evident reality of the communion of a frail, sinful creature, man, on the earth, with the almighty, holy, invisible God, whom the heaven and heaven of heavens cannot contain. To-day this self-same mystery of godliness continues. It is wonderful, wonderful. If we were pure and holy as the holy angels in heaven, if we were gifted with omniscieny, it would be understandable, it would come within the range of our natural intellect. We hold communion with our fellows, and in a few instances, as in the case of David and Jonathan, of the queen of Sheba and Solomon, and the all-confiding husband and wife, the communion is very intimate. But it does not attain to that intimacy of communion of the quickened sinner and the holy One that inhabiteth eternity. That the communion of the Holy Ghost (2 Cor. xiii. 14.) with the called of God surpasses in intimacy all mere creature communion, is again that which is beyond the reason and belief of one that is not born of God; but to the soul that has tasted this nearness and communion with the Lord there is nothing so real, so consolingly precious, even though it be only "The upward glancing of an eye, when only God is near." I will not now enlarge upon this subject, but will come to the words at the beginning of this letter, for in them, as a type,

is presented very blessedly the things of the gospel of Christ.

"And the Lord said, Behold, there is a place by me." This place is holy ground, the place provided in the eternal counsel of the Lord; it is that place where God's loved elect are a people near unto him. (Psalms cxlviii. 14.) Here all the chosen stand holy and without blame before him in love. It all centers in Emmanuel, the incarnate Son of God, for it is in Christ that the Creator and the creature meet. The yearning heart of Moses cried, "I beseech thee, shew me thy glory." Responding to his desire the Lord answers, "There is a place by me." Here Jehovah displays the fullness of his glory, it is all in the face of Jesus Christ. (2 Cor. iv. 6.) In the holiest of all was the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant, and over it the cherubims of glory shadowing the mercy-seat, and there will I meet with thee, saith the Lord. (Exodus xxv. 22.) Our Jesus is the Place. "There is a place by me." The sinner whom the Lord quickens into divine life is taught by the holy Spirit how wretched and dreadful is his condition as a vile transgressor of the law. Then as a fountain of life the fear of the Lord springs up within him, moving him to depart from iniquity and the snares of death. Though feeling to be justly condemned by God's law, nevertheless a gracious power moves him to reverence the Lord, and he longs for that place where he can dwell in friendship with the Almighty. But all is dark and hopeless. "They wandered in the wilderness in a solitary way; they found no city to dwell in," and when tidings of the gospel enter the thoughts of the contrite sinner, at first, perhaps, it

appears to be as a report of a delightful land that is very far off to one sick, and languishing, and dying, and his sighing heart says, O could I be there; O could I be healed and dwell in the beautiful land.

"There is a place by me." Yes, O when shall I come to that place? Will it ever be the lot of one so ignorant, a poor, sin-harrassed one, to find access into such a place, so near the high and holy One? Alas, I wander as one forbidden to come; the righteous curse of the law is upon me; I am driven away in my wickedness; I would come, but could there be a place for me? I am justly condemned, cut off for my parts, a desolate, sin-cursed outcast from the Lord.

"Behold, there is a place by me." "Behold!" Till thus apprehended by the glad tidings of the gospel, poor, guilty sinners see no place of salvation, blessedness and friendship with God. When the Lord in his truth says, "Behold," we are drawn to his voice, we are attentive to his speech; then eyes are given us to see, we look unto him, and as he speaks so it is, "There is a place by me," a sanctuary for a sinner. O the voice of the Lord in his teaching is full of graciousness, captivating our hearts; we see the place, we see the rock, it is Jesus, and we long to be in him, to stand upon him as our rock. "Lead me to the rock that is higher than I." Ah, poor soul, thine unbelief, the powers of darkness, thine own conscious vileness, have all been forbidding thee to think that there is a place of acceptance with God, but thus saith the Lord, "Look unto me, and be ye saved, all the ends of the earth." "There is a place by me, and thou shalt stand upon a rock." Christ is the rock of the church of God; her only standing before the Lord is in her Head and Hus-

band, the incarnate Word of God. Once we stood in Adam, innocent, upright, sinless, but we fell. What a fall from that estate in our creation when "God saw everything that he had made, and, behold, it was very good." O so fallen is man, in an abyss of iniquity he lies. How deep is the import of the inspired language describing his condition: "dead in trespasses and sins."—Eph. ii. 1. Then David declares the dark scene, saying, "The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy: there is none that doeth good, no, not one." Do you complain that the picture is too dark, too humiliating? Were your eyes opened to see the depravity of your own nature you would stand aghast at the sight, your mouth would be stopped and humbled, crushed in spirit and with a blushing face before God you would say, "Behold, I am vile: what shall I answer thee? I will lay mine hand upon my mouth."—Job xl. 4. Since sin entered the world all the attempts of sinful man to stand upright and pleasing in the sight of the Lord have utterly failed. "They that are in the flesh cannot please God." We have no place to stand, and Adam can give us no legs to stand; all is quicksand, and the deep, miry clay of our sins where there is no standing. It is with humiliating grief that quickened sinners find all their attempts to stand in the first Adam to be failures; we stumble and fall to be plunged in the ditch of our sins. But thus saith the Lord, "Behold, there is a place by me, and thou shalt stand upon a

rock." David says, The Lord "set my feet upon a rock, and established my goings."—Psalms xl. 2. A rock is significant of stability, and where shall we find this immutable standing-place for guilty creatures? It is all in the gospel of the grace of God. Here are given us exceeding great and precious promises. The first and greatest promise is the promise of eternal life in Christ Jesus, "which God, that cannot lie, promised before the world began."—Titus i. 2. This is a glorious revelation, that God before the creation of the world gave us eternal life in his Son. (1 John v. 11.) This was not given us in our creation in Adam, therefore when Adam transgressed it was not forfeited; it was safe, immutably secure and sure to all the election of grace whom God ordained unto eternal life. (Acts xiii. 48.) Ordained unto eternal life! What an inheritance, what a destiny for a poor sinner! As I sit here with my pen in my hand musing upon it, I find no words to express the eternal weight of glory it contains. The sinful, mortal life that we have now in the earth has innumerable ills attending it, yet it is our nature to cling to it, and seldom even with favored believers in Christ do they look with fond anticipation to dying. The apostle Paul was inspired to say, "To die is gain," and he was found having a desire to depart and to be with Christ, which is far better. (Phil. i. 21-23.) Aged Simeon having the infant Christ in his arms said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation."—Luke ii. 29, 30. Yes, we naturally shrink from the dissolution of our trembling house of clay. But O the precious promise of eternal life in Christ Jesus. This rock is a glorious hope, and as fellow-inhabitants of the rock we

would declare our happiness to be that we stand in hope of eternal life, which God, that cannot lie, promised before the world began. It is in the gospel that we stand. (1 Cor. xv. 1.)

"I stand upon Christ's merits,
I know no other stand,
Not e'en where glory dwelleth,
In my Emmanuel's land."

Christ Jesus is the covenant head of the church, and in him we find all those new covenant mercies, called "the sure mercies of David."—Isaiah lv. 3. In him as our rock we stand, lifted up above our enemies round about us; he is our place of defense, the munitions of rocks; bread shall be given us, our waters shall be sure.

"Thou shalt stand upon a rock." This a sinner is in himself unable to do, for in Adam he has no legs, no ability to get upon and stand upon the rock. How then do contrite souls stand upon the rock? By faith and love in Christ Jesus. These are the only legs by which we can stand, and the Lord gives us this precious faith and love. We believe in Jesus according to the working of God's mighty power, and our faith, which is the gift of God, is described as "faith which worketh by love." O yes, the love of God is shed abroad in our hearts by the holy Spirit which is given unto us. He, in due season, very graciously opens up to the heirs of promise the truth of the gospel, and empowers their hearts to affectionately believe in Jesus; he is all our trust and the rock of our salvation.

"And it shall come to pass, while my glory passeth by, that I will put thee in a cliff in the rock, and will cover thee with my hand while I pass by." "A cliff in the rock." This will signify unto us that there is a gracious opening into the very heart of the rock, a sanctuary for the children of God in the truth; this

is their divine retreat from the stormy wind and tempest, the righteous runneth into it and is safe. Forgiveness of sins, this is a blessed refuge for humble sinners. O so heavy-hearted is the quickened sinner—when his conscience is burdened with unpardoned sins. I can remember when I was a child, and had done wrong, and my bad conduct had been discovered by my mother, and she had manifested her displeasure at my behavior, how a gloom settled upon my spirit; when I came into her presence I came with shyness, I felt it became me to be quiet, to sit by myself; I would hang down my head, and scarcely look up into her face; her troubled countenance increased my trouble, I felt it was not a time to play or to laugh before her, I feared a look of censure would be mine, but when my parent smiled upon me again, when instead of words chiding me for my faults she spoke to me in cheerful tones, then I knew she had passed by my transgressions and once more I was forgiven; O, then I could go forth to play with my fellows, and laugh and shout with the merriest. "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."—Psalms cxxvi. 1, 2. Well may the psalmist say, "Blessed is he whose transgression is forgiven, whose sin is covered." Forgiveness!

"This is a treasure rich indeed,
Which none but Christ can give;
Of this the best of men have need,
This I the worst receive."

Then what an inner sanctuary in the "covenant ordered in all things, and sure," is the experimental knowledge of the doctrine of justification. "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." Here everything pertaining to our justification is immutably sure, and this blessed sanctuary is in the clift of the rock, Christ Jesus. By his obedience many were made righteous, and having purged away the guilt of his people by the shedding of his blood he rose again for their justification; he was made sin for us, who knew no sin, that we might be made the righteousness of God in him. Being now justified by his blood, we shall be saved from wrath through him, all of which flows from the tender mercy of the Most High to unworthy worms of the earth, such as those who are taught of God feel themselves to be. We therefore sweetly acquiesce in the doctrine and hold it fast with ardent affection that we are justified from all our offenses freely by God's grace through the redemption that is in Christ Jesus, and this is most efficaciously experienced when the Lord, by faith, puts us in the clift of the rock. We are washed, we are sanctified, we are justified in the name of the Lord Jesus, and by the Spirit of our God. (1 Cor. vi. 11.)

(Concluded next number.)

OUR INHERITANCE.

THE Lord's people are endowed with a possession which belongs not to this world, it is the gift from our heavenly Father, by and through which we are made joint-heirs with our Lord Jesus Christ in an inheritance of priceless value, which is eternal life. This inheritance embraces first the love of God, which he hath vouchsafed unto the children whom he hath chosen in his Son Jesus Christ. It is declared, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth

in him should not perish, but have everlasting life." It embraces also all of the riches of the wisdom and knowledge of God. The apostle speaks in wonder and astonishment when he says, "O the depth of the riches both of the wisdom and knowledge of God!" We also partake of the mystery of the divine nature, which mystery is wrought out and made manifest in us through an experience of the grace of God, as we are exercised by the Spirit of holiness and righteousness unto all good works; this is the divine nature. The apostle Peter speaks of the inheritance on this wise: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Therefore the inheritance is secure for time and eternity.

The foundation which establishes our claim to the sure mercies of David, is our relationship to the Father through our Lord Jesus Christ; we are heirs of God and joint-heirs with his Son Jesus Christ because we are his children. Those who claim to be children of God because they have established certain reforms in their daily life, are sadly mistaken in their reckonings. One cannot make himself a child of God by anything that he can do, any more than one can make himself the child of a natural father. A natural father may disinherit his child, but the act makes him no less a child. Our inheritance does not depend upon the uncertainties of a finite mind, or of the faulty temperament of an un-

wise father. "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." His love toward us is an everlasting love, and like his promises, cannot be changed. In nature we are creatures of time, and all time things and time conditions are subject to change and decay; but when the promise of the Father that we shall inherit eternal life, has been fulfilled in the Son, then with us time shall be no longer. Our inheritance is secure, it is founded upon the wills and shalls of our covenant-keeping God. "Yet he hath made with me an everlasting covenant, ordered in all things, and sure." The most important chattel in the inheritance which comes to us is the love of God which is bestowed abundantly upon each one of the heirs. If by reason of weakness in the flesh, the lusts thereof temporarily superabound, then do we die, and as the salt which has lost his savor, "It is neither fit for the land, nor yet for the dunghill; but men cast it out." This is the beginning of great tribulation; the poor soul is lost to all the comfort and consolations of the gospel, he cannot go back into the world, he is trodden under foot of men: therefore is he stranded and stands alone, desolate and in despair; yet he is still a child, and the loving Father still loves him and is faithful in his love, and has provided some good thing for him. As the man who was traveling from Jerusalem to Jericho fell among thieves, and was left half dead, was visited by the good Samaritan, (as he journeyed) and who helped him on his way, so to this poor, desolate, suffering child the Father sends the Spirit of his Son in answer to his despairing cry; oil is poured into his gaping wounds, and now where sin abounded grace doth much more abound,

and the dear little one is ushered back into the family circle with his heart filled to overflowing with the love of God. Upon one occasion during the ministry of our Lord, a certain lawyer of the pharisees in order to tempt him, said: "Master, which is the great commandment in the law? 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." But now that we have entered richly into our inheritance, these two commandments are engraven upon our hearts; this precious love is the incentive and the principle by which we walk in the fear of the Lord. It is also the rule of our deportment in life, the subject and inspiration of our conversation, and a lamp to our feet. All the riches of our inheritance, the wisdom and knowledge of God are entwined about with the endless chain of God's boundless love. The children of the Most High also inherit the earth, for "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." As joint-heirs with Jesus Christ, the earth is also ours and all its fullness, the world and all that therein is. All things in the earth and in the world work harmoniously together for the fulfillment of the whole way of salvation according as the Lord has appointed before the mountains were brought forth. Again, we inherit the earth, inasmuch as our natural bodies are of the earth, and are nourished and sustained thereby. Again, we inherit the earth in the sense that the church of Christ was planted in the wilderness place of this world, and in that wilderness does

she travel throughout all time; for did not the Lord say unto Jacob when he arose from his pillow of stones in the wilderness, where he saw the heavens opened, "The land whereon thou liest, to thee will I give it, and to thy seed"? Our inheritance therefore embraces all things, both the heavens and the earth. The experience of the saints which includes the travel both in the light and in the darkness. Tribulation is an essential part of the inheritance, persecutions also are our portion in this life. Jesus said, "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Notwithstanding the fact that trials and afflictions and persecutions are a part of the pilgrimage life of the saints, yet they gladly and willingly endure all things for the joy that is set before them.

Let us now concentrate our minds upon the source and fountain of our precious inheritance. Jesus, the beloved Son of God, is the gift of the Father unto his children; he is the author and finisher of our faith; he is our life; he gave his precious life-blood that we might enter upon the inheritance of the elect of God; he is the Mediator of the new covenant, by which we are made kings and priests unto God; he is the High Priest of our profession, by which we enter into the holy of holies by a new and living way, with whom we are bound together in the most holy bonds of husband and wife, and jointly possessing the inheritance. May we all sweetly enter into the earnest of our inheritance

while here in these low grounds of sorrow.

B. F. COULTER.

PHILADELPHIA, Pa., Feb. 13, 1905.

APOSTASY.

AN article written by a Methodist advocate on the subject of apostasy and final perseverance, examined by one who holds to unconditional election to life eternal, and who is bound to believe that we are saved by grace, and grace alone, and that if we are saved from sin by grace, the moment we receive this grace, or in other words the moment we receive life (spiritual life) we are placed on a plain of never-dying grace, for Jesus says, "I give unto them eternal life." And eternal means without end. This article upon apostasy is written by a party who would have us believe that there is no certainty in our final salvation outside of ourselves, but Jesus says, "I am the way, and the truth, and the life." I am satisfied with this only true and living way, and am sure that if we are not kept by God's power unto salvation, ready to be revealed in the last time, we would all be lost. God says, I speak and it is done, I purposed it, I will also bring it to pass. Now if he purposed to give me eternal life and I received this life, and he also purposed that I should finally be saved, and has also brought it to pass, does it not appear that we cannot fall from grace? Thus if we are once in possession of life it is eternal.

I will now notice some of the arguments in this letter of our Arminian friend. First, on page twenty of this little pamphlet these words occur: "If regeneration secures to the soul the impossibility of final apostasy, why such an outlay of divine power in building defences when there is no danger?" We

would say to this, Do the Methodist people believe that we have to be born again or regenerated to be saved? If so, and we are regenerated and fall, is there any promise in the Bible that we can be regenerated the second time? If not, and you believe that God's work shall stand, and commences to save you by giving you life eternal, do you not believe he will perform it unto the end? If so, is there any danger of our falling out of his work? Why did he say, "Whosoever liveth and believeth in me shall never die"? and why is it said, "Christ hath redeemed us from the curse of the law," and "I give unto them eternal life; and they shall never perish," and "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God"? Now as I understand sin to be presented by our friend as the cause of our falling from grace, Christ has redeemed us with an eternal redemption, and has given us eternal life, I cannot see any danger of falling. We will now look further into this article; he says, "If there was no danger in Moses losing his way to Canaan, why trouble the divine presence to go with him?" We would say that it was because without him we can do nothing. Again he quotes Mal. iii. 7, "Even from the days of your fathers ye have gone away from mine ordinances," does this prove falling from grace? I would say that it is as impossible for one to fall from grace, as it is for a natural child to be born the second time naturally; if I fail to obey my natural father am I any less his son? I think not; well, if I fail to obey my spiritual Father (if I am a spiritual born child) do you think I could drift back into an unregenerated state? Impossible. Next we find this language, "The Savior him-

self was subject to temptation." Dear readers, is it a sin to be tempted? It is the yielding to the temptation that is sin. Some might say that the text, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God," does not prove that we cannot sin, or fall from grace. Well, we find that "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." I think that the law here spoken of is a different law from that which he says we cannot sin against. I think it is the law of sin and death, for we who are born of God are now under grace, and if we are not under the law how can we transgress it? We cannot sin in the sense of transgressing this law, but some may say, "How do you know we are not under that law?" Paul says, Rom. viii. 2, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Does not Paul make it clear that we are not under that law? Now if we sin against any law it must be against a law which we are under, and if we are born of God it must be the law to Christ. Paul says, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Sin shall not have dominion over you. "Ye also are become dead to the law by the body of Christ." Now does not this show clearly that it is the law of sin and death that we cannot sin against? "Whosoever is born of God doth not commit sin;" you see it does not say whosoever is not born of God cannot sin. This shows to my mind that before we are born of God, we are under the law of sin and death, and therefore we can and do

sin against that law. When we die to sin, we are no longer under the law. "Christ is the end of the law for righteousness to every one that believeth." Christ satisfied the demands of the law and paid the penalty that was due all his people for their transgression, hence the law can demand no more. If we are free from sin, and sin was the cause of our fall, can we fall any more? God says, "My grace is sufficient for thee;" "I will never leave thee, nor forsake thee." We believe that God knew before time was, just what would take place and what would not, and that he planned everything, and that everything will come to pass just as he planned it. Are there any that will be saved beside Israel? We have no promise of it, for Israel is God's chosen people. Does everlasting mean unceasing, continual, and without end? If so, we have proof that he who is born of God cannot be finally lost. Isaiah says, "But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end." Confounded with what? After once being adopted into the family of Christ, we cannot be confounded with the powers of this world again. (Talk about falling from grace.) See Psalms xii. 7: "Thou shalt keep them, O Lord, thou shalt preserve them from this generation forever." "For the Lord loveth judgment; and forsaketh not his saints; they are preserved forever: but the seed of the wicked shall be cut off." Read John xiv. 19, 20. Also Paul says, "And ye are complete in him, [Jesus] which is the head of all principality and power." Again Paul says, "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." Now I say, if we are complete, and our life hid, and shall appear with Christ in glory, is it not evident that we cannot fall? To be more plain, if it is said that we shall appear with Christ in glory, and that no man is able to pluck us out of his hand, and then at last we can be forever lost, would it not appear that God would be thwarted in his purpose? But not so, "We are more than conquerors, through him that loved us." Read Romans viii. 37-39. Christ is in his saints the hope of glory. We know God is spiritual, and that he seeketh such to worship him as do worship him in Spirit and in truth. Surely he is not mistaken in his works, for "his work is perfect." If those spoken of in 2 Peter ii. 20-22, are the ones referred to by our friend to prove falling from grace, we will see if they fall from grace or not. First, we find by reading the first verse of this chapter, that there were some who had crept into the church unawares; that is, they professed to be saints, when in truth they were not. See also Jude's letter. This Scripture shows that there were certain men appointed to this condemnation, and that they speak evil of things they know not, and woe is pronounced unto them, and he says to the church, "These are spots in your feasts of charity, when they feast with you;" they walk after their own lusts. I am at a loss to know how any one can say we have to be good before God will save us, when in Isaiah xl. 1, 2, it says, "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." He does not add to this, If you will live up to your duty, and fulfill every com-

mandment, and work for the Lord, your sins will be forgiven and you will receive a blessing, but if you fail in these things he will not love you, and at last you will be lost. No, no, far from that. Listen to what the Scriptures say in regard to man's salvation, and see if Christ died for all men indiscriminately; He shall save his people from their sins. They are made willing in the day of his power; are found of God and led about; led in paths they have not known; darkness is made light. He gives the blind, sight, the dead, life; he writes his law in their hearts and puts it in their minds; no man cometh to Christ but by the drawing of the Father; all that the Father giveth me shall come; I lay down my life for the sheep; you believe not, because you are not of my sheep; the ransomed shall come. God foreknowing man's fall, and the helplessness of his posterity, determined before the world began that Christ should be the Savior, having chosen a people in him before the foundation of the world; there can be no choice where the whole is taken. To these chosen he gave grace in Christ. If he purposed all to be saved according to the idea of our friend, and some are not saved, his purpose surely will fail. Our friend says, "The Calvinists argue that a saint is a sheep and a sinner a goat, and that a goat cannot be changed to a sheep." I never heard of a Primitive Baptist claiming any such view. I believe that we were all goats by nature, the children of wrath even as others: and are not counted sheep until after the spiritual birth, and this is unconditional justification, and those thus born are sanctified, and preserved in Jesus Christ to eternal salvation.

In conclusion I will say that to deny God as being all-wise, all-powerful and unchangeable, is to believe in "condi-

tionalism," which is false in the extreme; but to believe God to be the sovereign Ruler over all things, that he declared the end from the beginning, that his purpose shall stand, and that he is unchangeable, is to believe in predestination and election, which are according to the word of God. I love this doctrine, may all the saints contend earnestly for this faith.

Yours to serve for Christ's sake,

RICHARD DYKES.

MIDDLETOWN, N. Y., July 28, 1868.

ESTEEMED AND DEAR SISTER IN THE KINGDOM AND PATIENCE OF OUR DIVINE LORD:—It gave me great pleasure to receive your letter of the 25th, which has just come to hand. I am glad to be informed that your late visit has been pleasant and comforting to you, and that you think of the season with pleasure; I can assure you that it afforded much pleasure to your kindred in Christ at this place. To know in this degenerate age, in this trying day in which so much delusion is sweeping over the earth, that those of the dear flock of Christ, who have been called by grace and gathered into the kingdom, are standing fast in the liberty wherewith Christ hath made them free, and that they are not entangled with the yoke of bondage, is good news indeed. Not that we indulge in apprehensions, suspicions, or misgivings as to their steadfastness in the truth, or fear that our good Shepherd will suffer his precious flock to stray from the rich pasture he has prepared, but because it is so grateful to our spirit to be informed, and frequently reassured, that however far removed from the company of the saints, and the privileges of the house of God, that they do still remember the church with affectionate regard, and still prefer Jerusalem above their chief joy.

While writing your very welcome letter to me, last Saturday, you were not mistaken in your impressions in regard to the church meeting in the Hall. We had a precious season, and your dear sisters, Harriett and Sarah, were with us, and greatly enjoyed the banquet. My dear daughter, Phebe Ann Carmichael, was constrained to come forward and declare in Zion what God has done for her. She gained the fellowship of the church, and on Sunday last I led her down into the baptismal water, at the same place where it was my happiness to baptize you and your dear sister. I cannot express to you my feelings on the subject. Three of my daughters, and two of my sons, are now walking with myself and my dear wife, in the fellowship of the gospel of Christ. Surely salvation has come to my house. And with good old Simeon, I can say, Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation: Not that I am impatient to die, for I neither feel anxious to live, nor in a hurry to depart, but rather in a strait between the two, and like Paul, at a loss to know which to choose, "For to me to live is Christ, and to die is gain." I wish to leave all in the hands of our dear Lord, trusting that he will prepare me for whatever he has prepared for me.

But perhaps I am writing too much about myself; as pastor it would seem more appropriately my work to attend to the state and comfort of the flock.

You say you took back home with you, your old stubborn and sinful nature. That you will not be able to put off until the time appointed by your heavenly Father. If we were not in the flesh we should have no warfare, and if no warfare, no victories. "But, thanks be to God, which giveth us the victory through

our Lord Jesus Christ." Yes, "I must fight, if I would reign." But I am glad to know that you experience the conflicting elements of flesh and Spirit, these are contrary the one to the other. But until you were born of the Spirit, you knew nothing of the christian warfare; and the very conflict is therefore a demonstrative witness that you are a subject of both births. It takes two opposite parties to make a war, and in every christian will be found these two armies.

Young christians are very apt to conclude in their early joys, that their whole nature has become spiritual and holy, they do not expect to encounter any more of stubbornness or of sinfulness; but they are not allowed to progress far in the spiritual life before they are greatly surprised to find passions, propensities and pollutions in them which they not only thought had been fully purged out, but such as they hastily conclude no real christian can retain. Hence doubts arise, and fears are cherished that they have been deceived. If our nature were cleansed and made pure and holy, what would be left for us to war against? Why has our God then "taught our hands to war, and our fingers to fight?"

"Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?"

But, my sister, do not be discouraged, your warfare is not an uncertain one, victory is already secured for all the members of Christ. Be of good cheer, Jesus has overcome the world, and he has given us a reliable pledge, that he will bring us safely through.

"Yes, they to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
Are the glorified spirits in heaven."

Please present my best respects to

your dear husband, and accept the best wishes of your sincere friend and pastor,

GILBERT BEEBE.

[THE above letter was written by the late Elder Gilbert Beebe to sister Emma Halstead, of Unionville, N. Y., in the year 1868, and knowing it will be gladly received by the readers of the SIGNS, we herewith publish it.—ED.]

WAVERLY, Pa., March 2, 1905.

DEAR BRETHREN:—In reading March 1st number of the SIGNS this morning I felt a desire springing up in my heart to tell you how glad I am that the writers wrote as they did; I felt that I was helped very much by many things in the different communications. Is it not strange that other people can trace out your own life and experience so much better than you can yourself? For the life of me I could not tell it one-half as well as Elders Badger and Ker have done, and others also; any of my brethren can tell it better than I can. Strange, but true, that such preachers as Elders Ker and Badger should be brought down to feel themselves to be as weak, helpless, ignorant, base, mean and low down in feeling as we; I really feel that they have hit me right where I wanted to be hit. The dear Lord knows what we poor weaklings need, and so he brings such men down where we feel to be perishing, to encourage us. How good it is to be a companion with such ones; how it encourages and strengthens the poor, halting, blundering children; it seems that they are almost eyes to poor, blind sinners like me, but the poor souls do not know it of course, it would spoil them if they did, they can only minister comfort to us out of their own experience. The sweetest and most comforting things to us, as declared by the servants of God, come from

a crushed heart; yea, bitter, bitter experiences. Only as the servants of God live with the saints experimentally will their gift make room for them, and a mutual benefit be derived. Each one of God's servants must be prepared by grace divine to minister comfort to the saints, and every attempt to qualify themselves to come before the church in a more acceptable manner is a failure, because that much would be natural, therefore would not be to the edification and spiritual comfort of the living in Zion; it would please the carnal minded only. There is a variety in the gospel, also in christian experience, but one Spirit; spiritual hunger can only be satisfied with spiritual food. That which is food to the child of God is death to the world, they hate it, and *vice versa*. It might please the natural mind of the believer to hear the doctrine of predestination preached in the letter, plain and clear, but the hungry soul would starve under such preaching; the same in regard to election, the resurrection of the dead, or any other principle of truth; the letter kills, but the Spirit giveth life, and every principle of truth is a living principle in the hearts of God's believing children, and when they are preached in the letter, they do not come home with spiritual comfort. The doctrine of the Bible can only be savingly known by experience, for example: "By grace are ye saved;" those who know this truth are saved by grace, hence are witnesses of it. We are witnesses only to the truth as it is revealed to us in our experience, all outside of this is carnal reasoning, however plain the letter may seem to us. Studying up and reasoning out a point of doctrine, and preaching the gospel, are different things entirely, and a spiritually exercised soul will detect the difference

very soon. If these things are not true, I am ignorant of the truth. I am still in love with the old SIGNS and its correspondents; I hope to always feel so, and I believe that while I am between the upper and nether millstones I will be. Grain must be crushed before it can be cemented together in a loaf; whole grain cannot be. To be crushed to powder is a bitter experience, but this is the way that the life of Christ is manifested in his people, and the way that they are brought together in love and sweet fellowship with each other; it is also the way by which they are rooted and grounded in the precious doctrine of Jesus Christ. This is God's way, not ours, therefore it is the right way; then why the question, Why must it be so? I am a rebellious sinner. God be merciful, is my prayer, to me, a poor sinner, when I can pray, if I ever do pray, God knows.

The chief of sinners,

D. M. VAIL.

ROMULUS, Oklahoma, Jan. 1, 1905.

DEAR BROTHER:—I take pleasure in writing you once more. We moved to Oklahoma the twenty-third day of December last, and I was taken sick before we got through, and am not yet so I can keep up all day, but I hope if it is the Lord's will that I shall regain health soon. Now, dear brother, I can truly say that the dear SIGNS has been a comfort to me, for I thirsted and hungered, and you fed me. O the glorious truth proclaimed by the dear little children of God. Pray for me when at the throne of grace, for I feel so little, so faint, so weak, and so prone to err, and sin is mixed with all I do. Like Paul, I must say that when I would do good, evil is present with me. But I must soon close, as I am too weak to sit up and write

much, and I have written more than I thought I would when I began. I can but feel that the Lord has been with me during this little writing, for had it been left to me I could not have written, as I am so weak. So give God all the praise, for "in me (that is, in my flesh,) dwelleth no good thing."

I inclose a letter which I received from sister Peck. I wish to add that some one, I do not know who, sent me a Bible, and I was glad to get it. Surely every good and perfect gift is of God. Pardon me for this letter; if there be anything in it to the comfort of the little ones, give God all the praise.

From one of the least of all,

(MRS.) ELLA DAVIS.

SENECA FALLS, N. Y., Nov. 9, 1904.

MRS. DAVIS—MY DEAR SISTER IN THE HOPE OF ETERNAL LIFE:—About a month has passed away since I received your good letter; I did enjoy it very much. I love to hear from those of like precious faith. It is as you say, food to my hungry soul. I took your letter down and read it to my dear old mother, and she also enjoyed it much, for we do not have preaching here, you know, to comfort us. Still I feel that I do wrong to complain, for if it were the will of God that it should be otherwise, it would certainly be so; but I am so sinful that I find it hard at times to say, "Thy will be done." You spoke in your letter of never having partaken of the communion; neither have I. When sister and I were baptized last summer, it was not the time of their communion, and it is so far away that we have not been up there since, and therefore we have never partaken of it. I do hope, if it be the will of God, that we can go next summer, and then we will try to go on their commu-

nion day; although sometimes I think that I will not dare to partake of it, for I am so prone to sin that I sometimes fear I have not been born again. O, I am continually examining myself, and I fail to find in my flesh anything good. My evidence is so faint, and my assurance so weak, that at times I am made to cry aloud to my Savior and ask if indeed I have found favor in his sight. I thought that I would grow in grace, but find that I seem to grow weaker and come to know less of Zion all the time. I am praying continually for a closer walk with God; I do want to love him more and more every day. But I am brought to see that without him I cannot even think a good thought, or feel or do anything right. Yes, dear sister, it is all of him, and all I ask is to serve him better every day that I live, and when he calls me home that I may dwell with him is all I can ask, and far more than I deserve.

You did not tell me of your family. Have you a family, and are they professors? Or are you like me, all alone? No one knows what I would give if my family were with me in feeling, so that we could travel together in christian love. Mother wishes to be remembered to you, she is eighty-two years of age, and has all her children to write to, and that is about all she can do. Dear sister, pray for me, and write to me again, for I love to hear from you.

From your sister in christian love,
MRS. PECK.

EDITH, Texas, Dec. 22, 1904.

DEAR BROTHER CHICK AND READERS OF THE SIGNS:—Surely goodness and mercy have followed me all the days of my life. I am and have been detained in the house for several days because of bodily affliction, a portion of the time at

least, the hand of affliction has laid heavily upon me, and I thought that the time of my departure was at hand, but God, who doeth all things well, saw fit in his mercy to spare my unprofitable life until now, and so I can say that goodness and mercy have been following me. I have been reading some old copies of the SIGNS to-day, and have found in them sweet comfort, as I am way out in west Texas, and seldom get to mingle with Old School Baptists. I find by reading the SIGNS that the theme "salvation alone by grace" was taught by our forefathers, as I most sincerely believe the Bible also teaches.

I am glad to know that there are some left yet in the north, south, east and west who are not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. I am so glad that there are so many yet who are willing to count all things but loss for the cause of our Master. I am glad to know that there are some yet who are contending, as I trust, earnestly for the faith once delivered to the saints. There will be as long as time lasts, some servants of God ready and more than willing to work in the vineyard of the Lord, who will not compromise with error. This seems to be a great day of falling away, and we may well ask ourselves, Who shall be able to stand? Dear kindred in Christ, let us be steadfast in the faith of the primitive saints, let there not be found in any of us a heart of unbelief in departing from the living and true God. No doubt many of the Lord's elect and chosen people, who once knew the way and walked in it, have departed and gone after strange gods. Why should it be so? The God of heaven and earth alone knows. I will let him judge, for unto him all judgment

belongeth. I know that as for myself I am slow to understand the Scriptures, and if I know anything about them at all, (as Paul said of some,) I know nothing as I ought to know. If I have any spiritual understanding of any part of God's word it is not of myself, but it is the precious gift of God; if I have ever made any growth in grace, I still have not whereof to boast only in the Lord. God forbid that I should become boastful of anything that I may do, or have ever done, but, like Paul, let me say if I should ever perform any good work, It is not I, but the grace of God that was with me. O why should one so vile as I claim any blessing as payment for my imperfect service? I know, if not deceived, that I want to live a more humble life the few remaining days that may be mine here, than I have ever done in the past. I hope that the Lord in his mercy may see fit to keep me at the feet of my dear brethren and sisters as long as I may live in this life.

Brother Chick, I wish to say that I enjoy your editorials. I wish so much that you could visit Texas, and preach the pure, simple truth of our dear Savior. In places it seems that confusion reigns among God's poor and afflicted people here in Texas; the destroyer has got in his work. Just how long this will be our condition, the Lord alone knows. He is able at his own good time to cause the lion and the lamb to lie down together; he is able to bring peace out of confusion, for he is the Author of peace. Satan is the author of confusion, and he appears to be doing his work now, but he can go no further in his vile work than God in his wisdom sees fit to suffer him to go.

I do not see how I could do without the SIGNS, so send them on, if you will, to my address. If you see proper, you

may publish what I have written. I have not written as I thought I would when I commenced. "It is not in man that walketh to direct his steps."

With love to God's children everywhere, I remain your unworthy brother,
JOHN W. CAUDLE.

PRATT CITY, Ala., Feb. 24, 1905.

DEAR BROTHER EDITOR AND READERS OF THE SIGNS OF THE TIMES:—Many have read the pathetic and sad letter of brother D. M. Vail in the SIGNS, and in their hearts have deep sympathy for him and his in the loss of dear ones, and in the sudden death of his son. As we have lost four of our loved ones, two boys and two girls, in years gone by, we feel for him. For his benefit and others, I thought of writing of several in this district whose trials were equal to his; one in particular, an old friend and acquaintance, had an only son between twenty-one and twenty-two years old; who had married in October, and was instantly killed by electricity in the mines last spring. They had raised an only daughter, she had married and had four little girls, and last fall her husband was killed the same way; the daughter and her children are back at home with her parents. I did not write then, but now it is with a heart filled with agonizing grief and sorrow, and with a trembling hand I write you a little of our two only sons we raised to manhood, who were instantly killed by an explosion in the mines last Monday at 4 p. m. The older, Samuel Kirby Powell, was twenty-eight years old the 26th day of last July. He had married the first time when between the age of nineteen and twenty years, but had separated from the woman and left with her one child, a boy now about five years old. He had married again, but had no chil-

dren by the last wife. Ira Gilbert, the younger, was twenty-six years old the 9th day of last September. He was married the 1st day of June, 1900; he leaves a wife and two little girls. He was as devoted to his family as any man I ever knew; he had built a good house next door to us, and made his family comfortable, and provided for them well. The older son lived in one of our houses, next door to his brother, and we all enjoyed the last year together so well. But they are gone, and we now mourn. They worked together, died together and were buried together in one grave. We tried to hold the funeral service at the residence of Ira Gilbert, but the house would not hold half the people. The Methodist minister came down and offered us the use of their meeting-house; we accepted, but there was not room to seat all who were there. Elders Redd and Owens of our order and two Methodist and one Missionary minister were there; brother Redd conducted the short service.

Every man in that fated mine was killed, and one hundred or more homes have been made desolate; all the bodies have not been recovered yet. There was a strike at this place beginning the first of last July. Our older son attended the business college in Birmingham for four months before Christmas, the younger did short jobs where he could work, until about Christmas; they both became weary waiting for a settlement here, and went to this dangerous mine about fourteen miles away, and had just gotten a room opened, and had a fair prospect of making good wages; they only intended to work there till a settlement was made here. Neither of them made any religious profession, but when an opportunity was offered they would refute the

Arminian theories. The older was a good singer, and he enjoyed it much. They were able-bodied young men. We loved our boys. O how sad to have them taken from us so suddenly in the prime of their young manhood. Of the nine children born to us only three daughters, all married, now survive.

Brethren and sisters everywhere, pray for us.
P. J. POWELL.

LEESBURG, Va., Feb. 14, 1905.

DEAR EDITOR:—The inclosed letter signed "F.," was written by our beloved brother, Frank M. Myers, of Lincoln, Va. I wrote him I would send it to the SIGNS without asking permission; I feared his modesty might rebel, and it is a gem too precious to bury. He was with me from 1861 to 1865. It was my great pleasure also to lead him down into the liquid grave. I know none braver in either cause than he.

Your brother, I hope,
E. V. WHITE.

LINCOLN, Va., Feb. 8, 1905.

ELDER E. V. WHITE—DEAR BROTHER:—So glad to have your favor of yesterday, but not glad you are in gloom; no wonder that you are though, and yet I wonder if that condition is not one of the "many mansions." I can faintly understand that more of real nerve, game, grit, courage, is required to rise and ride as you do, above the clouds of dark despondency, naturally banked and piled about you in the fearsome siege you have suffered, and defence you have put up, for this, the longest and most weary year of your life, than to lead your people in all the battles and horrors of a four years war. Port Arthur is hardly a comparison, because its defenders were all the time able to do something, and to end it

by honorable surrender when the time came. You are winning your fight, too, and when the winter is gone the forces of nature will rally under her flag of green and gold, (leaf and sunshine) and you will see your weakness and gloom rolled among the dead wreckage and weary lumber of the past. Jere Clemens puts it: "When Pandora's box was opened, and the thousand ills which it contained flew shrieking from its open lid, hope followed on glittering wing, and dropped a charm for every woe." Take from our lives the substance of that one little four letter word (hope) would even this fanciful, weak human span be worth living? What comfort I find in reading the Book or the written experiences of others seems held in place in my heart by hope. Without God, without hope, and by this anchor kept from drifting into "outer darkness." Bound, handcuffed and shackled, but "prisoners of hope," with Christ in us the hope of glory. When we can reach up from our little knee-high standing-place, and grasp ever so weakly the strong, life-thrilling hand of hope, the gloom must drop from our shoulders and the weight of despondency no longer hold the prison key. But "The [each] heart knoweth its own bitterness;" I do not know yours, know my own, but yours, as I think, should be attuned to sweet songs in the night of affliction, because of what the Lord has done for you and permitted you to do for his people.

F.

LOS ANGELES, Cal., Jan. 3, 1905.

ELDER F. A. CHICK—DEAR BROTHER AND EDITOR OF THE SIGNS OF THE TIMES:—As best my memory serves me, this is the fiftieth year of my acquaintance with the SIGNS, and I can look back on the sorrows and joys of those years; I

can look back on my being then in belief an Arminian, yet not without hope, but despising the doctrine advocated by the SIGNS and the *Southern Baptist Messenger*, published by Elder Wm. L. Beebe, in Georgia. My father subscribed for both papers in the year 1855. But,

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

Yes, all praise is due to his sovereign will and purpose, supported by his power and foreknowledge. I will say that all the enmity my perverse and wicked nature was master of only served to bring me to search the Scriptures for the truth of these things, as advocated by the SIGNS and its able correspondents. I found them supported by the word, such as predestination of all things, salvation by grace only, baptism by immersion only, the final perseverance of the saints through grace to glory in the perfect likeness of their ever living Head, so that now I am styled by some as an extremist, or as the Arminians have it, a fatalist, they not knowing what a fatalist is, but because predestination is an incomprehensible truth to them they know no better term to apply to it.

I must say in conclusion that the SIGNS is a welcome visitor, and I have often impatiently awaited its arrival, in the hope of comfort by the pen of some ready writer.

With love to the household of faith, I am, I hope, an heir and joint-heir with Christ Jesus our Lord,

A. H. HAGANS.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904, &c.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1905.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITOR :****F. A. Chick, Hopewell, N. J.**

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

ACTS II. 42.

"AND they continued steadfastly in the apostles' doctrine and fellowship."

A dear brother, who wishes his name withheld, has asked that we write something for the SIGNS upon the subject embraced in these words. The special question presented by him was the connection between the doctrine of the apostles and the fellowship of the apostles. While we feel incompetent, yet we feel willing to comply as best we may with this request. We are willing, both because of the regard in which we hold this brother, and because the subject itself seems most important, especially in these times when there is so much unrest and so much tendency in some places to disregard the doctrine of the apostles, and to count it of small concern. It has become a very common thing to hear it said that it does not matter so much what a man believes, so that he lives right. On the contrary, it does matter what a man believes more than anything else, because all a man's living, whether for good or ill, depends entirely upon what he believes. One of the evil signs of the present time is this tendency to believe nothing with any certainty; not only is it true that men do not know what they believe, but they be-

lieve nothing. Professions of religion are made, people unite with religious sects, attend upon the public services which are provided, and yet have not the faintest ideas as to what the faith of those with whom they are united may be. This is the general state of affairs everywhere, and more than this, professed ministers of the word encourage this very thing. Instead of insisting upon the doctrine which they claim to be taught in the word, it is ignored as a thing of small consequence; this is not the way of the Bible. The deep doctrines of the depravity of man, of his death in sin, of the redemption which is and can be only through Christ, of the incarnation of the Son of God, of his righteous life in the flesh, of his death in atonement for sin upon Calvary, of the resurrection of his crucified body on the third, the appointed day, the ascension into heaven, and the intercession of the blessed High Priest for his people at the right hand of the Majesty in the heavens, the new birth, including the quickening of the sinner dead in sins, to divine life, and the communion with God through Christ, and the fellowship of saints with one another, as partakers of all this grace, are the constant and prominent themes of the Bible. Admonitions are there also in abundance, but still the most prominent themes are these named above. Beside all these, that which lies underneath them all, the everlasting, unchangeable love and purpose of God, is always kept in view. It is because these themes are so constantly set forth in the word, and because through the perversity of fallen nature in us there is such indifference to them almost everywhere, that it is needful that all who love the word of God, and reverence the Author of it, should constantly affirm and set forth these things in

their ministry. Also, because the admonitions and exhortations of the word can have no force at all unless first of all the doctrine of redemption with all that it involves be written in the heart of him who hears, these principles of the doctrine of the apostles ought to be always kept in view. It is all-important to believe that doctrine which exalts the grace of God, because there can be no right thinking, speaking or living without this. All the difference between doing for our own advantage and glory, and doing for the glory of God, is involved in a right understanding of the doctrine of the apostles. Doing for our own glory, or doing for the glory of God, marks the difference between him who serves God and him who serves him not.

In the text suggested, two things are set forth, the doctrine and the fellowship of the apostles. First, it must not be forgotten that the fellowship of the apostles was in those days inseparably connected with the doctrine of the apostles. It was not without design that the Holy Ghost, who inspired Luke when he wrote these words, placed the doctrine first. These words come up in our mind in connection with these other words of John: "That which we have seen and heard declare we unto you, that ye may have fellowship with us." And these other words of James: "The wisdom that is from above is first pure, then peaceable." Fellowship then must be based upon the pure word of truth if it be real Bible fellowship. Of this we desire to say more after a little further consideration of the word fellowship itself.

What is fellowship in the Bible sense of the word? Perhaps it will help us to see first what it is not. It is not such union as may exist between members of political parties, where after all selfish-

ness reigns supreme, though there is perhaps an appearance of oneness of purpose and sentiment. It is not the union of men in some society, secret or otherwise, which yet at the bottom is purely selfish; it is not that kindly good feeling which may exist among neighbors who are mutually neighborly and helpful to each other; it is not the good will which kindly, pleasant-mannered people always will produce wherever they may be among men; it is not a mere love which may spring out of the fact that people are themselves loving and affectionate in feeling and manner; and it is not merely an agreement in sentiment upon even Bible teachings, for we all have known some men who believed in the very doctrine which we believe to be taught in the word, but whose life showed that all the knowledge and belief they had was in the head, and not in the heart; that they had never felt the power of the truth, or their own great need of it, and that it was not precious to them, except as any notion may be precious to any man who may believe in it.

All this is not fellowship. But on the other hand, perhaps it is enough to say that fellowship, Bible fellowship, must be in Christ, and that it is fellowship with the Father and with his Son Jesus Christ, and that it consists among the people of God in a belief and heart-felt experience of the truth. True fellowship means equality, oneness in all that makes up that fellowship. All they who by the inward teaching of the Spirit of truth have come to a personal knowledge of the truth, are in this fellowship. No child of God can have this fellowship for any one in whom contriteness of heart, and a broken spirit, and humble trust in Christ, do not appear. These things are not taught in the schools of men, but in

the experimental school of Christ. He who denies the truth as it is in Jesus, cannot be in fellowship with him who believes the truth; the child of God may pity such an one. As his child, father, brother, sister or mother, he may love him dearly, and desire his welfare; he may even long to see in that one some evidence of the work of the Lord, but he cannot hold that one in fellowship until he can see manifest in him the same work which he has felt in his own heart; and he who has this work of the Spirit wrought in his heart will know and love the doctrine which is called the doctrine of the apostles. Thus in that early day they continued steadfastly in the apostles' doctrine and fellowship.

The word doctrine, as used in the Scriptures, sometimes means the teaching of the apostles, or of Christ, and sometimes that which is taught. Perhaps both shades of meaning are in the word wherever it is used. Here evidently the word signifies what the apostles taught, and it is the necessary conclusion that to continue in the apostles' fellowship it was needful that they should continue in their teaching, or rather, the things that they taught. Now in this very chapter we have the substance of that which they taught, and which the children of God gladly believed or received. Perhaps it will be well to give a synopsis of what Peter had been preaching to them. First, that Jesus of Nazareth, a man, had appeared among them, and had been approved of God by signs and wonders and miracles. Second, that by the determinate counsel and foreknowledge of God he had been taken and slain. Third, that they did it with wicked hands. Fourth, that God had raised him up according to prophecy, which Peter proceeds to quote. Fifth, that now Christ is not only raised

up, but sits on the throne of David, and is exalted by the right hand of God, and has received the promise of the Father, and now has shed forth the Holy Ghost, as they did see and hear. This is the substance of the preaching of Peter as recorded in this sermon, but the doctrine of the apostles, or their teaching, is intended to include all that they afterwards proclaimed as to the doctrine or order of the house of God, and all those that believed upon that day continued in all that they taught. These same apostles are still the only judges in Israel, and in the Acts and in the epistles we have their infallible judgment in all that ever will call for judgment in the house of God.

Now let us call to mind how important it is that we to-day continue in the doctrine of the apostles, if indeed we wish to continue in their fellowship. Let us also remember that the beloved John said that their fellowship was with the Father and with his Son Jesus Christ. If then we find ourselves believing the doctrine of the apostles, we are in fellowship with all who also believe, and with the Father and the Son. On the other hand, if we are not in fellowship with the doctrine of the apostles, neither are we in fellowship with them, nor with the Father, nor with the Son. If the holy Spirit dwells within us it will surely teach us the truth, for it is called the Spirit of truth. It never takes of the things of men and shows them to us, but always of the things of Jesus; this is according to the words of the Master himself. If then any thought of our hearts is to the exaltation of any one or anything save Christ in all our salvation, it is not the revelation of the Holy Ghost; he always testifies of Jesus. The fellowship is in the doctrine, first of all; this should never be forgotten. May not some of us at times mistake a feeling

of good will, of sympathy, of pity, or of admiration for some man, for this fellowship? Because of this danger we are told not to have men's persons in admiration. One may be lovable, kindly, full of feeling, and seem at times to be deeply moved with feeling, and our hearts may go out to them with similar warmth, but all this is not in itself true fellowship. One may possess all these things in large measure, but if he denies the doctrine of Christ he cannot be in the apostles' fellowship. He that is weak in the faith indeed must be received, but not to doubtful disputations. If he denies the doctrine and fights against it he must not be received. Very many of the Lord's dear children have not been led deeply into the principles of the doctrine of Christ, but if any have had heart-felt knowledge of themselves they will not deny the grace of God, but will be found ascribing all their salvation to him.

What will arouse and excite this fellowship? We answer, the doctrine of the apostles. Why will this produce fellowship? Because the doctrine is the experience of the apostles, recorded by them, and it will meet all similar experience in all the children of God. This John taught when he said, We declare to you the things which we have seen and heard, that ye may have fellowship with us. Thus it was upon this day of Pentecost: "They that gladly received his word were baptized." Thus it was with the eunuch when Philip had preached Christ to him; thus it was with Lydia when the Lord had opened her heart so that she attended to the things spoken by Paul; thus it has been in all ages of the gospel day. It is the doctrine that binds together, and it binds together because it is the doctrine of Christ the Savior preached to poor sinners who have

felt their need of him, and have found him in their need. How many have heard this preaching for the first time, and have said, You have been preaching just what I have felt and seen. One said in our hearing, "If that man is a christian then I am one, and if I am one, then he is." The preacher had been preaching just what that man had felt. His words were words of fellowship. There can be no fellowship outside of the doctrine of Christ. He that denies Christ cannot be in fellowship with him who confesses Christ. He that says, "I thank thee, that I am not as other men," cannot be in fellowship with him who says, "God be merciful to me a sinner." He that counts his blessedness as the result of his own worth, or worthy deeds, cannot be in fellowship with him who says, "By the grace of God I am what I am," and after having labored much says, "Yet not I, but the grace of God which was with me." There may be, and there are, often misunderstandings of portions of the word, and brethren may not all see clearly the truth, and there may be differences about some of the principles of the doctrine of Christ, or concerning some of the order of the church, which do not and ought not to lead to withdrawal from each other, but yet just so far as oneness of doctrine is found, just so far is there union and oneness of fellowship one with another, and just so far as it is wanting will there be a weakness of fellowship. To abide in this fellowship then it is needful that the doctrine of Christ be held forth in simplicity and experimentally. In no other way can fellowship abound, than by confession of the truth. He that preaches Christ as all and in all in a poor sinner's salvation, will at once be in the fellowship of all who love the Lord and confess him as their Savior. If some

poor sinner comes to the assemblies of the church asking a home with them, if his daily life be correct, all that is needed is that he bear witness that he is nothing and that Christ is all in all. We say this is all that is needed, and this we repeat with emphasis, because in just this confession is the confession of election, predestination, the everlasting love and purpose of God, the atonement of Christ, and justification through that atonement, the effectual call of the Spirit, and the confession in short of the whole doctrine of salvation from first to last, and in this is the fellowship of those who receive this testimony. The doctrine of God our Savior will appeal to all true experience, because it is the narrative and explanation of all true experience. If one tells our travel of mind and heart, we must be drawn to that one, we must be one with that person, and this travel is the doctrine of God our Savior, given to us as our own. So Paul could call the gospel "our gospel," and even "my gospel." It is ours, our very own, when we have come to hear it and know it and live it.

If then we would strive for increase of fellowship and love among the people of God, continue to hold forth the truth, the doctrine of the apostles, there is no other way. It is in vain to urge fellowship, and union, and peace, unless the ground of all true union is presented. If Christ be lifted up, all will be drawn to him; there is no other way. All, we mean, who know him indeed and in truth. To preach Christ is to hold him up, and to preach Christ is to preach all that doctrine which is God-honoring and man-abasing.

CHANGE OF RESIDENCE.

ELDER W. A. Thompson requests his correspondents to address him at 1323 South First St., Springfield, Ill.

MARRIAGES.

By Elder F. A. Chick, at the residence of the bride's parents', on Saturday evening, Feb. 4th, 1905, Wilbur G. Sortor, of Princeton, N. J., and Miss Jennie B. Reed, of Cedar Grove, Mercer Co., N. J.

By the same, at his residence, Hopewell, N. J., on Wednesday a. m., Feb. 15th, 1905, Alfred J. Hunt and Miss Anna M. Campbell, both of Hopewell, N. J.

By the same, at his residence in Hopewell, N. J., on Wednesday p. m., Feb. 22nd, 1905, Warren F. Hart and Miss Annie E. Chick, both of Hopewell, N. J.

By Elder T. M. Poulson, at the home of the bride's parents', Feb. 22nd, 1905, Bates Pilchard and Miss Bertha Byrd, both of Worcester Co., Md.

By the same, March 1st, 1905, near New Church, Va., Ray T. Lewis and Miss Annie Ida Reeder, both of Accomac Co., Va.

OBITUARY NOTICES.

DIED—At her late home in Cecil Co., Md., Dec. 31st, 1904, sister **Sarah Elizabeth Matthias**, beloved wife of Mr. John J. Matthias, with whom she had lived happily in the relation of husband and wife for forty-four years, having been married to him Jan. 1st, 1861. She was the only daughter of Deacon John Tawresey, who with his wife was baptized in England, emigrating to this country about the year 1830, landing at Norfolk, Va., but as business in his line (that of merchant tailor) was very dull there, and they found no Baptists, they shortly moved to Lancaster Co., Pa., where they settled and reared their family of four sons and one daughter (the subject of this notice). They continued their search for Baptists whom they could fellowship, and were almost despairing of success when it occurred in the providence of God that Elder Thomas Barton preached in their neighborhood. Sister Tawresey went to hear him, and (from what has been related to me by sister Matthias) must have felt a good deal as Philip when he said to Nathaniel: "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." Not long afterwards both brother and sister Tawresey united with the Mt. Hope church, near New London, Pa., under the pastoral care of Elder Thomas Barton. Some years later that church was dissolved, and they united with the London Tract church, still having Elder Barton for their pastor, continuing their membership to the time of their death, sister Tawresey passing away about 1866, and her husband about 1874.

Sister Matthias was born in Lancaster Co., Pa., Jan. 20th, 1837, being the youngest of the family. There were four brothers who lived to manhood, James and Robert were born in England; James died

at an early age, Robert lived to be an elderly man, dying in November, 1898. He was a useful man in the community, and in the church, having been baptized by Elder Joseph L. Staton about ten years before his death, at the Welch Tract church, (Iron Hill) New Castle Co., Del., but united with the London Tract church, and was chosen deacon, and continued to serve as long as he was able. The other brothers were Joseph and William, born in America; Joseph was a faithful member of London Tract, but now deceased; William (the only surviving member of the family) is a member and deacon of the Wilmington church, having been baptized at the same time and place as his brother Robert. Sister Matthias was baptized by Elder Thomas Barton, in the fellowship of the London Tract church, the second Sunday in July, 1866. At the time of her death she had been a member about thirty-eight and one-half years. There never was one more true and faithful, manifesting her interest in the welfare of the church continually by the faithful fulfillment of all her obligations. We shall miss her sadly at our little meetings, as the number is now small and growing less as they are called away one by one. She has left her aged and afflicted companion, one daughter, who has ever been a faithful and dutiful child, two sons, kind and respectful to their mother, one brother and other relatives, beside the church, to mourn, but not without hope, as in life and at death she gave evidence of the power of God, who works mightily in sinners unto their salvation, and who wrought in her unto the manifestation of his electing love and eternal purpose to save her. May an ever-gracious God visit the bereaved husband and children with the blessed consolations of his word, giving them comfort and peace in their affliction.

I could not attend the funeral on the 4th of January on account of other engagements, and Elder Eubanks was prevented by sickness, so the service was conducted by Mr. Gillilan, her husband's pastor, Presbyterian. She was laid to rest in the cemetery at the Head of Christiana to await the sound of the last trump.

A. B. FRANCIS.

DELMAR, Del., February, 1905.

DIED—At his residence, Olive, Ulster Co., N. Y., Feb. 19th, 1905, after a few days sickness, **Mr. Jacob Bishop**, 68 years of age. Mr. Bishop had been ailing for a number of years with gastric trouble, yet was able to be about until within a few days of his death. He was not a professor of religion, yet he was one of the steady attendants on the preaching of the word, and a firm believer in the doctrine of salvation by grace through our Lord and Savior Jesus Christ, and a special lover of the peace of the church. When near the end he said he was separated from the world with all its charms and cares, and wanted to be with his Lord, who had cared for him all his days. He

has left behind to mourn their great loss, his widow and two daughters, son-in-law and grandson, six brothers, one sister and other relatives, with the neighborhood and church.

His obsequies were attended by a large concourse of relatives, friends and neighbors at the Old School Baptist church-house in Olive, on Feb. 22nd, where the writer tried to preach to the congregation from the words: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." After which the body was conveyed to the cemetery and borne to the tomb by his six brothers, to await the second appearing of our Lord and Savior Jesus Christ, who shall change the mortal body to an immortal body, by the same Spirit that dwelt in it, as Christ was formed in the mortal body the hope of glory. May God bless the mourners.

ALSO,

Departed this life at her home in Olive, Ulster Co., N. Y., Feb. 20th, 1905, after a lingering affliction of shaking palsy, our sister, **Mrs. Lorenzo Eckert**, wife of brother Lorenzo Eckert, in the 72nd year of her age. Sister Eckert made a public profession of her faith many years ago, and her one desire through her pilgrimage was to glorify her God in her body and spirit, which were his, and being barred by her affliction from attending meeting with the church the words of the poet would fit her case well:

"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?"

She often said but for the hope of life through the dear Redeemer she would have no lasting comfort. Although she was not much of a talker about spiritual things, yet a deep thinker. I shall miss her so much, as I used to take special pains to get to see both brother and sister Eckert when in their usual health years ago, as they had sickness and deaths in their families, and after our dear sister's health failed I felt doubly obligated to visit them. Our aged brother is left lonely and alone in regard to companionship, although a son with his family live in the same house, who with other children and relatives, as well as the neighborhood and the church, mourn because of the loss they feel, yet none can mourn without hope that for the dear and loved one to die was gain. O how good it is to think and believe in our most trying times that there is a future for the afflicted and poor people of God. If only in this life they have hope they are of all people most miserable. Although as believers in this life they are dead or separate from the world, yet their life is hid with Christ in God, and when mortality is swallowed up of life and they sleep in Jesus, their hope is to awake in his likeness and be satisfied. So may it be.

The funeral of sister Eckert was on Thursday, Feb.

23rd, at the Old School Baptist church-house in Olive, Ulster Co., N. Y., where the writer of this obituary talked to the people from Romans viii. 16, 17, after which the body was conveyed to the Winchell Hill cemetery.

J. D. HUBBELL.

KELLY CORNERS, N. Y., March 6, 1905.

It is with much sorrow I send the obituary of **Walter P. Jeffers**. The circumstances surrounding his death, which occurred Feb. 9th, 1905, are very sad. He was employed by the Armour Company buying poultry; he attended a sale four miles north of this city, his brother accompanying him. After the sale was over his brother wanted him to return home, but he said he would go on further and buy some chickens. His brother returned home. He was last seen alive about 5 o'clock; he had bought a crate of chickens; the man he purchased them of tried to persuade him to stay over night, as it was very cold and the wind blowing very hard and the air full of snow, but he said he must get home. He was seen afterwards walking behind his team; his team got away from him, and he left the road and wandered through a field and crossed a creek, and a few rods from there his body was found next morning where he had frozen to death; his team was found near this city. A searching party found his body four miles north of here.

His funeral was held at his home on Sunday, the 12th, Elder Lamou of the Christian church officiating, after which his body was laid to rest in Hillside cemetery.

He was born July 26th, 1855, making his age 48 years, 6 months and 14 days. He leaves to mourn their loss a wife, one daughter, an aged mother, two sisters, four brothers and many relatives. He was a hard working man. May the God of all grace reconcile all those left behind. He was a first cousin of the writer.

E. A. NORTON.

HAMPTON, Iowa.

Miss Maria Knapp departed this life Feb. 18th, 1905, at the home of her niece, Mrs. Ann Knapp, in Sugarloaf, Orange Co., N. Y., aged 94 years, 6 months and 12 days. She was the daughter of Nathaniel and Deborah Teed Knapp. Sister Knapp spent her entire life in Orange Co., N. Y. She was well and favorably known by hundreds of people, was a kind-hearted and faithful friend, a devoted member of the Old School Baptist Church in Warwick, having joined that church by baptism May 29th, 1842, Elder Richard Pickard administered the ordinance. During the sixty-three years in the church she was ever faithful to the law and ordinances of the house. Aunt Maria, as she was so familiarly known, was a firm believer in the doctrine of God our Savior in all its fullness, she was well indoctrinated; nothing pleased her as well as to hear "Christ and him crucified" preached.

She prized highly the visits from her brethren, especially those in the ministry; though feeble and somewhat deaf in her last years she always requested her ministers to read a chapter, speak in prayer and talk to her of Jesus and his love to poor sinners, thus manifesting that her thought was of God and worship to him. A good woman is gone, we shall all miss her, but the change is glorious for her; in her last illness she longed for rest and peace, the Lord took her unto himself, and she now realizes the fullness of rest and peace which she had here in part. The death of sister Knapp has brought sadness again into the Warwick church, but they know and believe that what the Lord does is ever best. Our dear friend, Mrs. Ann Knapp, was a most tender and faithful nurse during the illness of our departed sister; she was devoted to her aunt, and will sadly miss her.

Elder John McConnell and the writer were called at the special request of sister Knapp to conduct her funeral services; it was impossible for brother McConnell to be present. The writer served at the funeral with such ability as the Lord gave, using as a text, "The last enemy that shall be destroyed is death." Hymn 1256 was read. The earthly house in which she had tabernacled here so long was buried in the family graveyard at Sugarloaf.

May the Lord reconcile us all to his will in all things.

H. C. KER.

MIDDLETOWN, N. Y.

Martha Ellen Ferguson Hurst was born Nov. 2nd, 1854, died Feb. 2nd, 1905, aged 51 years and 3 months. On a farm in Vigo Co., Ind., sister Hurst was born, and was the youngest but one of a family of five children, three of whom survive her. Here she grew to womanhood, and on Nov. 2nd, 1871, (this being her seventeenth birthday) she was married to Albin G. Hurst, who is left to mourn. To this union were born two children, a son, George Otis, July 25th, 1873, and a daughter, Cora May, August 6th, 1875. The son was killed at Denison, Texas, in a railway accident, June 13th, 1902. His death was a terrible shock to the mother, who almost idolized him. The daughter survives her.

In 1873, at the Honey Creek Church of Primitive Baptists, near the home of her girlhood, sister Hurst confessed before the world her love for her Savior, and was baptized, together with her husband, into the fellowship of the church, by Elder James Whitlock. In March, 1888, the family removed to Hamilton Co., Kansas, where she has since resided. The church membership of herself and husband was transferred about four years ago to Bethel church, in Prowers Co., Colo., of which body they both were esteemed members at the time of her death. Truly she was of a lovable disposition. Through all her long and severe suffering she was uncomplaining. In

all her life she ever put the welfare and comfort of others before her own. In her last sickness she longed to depart and be with Christ, yet patiently and with complete resignation was she willing to wait all the days of her appointed time.

At last she has been called from pain to eternal peace and rest, and from the cross of suffering to the crown of everlasting life at God's right hand. Thy will, O God, be done.
D. B. NOWLES.

Peleg W. Doud was born May 29th, 1811, died June 10th, 1904.

The funeral services were held from his late residence June 12th, consisting of reading the twenty-third Psalm, prayer and comforting remarks by Mr. Stoker and singing by the choir, after which the remains were laid to rest in the State Road cemetery by the side of his wife. The same loving hands lowered the casket for him that performed the office for her eleven years ago, (also the second Sunday in June) viz: the sons Warren and Omar and son-in-law D. F. Rumsey, except that the oldest grandson took the place of the son Hobart, who had passed away.

Born not more than half a mile from where he died, he was the son of sturdy Vermont parents, who came to Sullivan a few years before. On Dec. 25th, 1832, he was married to Amanda Rose Packard. They had five children: Warren, Hobart, (deceased) Omar, Annie, (deceased) and Helen, Mrs. D. F. Rumsey, who has cared for both mother and father during the last years of their lives. Though his chosen occupation was farming, he was for years a preacher in the Baptist Church, well known in Tioga and Bradford counties. Positive in his convictions, strong to denounce whatever he considered wrong, yet withal quiet and unobtrusive, one with whom it was necessary to be closely acquainted in order to fully appreciate; those who knew him best loved him most.

(Published by request of the family.)

William Barbe, of Monongalia Co., W. Va., was born in the valley of Virginia May 17th, 1823; moved with his parents, six brothers and three sisters, on the farm where he died, in 1832; married Eleanor Lynch, May 21st, 1844, who preceeded him to the grave five years. She was a member of the Baptist Church fifty-one years. He was baptized by Elder Rose, and joined the Baptist Church called Indian Creek, in Monongalia Co., W. Va., one of the churches of the Redstone Association (which is to hold her one hundred and twenty-ninth session near the old home of the deceased next September). Died Feb. 21st, 1905, in his 82nd year. He was a firm believer in the doctrine the Baptists advocate, was well read in the Bible; was well able to meet any ordinary opponent to the truth when necessary, firm in the discipline of the church of his choice. In his declining years and last days he often asked if it was meeting day, and

would look for some preacher, and name many he thought might come. He leaves one son and a daughter-in-law, who cared for him as a daughter only would do, four grandsons, two great-grandchildren, one sister and many nephews and nieces. He passed away as one going to sleep, after the third stroke of paralysis.
ELZA BARBE.

At the request of the bereaved husband, brother W. T. Slayden, of Clinton, Ky., I send you for publication in the SIGNS a short obituary notice of his wife, sister **N. A. Slayden**. Sister Slayden was born August 4th, 1840, died Dec. 21st, 1904, aged 64 years, 4 months and 17 days. She joined the Primitive Baptists in 1889. When the conditional time salvation heresy developed among us her church went almost solidly with it, but she could not go; she remained on the grace side and died in the full triumph of grace. Sister Slayden was a great sufferer, and had been for years, but her faith failed not. She has left to mourn, her husband and other relatives, also her brethren and sisters of the Primitive or Grace Baptists, but we mourn not as those who have no hope, for we believe that our loss is her gain.

R. H. BOAZ.

FULTON, Ky., Feb. 8, 1905.

CONTRIBUTIONS FOR THE "SIGNS."

J. W. Shelburne, Ky., \$1.00.

M E E T I N G S .

The yearly meeting of the Wilmington (Delaware) Old School Baptist Church will be held, the Lord willing, on the second Saturday and Sunday in April, (8th and 9th) 1905, to begin at 2 p. m. on Saturday. All lovers of the truth will be welcome.

WM. B. TAWRESEY, Church Clerk.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m., in the Red Men's Hall, in Troy, N. Y., and at 2:30 p. m. in West Sand Lake, N. Y., at the home of Mrs. Moul. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

ELDER Carnell, of Dutton, Canada, will preach in hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

717 HOWARD ST., DETROIT, MICH.

**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 at the Hall,
corner of 19th St. and 8th Ave., fifth floor.
Elevator entrance on either 19th St. or
8th Ave.

10:30 A. M. 2:30 P. M.

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

**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 the
following rates, viz: a single copy for 10 cents; 12
copies for \$1.00; 25 copies for \$2.00; 50 copies for
\$3.00; 100 copies for \$5.00. Address,

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

SPECIAL NOTICE.

Hymn and Tune book, compiled by Elders Silas H.
Durand and P. G. Lester. Price 80 cents sent by
mail; \$7.00 per dozen sent at expense of purchaser.

With each book will be sent upon request, without
additional cost, a neat pamphlet of 30 pages, contain-
ing rudiments of music and graded lessons, for use in
singing classes in connection with the Hymn and
Tune book. Send orders to

**ELDER SILAS H. DURAND,
Southampton, Bucks Co., Pa.**

**P I C T O R I A L
H I S T O R Y
O F T H E
U N I T E D S T A T E S.
B Y J O H N D. M C C A B E.**

This work is no dry mass of details—no bombastic
effort to inflame the natural pride, but a vivid and
brilliant narrative of the events of our history, from
the discovery of the American Continent down to
1893.

The work is printed from plain, new type, on fine
calendered paper, and comprised in one octavo volume
of 960 pages. It is splendidly embellished with near-
ly 500 fine engravings, embracing battles and other
historical scenes, portraits of distinguished men,
views of our principal cities, &c., &c.

Bound in Fine Silk Cloth, Plain Edges, \$2.00 post-
paid. Address,

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

**B I - C E N T E N N I A L
C E L E B R A T I O N
O F T H E
W E L S H T R A C T C H U R C H.**

The bi-centennial of the Welsh Tract Church, New-
ark, Del., was celebrated Oct. 20th, 1903. After
some delay it is now published in pamphlet form, and
is now on sale. Price 15 cents. The pamphlet
contains photographs of the Welsh Tract meeting-
house and Elder J. G. Eubanks, the pastor, the pro-
ceedings of the anniversary, letters of greeting from
sister churches and a historical sketch written by
Dr. B. F. Coulter, of Philadelphia, Pa., and read on
the occasion. Some of the brick in the meeting-
house was brought from Wales to this country, and
hauled on mules' backs a distance of ten miles. The
pamphlet is very interesting and full of information.

The edition is limited, and orders should be sent
without delay in order to secure a copy. Send all
orders to **P. M. SHERWOOD,
NEWARK, Newcastle Co., Del.**

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY,
MIDDLETOWN, ORANGE CO., NEW YORK.To Whom all letters should be addressed, and
money orders made payable.

EDITOR:

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

CRUDEN'S COMPLETE

(STUDENT'S EDITION)

CONCORDANCE

TO THE

OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9½ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible reader should possess a copy.

Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.
First Quality Turkey Morocco, very handsome, \$2.75 per copy.

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in a variety of bindings at the following prices, viz:

Cloth Binding	\$1 00
Cloth Binding, half dozen	4 50
Blue, Marbled Edge	1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73.

MIDDLETOWN, N. Y., APRIL 1, 1905.

NO. 7.

P O E T R Y .

A PRAYER.

Out of thine unbounded fullness,
Give us of thy saving grace;
From our hearts pray banish trouble,
Let us see thy smiling face.

Heads are bowed and hearts are breaking,
Children crying for their bread;
Storms of life our barks are tossing,
We are quaking, Lord, with dread.

While we toss on troubled waters,
Dost thou care, O Lord, for us?
Please to manifest thy presence,
Lest our ship be surely lost.

REJOICING.

Past the clouds that flashed and thundered,
Now we hear the rippling rills;
Sunlight gilds the highest mountain,
Peace and love the valley fills.

Dear Desire of all the nations,
King of peace and love appears;
Clouds of trouble shine like blessings,
False indeed were all our fears.

Grant, O Lord, when we are burdened,
Swiftly to reveal thy hand;
Make us feel in all our troubles,
By thy grace we surely stand.

DUDLEY G. JOHNSON.

LAWRENCEBURG, Ky., Feb. 23, 1905.

C O R R E S P O N D E N C E .

TIME SALVATION.

BELoved:—The Old Baptist people have long been troubled with the confusing doctrines of “means of salvation,” “means of grace,” and such like; but not until the present young generation rose up, who assume to be wise above all the fathers, has the confusing and uncertain sound of “conditional time salvation” been trumpeted forth in almost all the camps of Israel. The last ten years this strange and startling blast of trumpets has echoed and reechoed with exciting and bewildering effect, and great has been the widespread confusion and division, where peace and good will prevailed before. This dividing of salvation, and subdividing it into fragments and parts, partly eternal salvation, and partly time salvation, (as the teachers of this yea and nay gospel call it,) they boastingly claim, is “rightly dividing the word.” It certainly has a dividing quality, for it has scattered the flock. Yea, it has brought bitter strife and alienation into the rank and file of the conditional Baptists themselves. Thus has God confounded their language, and they can-

not understand one another. And, as did the confused Midianites, they are now falling upon one another in deadly strife. But the remnant according to the election of grace, the little band with their spiritual Gideon, break their earthen pitchers that the light may shine out, and shout, "The sword of the Lord and of Gideon." By this they conquer, for the Lord fights for them and gives them the victory.

Let us now consider salvation in the light of the Lord as revealed in the word. "If any man speak, let him speak as the oracles of God." "Salvation" is a Bible term, and it runs all through the divine book, being used very many times, yet it is always the one single, simple word, never plural, complex or compounded. "Salvation." The plural word, "salvations," is not in the holy Bible. This term, "salvations," so common and popular now, belongs to the literature of a yea and nay gospel, but it is not in the gospel of Christ. This late word, "salvations," is incomplete without another word, "conditional," joined to it. For the recent salvations, so much talked of, which depend upon creature obedience, are necessarily conditional. Any conditional salvation is necessarily of works, and entitled to a reward, therefore all conditional salvation is legal, yea and nay, and most uncertain. There is no grace at all in any conditional salvation, because the grace of God is free, unconditional, never sold and never bought. "Now to him that worketh is the reward not reckoned of grace, but of debt." "And if by grace, then is it no more of works." All conditional salvation calls for works to obtain it, for something must be done. So grace is entirely excluded from the yea and nay doctrine of conditional salvations. The teachers of

conditional salvation have not yet presumed to say the grace of God is conditional, and so all conditionalism is a denial of salvation by grace.

Conditional Baptists, however, seem to think that they take away the objectionable feature of Arminianism or conditional salvation, by confining it to time, and so they qualify this legal doctrine of salvation by works by inserting the word "time" between the two words, conditional salvation, and make it read, "Conditional time salvation;" that is to say, salvation in time is conditional. If so, then salvation in time is not by grace, nor of the Lord.

Now it behooves us to know what salvation is, when it is, and who it is to. Salvation is redemption, deliverance; it is always in time, and it is always to the lost. No one who is not lost can be saved. The one who knows what to do, and can do it, is not lost. So doing conditions is not salvation at all, but merely working for a reward. We never go to salvation, because salvation is righteousness and justification, and we are sinful; but salvation must and does always come to us as lost. Salvation has no meaning to the one who is not lost, but claims ability to do and obtain the desired good. It is hypocritical to call that which is within our own power salvation. So long as Peter stood on the water, he did not pray, "Lord save me." Such a cry would have been false then; but when he had no power left, then the prayer was one of need, and salvation came to him.

When is salvation? Does it take place in eternity? or in time? It is important that we understand when salvation is. While the Bible clearly shows that God's purpose to save his chosen and predestinated people in Christ is

eternal, the divine testimony is abundant and clear, that all the work of their full and glorious salvation unto holiness and a blissful immortality is begun and ended in time. This triple work of the Father, Son and Spirit, three in One, consists in redemption, regeneration and resurrection. The resurrection of all the redeemed and heaven-born people of God shall take place at the last day of time. And so Christ said of all the church, that the Father's will is that "I should lose nothing, but should raise it up again at the last day." And of every believer in him he says, "And I will raise him up at the last day." The last day is a part of time. The resurrection of all the dead, who sleep in Christ, is the completion and crowning glory of their salvation. This is in time. Redemption from the law of sin and death, by the death of the Son of God, is in time. So is salvation by his risen life in time. Paul says, "While we were yet sinners, Christ died for us. Much more then being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." This salvation by his life includes being born again, and passing from death unto life. "Except a man be born again, he cannot see the kingdom of God." "Whosoever believeth that Jesus is the Christ is born of God." All this is wrought in time. Paul therefore says, "He which hath begun a good work in you will perform it until the day of Jesus Christ." That is, until the full revelation of Christ in you in his resurrection, power and glory. Until that glorious day, God will perform the good work of salvation in you. O this is assuring and blessed, my be-

loved! In this faith Paul said, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." This is the full glory of our ascended Lord Jesus Christ. God, who exalted him at his own right hand of power, will perform his blessed work of salvation in us until the redemption of the purchased possession. "Then we shall be like him; for we shall see him as he is."

All the work of salvation is fulfilled in time. But the adjective, the long and dangerous handle, "conditional," is not found in the Bible as belonging to our time salvation. But this is true: "Salvation is of the Lord," and salvation is in time. All the redeemed of the Lord shall be saved in time. "Who is like unto thee, O people saved by the Lord!"

All legal teachers, who strive to burden the salvation of the Lord's people with conditions, are putting a yoke upon their necks which neither our fathers nor we were able to bear, but which is a curse and snare to the people, and a reproach upon salvation. But when they think that they have improved upon Arminian conditional salvation by inserting the word "time" in it, they are deceiving and being deceived, for this is the day of salvation. "(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succeeded thee: behold, now is the accepted time; behold, now is the day of salvation.)" So any one who is not saved in time has no salvation. Therefore, the modern term, "conditional time salvation," means no more nor less than conditional salvation. To prove this, they must first prove that Jesus is a conditional Savior. This they dare not attempt to do. Salvation is of the Lord and in Christ. Yea, he himself is Salva-

tion. "Mine eyes have seen thy salvation." "Neither is there salvation in any other." Then there is no salvation in conditions nor in man. "For by grace *are ye saved: * * * not of works.*" "Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation. * * * My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God." David here personified the man Christ and every member of Christ. As this was true of David and Christ under the law, is it not equally true of us under the gospel of grace? Since God only was the rock and salvation of his people under the old covenant, which was conditional, is he any the less their only rock and salvation under the new covenant in Christ Jesus, which is free from all conditions?

The Lord said, "For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." This is a perfect description of conditional salvation; for it can hold no water of salvation.

But blessed be the Lord of salvation, Jesus saves his people from their sins, gives them the water of life, and says, "The water that I shall give him shall be in him a well of water springing up into everlasting life." This is all my salvation and all my desire.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are

sanctified.

D. BARTLEY.

LAKELAND, Fla., March 12, 1905.

DEAR EDITOR:—My desire is to give an expression of my abiding and prayerful interest in the success and great usefulness of the SIGNS OF THE TIMES; and my fellowship for you and all the Old School Baptist household of the paper. While lying here helpless in the hands of God, he has given me the fullest assurance that they who believe what the SIGNS advocates are the called and chosen remnant whom God hath reserved to himself; that they should glorify him alone, as the God of their salvation. They are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that they should walk in them.

The Old School Baptist church is the church of the living Rock, and the eternal God is her refuge and strength, a very present help in trouble.

The SIGNS OF THE TIMES and its family household have from the first, stood upon the unlimited sovereignty, eternal purpose and reigning grace of God, who worketh all things after the counsel of his own will. Thus this standard which the Lord hath lifted up as an ensign, and its true supporters, have stood out against the blackened night of sin and darkness and gross delusion as a city set upon a hill, reflecting the glorious light of God upon the children. That this will continue to be so, I have faith to fully believe. To all your readers let me express fellowship in Christ Jesus, in whom is all our salvation and all our life. In all my afflictions and trials I desire to ask an humble interest in the fervent prayers of all this dear household of God.

If it be his will to raise me up, to his name shall be the praise; if not, my

heart says, "Thy will be done in earth as it is in heaven."

A letter from any brother or sister would be a comfort.

Farewell in the Lord.

D. BARTLEY.

[The above letter, which has just been received from brother Bartley, was written on a bed of affliction; he having been critically ill for ten days or more with a complicated attack of "la grippe" and malarial fever, but we are pleased to say that he is now improving.—Ed.]

"A PLACE BY ME."

(Continued from page 170.)

"A cliff in the rock." This more expressly points to the smitten rock, (Num. xx. 8,) the rock that was cleft, Jesus, who was bruised, wounded and stricken of God for our transgressions. (Isaiah liii. 8.) The sword of divine justice awoke against Christ, that great Shepherd of the sheep, against the man that is my fellow, saith the Lord of hosts. (Zech. xiii. 7.) That smitten rock was Christ. (1 Cor. x. 4.) Have you viewed the Rock of our salvation in Gethsemane's garden and on Calvary's cross, how he was put to grief? "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." Being put into the cleft of the rock typifies that divine mystery that the chosen, blood-bought church of God has a sanctuary most sweet in the wounded side of Jesus. "One of the soldiers with a spear pierced his side, and forthwith came thereout blood and water." Precious blood, (1 Peter i. 19,) that cleanses

us from all sin, (1 John i. 7,) that justifies us from all iniquity, (Romans v. 9,) that sanctifies us unto God, (Heb. xiii. 12,) that has made reconciliation, (2 Chron. xxix. 24; Rom. v. 10,) peace (Col. i. 20,) and atonement for us. (Lev. xvii. 11.) His blood has redeemed us, (Eph. i. 7,) redeemed us from the curse, (Gal. iii. 13,) redeemed us unto God. (Rev. v. 9.) O Christ's blood has made us nigh to God, (Eph. ii. 13,) and we shall be triumphant over all our foes by the precious blood of the Lamb. (Rev. xii. 11.) Then from the cleft side of Christ, our smitten rock, there also flowed the water. Is this not significant of the washing of water by the word? (Eph. v. 26,) of the washing of regeneration and the renewing of the Holy Ghost, which God sheds upon us abundantly through Jesus Christ our Lord? (Titus iii. 5, 6.)

"Rock of ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power."

Precious Jesus, thy wounded, bleeding, pierced side shall be my sanctuary, here will I abide till all calamities be overpast.

"I will put thee in a cleft in the rock." Are we not repeatedly learning that it is only the Lord who can put us into that vital experience of the divine realities of the gospel? The bare outline we may see and talk about, but to be put in, to have our soul's sanctuary in the doctrine of God our Savior, can only be by the gracious power of the Holy Ghost. O how good the Lord is to us unworthy sinners! He so graciously teaches his called ones that they are brought to affectionately rely upon the finished work of the Savior.

I "will cover thee with my hand while I pass by." The Scriptures present us

with a variety of instances in which the Lord is said to cover his people. David exclaims, "O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle."—Psalms cxl. 7. And how blessed is that word, "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler." Then Isaiah sings, "He hath covered me with the robe of righteousness."—Isaiah lxi. 10. And the Lord declares, "I covered thee with silk."—Ezek. xvi. 10. And even when under his chastening hand the Lord covereth the daughter of Zion with a cloud in his anger. (Lam. ii. 1.) How sacred are his chastenings! But let us betake ourselves to some glimpses of the signification of this word of the Lord, "I will cover thee with my hand while I pass by." Moses had said, "I beseech thee, shew me thy glory." He did not understand the full significance of his request, for the gracious answer of the Lord was, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live." Once before, when the Lord spake out of the burning bush, "Moses hid his face; for he was afraid to look upon God."—Exodus iii. 6. Elijah, when he heard the still, small voice of the Lord, "wrapped his face in his mantle."—1 Kings xix. 13. The Seraphims covered their faces while they cried to each other, "Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory."—Isaiah vi. 3. O, it is but a little portion of the knowledge of God's glory that it is possible for us to attain to in our pilgrimage. So overpowering was

the vision given to Daniel of "a certain man," that he tells us, "There remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength."—Dan. x. 8. And the apostle John beholding in vision the glorified Redeemer says, "When I saw him, I fell at his feet as dead."—Rev. i. 17. Could we, dear children of God, live a thousand years on the earth, and every day be learning more and more, it would still have to be said, "We know in part," we have only the earnest of our inheritance, we yet only see through a glass darkly; our yearning hearts would still be found pressing toward the mark for the prize of the high calling of God in Christ Jesus to attain unto the resurrection of the dead, well knowing that we had not yet already attained; O, our ravished souls would still be exclaiming, "That I may know him."

Then the hand of the Lord covering Moses while in the cleft of the rock portrays to our faith the pity of the Lord toward his believing children, for he knoweth our frame, and that in our present time state we are not capable of enduring those manifestations of the unveiled glory of his Being. Now it must suffice us to see as through a glass darkly, but when we are gathered home, to our home in heaven, "then face to face" we shall see and know our God. (1 Cor. xiii. 12.) O this, beloved of God, is embraced in our hope that is laid up for us in heaven. "They shall see his face; and his name shall be in their foreheads."

God's own kind, almighty hand put Moses in the cleft of the rock, and this self-same hand covered him, shut him in while the Lord in his glory passed by. The Lord has his own way to answer our heart yearnings to know more and more of his glory. He covers us with his hand,

covers us with adverse providences, afflictions and temptations. Is it while thus covered by the hand of the Lord that the glory of the Lord shall pass by and I shall learn more and more of my God? Ah, these dark dispensations, these conflicts and trials that come upon us would appear to obscure our knowledge of God's glory. But in the dark cloud the rainbow is seen. O, our blind unbelief is sure to err and scan his work in vain, for it is while the hand of the Lord covereth us with trials, both internal and external, that he passeth by; proclaiming his glory, declaring his name, and safely abiding in the cleft of the rock, and shut in by the covering hand of the Lord, we shall hear the voice of our God that passeth by.

"And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshiped." The voice of the Lord has efficacious penetration, it enters and speaks in the heart of the one to whom God proclaims himself. In his gracious power he makes himself known to quickened sinners, his called ones. That favored sinner is awakened, painfully awakened, to the knowledge that God is in very truth. Before one is born again he may have thought he knew and believed that God is, but it is when divine life is given a poor sinner that he knows, in a way before unknown, that God is, that he is the holy One inhabiting eternity,

whose name is Holy. Yes, and this persuasion takes possession of us, and we believe that he is of purer eyes than to behold evil, and that he cannot look upon iniquity. (Hab. i. 13.) And what are we? what am I? a sinner, a vile blot, deserving the everlasting wrath of God. The Lord announces himself, "The Lord, The Lord God," and we respond to his quickening voice, and our trembling, believing heart says, The Lord is. (Heb. xi. 6.) Before he was called by grace the sinner may have been a fool, saying in his heart, "There is no God." But now he knows in his soul that God is, of a truth, that he is the I AM, the eternal, almighty, omnipresent God. So near. Thou compasseth my path and my lying down, and art acquainted with all my ways. O, God is so nigh to the quickened sinner. "For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." God is so nigh in majesty and holiness, and yet O how far, far off am I, a guilty sinner, from the Lord. As the Lord passeth by proclaiming himself, the one covered with his hand in the cleft of the rock, thinks upon his name. (Mal. iii. 16.) The Lord says, "My people shall know my name."—Isaiah lii. 6. But how shall we attain to the knowledge of the name of the Lord? It is through our Lord Jesus Christ. He, the glorious Head of the church, is our beloved Mediator; through him the church learns of the Father. Christ says, "I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee."—Heb. ii. 12.

"Merciful and gracious, longsuffering." How suitable, hope-inspiring and healing is this to the contrite in heart! God is rich in mercy to all that call upon him, and the taught of the Lord are so taught how sinful they are, and are so divinely

exercised by the Lord proclaiming himself "merciful and gracious, and longsuffering," that they cry unto him for mercy. Their hearts mourn over their iniquities. O to them sin is no trifle, no mere skin-deep wound, but their hearts ache, and in fervent yearnings they cry for the compassion of the Lord. As for me, I can but acknowledge that my life has been distinguished by the gracious longsuffering of God, and instead of lifting up my eyes in hell, being in torment, God has so shined in my heart that my eyes have been lifted up to see the beauty of the Lord in the face of Jesus Christ, the incarnate Son of God. Truly the longsuffering of the Lord is salvation. (2 Peter iii. 15.) Had it not been for his longsuffering we had in his divine justice been cut off from his sight, and everlasting punishment had been our just doom. But in his love and pity he hath redeemed us, Jesus our Surety hath died for our sins. He gave himself a sacrifice for us, and poured out his soul unto death, and delivered us from the wrath to come. Christ hath redeemed us from the curse of the law, being made a curse for us.

"On him almighty vengeance fell,
That must have sunk a world to hell;
He bore it for the chosen race,
And thus became their hiding-place."

If longsuffering were not an attribute of Jehovah's name, what hope could there be for us? "About the time of forty years suffered he their manners in the wilderness."—Acts xiii. 18. Times without number we stray away, and sometimes are found going on frowardly in the way of our sinful heart. Surely, "To us belongeth confusion of face," and never could such sinners have any other face before the Majesty in the heavens only that he in everlasting love to us helpless, sinful worms proclaims his name,

"The Lord God, merciful and gracious, longsuffering." This takes hold of us, we are drawn to it, we believe it, and thus encouraged we pray, we confess our transgressions unto him, and our iniquities we would not hide from his eyes; O no, for in our heart's abasement we cry, "O God, thou knowest my foolishness; and my sins are not hid from thee."—Psalms lxix. 5. And when once more we taste that the Lord is "abundant in goodness and truth," then our confusion of face is chased away, and our countenance is happy before the Lord. O, to taste the forgiveness of our sins through Jesus' precious blood will put health and beauty upon us, and our faces will shine in grateful love and praise before the throne of our gracious God.

As the child of God pursues his journey to the "better country," encountering temptations and afflictions, and finding the way oftentimes most rugged, beset with conflicts that would, if possible, impede his way, he will find himself poor and weak and faint, and his soul much discouraged because of the way. (Num. xxi. 4.) But the Lord has said, "Therefore, my people shall know my name," and this belongs unto his name, "abundant in goodness and truth." Are we amazed, ashamed and mourn because sin so abounds in our poor lives? God's grace doth much more abound. (Rom. v. 20.) Do our sin-wounded hearts cry out for forgiveness? He is rich in mercy unto all that call upon him, and he will "abundantly pardon."—Isaiah lv. 7. In all our necessities we shall prove that his grace is exceeding abundant with faith and love in Christ Jesus. (1 Tim. i. 14.) His mercy is great unto the heavens, and his truth reacheth unto the clouds. He will abundantly bless the provisions of Zion and satisfy her poor with bread.

Then in all our straits, notwithstanding all our infirmities, sinfulness and unworthiness, the Lord will draw us to himself proclaiming this in our hearts, that he is "abundant in goodness and truth." And at the end of our journey if we are asked, "Lacked ye anything?" our grateful answer will be that we found the God of our salvation able to do exceeding abundantly above all that we asked or thought, according to his power that wrought in us. (Eph. iii. 20.)

"Till then I would thy love proclaim
With every fleeting breath,
And may the music of thy name
Refresh my soul in death."

This inquiry comes into my thoughts, Do I know the Lord, know him as he is? Has he proclaimed his name to me? If so, what effect has it wrought? We shall be found looking unto and confiding in our God. For "they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee."—Psalms ix. 10. The Lord still proclaims his name, saying, "Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshiped." In this we have discovered to us that God has treasured up mercy and forgiveness for his people, and that he also will chasten them for their iniquities, all of which is precious to those that fear him. Moses acquiesingly bowed his head and worshiped; may the same grace be upon us, and then our language to one another will be, "O come, let us worship and bow down; let us kneel before the Lord our Maker. For he is our God; and we are the people of his pas-

ture, and the sheep of his hand."

"And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." When the Lord took away his hand Moses could look forth, and he could say, The savor of his name perfumes all the land; my dear God has been here, I see the footprints of the Lord, merciful and gracious, long-suffering, abundant in goodness and truth in all his dealings to me, a poor sinner. And now, "My soul followeth hard after thee, thy right hand upholdeth me."

FRED. W. KEENE.

NORTH BERWICK, Maine.

COLOSSIANS III. 1.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

The author of the above language was an apostle of Jesus Christ; he was called of God to be such; his mission was to preach the unsearchable riches of Christ among the Gentiles. To this end he was a chosen vessel, and he was constrained by the love of God to obey the Master. His love for Christ and great zeal for God was not derived from any human source. The knowledge he had of the righteousness of Jesus and the "glory of God in the face of Jesus Christ," together with the blessed gospel which he preached so faithfully and so ardently, was not the product of worldly wisdom or the fruits of self-righteousness, for Paul certifies that it was not after man, that he did not receive it of man, "neither was I taught it, but by the revelation of Jesus Christ." Thus he was made a minister and a witness (not of himself) according to the dispensation of God. Now he is fully equipped for the momentous work unto which he was called of God. As a servant of the most high

God, and being made willing in the day of his (the Lord's) power, he was determined to know nothing among men save Jesus Christ and him crucified. The church at Corinth, at Ephesus, at Rome, at Colosse, and the saints in general, were instructed and comforted by him in holy things. That his messages of love, of admonition and encouragement were made direct to the churches and faithful brethren in Christ, is fully confirmed by his own testimony. He addresses his epistle to the Colossians thus: "To the saints and faithful brethren in Christ which are at Colosse." Then not to make them so, but because they are "lively stones," he proceeds to instruct them in things pertaining to righteousness and true holiness. He desired that they might walk worthy of the Lord unto all pleasing, being faithful in every good work, and increasing in the knowledge of God, "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: in whom we have redemption through his blood, even the forgiveness of sins."

Both Paul and his brethren were alike recipients of this heavenly calling, redemption and deliverance.

"If ye then be risen with Christ." That they whom Paul seeks to edify and instruct were risen with Christ, is all-important. The believing Colossians were alive to Christ, but were dead to the rudiments of the world; they were buried with him (Christ) in baptism, and were also risen with him through the faith of the operation of God; they were now risen with Christ as their Head, and as members in union with him, when he arose from the dead and ascended to the

right hand of the Father. As members of the body of Christ, and of one another, they are known as the royal priesthood, the holy nation, the peculiar people, and the nation whose God is the Lord. The body is composed of many members, and these members are set in the body as it pleased the Lord. It is a fact, too, that these many members receive all their life and strength and vitality from the Head. This is Christ, who is "Head over all things to the church, which is his body, the fullness of him that filleth all in all." When he laid down his life as Head over all, every member of his body went down into death with him; there were none exempt. Long before Christ was born in Bethlehem of Judea the prophet had said, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust." When Christ went down into death, was crucified and slain by wicked hands, and his life taken from the earth, he bore his children, (members of his mystical body) carrying them with him in all his humiliations and sufferings.

"But lo, what sudden joys we see,
Jesus the dead revives again."

The grave holds him no longer, he is risen from the dead; in the glories of his complete triumph his children have an eternal interest in an inheritance incorruptible and undefiled, that fadeth not away. They came forth triumphantly with the victorious Head, who bare them and carried them all the days of old. In the book of God's sovereignty and prescience all the members written being yet unperfect, (undeveloped) when as yet there were none of them. But Christ is risen from the dead, and become the firstfruits of them that slept. Now he calls his own sheep by name, and leadeth them out; and because of this heavenly relationship

Paul admonishes the Colossians to "seek those things which are above." Being no longer dead in trespasses and in sins, but alive to God by the Spirit, they are to turn away from the sordid and corrupt things of life, and put on, as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, &c., and being alive to Christ, Paul's exhortation is very appropriate; its effect is readily seen. Because of the new or heavenly birth a wonderful change has taken place; the subject is turned from the love of sin to the love of holiness, old things have passed away, new and beautiful things are opened up to view, faith looks upward, where Christ sitteth at the right hand of God. They have a desire to walk humbly before God; they love the temple (church) of God; his commandments are no longer grievous or hard to be borne. All that pertains to Christ, his church, his kingdom, both in time and eternity, is far above all principality and power; every good and perfect gift cometh down from above. The poor and despondent child is made to turn away from self and look upward for joys the world cannot give. All true and incorruptible blessings, as said before, are from above; the suffering child seeks them from that source, because things heavenly and divine do not flourish, or cannot be found in our corrupt natures. The saints are compelled to look upward and seek those things which are above. Mount Zion or the heavenly Jerusalem is a city high and lifted up, it is free, and is the mother of us all. "Look upon Zion, the city of our solemnities." Her bulwarks and defenses are broad and high, yet in seeking those high and holy things we are not to forget our dependence on the everlasting arm of God; without him we can do nothing.

When we actually seek those things which are above it is because we are in sore need of them, are really hungering and thirsting after righteousness; the wells of fleshly righteousness have gone dry; the poor and needy are seeking living waters, and there are none. The Lord hears them, knows the desires of the heart. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." The soul mounts upward, and the poor in spirit see God. They love God because he first loved them and gave himself for them. Christ said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." There is a divine impulse, a desire and wish of all God's children who are risen with Christ in the regeneration, to have their affections set on things heavenly and divine; there is a moving of the inner man both to will and to do of the pleasure of the Lord, but often the deceitful lusts of the flesh are in the way. The carnal mind, ever at variance with the Spirit, brings its train of evil and corrupt things, which war against the law of our mind, and this brings us into captivity to the law of sin which is in our members. Our chief joy, and hope, and comfort, therefore, are in the things that make for peace.

"Where Christ sitteth on the right hand of God." In that blissful place there are pleasures for evermore; there is no solid, lasting joy anywhere else. To know that we have an advocate with the Father in the person of the loving Savior, seated at the right hand of God, making intercession for us, is better than all the riches of the world. When assured of this the joy of the saint knows no bounds; and while they only see in part and know in part, as they journey through this storm-stricken vale, yet they know full well

that the blessed Master will in his own good time call them home, that where he is they may be also. Then, too, they shall see him as he is, and be like him. The warfare will then have ended forever; then a song of complete triumph will be rendered unto the Lord before the heavenly sanctuary in Jerusalem, which is above, where Christ sitteth at the right hand of God.

JOHN G. SAWIN.

MATTOON, III.

JOHN XVI. 33.

"THESE things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation."

What a contrast between what we must have in the world and what we have in Christ. How completely a power not under our control can shut out the world, or shut us in, so that we rest in peace; and this peace is always more or less a wonder to us; because the things that a moment before were troubling us may still be the same. Although our environment has not changed, yet in spite of all hinderance we have peace. Earthly joys do not bring it, nor can any of the tribulations of the world keep us from that peace which passeth understanding, and O how sweet it is. Sometimes we feel that we know what it is, then again it seems too much for a sinner to claim.

Once a man on an electric car in a large city was rejoicing in his heart, and could but marvel at it, he felt so separate from the things about him; the "skyscrapers" darkened the street, there was the roar of the great city, the clatter and grind of wagons, and shouting men, the sidewalks were full of people who were rushing like the last car of prosperity was about to leave them to starvation and ruin, the officer with his club

was for moving some on and keeping others from rushing to death under the wheels of a car, amidst all this, and the clang! clang! clang! of various gongs, the man on this car was in peace, and his heart was humming a song of praise to his Maker; for the time he was in the world, and yet not of the world. This same man to-day after having passed through some sore trials was again resting; half consciously he heard the talk of busy men, and others not busy, and the low regular call of check, check, check, from the book-keeper's desk, the click, clack, click of the type-writer, while in his heart he was hearing the words: In the world ye shall have tribulation, but in me peace; and he was at peace.

It does seem too much to believe that God would be mindful of a little, insignificant looking sinner, who seems to have made a failure of everything, but is it not written that, "Like as a father pitieth his children, so the Lord pitieth them that fear him"? At any rate, notwithstanding his feeling sense of unworthiness, this man had reached a place of peace, where all the philosophy of the world could not come; a haven of rest that no one can enter of his own accord; a refuge where God shuts the gates in the face of our foes. Though sometimes it seems as if our bed is made in deepest hell, (torment) and its gates shut out the remembrance of peace, yet in God's good time we find that even the gates of hell cannot prevail against him, for he breaks the bars asunder, and we know the sweetness of his presence.

Looking at the past and present we think we know what tribulation is, our afflictions have been so heavy, so varied, and our sorrows so bitter, that we cannot often talk about them. We know what it is to suffer alone, but if we could know

that this is what Christ meant when he said, "In the world ye shall [not may] have tribulation," I think we could glory in it, seeing that "tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts." If we could know that ours is the tribulation Christ said ye (his disciples) shall have, we could be sure of that final place of peace, and know that he overcame the world for us; but that would do away with hope which brings the peace.

If I have written too much about my trials, it is because I wanted to tell you, my brethren, something of what I hope the Lord has done for me. If I ever tell even a little part of it, it must be when, like to-night, I am resting in peace. When he has made the darkness light, and has cast something into a bitter life and made it sweet; when there was nothing but death in the pot, and he has put in something so that we eat and drink without fear; when there was no way open and he has said, Go forward; when he has given strength to bear a burden that we could not touch; when he has done all these things, and more, we know something of his blessed peace, and the sufficiency of his grace.

Peace to the household of faith.

DUDLEY G. JOHNSON.

LAWRENCEBURG, Ky., Feb. 17, 1905.

PHILADELPHIA Pa., Feb. 19, 1905.

DEAR EDITOR OF THE SIGNS, AND BRETHREN:—Some time ago brother Everett R. Kinney, of Glens Falls, N. Y., wrote requesting my views on Hebrews ix. 28, as submitted by me to the church of Albany and Troy, Sunday morning, November 27th, 1904, at the Red Men's Hall in Troy, N. Y. This is

not by any means an easy thing to do, and I have been trying my very best to forget his request, not because I wished to ignore it altogether, but the task is entirely too big a one for me to handle as it deserves. One thing I cannot do, and I may as well confess it at the start, I cannot reproduce here the sermon of that Sunday morning in November in Troy to the very attentive brethren gathered there; I will not attempt such an impossibility. The best that I can do is to state here my present view of this subject, nor am I aware that this has in any way changed since the time referred to. Much controversy has occupied the mind of many able men, both in and out of the gospel, as to the second coming of Christ: what it is, how it is, and when it is. Truth can alone hush babbling tongues and soothe us with the assurance of what it really is. The words in Hebrews ix. 28, are these: "So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation." If I want to know the real truth about this matter, I would rely upon the testimony of those who have thus looked for Christ, and unto whom he has appeared unto salvation; these could certainly tell me about it; none others possibly could. To be more definite, I would go to those who have experienced these things; experience is the only key to the understanding of divine things. The natural mind cannot help us any, it is enmity against God. Sin to be understood, must be experienced; salvation to be understood, must be experienced; the second coming of Christ to be understood, must be experienced. Is this last a matter of present experience with the saints? Undoubtedly, yes, and just as certainly, no. I will endeavor to explain what I mean

before I am through.

This ninth chapter of Hebrews, as well as the entire letter, is a connected whole, and to be rightly understood must be so handled. The apostle uses the things of the Old Testament to illustrate the things of the New, he shows here the Old Testament was dedicated with blood, likewise the New; he brings to our mind this truth, that "a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."

A man may make his will leaving all his possessions to his heirs and discriminating among them as he chooses, but as long as the man lives, his will thus written is only so much paper, no more. In order for the conditions in the written document to be fulfilled, the man must die; by his death the paper becomes a thing of power, it maketh rich or poor, according to its contents. In order for the will of God to be made known unto his heirs, Immanuel (God with us) must die. As Moses dedicated the law with the blood of calves, and goats, with water, and scarlet wool, and hyssop, so did God dedicate unto his children the gospel in the blood of his only begotten Son. Every heir of God is judged in this New Testament just as in a man-made testament, or will, the father judges each of his heirs. Not until the father dies, can the children know how the father has judged them. His death however looses the seal, the will is opened, unto all the heirs it becomes known what the father has apportioned unto each.

"As it is appointed unto men once to die, but after this the judgment." Some have thought this to refer to a final day of judgment some time in the future, when the world shall come to an end. To read such a meaning in these words would be to disconnect it entirely from

the theme which the apostle is here considering. "Dust thou art, and unto dust thou shalt return," is a decree of God, and concerns all men. After the fulfillment of this decree, then comes the judgment. What judgment? That which is in their wills concerning their heirs, or whoever is interested therein. As I have before said, after a man dies, and not till then, his will is opened and the judgment which he has written there is made known.

"So Christ was once offered to bear the sins of many." As all men die in obedience to the decree of God, so Christ also died. Why? That the new covenant which was in him from the Father, might be made known unto all the heirs. There are many things in this New Testament of our God made forcible in the death of the man Christ Jesus.

"It is your Father's good pleasure to give you the kingdom." What more do we want? Having, therefore, shed his precious blood that the will of God might be secured unto all the children, he will appear the second time unto them that look for him, without sin unto salvation. His first appearance was with sin, his second, without sin. "He hath made him to be sin for us." "God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." This first appearance of Christ as being made sin for us, considered as a separate and distinct event in time, occurred during all the time of his sojourn here as a man. Considered experimentally, his first appearance is in the law, as it is consciously applied unto every quickened sinner and causes him to know his errors, his wickedness, his condemnation. This first appearance of Jesus is always one of condemnation. The second appearance of Jesus is unto salvation, apart

from sin. The experience of this is one of love and joy and the losing sight of one's iniquities for the time being. "As far as the east is from the west, so far hath he removed our transgressions from us." Experiencing this, is to know Jesus at his second coming. When speaking unto his disciples of his approaching death, he promised them the Holy Ghost, the Comforter, which should be their guide, teacher and reminder. If this is not the second coming of Christ, then I do not know what is. It certainly is the messenger of the new covenant which comes unto every heir of God wherever he is and in whatever condition he may be, searching him out, bearing witness with his spirit that he is a child of God, that he is interested in the will of his heavenly Father, and apprising him of what is his Father's will concerning him. It makes known unto us the judgment of God concerning us, and we do not have to die the death of the body in order to find it out, but Christ died this death in order that we should find it out; these blessings are hinged upon his death, not ours. This coming of the Holy Ghost unto us as a Comforter, Instructor, Guide, &c., is unto every one that looks for him. With what eyes do they look? With the eyes of faith, of course. They hunger and thirst for righteousness, looking for a new heaven and a new earth, weary of sin, they long to be delivered from it; unto such comes the Holy Ghost without sin unto salvation, apprising them of their purity before God, of their eternal blessings in Christ. You see how, therefore, this second coming of Christ is a matter of present experience, and yet it is not. What I have said above, presents it as a matter of every day life with the children of God who dwell in the fullness of the gospel. We do not yet know what

it is to conquer the grave, to triumph over death, but, by the grace of God, we will some day know this, each for ourselves, and then will we also know the fullness of Christ's second coming, which is unto salvation.

Now I have told you all I know about it.

Yours to serve in the gospel,

HORACE H. LEFFERTS.

LOVELAND, Colo., Jan., 1905.

DEAR BROTHER CHICK:—I am just recovering from a spell of sickness, and am feeling quite poorly in body, but have a mind to write a few things for the consideration of the household of faith, if you consider them worthy of space in the SIGNS.

I have before me the proceedings of the second "National Meeting of the Primitive Baptists," held in St. Louis, Mo., October 24th-29th, 1904. I have carefully, and I trust, prayerfully, read and reread it, and I must say I think that I see in it a twin sister to that illegitimate child Missionaryism, which made its appearance in 1810, and which lived but a few years among God-fearing and God-honoring brethren; this one may live as long or longer, the Lord only knows.

This "peace convention," as some call it, appears to me to be more dangerous to the prosperity, peace and harmony that ought to exist within the borders of Zion than Missionaryism ever was. How strange it does seem to me that the old fathers in Israel, who have now gone to their reward, and who labored in the word and doctrine of Jesus, the only Savior of poor, helpless sinners, never made the discovery that this St. Louis meeting has done, that is,

that the disciples of Jesus were an organized body as a church, while yet Jesus lived with them on earth. Suppose we should admit that they were, we shall also have to admit that there was a devil among them, for the Savior said, "Ye are not all clean." Has this St. Louis meeting promised us anything better? They deplore the strife and division among the churches in the country, and as the first step toward peace and unity, they propose to establish one big, grand, national publishing-house, and to wipe out of existence all our Baptist periodicals at one stroke. This national publishing-house, it is true, is to be under the immediate supervision of the churches.

Now they have established, as they think, the fact that the apostles were an organized body, and that the commission, "Go ye into all the world, and preach the gospel to every creature," was not fulfilled in the apostles' day, but is resting upon the churches to-day. But let me call attention to the apostle Paul's admonition at Miletus, when he had called the elders of the church together, he said, Acts xx., "Take heed therefore [that is, for the reasons before given] unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Then he gives as a reason for this solemn charge the following, "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

Now it does seem to me that if the commission was not fulfilled in the apostles' day, it would have been a fit-

ting time for Paul to so have charged the elders when he called them together. If the minds of the people can be bewildered so as to admit of the establishing of one grand national publishing-house, though it be under the supervision of the churches, we cannot tell what the end will be. The prophet Isaiah has said, "The leaders of this people cause them to err." Somebody had to be a leader of this St. Louis meeting, and there will, no doubt, be many to seek to be leaders of this peace movement as long as it lives.

I doubt not that I shall be severely censured for writing the foregoing, for I am asked in the introductory of the record of the proceedings of this St. Louis meeting, to not make public my objections to the unanimous opinions of the meeting. Upon one occasion Jesus said, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

There is one other thing that I wish to notice in the proceedings had there. It is said that the discussion of the subject of the distracted condition of our cause in some places was conducted on the lines of inquiry and investigation of the apostolic understanding and practice as it would relate to our present situation, and as to how we could the most speedily and yet judicially return to God's ways. Here I want to ask, Is it possible that the Lord has left himself without a witness? If so, the situation is deplorable indeed.

But I must desist from writing further, as my physical condition will not admit of it. Believing that God is able, and that he will uphold his eternal truth in

opposition to all error and every false doctrine, I am yours in hope,

J. H. YEOMAN.

(See editorial reply on page 216.)

CARMEN, Okla., Jan. 8, 1905.

DEAR EDITOR:—I herewith send you a copy of a letter written to me by a dear young sister, giving a sketch of her experience, and if you see proper I would like to see it published in the SIGNS. I have not her consent, but feel certain that she will not object if you think it worthy of a place in our family paper. Our sister, Cora Hodges, is scarcely seventeen years of age, but I was agreeably surprised, when on a visit at her father's home, about a month ago, to find her so firm and well established in the doctrine of salvation by grace alone, and of the sovereign power of God, being so young in the cause of Christ.

There are in the vicinity where this sister lives about eight dear brethren and sisters, and it is only occasionally that they have any preaching at all. This is in the south-western part of Comanche County, Okla., about two hundred miles from where I live. I paid them a visit on the second Sunday in December last, and preached three times while there. I truly enjoyed my visit among them, and found them sound in doctrine. They are anxious to be organized in church capacity, and the only obstacle that seems to be in the way is to get a preacher to serve them regularly. There is a prospect of other brethren locating there. If any of our preaching brethren think of going to that country, they will be gladly welcomed, especially so if they can indorse and preach the doctrine as advocated through the SIGNS. Those desiring information, write to brother W. H. Vancleave, Frederick,

Okla.; he lives four miles west of Frederick.

Yours in hope of eternal life,

J. F. BEEMAN.

DAVIDSON, Okla., Dec. 28, 1904.

ELDER J. F. BEEMAN—DEAR BROTHER IN HOPE OF ETERNAL LIFE:—I will try to write you a few lines in answer to your kind and welcome card of the 13th; I was glad to hear from you. You asked me to write my experience, I will try to do so, but it seems that a dark cloud has been drawn over my mind of late. I have been studying about earthly things so much that it seems I have no spiritual thoughts at all.

In 1903 I began to study about my lost condition; I felt that I was lost and condemned; I would try to pray, read the Bible, and go to all kinds of preaching, but nothing seemed to do me any good, I grew from bad to worse. It seemed that all I did was wicked. I would try to live better, for I thought by so doing I could be saved, but the more I tried to do better the worse I got. In July last, the Missionary Baptists held a meeting on father's farm, and I attended. They would try to get me to go to the mourner's bench, but I did not believe that was right, so I would not go there. On the 23rd, while they were praying (or so they called it,) I began to cry, for I could not keep from weeping any longer, and after they ceased praying they all gathered around me, and told me that all I had to do was to say, "Here, Lord, am I, take me just as I am," and I would be saved, but all I could say was, O God, save me, I am dying. I went home that day with the intention never to pray again, for I felt the great omnipotent God could not have mercy on such a vile, wicked wretch as I. I felt that I was

dying unsaved, and also felt that my condemnation was just. I lay down on the bed and dropped off into a stupor, from which I was awakened by my mother calling me to dinner; it seemed then that my burden was gone, that God had pardoned my sins. I wanted to tell mother, but feared that I was mistaken and had been deceived, but the impression that God had forgiven my sins grew stronger every moment, and that night at preaching, when the preacher said for all those that had received a hope during the day to rise to their feet, I did so. O how happy and joyful I felt! Then I wanted to be baptized, but I did not want the Missionaries to do that, for they did not quite suit me, so I did not join them. On the 30th, brother Riggs came from Altus, Okla., and preached near us, so we all went and heard him. I thought it was the best preaching I had ever heard. Those two sermons he preached for us that time showed me how shallow all Missionary preaching is. On September 18th, father, mother and I went over to Wilbarger County, Texas, to preaching at Cresant Cove, there I was received into the church, and was baptized that evening by brother J. A. Campbell. O, joyful moment, when I arose from the watery grave, as I hope, with my dear Redeemer; it was the happiest moment I ever knew. O what a joy it was to clasp the hands of the dear children of God, and feel welcome in their midst. But I feel so unworthy to be among them, I sometimes fear that I am deceiving the dear children of God, and that I have no part nor lot with them; but when I am permitted to meet with them and hear them speak of his mercy and love to usward, I feel so rejoiced that I sometimes feel like shouting aloud, Great and mysterious are thy ways, Lord and Master.

Sometimes it seems to me that I am for a few minutes permitted to look, as it were, through a veil, upon the glorious countenance of the great eternal God. But it is only a few moments till I have drifted again into the dark valley of sin and wickedness. Some say, "It is by our works that we are saved," but if it is not by free grace, then I am lost; for if in my works is all the hope of heaven I have, then there is no heaven for me.

Hoping to hear from you all soon, I remain your unworthy sister if one at all,

CORA HODGES.

SABINAL, Texas, Feb. 24, 1905.

ELDER F. A. CHICK—DEAR BROTHER:—By your permission I wish to say a few words through the SIGNS OF THE TIMES. I am spending the winter here, for my health, in southern Texas, near the Rio Grande River, that noted demarkation line between Texas and old Mexico. The climate is so mild that vegetation grows here even during the winter season. This makes it pleasant and congenial to our natural desires. We have the inhalations from the gulf breezes, which are very bracing to weak lungs, affording strength and vigor to those whose health is much impaired. I shall perhaps remain here until about the first of May. By that time Fort Worth, Texas, will be in full bloom, sending forth the rich fragrance of garden, field and grove; these things temporally are very animating to our natures. But O how far beyond all earthly adornments are the assurances and sweet influences of the Spirit of God, which bloom forever. They bloom in the hearts of his redeemed family, who are deeply rooted and grounded in the love of God and in the faith of Christ, who is the Head of all

principalities and powers, the foundation of our hope, the author of eternal salvation, and of a finished righteousness through his death and glorious resurrection.

During last year the dear Lord favored me with many precious seasons of comfort and encouragement while I was among the churches of Pilgrim's Rest, Big Creek, Trinity River, and Peace Valley associations. All of these are well established in the Old School Baptist doctrine, and mutually correspond; they are of the same mind and the same judgment. Many of these brethren are subscribers of the SIGNS, and love the declaration of principles therein contained. But notwithstanding the union and firmness of these associations, it seems that with the sweet we must also have the bitter, for they are confronted with much opposition, and are slandered, slurred and misrepresented by false brethren; but I believe that there is a remnant here in Texas who will never bow to the image of Baal.

Now, dear Elder Chick, I have thought for several years that it would have been better, in all probability, for the Old School Baptists of America, had there been but one religious periodical among us; but perhaps in this I am too selfish, for my predilections have all my life been toward the dear old SIGNS, and I have felt that we needed no other medium of correspondence. I love its supporters, and my fellowship is particularly drawn toward them. The name Beebe will be near and dear to me as long as the mind and memory hold their place. The same is true toward all the dear brethren of the east whose names are familiar to me, and have been for nearly forty years.

Therefore, brother Chick, I pray God's

special blessing upon you, to be your guide and wisdom in conducting the publication of the one true, old, predestinarian paper. I heartily indorse your remarks in the introductory of the present volume; O that we may strictly heed the advice and good graces of that editorial, and observe the New Testament by following Christ. I remember Elder Ker in connection with yourself, in all the arduous labors and responsibilities of your position. Only the grace of the Lord Jesus Christ is sufficient to sustain you, and to clothe you with holy boldness in defence of the truth.

I hope that you will have room to insert this in the SIGNS, that the brethren may know my whereabouts, and that all that can will write to me while I am here in this lone, distant region, among strange faces of a motley crew, and so remote from all the churches; it would be so cheering to me in this isolated condition.

I will now close with the words of Paul to the church, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

Yours to serve in the gospel of the Son of God,

ASA HOWARD.

ELGIN, Oregon, Jan. 18, 1905.

ELDER F. A. CHICK—DEAR BROTHER:—I have always believed that it would be in harmony with the teachings of Christ and the apostles, and with their practice, for a minister who should be traveling and preaching where there was no church organization, should he meet with any who could give a reason of their hope in Christ, and who desired to be baptized, that that minister should baptize them. And should a minister re-

ceive a letter from those who live far from any church, who desire him to visit them and preach for them, and such ones wish to be baptized, and he deems them worthy, it would be right for him to baptize them. Now am I right in my view? Again, would it be in harmony with the teaching of the Scriptures and the practice of the apostles, and of those who labored with them, for a minister who in his travels should find persons so situated, and who desire to be baptized, to advise them to wait until they could go before the church; and if there was no opportunity for them to do that, then the ordinance was not required of them, as the ordinance belonged to the church, and could not be performed outside of a church organization?

Again, would the baptism performed under the condition which I have named, by a minister where there is no church, be valid, or would such persons, should opportunity be given afterward to unite with some church, be required to be re-baptized?

Now, brother Chick, I would be glad to have your views upon these questions, for if I am wrong in my position I want to know it. There are others who would like to see your views on this subject. In this country churches are few and far apart, and ministers often find one here and there, far from any church organization, who knows and loves the truth; and sometimes our ministers receive letters from such isolated ones, desiring that they visit them and baptize them. Now, I am anxious to know whether it would be good order, or not, to do so.

Please publish what I have written, and reply if you think it best.

In gospel bounds,

G. E. MAYFIELD.

(*Editorial reply on page 218.*)

JUSTUS, Pa., Jan. 30, 1905.

EDITOR OF THE SIGNS—DEAR BROTHER:—With sister Joie E. Wickham's consent I send you a copy of one of her letters. It has been of real comfort to me. If you think it would be of interest to the readers of the SIGNS, please publish.

Your unworthy brother,

GEORGE GOODRICH.

CARDINGTON, Ohio, Aug. 7, 1903.

MR. GEORGE GOODRICH—MY DEAR BROTHER IN TRIBULATION:—Hoping against hope, and waiting for that which I see not, being troubled upon every side, groaning under a weight of doubt and sin and unbelief, walking in darkness as I have for some time past, so dark the way has been I have been sorely tempted to deny the existence of God, and say that the faith of all God's elect is a delusion. It was some comfort to me to read your letter in the SIGNS which came to-day. I feel constrained to tell you that way over here in Ohio there is a poor, tempest-tossed one who can sympathize with you in your trials. There are times when I am greatly tempted as you describe, and yet, dear brother, we know in whom we have believed. That saying of Jesus to Peter, "I have prayed for thee, that thy faith fail not," is at times a comfort to me. In the beginning of my travels (if I have any) that passage, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you," was often impressed upon me so forcibly, that it frightened me at times, and my trials have been many and severe, not only the corruption of my heart, but have had natural trials in worldly matters, and we are in perilous times now in church matters, having our love and confidence shaken, being wounded by famil-

iar friends, but if I have ever been given to taste of the goodness of God, he is able to sustain me. Though flesh is weak, I would say, "Through floods and flames, if Jesus leads, I'll follow." I cannot of myself follow him one step, but desire grace to do his will and to suffer for his name's sake, Pray for me, I have learned by bitter experience how vain and worse than useless are all creature efforts; Jesus must be all my salvation, if I have any.

I was tempted to lay down my pen after sitting down to write, feeling that I could not comfort you, or write to satisfy myself. I feel too low down to be of any good to any.

I have long been wishing that I might visit the eastern associations, but God only knows whether I shall be blessed to do so.

I fear that I am very presumptuous in writing to you, although your letter might be taken as an invitation for any to write if tempted with like sin of unbelief; I fear that it were better to have let others write, but if this letter is no comfort just burn it, and forgive the writer.

Yours in affliction,

JOIE E. WICKHAM.

BOGART, Ga., Jan. 1, 1905.

DEAR EDITOR OF THE SIGNS OF THE TIMES:—I feel impressed to pen you a few lines for your disposal, and I know that except the Lord direct my pen I cannot interest you nor any of the household of faith. In looking over some old numbers of the SIGNS to-day, I became much interested in an article in the number for November 1st, 1903, under the heading "Influence," which has given me much thought. I know now that I am influenced by one of two spirits to

write this to you, either good or bad. But this I cannot decide for myself, I will leave you to judge from what I write. My experience is that when I would do good, evil is present with me.

I remember that the Lord hath said, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Then, O my soul, how I ought to tremble at the thought of trying to pen my thoughts to any of his dear children. Yet, dear Elder, I feel that I want to tell you how I do at times enjoy your editorials, and many of the letters of correspondence through which I find so much comfort; though the writers are perfect strangers in the flesh, I hope not in the Spirit. When my poor heart yearns after their fellowship and love, I take courage and hope is renewed. Then, dear brethren and sisters, continue to write as the dear Lord may direct you, to the edification of his saints. I feel assured that nothing hurtful to the household of faith will be allowed in the columns of the SIGNS under the present watchcare of Elder F. A. Chick, who is a servant of our dear Lord.

I find that I have not written as I thought to do in the outset. I think I have learned of a truth that the Lord can shut and none can open, and he can open, and none can shut. I hope I do feel thankful to our gracious Lord for the gift of his dear servants who so ably set forth the God-honoring and soul-comforting doctrine of predestination, and salvation by grace, for time and for eternity.

I subscribe myself a poor sinner, saved by grace both in time and for eternity, if saved at all,

W. J. BOLTON.

MARCH 10, 1860.

MY DEAR DAUGHTER:—It is not best to get too worldly, it is not right to pay too much attention to this short life; I hope you will remember this, and may the Lord bless and keep you and manifest you a branch of the true vine. I know God's power and grace is sufficient to accomplish this, and to him I commend you with all that is near and dear, and to the word of his grace to sanctify and bless you and give you an inheritance among all his sanctified children. But while I am writing to you the question arises, What do I know about the grace of God? and it is with fear and trembling that I look back over my unprofitable life: can it be possible I know anything about the change of heart? But this I know, I have never seen an end of God's goodness and mercy to us, and if I have any hope it is in him, and this I can say of a truth, If saved at last, there will be one more sinner saved by grace. I suppose the world judges me harshly, but it is a comfort to know while the world looketh on the outward appearance, God looketh on the heart, and to him I commit my cause, who has said, "My grace is sufficient for thee." I have his word to direct me, and that tells me, "I will never leave thee, nor forsake thee," and, "Where I am, there ye may be also."

Fannie, I suppose this is not a very interesting subject to you, but it is to me, and one I love to dwell upon whether I know anything about it or not.

I went to Jane Masterson's funeral, and the sermon I listened to I cannot tell you anything about, but this I know, that discourse fell on my poor, hungry soul, like the rain and the dew on the dry and parched ground: I hope it was a season not lost, but I am slow to learn and slow to believe.

I have written more than you will have patience to read, when I sat down I thought only to write a few lines.

Your mother,

K. B. STUBBS.

[THE above letter Mrs. Axford received from her mother in her early married life, and she felt there were a number who would read it with much interest.—ED.]

ASHLAND, Ill., Jan. 17, 1905.

DEAR EDITOR:—Another year has passed and has brought many changes. When writing my last letter to brother Beebe, I thought if he should be taken from us, the dear SIGNS might cease to come to us, and O I thought how much we would miss them. I wrote my dear brother I did hope that God in his tender mercy would spare him to us for many years, but God knows best, he took him to himself before another paper came to brighten our home. But is not our heavenly Father better to us than all our fears? Our precious paper has come to us just the same, and how my heart goes out in love to you all in your labor in the publication of the SIGNS. I often wish I could find words to express how much I appreciate our family paper, it is very near and precious to me; it is next to the precious Bible. O so often have I hoped God would comfort and bless you, and the dear ones who are helping you to keep our dear paper as it always has been, a blessing to all who love the truth, when we so often feel cast down and are made to say, "Is there any one like me?" But when we read in the SIGNS the same testimony, O does not our heart burn within us? Yet the love of God is past understanding, he gives us so many blessings. A spirit to understand his word is one of the sweetest blessings given.

For a few weeks past this Scripture has been so dear to me, "Though I walk through the valley of the shadow of death, I will fear no evil." "He maketh me to lie down in green pastures." "And his banner over me was love." To love God and his people, O is not that a sweet peace of mind which the world cannot give?

Dear sisters and brethren who write for the SIGNS, may God bless you all with his richest blessing, is the sincere prayer of your little sister,

ELLA M. PARROTT.

THAMESVILLE, Ont., Jan. 16, 1905.

DEAR ELDER CHICK:—Inclosed find order for two dollars for SIGNS for this year, if I did not receive it I would miss it so much: it has been only a few years since I knew there was such a paper; brother John Duffns loaned me some, and as I read them I thought I had never seen such words; they told my travels in darkness and hope better than I could tell them; so I hope the writers will write on. I might say it comes laden with the rich fruit of Canaan, and as I partake thereof I feel to say as one of old, He brought me to the banqueting-house, and his banner over me is love, and then again I feel that this life is a continual warfare. I used to think that when I got old the warfare would be all gone, but to my sad disappointment I find sin is mixed with all I do, and I hate the life I now live in the flesh, and if I have a hope at all it is in the free mercy of God; in no works of my own. I might say I have heard but one Old School Baptist preach, and then only one sermon.

Excuse my boldness in writing you, but I seem acquainted with you through your writings.

I remain, yours in hope,

JOHN CUDMORE.

STONY CREEK, Conn., Feb. 4, 1905.

DEAR KINDRED IN CHRIST:—Many times have I read dear Elder Bartley's communication in the January 15th issue of the SIGNS, recalling and renewing so much of my early experience, when I was called to find a home among the dear, chosen people of God, over forty years ago. Having to dwell alone all these years, with no spiritual kindred or preaching near, with many doubts, trials and tribulations, lest after all I had "grasped the shadow and missed the substance," growing worse rather than better, yet finding through our faithful messenger, the SIGNS, that I was not alone in these things, have taken courage, and sometimes found myself rejoicing in a hope that maketh not ashamed, for I trust it was no longer I, but Christ in me the hope of glory, which is dearer than all else beside, and I do feel to praise his most holy name. Had I the pen of a ready writer I would love to dwell more upon the preciousness of these things. Write on, dear brethren and sisters, as you have liberty.

Yours in a precious hope,

(MRS.) SARAH J. CLARK.

PLEASE BE SURE,

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

Also when ordering the address of your paper changed give the old address as well as the new one.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1905.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITOR:****F. A. Chick, Hopewell, N. J.**

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

REPLY TO BROTHER YEOMAN.*(See communication on page 207.)*

We are glad to find that brother Yeoman stands firmly by the old ways and the old faith. We have no wish to judge the motives of any man, and neither do we seek to judge those who attended and took part in the St. Louis convention, so-called, but we all must judge concerning the works of men, and are bound to reject all that we find to be unscriptural. We have no desire to say much through the SIGNS concerning the recommendations of that meeting, and do not wish to have our columns filled with writing upon that subject, but think it is our duty to let it be understood once for all that we do not approve of the recommendations of that meeting, and believe them to be altogether contrary to the teaching of the Scriptures, and subversive of the old established order of Baptist churches everywhere.

In the SIGNS for January 1st, we gave some expression to our views upon the notion of a federal government for the churches, as it has been called, and will only add to those remarks the one thought that there will be found no stopping-place, if we forsake the present scriptural order of discipline in the churches, short of an entirely centralized government, as

is the Presbyterian, the Episcopalian, and still further, the Romish sects. Then what would become of the Master's word to call no man Master? How natural it is to want to sit in the highest seats, and yet he who desires such a thing is not fit for it. As regards the call of the church to preach the gospel, rather than the disciples individually, we know that it has always been the special claim of Old School Baptists that they believed in a personal call to individuals from God, and by his Spirit directly made to their souls, to the ministry of the word. The churches only recognize what the Lord has wrought in any one of her members, when he has thus called that one.

There were many other disciples of Jesus beside the eleven when he gave to the eleven the commission, as it is called, to go everywhere preaching the gospel. It is not anywhere written that any of these other disciples were included in that commission at that time. Further than this, the first gospel church was organized as a church upon the day of Pentecost, and not until then. In the second chapter of Acts we have the pattern of all gospel churches given us in the organization of that first church. Therefore the commission must have been given to the disciples as the apostles of the Lamb, and not as an organized church. It is not recorded that the eleven ever were united as a gospel church. Indeed, they could not have belonged to the same one local church, because the field of their labors was very far divided, and it is not likely that after the persecution arose at Jerusalem, which scattered them abroad, they ever all met in one assembly again. Still further, there is no record that any church anywhere in the New Testament times took it upon herself to send men abroad as though they were under her

authority in this matter. Churches indeed aided those called to this work, but it was the call of the Spirit that sent men, individuals, to preach here and there. Thus Paul in a vision saw a man of Macedonia who said, "Come over into Macedonia, and help us." And the Spirit said to Philip, Join thyself to the chariot of the eunuch. This was the order then, and it ought to be the order now.

So far from getting rid of troubles by consolidating all our publications under one control, we should be guilty of the folly of centralizing power in the hands of two or three, or perhaps a dozen, men. As long as our fallen nature is as it is, power will be dear to men, and the temptation to use it in oppression of others will be strong; and beside, what man or what number of men are wise enough to judge what is best for the churches all over the country? We cannot believe that these three notions will spread among careful thinking brethren. Evils no doubt exist, and it is painful to all that love the peace and prosperity of Zion that it is so, but it was so in the apostles' day, and to a far greater extent than is the case now, yet the apostles evidently did not think that the churches banded together under a federal government would be more likely to keep clear of disorders than if they remained independent of each other, and only dependent upon the guidance of the holy Spirit. At least the churches were never told to send delegates to some one place to consider all the evils in faith and in practice that existed in the different places. Let us depend upon God rather than upon conventions or councils. The longer we live the more we are convinced that calling in others seldom helps to a better feeling where strife exists. One thing is needful in all cases of difficulty, and that

is a patient, humble, prayerful waiting upon God, with anxiety to be still and hear his still small voice making known his will. The best way to strive for the things which make for peace, and whereby we may edify one another, is to confess the truth and steadfastly walk in the truth. Saying, Peace, peace, when there is no peace, will not produce peace. Rather preach Christ, and hold him forth as our all and in all, and those in whose hearts the Son of peace dwells will be drawn to that one who thus preaches, and to all others who are drawn in the same way.

We will add that we did not learn that the St. Louis meeting adopted any resolutions by formal vote, but that all who attended seemed of one mind. We were surprised at this. It seemed most strange that among the many ministers who were at that convention, not one was found to speak up in opposition to the new things advanced there, or in defense of the old ways. We were surprised, and still more saddened that this was so, and have been made glad to find, since that meeting, that almost universally there has come from all over the land protests against the recommendations made there. We trust that those who were there, and united in the recommendations made there, will hear and heed. We are not fond of debate, strife or division, and all such things cause us sorrow of heart, but we do hope that we love the old ways and the old truths more than all else, yea, more than even peace itself.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904, &c.

REPLY TO BROTHER MAYFIELD.

(See communication on page 211.)

As we grow older, we come to realize more and more the need of carefulness in responding to requests for our views upon the order that ought to prevail among the churches; it is so easy to say too much or too little.

Speaking generally, our understanding of the matter is in harmony with that of our brother. We believe that a minister under the circumstances named has a right, and that it is his duty also to baptize such as give evidence that they know the Lord, when they come to him desiring it under the circumstances named. If he meets them in his traveling and preaching, or if he receives a letter from some one to the same effect, in either case it is his right and duty to respond. It would not be right to say to them that they should wait until they could come into the bounds of some organized church, when no prospect of such a thing was in sight, and neither is it true that the Lord does not require this at their hands, unless there should be some church organization to receive them. Still further, such an one when coming to live in the bounds of some church should not be required to be baptized again.

Having said this much, we desire to add some reflections to the above, in the way of caution. First, it is to be supposed that when a church has called for the ordination of a man to the work of the ministry, and when that church bids him Godspeed, as he goes about his labors in that ministry, she has confidence in his experience, in his call to the work, and in his judgment to act wisely, to some extent at least. If such a minister goes about his Master's business it will be with humility, carefulness and an anxious desire to honor God, and for the

good of the cause. It is not likely that such a man (and none others ought to be set apart to this work) will be found admitting to the ordinance of baptism any who would not also be acceptable to the church. We know members in the churches whose judgment we would be willing to abide by in all such cases, and the churches everywhere no doubt feel willing to abide by the judgment of their pastors, if indeed their pastors are truly pastors.

But on the other hand, it should be borne in mind that ministers thus alone, and thrown on their own responsibility in such a case, should be exceeding careful, and be fully satisfied that the candidate is a fit subject for the ordinance, and that he or she would be likely to prove a faithful member of some church, if that should ever be their privilege. We think that when it is possible, in all such cases, some of the members of some church should accompany the minister and hear the testimony of the candidate. It seems to us that in this no hard and fast rule can be laid down, however, each one ought to move forward carefully, and in the fear of God. We have known instances in this part of the land where the churches have appointed some one or more of their members to accompany the minister and act for the church in hearing the confession of the candidate, and if satisfied, they were authorized to receive the candidate in behalf of the church; and when they reported the baptism of such distant ones to the church, the church at once had their names entered upon the church book as members with them. In the circumstances named by brother Mayfield, it is our judgment that the minister should give a statement in writing to the candidate, telling the circumstances under which the baptism

was performed, so that the candidate might be received anywhere among the churches, if in Providence it was his privilege to visit them afterward. We also think that the minister ought to report what he had done, to his own church, and that his church could cause the name of the person baptized to be entered upon their church book as a member with them; we could see nothing out of order in such a course. In such a case the one thus baptized would be assured of having a home, and of being held in remembrance by brethren where his name might be.

So far as the teaching of the Scriptures of the New Testament are concerned, (and to this we must all be subject) we do not recall any instance where any person is recorded as having narrated an experience to the church before baptism was administered, and we do have instances recorded where evangelists baptized believers alone. Witness the instance of Philip and the eunuch. Confession of faith was made in all instances, but we do not in any instance read that it was done in a formal manner before the church. We do not mean by this to say that this is not now right and wise, and that it ought not to be continued. We do think that it is wise and conducive to good feeling and order, and to that oneness in fellowship, without which church membership is but a mockery and a mere form. They that gladly received the word were at the first baptized at Jerusalem, and all such have a right to baptism now.

We wish to also say that where those desiring baptism can possibly come to some church and there tell of the dealings of God with them, it is always best. It comforts the church to hear such testimony, and it will comfort the candidate

to find that the Lord's dear children cordially receive him to their number. One who was received at one of the churches which we were serving many years ago, as the brethren and sisters came to her afterwards and gave her such cordial welcome, turned to ourself, as we were standing near at hand, and said, as though she could hardly believe it, "O how cordially they all receive me, don't they?" In all such cases pastors will desire that the church shall rejoice with them, and churches will rejoice also in the joy of the candidate, and in the gladness which is felt by their pastor. For these, and for other reasons, it seems to us best that candidates should come to some gospel church for the narration of experience, and for reception, when it is at all possible; but still, when not possible, we are in agreement with brother Mayfield.

INFORMATION WANTED.

If there are any readers of the SIGNS OF THE TIMES in Winnipeg, Manitoba, Thomas A. McKay, Central Fire Hall (Winnipeg), would like to hear from them.

APPOINTMENTS.

If the Lord will, I will attend appointments as follows: at Washington, D. C., Sunday night, April 9th; at Salt Lick, Bath Co., Ky., Monday night, April 10th; Mt. Sterling, Tuesday night; Little Flock, Wednesday, 2:30 p. m.; Salt River, Thursday, 11 o'clock a. m.; Lexington, 27 Walton St., Thursday night; Sadieville, Friday morning; Georgetown, Friday night; Winchester, Saturday night and Sunday night, April 15th and 16th; Mt. Carmel, Sunday morning; Mays Lick, Monday and Tuesday, April 17th and 18th; Mill Creek, Ohio, Thursday, April 20th.

SILAS H. DURAND.

MARRIAGES.

By Elder F. A. Chick, at his residence, Hopewell, N. J., Wednesday p. m., March 15th, 1905, Harry J. Doyle, of Somerville, N. J., and Miss Margaret A. Kintner, of Hopewell, N. J.

OBITUARY NOTICES.

Drusilla Wheeler died near Stevensville, Sullivan Co., N. Y., Feb. 21st, 1905, aged 94 years, 1 month and 22 days. She was born in Southeast, Putnam Co., N. Y., Dec. 30th, 1810. Her maiden name was Smith. She came with her mother, sister and brother to North Settlement, Sullivan Co., N. Y., in 1819; she taught school, beginning at the age of sixteen, until she was twenty, when she married Sylvester Wheeler, of Monticello, a widower with five children, three of whom are living. To this union were born ten children, three of them died in childhood and one son in the Civil war. After living in Monticello two years they moved to a farm near Stevensville, where he died; she continued on the homestead with her youngest son, James S., until her death; she lived seventy-two years on the one farm. The following children survive her: Mrs. Wm. E. Smiley and Mrs. Gilbert Thompkins, of Newburg, N. Y., L. S. Wheeler, of Liberty, N. Y., James S. Wheeler and Mrs. James W. Edmonds, of Stevensville, N. Y., and Mrs. Mary E. Brome, of Butte, Montana. One step-sister, Mrs. C. S. Starr, of Monticello, N. Y., and one half-sister, Mrs. C. Wicks, of Detroit, Mich., are also left to mourn the great loss. Sister Wheeler experienced a hope in Christ when fifteen years old, but was not baptized until shortly after she was married; she and brother Wheeler were baptized together, we think by the late Elder Gilbert Beebe. Sister Wheeler united with the Middletown & Walkill Old School Baptist Church in 1882 on profession of faith, and to the end of her mortal life was a most faithful and devoted member in every sense of the word. Although she had to ride four miles by private conveyance and forty miles by rail, she continued to attend her meetings several times a year; her last visit to us was in September, 1904; she was then almost ninety-four years old. Such zeal and love for the gospel of Christ and the church of God are seldom found in those who have been long on the way. It can truly be said of her, she was a mother in Israel. She was held in the highest esteem by the church, and much respected by all who knew her.

The funeral was held at her late home, conducted by the writer, and was largely attended; text used, 2 Cor. v. 4, 5: "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit." Hymn 17 (Beebe's Collection) was read. We tried to speak to the family and friends of the wonderful works of God, who wrought all blessings both temporal and spiritual, and that wrought us also to enjoy and inherit them; thus is presented the full and perfect work of grace here and hereafter. May the Lord bless her family

and the church of her membership with the spirit of humble submission to his holy will.

ALSO,

Drusilla Wicks, granddaughter of Sylvester Wheeler, born Feb. 8th, 1849, died August 14th, 1903. Although she never united with the church, her life was such as to convince her friends that she was a child of God. She was of a mild and even disposition. She is sincerely mourned by friends and neighbors.

ALSO,

Minta B. Finkle, wife of Bernard S. Finkle, departed this life at her home, 175 Chaspin St., Binghamton, N. Y., March 2nd, 1905, after a brief illness, aged 28 years. She was the daughter of sister S. W. Hoyt, of Highview, N. Y. Her father, Salmon W. Hoyt, one brother, Fred, and one sister, Hattie, preceded her to the grave. Her husband, her mother and the following brothers and sisters are left to mourn their sad loss: Zelotas and Delia, at home; Nettie, wife of Virgil Godfrey, and William J., of Highview; Salmon W., of Middletown; Carrie, wife of W. A. Horton, and Addie, wife of George Brown, of New York city.

Funeral services were held at her home in Binghamton March 3rd, conducted by her pastor, Mr. Phillips, of the New School Baptist Church. Her remains were brought to her mother's home in Highview Saturday. Sunday morning, March 5th, services were held in the New Vernon Old School Baptist meeting-house, conducted by the writer, of which church sister Hoyt has been a faithful member for years. The burial was in the New Vernon cemetery. The flowers were many and beautiful, which were tokens of esteem and friendship of many who prized her worth. She had all her life been a favorite; in her childhood she was loved by all her companions; as she grew to girlhood and womanhood her loving and kind disposition was more and more developed. She was a dutiful daughter, an affectionate sister, a faithful, devoted wife and a true friend; she leaves a host of friends. She had been married four years, and had just gotten settled in her new home only a few weeks before her death. She had much to live for, but was reconciled to the Lord's will concerning her. The morning before she died in the evening, she read Psalms xxxi. 15, 16: "My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me. Make thy face to shine upon thy servant: save me for thy mercies' sake." These words were used as a text by the writer at her funeral.

May the grace of God sustain the husband and each member of the afflicted family in this dark hour of trial and grief.

H. C. KER.

MIDDLETOWN, N. Y.

Mrs. Ola Simms, daughter of brother and sister L. E. Johnson, was born in Chambers Co., Ala., August 5th, 1866, and died at her home in Bowie Co., Texas, Feb. 14th, 1905. She was married to Mr. L. A. Simms about sixteen years ago, and with her husband moved to Texas, settled in Bowie Co., where they built them a beautiful home. They were devoted to each other. She was not a member of the church, though she had a sweet hope in Jesus. Her only excuse for not offering herself to the church was her extreme unfitness. She was afflicted for four years with stomach trouble; all was done for her that could be done, but she gradually grew worse; in all her affliction she endured with great patience, cheerful to the last hour of consciousness. She was attended the last two months of her life by her devoted mother, sister Johnson, of Alabama, who was untiring in her devotion. There was one thing that seemed to distress her mind, and that was her desire to be baptized, but in the last conversation we had she seemed satisfied in mind to some extent. I feel that I cannot say too much for her, as I have been intimately acquainted with her for thirteen years. I never knew a more humble, devoted, orderly christian in all my life, nor a more devoted wife or loving mother; she had but one child, a daughter thirteen years old. She realized that her little daughter needed a mother's care, and she desired to live for the sake of her husband and daughter, but felt the Lord would take care of them.

I was called to conduct the service on Monday, the 16th. We followed her remains to Prospect church cemetery, where a very large company of sorrowing relatives and friends awaited us, and after a brief discourse, in which I tried to speak to the comfort of the living, we laid her body in the tomb to await the redemption.

I will say in conclusion to the dear ones from whom she has been taken, Grieve not, she is at rest, gone from the evil to come. May you all be reconciled to the will of God. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

J. E. KNIGHTEN.

AGAIN it becomes my sad duty to send the death notice of another loved one. Just one short year since I sent the notice of my dear mother's death, and now it is our dear father. Thus one by one our loved ones are taken from us to that heavenly home where partings are no more, and from whence none ever return. **Edmund Waller Hartley** died Jan. 7th, 1905, at his home near Macleay, Oregon. He was born Feb. 6th, 1825, was therefore 79 years, 11 months and 1 day old. He married Ann Eliza Whitlow, Dec. 29th, 1847, who died Jan. 2nd, 1904, and whose obituary appeared in the SIGNS. To them were born twelve children, four sons and eight daughters; one son and two daughters preceded them to the world

beyond. Father was born in Hardin Co., Ky., and with his parents, Elder Joseph and Polly (Singleton) Hartley, moved to Jefferson Co., Ill., in 1841, where he lived till the spring of 1865, when with his wife and family he crossed the plains to Oregon, arriving in the Willamette valley, in Marion Co., at his late home, in 1865, on October 17th. The journey consumed six months. He and his wife set about to make a home in this new country. He resided on the same farm till the day of his death, almost forty years. Father was well respected and esteemed by all who knew him. His health had been poor the past five years, owing to a severe spell of pneumonia, but his death was caused by a fall from a ladder on Sept. 27th, 1904; he was gathering apples. He suffered almost fifteen weeks in body and mind. During this time he was confined almost constantly to his bed; blood poison set in his head, and the last ten days he became partially paralyzed. He longed for the call of his heavenly Master, that death might put an end to his sufferings. About one month before he died he related his experience with much feeling and clearness, and expressed such a bright hope of a home beyond. He was ever a firm believer in God's predestination of all things. He often told us he was going to die soon, and for us to do the best we could when he was gone. How we miss him; vacant our hearts and home. Father did not unite with the church till late in life; in December, 1898, he offered himself to the Old School Baptist Church, related his experience and was received, but owing to sickness was not baptized till April, 1899. He always enjoyed their meetings and associations, and was a firm believer in their doctrine.

At Father's request the funeral services were conducted by Elder W. L. Matthews, at the home, and were attended by a large number of relatives and friends, after which his remains were laid to rest in the Macleay cemetery by those of his loving wife. Our dear father and mother are sweetly sleeping side by side. We feel that our home is broken forever; gone are the jewels that make a home. We know our loss is their eternal gain. There is one blessed thought and assurance that we hope to meet where partings are no more; they have only gone before. Father and mother read the SIGNS for many years.

IDA M. HARTLEY.

MACLEAY, Ore., March 9, 1905.

DIED—**John C. Holley**, at his home 265 East Main St., Middletown, N. Y., Sept. 25th, 1904, of paralysis. He had been in failing health for more than a year. He was the son of Richard and Mary Jane Miller Holley. Had always lived in Middletown. He was a mason by trade, and had done considerable contracting; he had charge of the work on the State Hospital at Middletown; was an expert workman. He is survived by his widow, Mary H., and one son,

Clarence, also by one brother, George, of Circleville, N. Y., one sister, Mrs. Samuel M. Mapes, of Middletown, two half-brothers, Everett and William, and one half-sister, Mrs. Bertha Decker.

The funeral was held at his late home, Elder H. C. Ker officiated, text: "The blood of Jesus Christ his Son cleanseth us from all sin." The burial was in the New Vernon cemetery.

ALSO,

Helen H. C. Holley, the only child of Mr. and Mrs. Clarence T. Holley, and granddaughter of the subject of the above notice and Mary H. Holley, died Tuesday, Feb. 14th, 1905, aged 1 year and 27 days.

Funeral service was held at the home, 265 East Main St., conducted by Elder H. C. Ker, text: 2 Samuel xii. 22, 23. The interment was in the family plot at New Vernon. Helen was a lovely child, and we all loved her dearly, but the Lord took her, and we believe she is better off.

MARY H. HOLLEY.

MIDDLETOWN, N. Y.

Miss Rebecca May Varnes, daughter of sister Martha Varnes and the late brother Mitchell Varnes, was born Sept. 18th, 1880; died at her home near Millin, Juniata Co., Pa., Oct. 2nd, 1904, aged 24 years and 14 days. A year or more previous to her death she seemed very much troubled, and the pleasure and enjoyment of worldly amusements seemed gone, she sought pleasure in another way: was frequently seen reading the Bible. Her mother grieves the fact that she did not talk to her about eternal things, for her trouble seemed to be on account of sin, and she acted as though she wanted to talk about things which she felt she had no right to claim as her own. All our little band at Tuscarora believe that the work of grace was wrought in her heart.

Funeral service was held at the Tuscarora meeting-house, and was conducted by the writer. The Lord be with those who remain to mourn her departure.

J. C. MELLOTT.

PHILADELPHIA, Pa.

MEETINGS.

The yearly meeting of the Wilmington (Delaware) Old School Baptist Church will be held, the Lord willing, on the second Saturday and Sunday in April, (8th and 9th) 1905, to begin at 2 p. m. on Saturday. All lovers of the truth will be welcome.

WM. B. TAWRESEY, Church Clerk.

ELDER Carnell, of Dutton, Canada, will preach in hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m., in the Red Men's Hall, First and Congress Streets, in Troy, N. Y., and at 2:30 p. m. in West Sand Lake, N. Y., at the home of Mrs. Moul. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

EBENEZER OLD SCHOOL BAPTIST CHURCH,

IN

NEW YORK CITY.

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor. Elevator entrance on either 19th St. or 8th Ave.

10:30 A. M.

2:30 P. M.

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

SPECIAL NOTICE.

Hymn and Tune book, compiled by Elders Silas H. Durand and P. G. Lester. Price 80 cents sent by mail; \$7.00 per dozen sent at expense of purchaser.

With each book will be sent upon request, without additional cost, a neat pamphlet of 30 pages, containing rudiments of music and graded lessons, for use in singing classes in connection with the Hymn and Tune book. Send orders to

ELDER SILAS H. DURAND.

Southampton, Bucks Co., Pa.

**THE EVERLASTING TASK FOR
ARMINIANS.**

By Elder William Gadsby, late of Manchester, England. Many thousands of these pamphlets have been scattered throughout England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to such a degree as to induce us to present to the public this edition, which we will send (postage paid by us) to any post-office address in the United States or Canada at the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00. Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

AT A GREAT REDUCTION.

PRIESTHOOD OF THE SON OF GOD.

A NEW BOOK

BY DAVID BARTLEY.

This is the only book offered to the Christian people (so far as the author knows) which is entirely devoted to the Priesthood of the Anointed Son of God, as the only Mediator between God and men. It contains the following chapters and subjects: Introduction, Necessity of a Priesthood. The Priesthood of Aaron. "God sent forth his Son." Our Brother High Priest. Christ's Priestly Offering. Christ's Intercession within the Veil. The order of Christ's Priesthood. Christ's Better Testament. Christ the Prophet-Priest-King. The People of Christ's Priesthood. Kings and Priests unto God. The glorified Saints. Conclusion: The Sacrifices of the Royal Priesthood.

The work contains 144 large size pages, in long primer type, clear print on white paper, bound in cloth, and will be sent to any plainly written address, post-paid, for cash orders, as follows: one copy, 40 cents; two copies, 75 cents; three copies, \$1.00; twelve copies, \$4.00, to one address. Please send cash by money order, or in registered letter. All will do well to order soon, as the work is not electrotyped, and the edition is limited. Send all orders to

ELDER DAVID BARTLEY,

LEBANON, Ohio,

**PICTORIAL
HISTORY**

OF THE

UNITED STATES.

BY JOHN D. McCABE.

This work is no dry mass of details—no bombastic effort to inflame the natural pride, but a vivid and brilliant narrative of the events of our history, from the discovery of the American Continent down to 1893.

The work is printed from plain, new type, on fine calendered paper, and comprised in one octavo volume of 960 pages. It is splendidly embellished with nearly 500 fine engravings, embracing battles and other historical scenes, portraits of distinguished men, views of our principal cities, &c., &c.

Bound in Fine Silk Cloth, Plain Edges, \$2.00 post-paid. Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

**BI-CENTENNIAL
CELEBRATION**

OF THE

WELSH TRACT CHURCH.

The bi-centennial of the Welsh Tract Church, Newark, Del., was celebrated Oct. 20th, 1903. After some delay it is now published in pamphlet form, and is now on sale. Price 15 cents. The pamphlet contains photographs of the Welsh Tract meeting-house and Elder J. G. Eubanks, the pastor, the proceedings of the anniversary, letters of greeting from sister churches and a historical sketch written by Dr. B. F. Coulter, of Philadelphia, Pa., and read on the occasion. Some of the brick in the meeting-house was brought from Wales to this country, and hauled on mules' backs a distance of ten miles. The pamphlet is very interesting and full of information.

The edition is limited, and orders should be sent without delay in order to secure a copy. Send all orders to

P. M. SHERWOOD,

NEWARK, Newcastle Co., Del.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY,
MIDDLETOWN, ORANGE CO., NEW YORK.

To Whom all letters should be addressed, and
money orders made payable.

EDITOR:

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

CRUDEN'S COMPLETE
(STUDENT'S EDITION)
CONCORDANCE

TO THE
OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9½ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible reader should possess a copy.

Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.

First Quality Turkey Morocco, very handsome, \$2.75 per copy.

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in a variety of bindings at the following prices, viz:

Cloth Binding	\$1 00
Cloth Binding, half dozen	4 50
Blue, Marbled Edge	1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73.

MIDDLETOWN, N. Y., APRIL 15, 1905.

NO. 8.

CORRESPONDENCE.

PSALMS CXXIV.

“If it had not been the Lord who was on our side, now may Israel say: if it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our soul: then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth.”

The mighty God of Abraham, Isaac and Jacob in all ages has been the confidence of that peculiar and favored people called Israel. This name applies to every heaven-born son and daughter of Adam's race; that is, he who is born of God is an Israelite. Circumcision (which signifies a cutting off) was a sign or token of God's covenant established with Abraham, and as this sign or token belonged to a figurative people, so it itself was figurative. An apostle tells us, Romans ii. 28, 29, “For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise

is not of men, but of God.” See also Col. ii. 11-13; iii. 3. Thus we understand that circumcision in its spiritual significance is the work of the Spirit cutting off from the sinner his confidence in the flesh, or works, as conditions of acceptance, and is a sign or token of, or belonging to, the covenant of God in Christ, the evidence of which work when we see it in one, assures us that he is a subject of this covenant “which is ordered in all things and sure.” Although in the wisdom of Israel's God it is ordered that in this world we should be a “poor and afflicted people,” and in the world should have tribulation, he has also vouchsafed to us “exceeding great and precious promises,” all of which he in faithfulness fulfills. For the benefit of his people all the blessed promises in the Bible are written. The New Testament, which gives account of the fulfillment of all the prophetic promises in Christ Jesus, begins, “The book of the generation of Jesus Christ.” When we consider Jesus the King, Husband, High Priest and atoning Sacrifice, our wonderful Law-fulfiller and Satisfier, and the recognition and acceptance by his and our divine and heavenly Father of him [in all of these

different phases of his relationship to Israel, we can well adopt the language of one of old: "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord." The confidence and assurance of faith in this people enabled them at times to realize as did the apostle, and with confidence to say, "We know that *all things* work together for good to them that love God, to them who are the called according to his purpose." This is true because the God of Israel hath determined and causes it to come to pass. If it were true that God's people are appointed only unto joy and peace, and comforting assurance of acceptance with him, and leaving out the temptations to doubt and fear, with trials and tribulations and various difficulties of the way, there could not be so much comfort to them in this last quotation; nor could they look back to their many deliverances and say, giving to their Lord the praise, "If it had not been the Lord who was on our side, * * * then they had swallowed us up quick." The children of Israel could not have looked back to the Red Sea, when they were sorely pressed by the cruel Pharaoh and his mighty army behind, and the great Red Sea just before, when from a human view standpoint there was no escape, the mighty power and providence of God appearing in their behalf and making a dry way through the sea for them, and have said, "If it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us." Then all through the dreary wilderness their God accompanied them in a pillar of cloud by day and of fire by night, thus affording them protection by day and by night. Then he supplied them with bread from heaven, and water

out of the rock, and finally brought them safely through Jordan into the land of promise, giving them mighty deliverances from their enemies on either side of Jordan. In all this he faithfully fulfilled his covenant promise to Abraham; in all this they could not look back and say, It was because we were good, or mighty and powerful, we have overcome the difficulties, endured the trials and gained wonderful victories, and the waters have not overwhelmed us; but with the psalmist must say, "If it had not been the Lord who was on our side, * * * they had swallowed us up quick." When to-day the spiritual Israelite looks back to the time when he was pressed down as a cart with many sheaves, when the sins and evil propensities of his nature pressed upon him as Pharaoh and his hosts upon Israel, and the sea of justice intervening between him and the shore of safety, and remembers the revelation of Christ the living way, he may now say, "If it had not been the Lord who was on our side," &c. So they may say, too, of every deliverance from doubt, sin and unbelief, trial and temptation, since that time, "If it had not been the Lord who was on our side, when men [foes within as well as foes without] rose up against us: then they had swallowed us up quick."

Often the Israelite (and I believe none others have such questionings of mind) questions in his own mind, If I am what I have professed to be, and hope I am, a child of God, why am I thus? why so cold and indifferent to spiritual things, so dead, and yet alive to so many evil propensities of the flesh? O how troubled I am for the want of life and light; I fear that I shall one day fall by the hand of the enemy. Ah, what do I hear? The words "troubled," "want," "fear." The very evidences of that life for which

you are longing, the fruits for lack of which you are pining. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." "Blessed [already blessed] are they which do hunger and thirst after righteousness: for they shall be filled." "Blessed are they that mourn: for they shall be comforted." What gracious words; none but the circumcised in heart, the true Israelite, really know this poverty of spirit, this hungering and thirsting, and this mourning.

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

Then comes a knowledge of my necessities and utter helplessness, a longing for a restoration "of the joy of thy salvation." Am I not then at once poor in spirit, hungering and thirsting after righteousness, (not mine own, but Jesus my righteousness,) and a mourner? If so, how greatly blessed. Yet for a time perhaps I cannot feel that I am one of the blessed; mine is an outside case, there is none other like me; but after a time a little light is given, perhaps it is I meet with some brother or sister who has had the same exercises of mind, and how my fellowship is strengthened for such an one. Why is it that there is so much more tender sympathy, love and fellowship with me for one whose carriage and words show humbleness of heart on account of a felt sense of vileness, corruption and unprofitableness, with an exalted view of God's holiness, (I believe humble views of self are generally accompanied by exalted views of God,) than for one who has much to tell of wonderful visions and revelations, with more or less confidence in his own ability, will power, &c., unless it is that they are so much like myself? This is the more mysterious when I consider that I am seldom, if ever, satisfied with self.

As Israel of old was harrassed and often distressed by foes within (Canaan, their given land,) and foes without, so is Israel now; the sinful propensities and inclinations of the flesh, "the old man," are as so many different foes within; and of the same corrupt nature the origin and dwelling-place of those foes within is all the world without made up. With these foes the Israelite is called to battle from the beginning of his spiritual life until he lays down in natural death, and at any time he can well say, "If it had not been the Lord who was on our side, when men rose up against us: they had swallowed us up quick." God's covenant provisions were all on Israel's side. It was according to this wonderful provision that Jesus came into the world as Israel's King and Head. "The Captain of our salvation," "made of a woman, made under the law," was a man of sorrows and acquainted with grief, was made to be sin for us; that we might be made the righteousness of God in him, bore our sins in his own body upon the accursed tree, suffered the just for the unjust, was buried and rose again the third day, according to prophecy, having forever gained the victory in behalf of Israel over all her foes, having made a complete and satisfactory atonement, to which nothing has ever been added or taken away, nor ever can be. In prayer to his holy Father he said, "I have finished the work which thou gavest me to do." Again, as he gave up the ghost on Calvary's cross, he said, "It is finished." Then it is not in any sense as an atonement for sin (to claim which is to deny the word of Jesus as being true) that God's children must suffer on account of sin, and for their sins here in the flesh, but as the members of Christ's body, as such identified with him and he with

them in his humanity, they realize the "exceeding sinfulness of sin," and suffer for sin, and are thereby brought into close fellowship with their Savior and Redeemer in his suffering for sin. If pain is felt in the Head all the members must suffer in a measure, so it is written, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Again, it is written, "If we suffer, we shall also reign with him." As Jesus has identified himself with Israel under the law and under its curse, so he has secured for, and vouchsafed to her, identity with him in his glory. This, in a measure, is realized by faith now, but when we are called to "lay our armor by," when our allotted experience in the battle is ended, then we shall no longer see in part and know in part, but we shall see and know Jesus our Redeemer in the fullness of his glory and be like him. Then when the battle is ended and we realize our glorious victory gained by our Captain, Israel will evermore rejoice and praise the Lord who was on our side.

H. B. JONES.

MT. VERNON, TEXAS, Feb. 19, 1905.

EXPERIENCE.

I HAVE often been asked why I did not write more for the SIGNS. There is only one answer to this: I have nothing to write. Whatever I have written has never been to my own satisfaction; not but what I believed it to be truth, but in the manner in which it was set forth; but when we write of experience we can only declare what we have seen and felt.

For many months I had existed (not lived) in a lukewarm state of mind, neither hot nor cold, yet craving one or the other, but I could not bring about any change, or get rid of this indifferent

frame of mind. All the while I could and did feel different toward the brethren than toward those of the world; I could hear the gospel preached, and believe it to be the truth, but could not feel it as I thought I once did, so I traveled along in this very dead state of mind. Occasionally my mind would turn back to some former experience when I felt differently, and try to apply that experience to my case now, but it would not apply, so I realized that each day has its own experience, without any effort of mind, and each experience must be for some special purpose. This travel in apparent death went on until the 17th day of February, when after retiring for the night, feeling as well bodily as usual, at about 10 o'clock I was instantly seized with a severe chill that lasted about two hours, when a high fever set in, with my pulse at near 100, and a severe pain in the upper part of the pleura surrounding the left lung. But to leave that; then came the darkest hour of my life, and it did seem strange to me that seemingly all the sins of my youth, and up to now, came into my mind. Such an array caused me to shrink from myself; and here I lay for seven days, could not sit up or lie still, and without hope of life or death. As to the experience I passed through in that time I never can tell. The name of Jesus seemed more like cursing than praise. Here was the place for prayer, not praise. Did I pray? I do not know; I had asked for hot or cold, and received the cold. On the morning of the 24th I was helped up and dressed, and took a seat near the window where I could look out, and when I saw the beautiful sun I compared my dark and gloomy condition with the bright and cheerful sight in nature. All vegetation was covered with snow, and apparently dead and

out of sight. There stood all the trees of the forest, and the shrubbery in the yard, all apparently dead; their leaves, bloom and fruit had fallen to the ground dead, and lost to sight. The trees were barren, yet their life was not gone out entirely, their life was hid. Where? In the root, the foundation; and when the springtime should come and the warm sun should shine down upon the earth, the cold and icy earth would be broken up and warmed, the life that was hidden in the root would then be manifested by the bud, leaves, flowers and fruit that we should see on what seemed to be a dead tree. And now we can again rejoice in the living beauty of the trees, and in that rejoicing we praise God; and it seems to me the very trees rejoice, and the birds and all nature praise God. While contemplating this beautiful view in nature, and learning a great lesson, faith seemed to have taken hold and viewed all this as the work of God in the creation of the earth, and as purposed in himself, that winter and summer should exist in his creation, with night and day, which fully represent or typify the experience of his people in their travel here in this world; at least it was so to me in this case, and in my experience.

Brethren, how does this experience suit you? When the Lord shuts, who will open? When he opens, who will shut? We are his workmanship, and when he shuts us up in impenetrable darkness, and the beasts of the forest come forth, who shall open to the light? He that shutteth only. Now when my eyes were opened to this view a little hope sprung up, and I was led to see the necessity of just such an experience in me. I could now see that winter and summer were as needful to the children of God as to the vegetable kingdom. While we are (I

say we, because of the little hope felt) held in the icy embrace of winter, without any light or hope, the Lord is preparing us to give glory to him when the springtime comes, and we again hear the singing of birds, "and the voice of the turtle is heard in our land." Then the long winter is past and forgotten, the Sun of righteousness is risen with healing in his wings, and we bask in the sunlight of his love, our songs of praise go up in joyful strains to him who has raised us out of the grave unto the resurrection of life. In this experience we realize that our life is hid with Christ in God, (as the life of the tree is in its roots) and we have hope. And by this life the fruits of the Spirit appear; first the bud, though bitter, then the leaf, flower and fruit, all manifest without the knowledge of the flesh. What a wonderful God this is that saves his people from themselves. This word salvation is a wonderful expression, with power to perform all that it expresses. Salvation controls the children of God from the beginning of time to the end. They have not the power nor the will to control themselves in any sense whatever, because God's will stands in the way.

But I am getting away from what I first intended to write, viz: to tell of the little experience I had about the life of the tree. I have not yet been able to go out, only just outside of the door. I have just entered my seventy-eighth year, and am somewhat shaky, and my writing rather bad for me. I am not yet strong, but hope to be when the weather gets warmer.

My love and fellowship abounds for the great body, the church of God, but joy and sorrow travel together, one set over against the other. There are many things that came up in my mind while

writing, but this letter is too long already, so I will close, with much love to the household of faith everywhere.

MILTON DANCE.

KNOEBEL, Md., Feb. 28, 1905.

[WE desire to say that we are glad that brother Dance has felt drawn to write this narrative of recent experience. If it shall instruct and edify others as it has ourself, many will be glad. We trust that our dear brother may again be fully restored to strength as the spring advances, and that above all the candle of the Lord may shine round about him, enlightening his pathway and dispersing every gloomy fear and doubt. Such letters as the above will always meet a response in the hearts of all who believe.—ED.]

LIBERTY, Ind., March 14, 1905.

ELDER F. A. CHICK—DEAR BROTHER:—I have been requested by different ones to write something for the SIGNS concerning my recent visit to the Baptist church in Canada. Such letters are apt to be only of local interest, if of any interest at all; but there are some things that came under my observation that are of general interest to the saints, if I could write them in such a way that they could be appreciated. I have been so much depressed of late with a sense of my own weakness and sinfulness that I hardly dare to speak or write. When I received the request from the brethren in Canada to visit them, at their quarterly meeting, in Duart, last month, I was low in spirit, thinking that my labor in the gospel was worthless, and that I might as well give it up. But having had a desire to visit those people, I did not hesitate to write them that I would be there if it was the Lord's will. My wife expressed a desire to go with me, so we

left our home and greenhouse in the care of brother and sister Berg, and on the evening of February 2nd boarded the train for Detroit, where we caught a belated train which landed us in Dutton three hours in advance of the train we expected to go on. We went immediately to the home of Elder Carnell, where we were lovingly cared for and entertained by himself and family and Elder Curry, who took charge of us and looked after our welfare so carefully that we can never forget their kindness.

We went to Duart Saturday in time for the forenoon services, and, although the weather was cold and stormy, the large house was crowded with attentive hearers. I think I never saw so many people who knew and loved the truth in any one congregation before. I have seen larger gatherings in fine weather, but such crowds are usually made up of all classes of people; but at that meeting they seemed to have met together in one mind. There were four discourses Saturday, four Sunday, and two on Monday, yet there was no indication of restlessness; indeed, the congregation grew larger at each successive service, until the last, when all could not be comfortably seated in the house. It was estimated that there were over six hundred present.

The ordinance of communion was attended to in a solemn and impressive way. Mrs. Dr. Davies applied for membership, and after the relation of the dealings of the Lord with her, which was full of evidences of kinship with God's people, she was joyfully received for baptism. No other part of the meeting furnished such a feast for my poor soul as did this experience.

We visited, and I tried to preach also, in St. Thomas, Ekfrid, Lobo, London,

Dunwich and Detroit, Mich., and everywhere we met the same warm welcome, and found the same earnest zeal and love for the truth.

The church in Canada is abundantly blessed of the Lord in his providence and grace, and in an able and sound ministry.

There is one thing that I wish to speak of, that to me is of special importance, that is a living refutation of some of the charges that Arminians, and some who claim to be Old School Baptists, often make against the doctrine of unlimited predestination. The church in Canada has held that doctrine from the time of its organization, yet it has not led them into "licentiousness." On the contrary, they are more exacting in discipline and have had less trouble with disorderly members than those who oppose that doctrine.

My mind is often running back over the past to determine the truth concerning the charge that "unlimited predestination is a dangerous doctrine." Here and there along the path of my pilgrimage a familiar face comes before me in memory as having once been prominent among our people, but afterward became a reproach to the cause they professed to love. Then there are others who have left our company and joined one or another of the Arminian organizations. Then I ask, What were their views on predestination? The answer fully settles the question as to which is the dangerous doctrine. I wonder if those who make this charge against unlimited predestination have ever examined this line of evidence?

The life and character of the church in Canada as successfully refutes the charge that the doctrine of unlimited predestination tends to destroy the church, and

that protracted meetings and much lively music, and pathetic exhortation (?) are necessary to build the church.

Not long ago a man, claiming to be a Primitive Baptist, was preaching in a meeting-house a few miles from here, and he railed on unlimited predestination with all the Arminian railing; charging especially that it was killing the churches, and at the same time he was preaching to a congregation of fourteen, made up from four churches, three of them holding frequent protracted meetings and denying the doctrine of unlimited predestination.

I have written more than I had intended, yet in such a bungling way that I fear it will be of no interest.

We left Detroit Monday night after our last appointment, and should have reached home the next morning at 7 a. m., but the night was very cold and we were several hours late, but found all well at home.

W. N. THARP.

SOUTHAMPTON, Pa., Jan. 25, 1905.

DEAR EDITOR:—In reading over the inclosed letter, written more than a year ago, I feel inclined to share it with the readers of the SIGNS. It seems to me that the Spirit of Christ shines forth in every expression, and that is what is comforting to the household of faith, the Lord's dear people, who are "chosen in the furnace of affliction." Our dear sister, in the midst of her distress at having her precious little one torn from her embrace, was enabled to realize the soothing power of the balm of Gilead, and there was poured into her bleeding heart "the oil of joy for mourning," so that she could feel with one of old, "It is the Lord: let him do what seemeth him good." It is wonderful how the Lord

has led this youthful sister, even from a child, into the secret of his presence, and caused her to rejoice in his most holy name, and how, in this great bereavement, he has supported her. I trust that others, in the midst of some severe sorrow, will be comforted and encouraged by her words.

Affectionately,

BESSIE DURAND.

TRENTON, N. J., April 15, 1903.

DEAR SISTER:—Your letter just received, and was read with pleasure; I feel very unfit to answer any letters. I cannot write concerning natural things, for they have become very burdensome to me. I daily realize that there is no perfection under the sun, everything is vanity and vexation of spirit. The life of Christ is the only perfect thing that I know of, and where his life is, there is manifested the perfect love of the Father toward us, a poor, rebellious people. I am not rejoicing in the glorious sunshine, but am like a helpless child, feeling only the protecting care of a mighty power beyond my own self. I am not in deep darkness of despair, but though I cannot see his face, yet I feel that I am in the cleft of the rock, and will behold his glory as he passes by. I cannot see why I am not perfectly well, but I learn that it takes a furnace heated "one seven times more than it was wont to be heated" to make me know that I am not my own, but am bought with a price. I feel to-day like saying, The God whom I love is able to deliver me out of the burning, fiery furnace, and I shall come forth with no smell of fire upon me. I fear at times that I get too sure of heaven; it often troubles me, yet I cannot bring myself to doubt the hope that has been mine these last twelve years. I have been made to

realize the hand of the Lord so many times in my life, that if I doubt, I am made to weep bitterly on account of my forgetfulness. "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God; for I shall yet praise him for the help of his countenance." I do not know why I am not singing praises unto his holy name, for he has dealt kindly with me, yet there is a sweet, sad feeling of quietness I cannot describe. "In God is my salvation and my glory: the rock of my strength, and my refuge, is in the Lord."

I feel to tell you a little of the dealings of God with me in the last sickness and death of our darling. For a long time before she was taken sick I had a feeling of fear, my very life seemed filled with dread, and in all her sickness there seemed to be a looking ahead with terror, and on Friday morning, the day she died, these words came to me:

"O, thou Gracious, Wise and Just,
In thy hands my life I trust:
Have I somewhat dearer still?
I resign it to thy will."

I was made to feel then that she was to be taken from me, and it was like the tearing asunder of my heart, but like David, I felt to "be of good courage, for he shall strengthen thine heart." I spoke aloud,

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

I was instantly filled with sweet trust and resignation to his holy will, and it has never left me.

"How can I bereaved be,
Since I cannot part with thee?"

Her life to me was one of sweet submission to my will. There was a feeling of fellowship for her that was like the love for the brethren, and I never felt that I could keep her long. Before she was born I was made to say, like Han-

nah, "I am a woman of a sorrowful spirit," and I felt that the child was given me of the Lord to keep only a short time. I was not worthy to teach her, for in her life she taught me the sweetness of submission to a power higher than my own, and to me she was a loving and devoted little daughter. I cannot wish her back, for I know that it is his glorious will that I should suffer in the flesh. It is very needful for me to be brought low, yes, and kept low, for I am a disobedient child. I know what I have been taught, yet I fail to obey.

If the Lord spares me, and gives me strength to prepare, I expect to be at the association; if not, I know that whatever he does is best. I am weary of my life, for it is nothing but sin, and I am ready to put it all away, for when I awake I shall be satisfied; I shall then know what heaven is. Here I have had only a foretaste, but "All the days of my appointed time will I wait, till my change come."

"Fain would my raptured soul depart,
Nor longer here remain,
But dwell, dear Jesus, where thou art:
For me to die is gain."

Dear sister, this is now yours; may the love of God cause you to forgive all that I may have said amiss. Write again.

I am yours in the bonds of fellowship,
ELIZABETH P. FETTER.

BRANTFORD, Ont., Feb. 2, 1905.

DEAR ELDER KER:—In writing you this morning I am breaking a sort of unwritten law, which has guided most of my correspondence with the SIGNS. I have avoided personal mention of articles which have really done me good, fearing perhaps I might break the harmony of spiritual testimony by singling out one hand, through which it passed more than another, which might have a tendency to depress those who might be

overlooked. Now if we were perfect, we could neither be depressed or exalted; but though the whole body is perfect in Christ, its manifestation in his poor followers is very imperfect, subject to tidal waves of joy and sorrow, for we know that in us (that is, in our flesh,) dwelleth no good thing. Now I know as far as I am able to follow the SIGNS, the spirit of its testimony is true, and its foundation sure. At times, however, a law which is good in itself is better broken, a fact we can trace from the beginning of creation, and I have felt I wanted to break this law of my own, by telling you I reaped a little harvest of comfort from your opening up of the words of Solomon: "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." It just perfectly fitted my case, and I have wanted to tell you so. I sometimes wonder whether I am an oddity on the Scripture question, because I can never remember the time when I did not love it, neither can I ever remember feeling it a task to read it. It seems as if it had been imperceptibly woven into my life's thread, and has taught me naturally, morally and spiritually. I can dimly recall periods when certain passages were not so interesting as others, and afterwards I loved those same ones (which inwardly I classified as dry) better than others. The mysterious ones I have desired to see through, and have hovered round them with a longing which I might explain by the words, I could not help it. There is one feature also I must mention, because it is the basis of my few lines. I have had Scripture applied to me in what I would call a prophetic light; that is, they would either come to my mind, or turn up in my reading, with a sort of unfinished hope in them that induced me to mark them; and after years

the Spirit substance seemed to appear like a Bethel to my soul. That same verse you so beautifully dwelt on came to me and abode with me more or less for about the space of two years, and I often quoted it, and wondered why it was sent, and what it meant. Of late I have felt inwardly, it was taking the place of a substance in my life travels; so it was like meeting a friend to drop a few happy tears over it. There is this I will say, the text of Scripture is a perfect grain, with all its needful clothing of husk, therefore it holds the place of honor to the saint of God; yet its opening, and dividing, and applying, is all the work of the holy and living Spirit of truth; he shutteth, and no man openeth; he openeth, and no man can shut; and this to our flesh is a humiliating lesson.

I must not finish without saying that I have had much joy in the Lord lately, yet the morning without clouds is still in the future.

Just now I will send you a little wilderness song.

JOURNEYING.

THERE is a lonely thought within,
It mars my sunshine day by day,
Because I'm here, so far from him;
Why is it? He alone can say.
It must be so, and yet we meet
In some unlooked for, blessed spot,
And that one moment is so sweet
All other moments are forgot.

Some busy traveler buzzes past,
Thoughtless I turn myself around,
And when I turn me back again,
My soul's loved spouse is nowhere found.
I take my pilgrim staff once more,
My leathern purse and half worn scrip,
And murmur to my heart so sore,
Why did I let my comfort slip?

And as I weep the shadows fall,
And darker grows the starless night;
I am so weak I cannot call
To tell him of my lonely plight.

All this for gossip that I hate,
Or husks I starve on and despise,
That haunt me like an evil fate,
Shutting his beauty from my eyes.

O can it be that such as I,
Who long thy glorious name to praise,
Must 'neath this bondage helpless lie,
And mourn o'er all my crooked ways?
One only hope by faith I see,
Shining within this darksome place,
Is that this travail proveth me
A sinner ransomed by thy grace.

In hope of a better life, yours sincerely,
(MRS.) J. STREET.

SODDY, Tenn., Feb. 20, 1905.

DEAR BROTHER CHICK:—By way of commendation, I feel to say that of late the SIGNS has been blessed, if I am not deceived, to my comfort and edification, and while I earnestly desire that the paper may continue as long as God in his infinite wisdom is pleased to bless its editor and correspondents with wisdom from on high, and enable them to write comfortably to each other of the things of the kingdom, I lament because I cannot feel able to contribute, either financially or otherwise, to its support. I cannot say as some of the brethren have been enabled to say, "Place the above to my credit." However I desire to be made to feel and realize that the Lord omnipotent reigneth over all, and that he knoweth better than we what is best for us. Therefore many things are settled in a way which is anything but what the unworthy writer desires or hopes for; and even though I am given a foreboding in a measure, and see his hand in the accomplishment of some purpose which I am aware subjects me to cutting changes, and enfolds an order which is contrary to my preconceived notions of the fitness of things, and like Jonah I murmur and say, It is better to die than to live, yet somehow I feel to say that I

am enabled by the God of Jacob to triumph greatly, and to rejoice in his perfection. If that degree of perfection was manifest in me which would show me forth as delighting in the way of the Lord Jesus, both in public and in private, manifesting by my conversation and behavior in the presence of the brethren, and those with whom I consort daily, that I have been taught not only how to behave in the presence of the church in public assembly, but also showing piety at home, I should rejoice. "But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked." But God, the mighty God of Jacob has, as I trust, brought to my view his purpose, so that I was made to say with David, "So foolish was I, and ignorant: I was as a beast before thee." My comeliness was consumed, as is the down with which he dresses the delicate wings of the moth, when it is brought into contact with the flame. I could do nothing more than to proclaim abroad my weakness and wickedness. "Woe is me! for I am undone." "I am more brutish than any man." I need no long drawn sermon to teach me the truthfulness of the depravity of man, or of the sickening things that distress my soul within and without, and that vex me daily, associated as I am with the vain conversation of the Sodomite, which is as destitute of comfort and instruction as the husks which the swine did eat were destitute of nourishment to the poor prodigal when he had come to himself. Added to this, when he came to himself the evidences of depravity within were so overwhelming that he must exclaim with one of old, "Behold, I am vile." And, "In me (that is, in my flesh,) dwelleth no good thing." Such is the

living evidence of this truth brought to view in my own person, that I abhor myself and cover myself with sackcloth of repentance, and sprinkle myself with the ashes of sorrow upon my head. "How to perform that which is good I find not."

"O could I but believe,
Then all would easy be;
I would, but cannot, Lord relieve;
My help must come from thee."

May the Lord be entreated of you in my behalf, and that right early.

Take heed, brethren, and suffer a word of exhortation. Let us not use any forms of words which are calculated to set aside, or cause the brethren to fear that there is a readiness to set aside, sound words or sound speech that cannot be condemned. Let us be careful to use such words as are given under the ministration of the Spirit to confirm us in the truth of Jesus, and to mutually edify both the hearer and the speaker, or writer, as the case may be. But who is sufficient for these things? I must say I feel that I am not. Therefore, may the God of all grace and comfort, who comforteth those who are cast down, help my infirmities, and also bless you, giving you grace for your day and time, thus enabling you to bear the infirmities of the weak, and not to please yourselves in anything contrary to the truth of Jesus.

How often we must be reminded that the talk of the lips tendeth to poverty, and that a multitude of words wanteth not sin. However, if I have shown my folly by writing a longer letter than I intended, it but stands as another evidence of my depravity. And cannot that God who lifts up those of low degree, help the depraved? Yea, can he not heal all their diseases, and set them at his feet, clothed and in their right mind? I believe that many such things are done by him. I believe in God's sufficiency, and in this

does my hope rest, if I am not deceived altogether.

But I must close for want of space, and other equally cogent reasons. Continue the SIGNS to my address, and when God prospers me I pray that I may not be suffered to forget the favors you have already shown me; not that I would glory in men, but rather, thank God on your account. I have been greatly comforted by thee, brother. May God continue his mercy to you and yours, uphold you in this life, and in the life to come bring you, together with the unworthy writer, into the fullness of eternal glory, for the sake of Jesus Christ, to whom be glory forever and ever. Amen.

Your brother,

T. D. WALKER.

FRANKLIN FORKS, Pa., Jan. 29, 1905.

DEAR CHILDREN OF GOD:—For several weeks, at times, I have felt so strongly drawn to write I felt I could hardly resist, but this morning I feel such an irresistible love for the truth springing up within, I cannot do contrary than try to write. First I believe all Scripture is given to us by inspiration of God, and can only be understood by man as the Spirit of truth interprets it. It has been quite some time since I was made to know my strength was weakness, my wisdom folly, my righteousness as filthy rags. Early in life I was made to believe there was a God, and to desire to do right. Quite a number of years I kept looking to those whom I thought were good people, and whose instruction I then doubted not was to be trusted; but there came a time when I heard a voice saying unto me, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." I replied, O, I am

so ignorant, I cannot understand it aright. Then these words were spoken to me, "If any of you lack wisdom, let him ask of God." From that very time I began, as never before, to search, to read and to ask God for wisdom to make me understand aright. Since, with me it has been line upon line, and precept upon precept; here a little, and there a little; and now I feel, O how little I know, compared to what there is to be known. But thanksgiving and praise be given to God that he has given me to see that many things I had treasured up as truths were lies, (plainly speaking) and how great and glorious did the truths taught me seem. Yea, the light of truth that shined within has many times filled me with a joy unspeakable and full of glory; and now my prayer is, God grant that I write only the truth as he has truly taught me by his Spirit. I cannot tell how much I desire to honor him who has done so much for me, by a well ordered life and godly conversation. Well do I remember when a voice spoke to me, (as never man spake) saying, "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Again, when I was made to know that he had all power, and worked all things after the counsel of his own will, when the Spirit taught me that God made all things, it agreed with the word which declares he made all things for himself; yea, even the wicked for the day of evil. Although I have to acknowledge, to me, he "moves in a mysterious way his wonders to perform," I am lost in wonder, love and praise, while I think upon his wondrous love, his matchless grace that saves a wretch like me. Paul spoke my feelings when he 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." I am made to know "that in me, (that is, in my flesh,) dwelleth no good thing," but a carnal mind which is enmity against God, and not subject to his law, neither can be; but blessed be the name of the Lord from this time henceforth, and for evermore, I am just as assuredly made to know that God has begun a good work within, Christ formed within, the hope of glory, whereby I am made to know he is the resurrection and the life; the two in one, yet perfectly separate. The first Adam is of the earth earthy, of whom it is said, "Dust thou art, and unto dust shalt thou return." The second Adam is the Lord from heaven, pure, holy and undefiled, Jesus, the name that calms our fears and bids our sorrows cease, he only is the way, the truth and the life, no other can be found. While mortal life shall last there will be with me the flesh and the Spirit, the sheep and the goat; but when mortal life shall cease, I am fully persuaded the Spirit shall possess within the veil a life of perfect joy and peace, where flesh and blood can never enter, so again I feel with Paul to say, "For to me to live is Christ, and to die is gain." Just think of it, his tender mercies are over all his works. Lord, we believe, but how far short our mortal eyes come of being able to see it. Man judges from the outward appearance, God from the heart. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron," &c.—1 Tim. iv. 1, 2. Again, in another place it reads, Because sin doth abound, the love of many wax cold. Now please turn to 2 Peter ii. 1, read the whole chapter,

False prophets, false teachers, "who privily shall bring in damnable heresies, even denying the Lord that bought them," &c.; and yet an all-wise, all-powerful God rules and reigns. Can you understand all the mysteries? To speak for myself, No. Of one thing I am fully persuaded, that in God's time, as the psalmist said by inspiration, All nations whom thou hast made, shall come and worship before thee, O Lord; and shall glorify thy name.

As I have written all that comes to me, will close, but wish to say, I thought to write a little to put in the SIGNS, if thought best, after receiving and reading, but now I am sorely tempted not to send it; I cannot see what profit it can be to any one.

With love,

ELIZABETH TURRELL.

KELLY CORNERS, N. Y., March 9, 1905.

DEAR EDITOR:—The following letter was found among the effects of our dear, departed, aged sister, Mary Jenkins, of Union Grove, Delaware Co., N. Y., (whose obituary appeared in the SIGNS of Dec. 15th, 1904,) written, it appears, about two years before her departure from this life. The friends thought she intended it for publication, so I send it to you, abiding your judgment. She was indeed a mother in Israel.

J. D. HUBBELL.

UNION GROVE, N. Y., 1902.

DEAR BRETHREN AND SISTERS:—I have felt for a long time a desire to write some of my exercises regarding the truth of the writings in the SIGNS OF THE TIMES. Although I feel very unworthy and incompetent to write anything for publication, yet I do feel to bless and praise God when I think of his gracious

care over me at so great an age, as I am now in my eighty-ninth year, and still able to wait on myself. I often say, How wonderful to be spared so long, and yet not be able to see that I have made any progress in the church of Christ. Still I believe the Giver of every good and perfect gift has led me about and instructed me, as he did dear old Jacob. How have we as professed christians any knowledge of divine things only as the divine Spirit teaches us to understand what the Scriptures mean? I do feel to rely on the sure promises of God, I feel they are all sure and steadfast, not one will fail. If I am what I profess to be, I need not fear, though I have had many doubts and fears, but my God, I trust, has brought me out of them, and caused me to rejoice in his mercy and goodness; and these words came to me, "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God;" thou shalt live to praise him. They came with sweet assurance and drove all my doubts away. Soon I was made to see some of my children come to the church and tell what great things the Lord had done for them in forgiving their sins, and they wished a place in the church, and some of their companions saw how God's promises were fulfilled, for they read, I will and you shall. His love and mercy bring us, his willing subjects, in the day of his power. If it was not for his great love and mercy all would go down to eternal ruin. His mercy, who can fathom it?

I will now speak of the SIGNS; they are so instructive to such a poor, weak one as I am; they have been such a comfort to me in my long pilgrimage; when reading and seeing the same experience in others that I have had, and the same trials and conflicts, I have been made

to take courage and press forward and trust in the grace of God, believing he would support me to the end, often feeling as I did in my first experience, that nothing but the mercy of God could save me, and I feel the weight of that to this day. I do feel that I cannot do the least thing, for my righteousness is compared to filthy rags, to be loathed and cast aside; but the righteousness of Christ, that beautiful robe, wrought on Calvary, is a perfect robe to cover all our sins. I thought at the death of Elder Gilbert Beebe, Who will take his place? If it is the will of God that the paper shall be continued some other one will be found. I have been made to rejoice in the continuation of the publication in that same doctrine of salvation by grace, through our Lord and Savior Jesus Christ, I can see no difference. The doctrine of God's choice of his people in Christ, the doctrine of his foreknowledge and predestination, presenting both the promise and oath of God concerning the seed that should serve him, are all set forth in the SIGNS, as I read them in his holy word, and as I have been given to see, I trust, by the light of his countenance in the face of Jesus Christ, the word seemed opened to my understanding, and made me rejoice to believe God's holy counsel should stand, and all his pleasure be done, for he is just and righteous in all his ways. Though he afflicts me, yet will I trust in him, for I well know all our blessings come from him. Although no chastisement for the present is joyous, but rather grievous, yet it works the peaceable fruits of righteousness as we are exercised thereby, or recognize God's hand in his dealing with us; teaching us to acknowledge his righteous will in all things whatsoever we have to pass through to bring us at the feet of Jesus, and to ask

for patience to endure all things we may have to pass through. Hence our pride and prosperity is often brought low to show us we cannot attain to what we desire. And as we are brought low, and feel the helping hand of our Redeemer, at his feet we acknowledge our unworthiness. Thus we realize it is by grace we are saved, through a living faith, which God has given us, therefore it is not of ourselves, but the gift of God.

MARY JENKINS.

MEMPHIS, Tenn., Jan. 2, 1905.

DEAR EDITOR:—The SIGNS seems necessary to my existence, for "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We have Bibles, and they contain revealed words that proceedeth from the mouth of God, and the dear SIGNS explains those words, so that we can feast on what the Bible contains.

I inclose the address of two Baptists, if they are not subscribers for the SIGNS perhaps you better send sample copies to them. You of course know best which copies to send. I suggest the Jan. 1st, 1905, number, I like it very much; and Dec. 15th, 1904, is also good, as it contains the index and shows who the correspondents are. We cannot do too much by way of advertising the SIGNS to lovers of truth, for it is steadfast in the apostles' doctrine, turning neither one way or the other from the line of the plummet, and while contending for God's unlimited predestination, and salvation by grace, it includes, without a single failure, exhortation to good works, for it is Christ himself who hath wrought exhortation by the writers. We like Elder F. A. Chick's editorial relative to a federal government, in Jan. 1st, 1905, number; his words are timely and well spoken,

and are like "apples of gold in pictures of silver." We need just such able watchmen on the walls of Zion to give the alarm when errors approach; and especially if avowed enemies approach. We had information regarding the erroneous proposition to organize a federation, &c., and had thought concerning its inadvisability, because we know that God's regenerated people constitute spiritual Israel, and that while the apostles are corporeally dead, by their works of faith they yet speak, just as Abel does. Thus in faith we accept the twelve apostles as still abiding with us, occupying twelve thrones, judging the twelve tribes of Israel. Their judgment is true, and it is our only safeguard. Thus we have no room for, nor need of, a federation of men to formulate laws and by-laws for our adherence thereto. We have ever delighted to hear (or read) when the Elder says, "This is what the apostle says about it," when deliberating on Bible topics, and that is sufficient, because we regard what the apostles say as the oracles of God, for they spake as the Holy Ghost gave them utterance. Thus we have rules and regulations direct from God; can we then improve on God's government? Of course not. We hope the suggestion to organize a federation is but an error, and not a willful, malicious act to substitute man's wisdom for that which God hath given. If it is argued that the object of the suggested federation was simply to adopt means to further promulgate the discipline of the Bible, we also esteem that as erroneous, because God omnipotently, omnipresently and omnisciently reigns, and it is to him we are commanded to pray that he send faithful laborers into the harvest. Therefore we need only such men as are commissioned and sent by our heavenly

Father, and when he sends them they go, and the grace of God, which is with them, does the work. A federation of men can in no wise bind or loose the grace of God, or by any effort make grace more effectual; therefore let us look unto God only for grace, and the work of grace to guide and save us from all errors. We do not design to flatter Elder Chick when we say he is the right one in the right place, just as the former editors of the SIGNS were, because it is God who hath prepared him. He has repeatedly let us know of his own felt sense of dependence upon God to guide his pen. As we thus speak of him, remember we do not speak disparagingly of other correspondents of the SIGNS, for we think we can say as much for them as we do for Elder Chick, according to their gifts and callings, thus we praise God for them as we do for Elder Chick. Mr. Gilbert Beebe, we can speak our sentiment encouragingly to you for your careful and perfect manner of conducting the printing of the SIGNS, we scarcely have ever seen an error in your work. The dear SIGNS are commendable from first to last, from the beginning to the end, may God ever sustain them.

We trust what we have written will not weary you.

We are yours, as ever,

MR. & MRS. DAVID L. McNEES.

MIDDLETOWN, N. Y., May 9, 1902.

DR. B. F. COULTER—DEAR BROTHER:—Your very precious letter of the 19th ult. received, and I have thought each morning that I would surely answer before night, but as the day passed by I had so many things to attend to that I never could compose myself, or feel as I would like to, while trying to write to you.

I do feel grateful to you for the kind

words of encouragement you wrote, but they at the same time humble me in the dust to think how unworthy I am of such an expression of love and fellowship from one so highly esteemed as yourself by all the brotherhood, for the truth's sake. I cannot help but feel myself a hypocrite to deceive you as I have, for while I have thus far been restrained from overt acts that would require the brethren to cast me off, for the sake of the cause, yet within I am just as full of carnality as I ever was, if not more so. And when I see a brother who is blessed with physical health, and prospered financially, walking blamelessly, and whose life is exemplary, I cannot help feeling that if the Lord had blessed me temporally as he has that brother, how soon I would show the brethren what an impostor I am; but as it is, I am not able physically or financially to indulge my carnal propensities, and therefore make a virtue of necessity, and act the pious hypocrite before the brethren. Sometimes it comes over me with such positive, certain, convincing evidence, that I feel that I can say, I am sure that I know nothing about spiritual things, and still worse, I think I can say, I know that the whole matter is a myth, and only another form of the many superstitions in the world. But just as I was writing the last few words, there seemed to be a still small voice whispered, "Do you love brother Coulter?" I cannot have any doubt as to this emotion, and why is there such a burning of my heart within when this question is presented to my mind? It must be by that wireless telegraphy you so beautifully describe in your letter. This mysterious influence, which as you say, is communicated without any artificial means, was experienced by the two disciples on their way to Em-

maus. They did not know Jesus, and yet his presence made their hearts burn within them, and how often the saints are traveling with head bowed, hope gone, and convinced that they have been deceived, even while Jesus is right with them, yet their eyes are holden at the time, so they cannot behold him; yet when he does reveal himself to them, they can look back and see that their hearts did burn within them with holy love all through the trial the Lord brought them, although they did not know at the time that they were experiencing this heart-burning. Have you not, dear brother, passed through deep trials, and at the time felt as these two disciples did, and after you had been delivered, been able to look back to those very seasons, and see how you were walking in closer companionship with the blessed Savior, and realized that though at the time you thought your hope was gone, that your heart was burning within you; and can you not now look back to those very trials, and draw from them your strongest evidence that Jesus has been revealed to you as your Savior?

But I will not try your patience further. I cannot hope to write anything worthy to be called an answer to your letter, but I can at least show a disposition to try and prove my appreciation of your kindness.

I fear I shall not be able to attend your association, as much as I should love to do so; my health is so uncertain I dare not go far from home.

With love and fellowship, I am, I hope, your brother in Christ,

B. L. BEEBE.

[THE above good letter, written by our dear, departed brother Beebe, was sent to the office by brother Coulter. It was

a comfort to him and has been to us, and no doubt others will be encouraged by reading it.—ED.]

GRANBURY, TEXAS, Feb. 19, 1905.

DEAR BROTHER CHICK:—While sitting at home alone to-day, and viewing everything enshrouded in ice, it has brought to my mind the child of God when shut up in darkness. At such times all is cold and gloomy, and with all his strength and effort to dispel these gloomy and dreary feelings he finds that all is unavailing. He can no more remove the dark clouds which are hovering over him than he can control the sun. God, who commanded the light to shine at first in our poor hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, must still control the darkness and the light.

My health has been very feeble all the winter, and the weather has been extremely bad for this country, so I have been shut up at home pretty much all the time. My mind has been continually running from one thing to another, and I have been greatly perplexed with fears and doubts; I have feared that I am mistaken in what I have professed to be; I cannot entirely throw away my little hope in Christ, for I have no one else to whom I can go, nor can I go to him until he bids me come. If his righteousness has been imputed to me, then I am included in the "all" who have been given of the Father to Jesus, as he said, "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out."

Now, brethren and friends, readers of the SIGNS OF THE TIMES I want to tell you that if I could help it I would never be tormented with fear and unbelief, but I would always enjoy the smiles of Jesus.

But these are things I cannot help, and I believe they are all for my good, for they bring me to the feet of the Lord in humility. I believe that "all things work together for good to them that love God, to them who are the called according to his purpose." He who created all things is certainly able to control all things. But some say, You can turn to God and repent, and accept Jesus as your Savior, and he will come and save you, and you can enjoy religion all the time during the rest of your days. It has not been that way with me, poor and unworthy I am.

Now, brother Chick, if it is not asking too much, please give your views upon what the two women in Ezekiel xxiii. represent.

This is just like the writer, it does not amount to much. I am, I hope, your brother in the sweet promise of eternal life,

W. L. McPHERSON.

(Editorial reply on page 243.)

ARENA, N. Y., Feb. 1, 1905.

DEAR EDITOR OF THE SIGNS OF THE TIMES:—As I write to renew my subscription for our family paper, I feel it both a duty and a pleasure to speak a word of encouragement to you, and also to the many brethren and sisters who contribute so many excellent and instructive articles, thus assisting in filling the columns of the good old SIGNS. I have carefully perused its pages more than forty years, and I see no change, only it grows better and better, if possible. Elder Gilbert Beebe was truly a zealous and fearless advocate of the fundamental truth of the gospel. I dearly loved to hear him expound the Scriptures, also to read his writings. His son, brother Benton, seemed very tenacious to keep the paper fully established in the same

principles and doctrine that his father had maintained, and our present editor, though kind and courteous to all, and respecting the opinions of each brother and sister, is steadfast in the apostles' doctrine, making no compromise whatever with error; I hope and pray that our heavenly Father will give him health and strength sufficient for the great responsibilities that devolve upon him; and I hope and trust the SIGNS OF THE TIMES may be sustained and published so long as there are any of our Father's family left to read them. I would like to mention some of your correspondents whose writings have been so edifying and comforting to me, but when all write so well, it is difficult to particularize.

Trusting you will continue to write as the Spirit gives you liberty, and wishing you all a Happy New Year, I remain your sister in the hope of eternal life,

JULANA H. DICKSON.

AMANDA, Ohio, March 1, 1905.

DEAR EDITOR:—Have just read the March 1st number of the SIGNS. To enumerate the names of all the writers would be tedious. To reject any one communication is with me impossible, they all, to me, speak from the heart, and seem to reach down to the level of even me. For a long time I have had, as it were, a nightmare, and how good it is when it passes off and I read after those who deal in the merchandise of wisdom, which is better than that of silver, and the gain thereof than that of fine gold. What pleasure it must be to those who possess the pen of a ready writer.

I join in the request of brother Z. Ward to have some one write their views on Revelation vi. 16, 17.

Yours in tribulation,

THOMAS COLE.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1905.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITOR:****F. A. Chick, Hopewell, N. J.**

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

REPLY TO BROTHER MCPHERSON.*(See communication on page 242.)*

IN reply to the request of brother McPherson we will just say a few words. It seems that the two women named Aholah (his tent or tabernacle,) and Aholibah (my tabernacle in her,) are used in a figure to represent the divided kingdoms of Israel and Judah. This division took place nearly four hundred years before, under kings Rehoboam and Jeroboam. From that time forward this division continued with more or less of enmity between the two kingdoms. Sometimes there was a partial union against some common enemy, but soon the fires of hatred and jealousy would break out again; the one kingdom boasted over the other. Judah especially exalted herself against Israel. Jerusalem remained in the hands of Judah according to prophecy, and Judah boasted against Israel, claiming superior sanctity and a stricter observance of the law of God than was found in Israel. With Judah in this division was the half tribe of Manasseh. The ten and one-half other tribes were numbered with Israel. In the chapter to which our brother has called attention, Judah is represented by Aholibah and Samaria or Israel by Aholah.

Now a careful reading of the chapter

will show that Judah had boasted of more righteousness than Israel, but that this was denied by the Lord, speaking through the prophet. On the contrary, the inspired prophet declared (verse 11) that Judah was more corrupt than Israel in her inordinate love for the nations round about her. Israel had made a covenant with the nations round about, which was an abomination to the Lord. This is in the narrative called a committing of whoredom. But when Judah would seek to denounce Israel, the Lord said to her that she had committed still worse whoredoms, and had in this departed further from God than Israel had ever done. Neither of the two had remained faithful to the covenant which had been made with them, that God alone should be their God and King, their Husband and Savior. The Lord had espoused them alone of all the nations of the earth; he was to be their all. They were to seek all their help, all their defense, all their supplies of bread, and all riches, and the power to overcome every foe, alone in him, as a faithful wife looks to her husband for all that she ever shall need. But they had departed in their folly and unbelief from God, and were seeking their help and hope from Egypt, or Babylon, or from Assyria. In this way they were unfaithful to their Husband, as a woman who should look to some other source for that which she might desire or need. This is the general thought presented in the chapter.

How often the people of God in this gospel dispensation fall out by the way, as did Israel and Judah. Israel was more to be blamed, because she departed from the place where alone worship could be rendered in an acceptable manner under that dispensation, but the dispute involved wrong between both of

them. Judah boasted, and thought God was on her side, and that he saw no fault in her, because she retained Jerusalem and maintained the formal worship of God there, as he had commanded. But Judah was, after all, filled with evils, even as was Israel, and to a greater extent, as seen in verse eleven. Neither one had any right to exalt herself over the other; both ought to have been humbled before God, confessing their sins, and upon both, in this chapter, does the Lord denounce his judgments. They both should be filled with their whoredoms; that is, they should drink to the full the results of their agreement with their lovers, the heathen nations round about them.

In most difficulties now among the people of God there is blame belonging to both sides. Even when one side adheres to the order and walk of the house, while the other side departs and divides from the former, it is so easy for boasting to creep in, and the Lord sees still greater evils in the one who has remained at Jerusalem, than in those who have in a formal way departed. We all have need to lament and confess our sins, and no one of us has any right to say, I am holier than another. Let Judah remain at Jerusalem indeed, and continue the worship of the Lord there, as he has commanded, but let her not boast over Israel. And let both remember that they have sinned, and return to the old ways. Jealousy, which God hates, divided the twelve tribes in the first place, and jealousy, and the thousand evils which spring out of it, kept them apart. By and by both kingdoms fell and disappeared from the earth as kingdoms. God's purpose was indeed in all this, but still the things which wrought out their destruction were the evils that sprung up among them.

That which they sowed, that they also reaped; it is always so.

If we feel these things, and realize these evils to be in our hearts, it will put us upon deep heart-searching, and our prayer will be, O Lord, search our hearts, and see if there be any wicked way in us, and lead us in the way everlasting. "Cleanse thou me from secret faults, * * * let them not have dominion over me." These seem to be some of the lessons presented, among many others, in this twenty-third chapter of Ezekiel.

WERE ALL MEN EQUAL BEFORE ADAM'S FALL?

DEAR BROTHER CHICK:—In conversation recently with a gentleman who has a strong leaning toward the Primitive Baptists, he advanced the following idea, to which I have given much thought, and upon which I very much desire your views through the columns of the dear SIGNS OF THE TIMES. Was the entire human race in Adam equal before God before Adam's transgression? If so, and by Adam's disobedience death passed upon all men, why did not the obedience of Christ remove all men from under the curse? If, on the other hand, all men were not equal before God prior to Adam's transgression, what effect did that sin have upon those of his posterity who were not chosen in Christ before the foundation of the world?

Your brother in the hope of life everlasting,
W. C. JONES.

CORPUS CHRISTI, Texas, Feb. 17, 1905.

All that any of us can know concerning the relation of men to God must be gathered from the testimony of the inspired word. From that word it may be lawful to draw inferences which may seem plainly to be involved in the plain statements of the word, but yet even our apparently just inferences must be given up if they are in contradiction with some other plain portions of the word. There must to our limited minds always be mysteries in all the testimony of the Scriptures, because we are limited in understanding, and cannot know God or his ways to perfection. There will also

be found apparent contradictions in the word. We say apparent, but not real. All this is because we can see but in part. We must be sure that every word of the Bible is an inspired word, and that it all is true, and when it may seem to us that one portion involves a contradiction of some other portion, it is not really so, but our understanding is always at fault. The words are very solemn, "Let God be true, but every man a liar."

Now, as regards our brother's questions. First, Paul's language in Ephesians seems to settle once for all the truth that all men by nature are alike: Believers "were by nature the children of wrath, even as others," is his testimony. And, "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." This is also the testimony of Paul in Romans. This would seem to settle the one fact that all men transgressed and fell from their first estate in Adam, and with him, and the conclusion would seem to be irresistible that before the fall all men were upright in Adam. This we will leave upon the above scriptural testimony, and come to consider the chief question of our brother, viz: "If so, and by Adam's disobedience, death passed upon all men, why did not the obedience of Christ remove all men from under the curse?"

There is but one answer to this, and this one answer is sufficient: "Election" makes all the difference. Our God did not choose all men; Christ did not die for all men; all men are not born again; and all men are not saved, simply because God did not so will. He said, "I will have mercy upon whom I will have mercy," and Paul adds, "whom he will he hardeneth." The doctrine of election is not only taught in the word directly

by plain statements, but it is in full harmony with all the principles of doctrine involved in salvation by sovereign grace alone. This is so much the case, that if election be not true, salvation by grace is not true; and if salvation by grace be true, then election is true. Still further, election is involved in every heart-felt christian experience; for quickening the dead is according to the will of God, and by his power, and unless he performs this work all remain dead in sin. The only reason that some live unto God and enter eternal glory, is that God willed to save and quicken them; and the only reason that some remain in the death of sin and in condemnation, is that God did not will to save and quicken them. If any one dislikes this doctrine, we have no dispute with him, but turn him over to dispute with the word of God. We shall not fight with him, but leave him fighting against God. Paul settles all this matter in the ninth chapter of Romans, and from this chapter we learn that to fight against election is to fight against God.

All men fell in Adam, and all men are alike in him condemned, and all alike must finally perish in their sins (if the law of God has any meaning or force in it,) unless election comes in and saves some. Election has come in, let us thank God. Election has secured the salvation of some men who are no better by nature than others, and some of them worse by practice; election fixed the number for whom Christ should die; election fixed the number who should be made alive unto God by the Spirit; and election has fixed the number of those who shall finally join the redeemed in glory; election answers all our brother's questions, or rather the questions of his friend. Our blessed Lord saw all his loved ones as he hung upon the cross, he died for

them, and he died for no others; this is plain Bible testimony. A thousand questions may occur to us, or to the minds of men in general, but all these questions do not affect the truth of this testimony in the word; if we cannot answer these questions that does not matter. Our questioning is a small thing, but the word of God is truth.

It seems absurd to say, as some have done, that the blood of Christ was sufficient for the redemption of all men. We mean it is absurd and foolish to argue about that at all. We know that Christ did not come to die for all men, and that he did not die for all men; why then waste time arguing whether his blood was of sufficient virtue to have atoned for all men, had he so willed? With us the great question always has been, Did he die for our sins? Our whole life since we were a child has been much occupied with a searching for some evidence that his atonement was for ourself. We have never had one doubt concerning the efficacy of his atonement, we have never had one doubt concerning the truth of personal, unconditional election, we have never questioned that this election was before the world began, and that it was not based in any sense upon any foreseen good works in the elect. If he did die for us, we know that his blood was sufficient for all our need of cleansing, and that in that blood we are clean before God; this is enough to consider. If we are in debt ten thousand talents, and have not one farthing to pay, our chief concern is to know whether our surety is able to pay that debt. Whether he is able to pay all the debts of all other men in this case will not be our chief concern. His ability we may not doubt, but what is his will? In the word we are told that Christ's will is to save his people, no others

are embraced. Here then we must leave the whole matter. It is utterly profitless to argue that his blood possessed sufficient virtue to cover the sins of all men; we know from the word that it did not do so.

We trust that this may prove of some satisfaction to brother Jones, and his friend also, should he read what we have here written. Let the word of God be the final arbiter of every question.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

REMARKS ON RELIGIOUS REVIVALS.

It is always cheering to the saints of God to witness the outpouring of his Spirit in quickening and bringing into his gospel fold the subjects of his saving grace, and the more clearly we can trace the work of God in revivals of religion, the more abundantly we rejoice. But wherever we detect the finger-prints of men in their production, our joy is dampened, and our confidence in them shaken. We have been a member in the Baptist church more than fifty years, and in that time have witnessed many revivals. Some that have afforded us inexpressible joy and gratitude to God, and others which have filled us with the most fearful apprehensions. That men, by their activity and zeal, can get up revivals of religion, or religious revivals, by stirring appeals to the passions and to the natural judgment of unregenerated sinners, which will attract and gather them in excited crowds, and produce intense excitement, and ultimately draw large numbers into the church, we cannot doubt, and for a time the cause may seem to flourish, but when the net has been drawn to the shore, a large proportion of the fish are found to be of no value to the

church of God. Every plant, says the divine Master, which my Father has not planted, shall be rooted up. From this declaration we infer that every one that comes into the church without his saving grace, shall be expelled without his favor.

Well do we remember the old fashioned revivals, in which God's holy arm was made bare for the salvation of sinners, when such things as protracted meetings, anxious benches, coming forward publicly for prayers, and the like, had not been introduced in the Baptist churches. Then the Baptists were one people and one communion the world over. When we heard of a revival among the Baptists we knew what the term signified; and those gathered into the churches were not offended at the doctrine of God's sovereignty in the election, predestination irresistible calling, and complete salvation of his children; nor with the faithful exposure of all manner of heresy, will-worship, delusion and idolatry abounding in the world. Then the Baptists, as a distinct people, were not reckoned with the popular denominations of the earth. Then they desired no revival that was or could be gotten up; they delighted only in those revivals which come down from above, in which they had the evidence that they were seasons of refreshing from the presence of the Lord. But after the importation from England of a theory which was labeled "Fuller's Gospel," very soon the poison of Fuller's heresy began to spread, and many Baptist churches, which about that time began to enjoy some respite from the oppression of the New England Puritans, began to show symptoms of infection. The truth is, the Baptists never could endure prosperity to any great extent, without, like Israel of old, running into idolatry.

Following an under current of Fullerism, which had promised to raise the Baptists from the degradation of a dunghill (to use Fuller's classic language,) to a respectable position among the popular religious denominations, came in stealthily at first, but more openly afterwards, a lusting after the leeks and onions, and especially the fleshpots of Egypt. This *manna* from above, on which the saints had been so long and so miraculously fed, began to be regarded as light food. The Arakims, their neighbors, who lived on the productions of the earth, grew up to be giants, and looked down with contempt upon the poor, little, dwarfish Baptists; and under these circumstances many of the Baptists betrayed a desire to become like the nations round about them. Thus hardening their hearts, as in the day of provocation, became vain in their imaginations. This spirit of discontentment and rebellion soon produced a wide-spread murmuring among them; that the place where they dwelt was too strait, and some were heard to say, Go to, let us make brick, and we will build a tower, &c. The more enterprising and zealous complained that their brethren were too inert, inactive, and withal, too tight-laced, folding their hands and waiting for God to build up his cause. But their active and sprightly companions sprang forward to steady the ark of God, which seemed to them to jostle on the new cart. A new era had begun, the law of Christ, as the only standard for faith and order in the house of God, was ignored by the enterprising, for they said, "If we wait for God to do the work, it will never be done. The day of miracles is past, and we must 'Up and make us gods to go before us.'"

The ministry which God had hitherto given and sustained among the Baptists,

came to be regarded as inefficient, they were too illiterate, too slow, too tight-laced; or, in other words, too confident that what God had begun he would himself perform until the day of Jesus Christ, and so inert had they become that they declared that even if the olive should not blossom, and there should be no herd in the stall, they would still trust in the Lord, and even though he should slay them, they still would trust in him. The wise and prudent ones, therefore, determined to get these sleepy drones out of the way, and soon Baptist colleges began to arise, Theological Schools were instituted, Baptist State Educational Societies were chartered by the Legislature, Sabbath Schools and Bible Classes, for teaching "Every man his neighbor, and every man his brother, saying, Know the Lord," were multiplied. Missionary Societies were organized, and plans matured for collecting Missionary funds. High sounding titles of a flattering kind were given to men. Presidents, directors, life membership, &c., became merchantable commodities, and were bought and sold in the market. The antiquated notion that it required grace to save sinners, where money was plenty, and that "Except a man be born again, he cannot see the kingdom of God," was thought to belong to a former age, was not adapted to this day of improvements. Baptist meeting-houses now began to wear steeples and towers, or domes of imposing dimensions; bells were found necessary to drive the bad spirits away and call the multitudes together; a learned but graceless ministry filled the pulpits, and the Baptists began to look respectable in the adulterous eyes of the world. Now to fill up these costly and splendid edifices with paying converts something more attractive to the world than the

preaching of Christ and him crucified, was deemed necessary. Protracted meetings, anxious benches, exciting appeals to the carnal passions of men, women and children were regarded as the most effective agencies, and hence they were brought into requisition. Much experimenting was required to demonstrate the comparative efficiency of the new inventions. Union prayer meetings, monthly concerts of prayer, with numerous other contrivances of men, were tried, with a view to either scare people into religion, or to scare religion into the people. At the time of the introduction of these new things among professed Baptists, the party in favor of them was in the minority, but with all this machinery under their control they were soon multiplied into an overwhelming majority, and as there was no legitimate affinity between the old primitive order and these machine-made Baptists, a formal separation became inevitable, and ultimately took place. In the division the old order were called by a number of names, among which were, Old School or Primitive Baptists; the new order are known as New School or Missionary Baptists. These two kinds of Baptists have become so distinct that neither claim any relationship to the other. Indeed, the Primitive Baptists have no greater opposers or more bitter enemies to contend with on earth than are found in the ranks of the New School.

Perhaps brother Strickland and others are ready to ask us, What has this recital of past history to do with the revivals of which that brother writes? We reply, Simply this, to hold up the history of the past as a beacon upon the walls, that our dear brethren in the ecstasy of their feelings caused by the revival, may remember the rocks on which the Baptists of former

times have been wrecked, divided and split.

By no means would we utter a word to dampen the spirits of precious brethren who are enjoying the gracious smiles of their covenant God. We have greatly mistaken the characters of brethren Strickland and Hume, if they would designedly depart from the ancient landmarks of Zion, or forsake the footsteps of the flock of our Redeemer. But, "Let him that thinketh he standeth take heed lest he fall," is an apostolic admonition. May we all heed it. There are a few expressions in brother Strickland's account of the revival that we feel constrained to notice, not in a fault-finding spirit, but in all love and tenderness. At our time of life, being now more than three score years of age, and about half that time have conducted the publication of this paper, we are aware that the time of our departure is not very far distant. We feel desirous, before the grave shall close over our mortal body, to faithfully, but affectionately, warn all our dear brethren in Christ to shun the appearance of evil in all things. Adhere strictly to the precepts and examples of our Lord and Master in all your religious deportment, and we trust that neither of our ministering brethren, nor any of the precious converts of their late revivals, will be hurt with us, or mistake our design in reviewing the expressions to which we have alluded.

First. Brethren, your meetings have been *protracted*. Now, where the Spirit of the Lord is manifested, drawing the hearts of the saints together, and in the display of his quickening power and grace, in causing the dead to hear the voice of the Son of God, and they feel disposed to protract such meetings for the worship of God and the edification of

the saints, as did the apostles in the early days of christianity, we have not the slightest objection to offer. At such seasons we have sometimes felt to say,

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

But to appoint a protracted meeting as a means of grace, or for the purpose of getting up a revival, or producing an excitement, is, in our view, like attempting to do by our enchantments that which we know can only be done by the mighty power of God himself. A meeting was once protracted at Jerusalem, after the ascension of our Redeemer, because Jesus had commanded the apostles to tarry at Jerusalem for a specific reason. And they, with other disciples, were in one place, and of one accord, until the day of Pentecost was fully come. A glorious revival took place while they were together, not as a result of their being together, but as the result of the Mediatorial triumph of the Son of God. They did not claim that they had gotten up this revival, but they assure us that it did not come up, but it came down. While they, in obedience to Jesus, were all of one accord in one place, "suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting."—Acts ii. 2. Thus we have the testimony that this reviving sound came from above, and God poured out on them of his Spirit. So all spiritual blessings are given the saints in Christ, according as he hath chosen them in Christ Jesus before the foundation of the world. (Eph. i. 3, 4.) And every good and perfect gift cometh down from the Father of lights, with whom there is no variableness, nor shadow of turning. On this occasion a vast multitude were quickened, and made to gladly receive the

word; and they were baptized, and added to the church. The apostles did not claim this as resulting from anything they had done to produce it, but told us frankly that this was something God had long had in store; it was that which had been spoken of by Joel more than seven hundred years before, and some seven hundred years before any of them were born. The protraction of the meeting in Indiana, we should judge, was like that at Jerusalem, were it not for a remark of brother Strickland in another part of the letter, which seems to reflect severely on ministers who have not enjoyed similar revivals, as dull, cold and inefficient, under whose labors no church can prosper. Now we must in all candor, and in kindness, contend that revivals that are at all profitable to the church of God, are not the result of the vivacity, warmth or efficiency of the minister. All the ministers of Christ are in themselves dull, cold and inefficient, until animated with a live coal from off the altar of the Lord. Paul, with all his inspiration, disclaimed all efficiency in himself, and exclaimed, "And who is sufficient for these things?" Or what is efficient? Jesus has said to his disciples, "Without me ye can do nothing." Where then is the efficiency for these things?

Again, brother Strickland remarks, "Neither can any minister of Christ be profitable and fully efficient as a minister of the cross of Christ unless the church does her duty."

Does our dear brother mean that the will or works of men or angels can give efficiency to the preached gospel? That the success of the gospel really rests upon duties faithfully performed by the church? How then did Paul affirm that the excellency of the gospel is not of us, but of God? Why are we told that Paul may

plant, Apollos may water, but God alone can give the increase? We have no reason to doubt that the church, and all the saints, ministers included, are sometimes, if not at all times, remiss in the discharge of their duties, but we would greatly prefer to hear our brother say, When God pours out his Spirit upon the thirsty hill of Zion, the plants of his right hand planting will be revived, the church will awake to a sense of neglected duties, the dull ministers will lift up the voice with renewed energy, sinners will be pricked in the heart, and the redeemed of the Lord will be gathered into the fold, and all will be the result of those seasons of refreshing which come from the presence of the Lord.

We also believe that God has intimately connected the prosperity of his church and kingdom with the faithfulness of her members and her gifts, but we do not believe that connection is such as to make the prosperity of the kingdom to depend on the faithfulness of either the members or the gifts. For, "Their righteousness is of me, saith the Lord." But when God's set time to favor Zion comes, God sends her prosperity, and in a way that she shall see, and feel, and confess, that it is "not by might, nor by power, but by my Spirit, saith the Lord." And when God gives prosperity to his church, then, and only then, her vine will flourish, and her pomegranates will give a goodly smell. When he commands the north winds to blow, and the south winds to come, then the spices will flow out. This will enliven the dull minister if he be a servant of God, and this will wake up the sleepy spouse of the Redeemer, and thus the connection of faithfulness in the church, and her prosperity is effected, so that the praise is not of men, but of God.

That there are ministers and members

of churches who are worldly, and allow much of the precious time allotted for social religious intercourse to be spent in worldly conversation, talking of politics, or of the war, is very probable; but it is an exciting time, and we are yet in the flesh, compassed with infirmities, so that it is hardly to be expected that we can divest ourselves from all anxiety on the subject. But it is to be hoped that the saints will, as far as possible, divest themselves from these cares when we meet to worship God, and with the poet say,

“Far from my thoughts, vain world, be gone,
Let my religious hours alone;
Fain would my faith my Savior see,
But wait a visit, Lord, from thee.”

When Paul says we are laborers together with God, we are not to understand that we are fellow-laborers with God, or co-laborers, for we, that is, Paul and Apollos, were laborers together. They were not laboring to help God build the church, for his church is not made with hands, it is God's building, an house, which stands eternal in the heavens. We are God's husbandry, or plantation, or garden, where he implants the seeds of grace, which spring up and bring forth fruit to God. Paul and Apollos were laboring together in planting or preaching the word: “So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.”

One remark further of brother Strickland we must notice, wherein he speaks of a class of preachers who have too much to say against error, especially the abominable, God-dishonoring and heaven-daring doctrines of Arminians, who give their (the Arminians) errors more attention than they give to the errors of their own brethren. (Brother Strickland will not probably classify us with that sort,

as we sometimes pay some attention, as he will perceive, to errors of our brethren.) These, he complains, “Dwell long and loud on the doctrine of predestination and election, to the exclusion of practical and experimental religion.”

Now we are somewhat puzzled to know how to understand this complaint. What more exalted theme has ever moved the tongues or thrilled the hearts of men or angels, than that of the doctrine of predestination and election, we cannot conceive. Is not the predestinating government of God worthy of our loudest, longest notes? Why should they not dwell long and loud upon the doctrine affirmed by the Holy Ghost, proclaimed by God himself, reiterated by patriarchs and prophets, heralded by inspired apostles, and lying as the basis of all our hopes for heaven and immortality? How the preaching of this doctrine can exclude practical or experimental religion, we cannot understand, since no practice or experience can be worth having in its absence. If God has not chosen us in Christ, and predestinated us to the adoption of children, and if God hath not before ordained us to walk in good works, all our practice and all our experience will leave us far short of heaven and eternal happiness. “In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.” If there be no election and predestination, then there can be no inheritance of glory for us or for anybody else. Then let the brethren shun not to proclaim election and predestination, and expose the abomination of antichrist, and exhort the saints to stand fast in the doctrine of God our Savior, and to walk in all his ordinances, and see that in the excitement of revivals none

be admitted to fellowship who do not love the doctrine of salvation by grace alone.

We trust that our brother will not be offended with us for the candor with which we have remarked on his letter, but carefully examine the points to which we have called his attention, and may the Lord give us all the light and wisdom we need, and crown us in his kingdom. Amen.

MIDDLETOWN, N. Y., June 1, 1862.

MARRIAGES.

By Elder G. N. Tusing, at the residence of Mrs. Keefer, in Columbus, Ohio, March 22nd, 1905, Wm. Henry Phalor, of Columbus, Ohio, and Miss Carrie May Birkhead, of Commercial Point, Ohio.

OBITUARY NOTICES.

[In compliance with the request of Mrs. Maria Hodgson, of Washington, D. C., we publish the following obituaries of her three sisters and her husband. Mrs. Hodgson has been a long time lover of the truth, and a subscriber to the SIGNS. Though her name is not numbered with the visible church, yet we are sure that her name is written in the book of life of the Lamb. We very willingly comply with the request, and trust that the blessing of God may abide with this, the only survivor of a family of twelve, as she has informed us.—ED.]

Mrs. Ann Smoot departed this life May 27th, 1886, at her home in Ocoquan, Va., in the 75th year of her age. For several years before, she had been in failing health, and for the year preceding her death the decline was very rapid. She seemed to have a premonition of her death, and constantly affirmed that her departure was at hand. She was a woman of vigorous mind, and one of the firmest and most uncompromising of Baptists. Blessed with a rich experience of gospel grace, her faith laid hold upon the deepest things of eternal truth; yet with her there was constant fear with reference to her personal interest in these things. This kept her from making a public profession of religion until late in life. She was baptized by the late Elder R. C. Leachman, Aug. 30th, 1868. She came to the church after a long and weary struggle, under a sense of her natural unworthiness of a place among the saints, and among them found the one desire of her life answered in their holy and blessed fellowship. The brethren frequently gathered at her home, and a precious fellowship was experienced among them. Most of them preced-

ed her to their long, eternal home. They, like her, have done with the things of earth, and have entered forever the portals of rest. They were a precious company of Baptists, children of conflict and care, devoted to the truth of God. The ministers serving the churches after her mind was exercised upon this subject were Elders Trott, Kidwell, Leachman and J. L. Purington. These all passed away before her to wear the heavenly crown.

She was born in Prince William Co., Va., June 19th, 1811, and was married to Mr. Wm. H. Smoot, June, 1837. For the few months preceding her death she suffered very much, and her sufferings increased toward the close. For many years she struggled with the thought of death, knowing well what a fearful thing it is to die without sustaining grace. This peculiar fearfulness of death is experienced alone by those who are born of the Spirit of God; one ignorant of the righteousness of God will rush on like the unthinking horse into the conflict. The blessed Jesus in the sixty-ninth Psalm, as the Head of the church expresses the experience of the members of his body; he says, "I am come into deep waters, where the floods overflow me." This truth was fulfilled in her experience when the waves of death rolled around her, and she met the fearful shock. "Make haste, O God, to deliver me; make haste to help me, O Lord," was the cry of her soul. "Would it not be a great blessing," she remarked the night before she died, while in agony of pain, "to be delivered from all this suffering?" The Lord graciously prepared her for the closing scene; she gently fell asleep in her God. Her words of encouragement and comfort, so often heard in conflict and trial, can be heard no more. Her cherished form and features can be seen no more among us, her voice is silent in death. But faith looks beyond the grave, the resurrection of the dead to holy, immortal light rises above the gloom of the grave, and the weary are forever at rest, there is no mortal pain, no doubts or fears, and no sickness nor death. "The last enemy that shall be destroyed is death." The king of terrors has met the King of kings, and lies vanquished at his feet. The eternal curtains are lifted, the everlasting doors are opened, and the weary sufferer upon the shores of time enters the peaceful and eternal joy of unending rest.

The funeral took place on the 29th inst. Elder White preached a comforting sermon.

ALSO,

DIED—At the residence of her sister, in Washington, D. C., August 28th, 1891, **Miss Susan Langfitt**, aged 74 years. The deceased was born in Prince William Co., Va., and was the last but one left living of twelve children. She came of a family noted for their love of the truth and their devotion to the Old School Baptists. Several of her sisters and her mother were members of the church, and the deceased, while not making a public profession of re-

ligion, was a firm friend of this people, and attended the meetings of no other denomination. The best years of her life had been devoted to the care of her sisters, she having waited upon several of them in their last sickness. She also appeared conscious of her condition as a justly condemned sinner in the sight of a just and holy God, manifesting a knowledge of the fact that the blessings of immortality were all in his power to withhold or to grant, as seemeth good in his sight, remarking a short time before she died, that while she endeavored to pray to the Lord for his mercy, yet, she said, "He has showed me no promises." The deceased had been sick for some time previous to her death, but was thought to be improving; she died, however, very suddenly. Her funeral occurred August 31st.

May the God of all grace and comfort sanctify her death to the good of all who mourn. With him alone are the issues of life and of death, and we rejoice in the knowledge of his unbounded power, and that all things and events hang upon his irrevocable decree.

ALSO,

DIED—At the home of her sister, Mrs. Maria L. Hodgson, in Washington, D. C., July 4th, 1887, sister **Mary Spillman**, in the 81st year of her age. The deceased was born in Prince William Co., Va. She experienced a hope in early life, but it was not until a few years past that she was baptized in the fellowship of the church in Alexandria, Va., by the late Elder Joseph L. Purington. She was punctual in her attendance upon the meetings of the church, and delighted in a clear, faithful, discriminating proclamation of truth. The world and its vanities had no charms for her, but the glory of the eternal kingdom was with her a theme of continued delight. To attend the meetings of the saints, to visit them and converse upon the things of the kingdom, seemed to be her only object in life. She calmly awaited the summons from on high. She talked freely of her death, and cheerfully expressed her desire to depart and be with Jesus. Death was to her a welcome deliverance from earthly suffering. We shall miss her much in our solemn feasts, her fervent love and earnest hope, but we must bow before him who doeth all things well. She leaves two sisters, besides other relatives, to mourn our loss. May the gracious arm of our God sustain us.

ALSO,

Joseph F. Hodgson, one of the oldest citizens of the district, a prominent member of the G. A. R., died yesterday morning, after a long illness, at his home, 1108 Thirteenth street northwest, Washington, D. C. Mr. Hodgson was born in Washington seventy-seven years ago, and had lived there all his life. He was one of the first volunteers to offer his services to the country in 1861, and was a member of the President's Guard at the time of Lincoln's inauguration. The deceased leaves a wife and three children, all of whom reside in this city.

It becomes my sad duty to chronicle the death of our dear brother and fellow-servant, **Elder B. L. Landers**. He was born in Gwinnett Co., Ga., August 23rd, 1828, and died at his home near Emmet, Ark., March 1st, 1905, making his pilgrimage on earth 76 years, 6 months and 6 days. He was given a good hope through grace in his early manhood, and was received into the fellowship of a church I think in Union Co., Ark., but I am not informed as to the time, nor by whom he was baptized. Soon after he united with the church he became burdened as to his duty to preach the word, which was soon discovered by the church, and he was therefore liberated to exercise his gift so far as granted by the church, and July 29th, 1871, he was ordained to the full functions of the gospel ministry by a presbytery consisting of Elders T. J. Foster and D. B. Almand, at Ephesus church, in Nevada Co., Ark., of which he was a member, and which he served continuously and faithfully until his death.

We feel that in the death of our dear brother we have sustained an irreparable loss. He is and will be sadly missed by the church and by his friends, but most of all by his dear wife and children. His uprightness and honesty as a citizen, and his exemplary and faithful life as a minister, gained for him the respect and confidence of his fellow-men, and the confidence and sincere love of the church. He was deep and profound in thought, yet his gift was such as was adapted to the comfort of babes in Christ, as well as to the comfort and edification of those who are of "full age." I never knew a more gifted brother in conversation. I never met him but what he had something to say about the things pertaining to the kingdom, and he would always in faithfulness and kindness tell me of my faults. He was widely known, and until a few years back served several churches faithfully and acceptably, having to ride long distances on horseback to serve them. While sick he expressed no fear or horror of death, but rather desired to depart and be with Christ; his only regret was to leave his dear companion. I feel assured his spirit has gone to God who gave it, while his time-worn body is resting from its labors, and I believe when Jesus shall come the second time without sin unto salvation, it will be changed and fashioned like unto his glorious body; then he will enter into eternal rest in that house made without hands, there to unite with the blood-washed throng in anthems of praise to their loving Redeemer around the throne of glory forever.

His interment took place on the 2nd inst., in the burying-ground near Ephesus church, and was attended by as large an assembly as I ever saw at a burial. The poor, unworthy writer of this notice tried to speak some words of comfort to the bereaved family and friends. May the Lord reconcile them to the just dispensation of his providence.

P. H. JAMES,

DIED—At his home, in Halcott, Greene Co., N. Y., March 18th, 1905, of "la grippe" and an enfeebled condition from shock and age, brother **Thomas J. Streeter**, in his 81st year. Brother Streeter made a public profession of faith in Jesus many years ago, and at the time of his death was a member of the First Old School Baptist Church of Roxbury, Delaware Co., N. Y., and as long as strength allowed he was glad to meet the brotherhood, and delighted to see the brethren in peace. His last days were spent in meditating on the goodness of God to poor sinners, such as he felt himself to be. He has left to mourn their loss, his widow, one son and two daughters, and their families, with other relatives, and the church of his membership. May the Lord comfort the mourners.

ALSO,

DIED—At the residence of her daughter, near Arena, Delaware Co., N. Y., March 22nd, 1905, from the effects of old age, sister **Elizabeth Robinson Haynes**, in her 97th year. Sister Haynes professed faith in Jesus and united with the Old School Baptist church sixty years or more ago, and retained her spiritual interest as long as reason lasted to talk of her loving Savior and his mercy to her. Her location was such that she was for many years deprived of the privilege of meetings. Four years ago she sent for me to come and see her: accordingly myself and wife visited her in what then appeared to be her last sickness. At that time she requested me to attend her funeral. She revived however, and lived four years. Her funeral was held at Arena, on Saturday, March 25th, and her mortal remains were laid beside her husband, who preceded her to the tomb a number of years. Sister Haynes leaves several children, and other relatives, to mourn, but from the knowledge of their mother's faith, and the good old age their mother lived, we are assured they mourn not as those that have no hope.

According to request, both brother Streeter's and sister Haynes' funerals were attended by me under rather trying circumstances, on account of distance, bad roads and poor health.

J. D. HUBBELL.

KELLY CORNERS, N. Y., March 26, 1905.

Jerusha Cunn Hiltabrand Hartenbower was born at Springfield, Tenn., August 22nd, 1825, and died at her home at Tonia, Ill., Sept. 15th, 1904, aged 79 years and 23 days. May 25th, 1848, she was united in marriage to Christian Hartenbower, in Putnam Co., Ill. Seven children blessed this union, viz: Henry F., George F., William Franklin, Emily, (who is the wife of G. J. Williams, of Des Moines, Iowa,) John E., Catherine C., (wife of A. B. Grant) and Simeon (deceased). Deceased united with the Primitive Baptist Church about fifty years ago, and lived a consistent member until called to her final reward. Her death is mourned by a very large circle of rela-

tives, including twenty-seven grandchildren and five great-grandchildren. She was the eldest of a family of twelve children, all but one living to mature age. One sister and three brothers still survive.

Elder W. A. Thompson spoke at the funeral as one who had known the deceased for thirty-six years; had known her in her home life and in the religious duties of the church. Language simply failed him to express his appreciation of the life she lived, her quiet yet always faithful performance of her duties in the sphere of domestic relations. With more than his usual fluency of speech the Elder proceeded to set forth the joys of the glory land where sickness and sorrow and death are unknown, assuring the friends that the one for whom they mourned had already entered into rest, to be forever with her Lord. The funeral was attended by a large concourse of people, affording abundant evidence that the deceased was widely known and highly esteemed. But her real worth was best appreciated in the community where she had lived so many years. The body was laid to rest in the Tonia cemetery. Friends and relatives from abroad were: Elder W. A. Thompson, of Springfield; Mrs. James Matern, of Franklin Grove; Mrs. James Wood, of Paw Paw; T. Keegan and A. W. Hoberg, of Peru; B. F. Hiltabrand, of Bloomington; G. W. Hiltabrand, of Henry; and Mrs. Alma Hartenbower, of Des Moines, Iowa.

DIED—**Mrs. Phoebe Jane Arnow**, March 5th, 1905, at the residence of her daughter, in West Farms, N. Y. Sister Arnow was born May 10th, 1824, at City Island, N. Y., and was therefore 80 years, 9 months and 25 days old. Her maiden name was Horton. Three children survive her. Many years ago she was baptized in the fellowship of the Ebenezer church, of New York city, by Elder S. H. Durand, and continued a beloved and faithful member to the end.

The funeral service was held at the residence of her daughter, Mrs. D. Mapes, West Farms, N. Y. The text spoken from was Col. iii. 3. The remains were interred at Westchester, N. Y.

JOHN MCCONNELL.

New York, N. Y., April 4, 1905.

DIED—At the home of her sister, near Salisbury, Md., Nov. 19th, 1904, **Mrs. Mary Riffin**, aged about 50 years. She was received into the fellowship of the Nassaongo Baptist church June 2nd, 1879, was baptized by Elder T. M. Poulson. She was a faithful and consistent member. Her remains were interred in the family burying ground to await the coming of him who was her hope and resurrection.

A FRIEND.

CONTRIBUTIONS FOR THE "SIGNS."

Mrs. T. V. Richardson, Md., \$3.00; A Friend, D. C., \$5.00.—Total, \$8.00.

APPOINTMENTS.

If the Lord will, I will attend appointments as follows: at Washington, D. C., Sunday night, April 9th; at Salt Lick, Bath Co., Ky., Monday night, April 10th; Mt. Sterling, Tuesday night; Little Flock, Wednesday, 2:30 p. m.; Salt River, Thursday, 11 o'clock a. m.; Lexington, 27 Walton St., Thursday night; Sadieville, Friday morning; Georgetown, Friday night; Winchester, Saturday night and Sunday night, April 15th and 16th; Mt. Carmel, Sunday morning; Mays Lick, Monday and Tuesday, April 17th and 18th; Mill Creek, Ohio, Thursday, April 20th.

SILAS H. DURAND.

MEETINGS.

THERE will be a three days meeting held with the Sidling Hill Old School Baptist Church, Fulton Co., Pa., commencing at eleven o'clock on Friday before the first Sunday in May, 1905. We extend a cordial invitation to all lovers of the truth, and we hope to be remembered by our ministering brethren. Those coming by railroad will come on the B. & O. R. R. to Hancock, on Thursday, about one o'clock, and pass over the bridge to the Hancock side, where they will be met and conveyed to place of meeting, a distance of twenty miles.

AHIMAAZ MELLOTT,

THE Baltimore Association is appointed to be held with the Harford church, Harford County, Md., beginning Wednesday before the third Sunday in May, (17th) 1905, and continuing three days. A cordial invitation is extended to all who love the truth to meet with us. Those coming by way of Baltimore will take train leaving North Avenue station, Md. & Pa. R. R., on Tuesday before, at 3:25 or 4:20 p. m. for Long Green or Forest Hill. Those coming by way of York will take train leaving there at 1:30 p. m. for Forest Hill, on the same railroad. Passengers are advised to be at the above named stations in time, as there will probably be some change in the time-table about the first of May.

NATHAN GRAFTON, Church Clerk.

THE Lord willing, the Delaware Old School Baptist Association will be held with the Rock Springs church, Lancaster Co., Pa., commencing on Wednesday before the fourth Sunday in May, (24th) 1905. Those coming by way of Philadelphia will take train over the P., W. & B. R. R. to connect at Perryville with the 4 p. m. train on the Columbia & Port Deposit R. R. for Conowingo, Md., on Tuesday, May 23rd. Friends coming from Baltimore will make the same connection for Conowingo, where they will all be met at the same time and cared for. All lovers of the truth are cordially invited to meet with us, especially the ministering brethren, and hope we may

have a pleasant and profitable meeting, and that the Lord may grant us his presence.

D. M. THOMAS, Clerk.

THE Delaware River Association will be held with the Locktown Old School Baptist church, near Frenchtown, N. J., beginning Wednesday before the first Sunday in June, (May 31st) 1905, and continuing the first two days of June. Brethren and friends are cordially invited to attend.

THE Warwick Old School Baptist Association will be held with the New Vernon church, Sullivan Co., N. Y., Wednesday, Thursday and Friday, June 7th, 8th and 9th, 1905. All of like precious faith with us will be cordially welcomed.

ELDER Carnell, of Dutton, Canada, will preach in Hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m., in the Red Men's Hall, First and Congress Streets in Troy, N. Y., and at 2:30 p. m. in West Sand Lake, N. Y., at the home of Mrs. Moul. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

**E B E N E Z E R
O L D S C H O O L**

BAPTIST CHURCH,

IN

NEW YORK CITY.

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor.

Elevator entrance on either 19th St. or 8th Ave.

10:30 A. M.

2:30 P. M.

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

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY,
MIDDLETOWN, ORANGE CO., NEW YORK.To Whom all letters should be addressed, and
money orders made payable.

EDITOR:

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

CRUDEN'S COMPLETE
(STUDENT'S EDITION)
CONCORDANCETO THE
OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9½ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible reader should possess a copy.

Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.

First Quality Turkey Morocco, very handsome, \$2.75 per copy.

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in a variety of bindings at the following prices, viz:

Cloth Binding\$1 00

Cloth Binding, half dozen 4 50

Blue, Marbled Edge 1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73.

MIDDLETOWN, N. Y., MAY 1, 1905.

NO. 9.

CORRESPONDENCE.

LOOKING BACKWARD.

I HAVE selected the motto at the head of this article as a foundation, to review my life since I received a hope in Christ, about forty-four years ago. It is suggested to my mind to dedicate these few thoughts to the aged believers in Christ, those who have been long on the road Zionward. The young believer just starting out on the christian journey has all before him, but the aged can look back. The words of Scripture in my mind are found in Deuteronomy viii. 2, the language of Moses to the children of Israel: “And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness.” I feel what I may write will be more or less scattering; I do not feel able to write a clear and concise article, but such as I have give I unto you. If God should enable me to write anything that would be of benefit to one of his aged pilgrims, give him all the glory. Paul, the apostle of Jesus, in writing to the church at Corinth, (2 Cor. iii. 5,) says, “Not that we are sufficient of ourselves to think anything, as of ourselves; but our sufficiency

is of God;” so I feel my ignorance in divine things unless God is pleased to lead me into the knowledge of his truth. I ask you, dear brethren and sisters, to pass by my imperfections, I am very imperfect in thought, word and deed.

We have just entered upon a new year: as we look back over the past year doubtless you, as well as I, find much to be thankful for; God has bestowed many rich and precious blessings upon us; I feel very unworthy of all the good I have received from the Lord. In the year upon which we are just entering God only knows what it shall bring to us; we can look backward, but not forward. I have been taking a look backward over my life since, I trust, God gave me a hope in Jesus Christ. Israel of old was told by Moses to remember all the way God had led them, so I wish to look back over the forty-four years since I united with the Old School Baptist Church: I am led to recall the way I have come in this wilderness of sin and sorrow; how crooked has been my path, how many things I have done that caused me shame and grief, and which caused me to go to God and beg him to be merciful to me, a sinner. It is through God’s mercy and

compassion I live and enter upon this new year. I think how kind and forgiving the saints have been to me, to bear with me these long years in the church. About forty-five years ago, on a certain Sunday afternoon my soul was lifted up out of a horrible darkness and distress, in which I had suffered severely for probably three years, expecting hell to be my portion forever; but on that never-to-be-forgotten afternoon, peace like a river flowed into my soul, joy unspeakable was mine; on the wings of his love I was carried above, nor envied Elijah his seat; sin and sorrow fled away, and joy unspeakable filled my soul. I just felt then that I wanted to go to Jesus and tell him how much I loved him for the love he had bestowed upon such a vile sinner as I. O the joy and comfort I enjoyed, for some time no trouble at all; perfect peace filled my soul; the name of Jesus when mentioned would bring happy tears to my eyes. The words recorded in the prophecy of Isaiah i. 18, came to my mind when I was suffering: "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." I felt that was for me, I was a scarlet sinner; the burden fled away, scarlet sins were washed as white as snow in the Redeemer's blood; precious hour, the happiest hour I ever experienced before or since that time.

Right here I wish to notice my first great mistake during those happy days; I said to myself, I shall see no more sorrow, sin is gone forever, my Savior is with me, and I will live a pure and holy life as long as I am in this world; no more trouble with sin and Satan; I shall just worship and adore the name of my dear Savior all the days of my life; but

how mistaken I was. Not many months had gone before to my surprise the flame of love died down, troubled thoughts took the place of joy, the light of God's countenance was withdrawn, and again I was in trouble, and wondered if I could have been mistaken in regard to that time of joy I had felt, whether it was just a fancy of a disordered mind, and not God's pardoning love. I was just entering the school of experience as I trust, I thought the carnal mind was gone, no more to trouble me; I had not learned at that time that which is born of the flesh is flesh, and that the carnal mind is enmity against God, and is not subject to his law, neither indeed can be; there was my mistake. Dear brethren and sisters, have any of you been there in your experience? Some of us have been traveling in this wilderness many years, and I trust we have been learning many things we did not know when we first started on our pilgrimage.

I notice another great mistake I made: I said to myself, I find by painful experience I am not what I had hoped I would be, living a christian life, but when I get old then I can be what I want to be, and live a holy life. As I looked into the faces of the old christians, and their faces as they sat in the house of God looked so heavenly, so calm, they had no evil thoughts, I said, When I get their age I will be like them, so good. But to my surprise, when they talked of their experience they spake of being such poor sinners, unable to think or perform one good act, and said they were not worthy of a place in the church of God. In my latter years I have had a very painful experience of the depravity of this Adamic nature; sin, hateful sin, will be in our flesh, and will pursue us till death releases us from this mortal flesh, then we shall be

free, and not before. Paul, the apostle of Jesus Christ, in Romans vii. 23, says he finds a law in his members warring against the law of his mind, bringing him into captivity to the law of sin, &c. Under a deep sense of that captivity he cries out, "O wretched man that I am! who shall deliver me from the body of this death?" Sin is an indwelling companion that will be in us in spite of all our groanings to be free from it, and it often spoils all our enjoyment when we try to engage in the worship of God, at least I find it so. Dear, aged believer, do you have such an experience of the depravity of this fallen nature? If you have, we are traveling the same road. I hope for rest in God in eternal glory at last.

These are some of the things I have experienced in these forty years I have been traveling, as I trust, Zionward. Dear friends, this life is not all dark, light has shined out of darkness and shined in our hearts, and we are at times enabled to rejoice in the dear Savior of sinners. The apostle Paul comes with this comfortable assurance in his letter to the Romans, (vi. 14,) that "sin shall not have dominion over you: for ye are not under the law, but under grace." Hence sin cannot destroy the believer, and though sin is still in our members, and causes great sorrow, yet it shall not have power over us to destroy us; Jesus died and rose again, and destroyed him that had the power of death. How sweet grace sounds to the believing sinner, the poor pilgrim buffeted by Satan, as he often is.

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

The apostle declares in Romans v. 20, that, "Moreover the law entered, that

the offence might abound. But where sin abounded, grace did much more abound." So the sweet thought comes that though sin does abound in us in our fleshly nature much to our sorrow, yet grace does much more abound to our joy and comfort. Here are some sunny spots along this road we are reviewing; therefore the keynote of the song of joy is grace. Some professors of religion have no use for grace, they have found a better way they think, but the saints of God must have grace as their support and comfort as they tread the thorny road. As we grow in years we grow in experience; many of the things the young believer does not know, he learns afterwards; in the purpose of God the deep things of God are taught the saint as he is able to bear and understand them. At first the young christian knows nothing but Jesus' saving love to him; perhaps he may think that is all there is to learn, all they need, but as the spiritual mind expands under the influence of the Holy Spirit, new and glorious truths are brought to their minds, they begin to realize why it is that they have been brought to trust in the dear Jesus as their Redeemer; it all flows to them from the electing love of God, given them before the world was, and that they were predestinated to be conformed to the image of Jesus Christ. How wonderful does all this appear to the children in the school of Christ, to think that their names were written in the Lamb's book of life before God created this world, and in this time they are made to know and realize that glorious truth: they find themselves citizens of the spiritual kingdom of Jesus Christ, as a result of their names being written in heaven; how wonderful to the child. The apostle speaks of a growth in grace, and the apostle John in the

first epistle, second chapter, writes unto children, young men and fathers, showing degrees in their spiritual education. The preaching of the gospel is ordained of God as that by which the children of God are instructed, and under a sound, faithful ministry how their spiritual minds expand as the wonderful plan of salvation is unfolded to them, till they become fathers and mothers in the church of God. "They go from strength to strength; every one of them in Zion appeareth before God."—Psalms lxxxiv. 7. That is, they that dwell in the house of the Lord, being babes, young men and fathers represent growth. The food of these characters is different: babes require milk, the fathers strong meat to give them strength of spiritual character, it makes them discerners of spirits, they are enabled to try the spirits whether they be of God or not. John says, "Try the spirits." This food gives them strength to endure trials and temptations which beset them on every hand. So they must have the strong consolations of the gospel to support them as they journey in this wilderness here below. We hear the prophet speaking in the name of the Lord, saying, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Perhaps, dear readers, in the course of your pilgrimage you have at times realized that you were walking in darkness; then if the prophet's comfortable words came to your mind how consoling it was to think that the eternal God would let poor sinners in their darkness and distress take refuge in him and stay themselves upon him. O how good God is to his poor, tempest-tossed children, The writer of Hebrews

says, "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." So you see, beloved, that we need a place of refuge and strong consolation in this sorrowful world. I hope I have passed through some of these experiences in these forty years. Our experiences will come up before our minds as we look back over the way the Lord has led us, and when looking over the way we have come, will doubtless see many deliverances which God has granted unto us, and feel like singing a song of praise, as Moses and the children of Israel did at the Red Sea: "The Lord is my strength and song, and is become my salvation." David says, "I will sing of the mercies of the Lord." So the believer travels on toward his heavenly home, sometimes mourning, at other times rejoicing, but they have a blessed hope that their sorrows shall end at last in the full fruition of eternal glory; God shall wipe all tears from their eyes. How sweet the thought to the troubled ones, that soon the burden-bearing will be done, and sorrow and sighing shall have fled away. The road which the child of God travels here in this world is not, as some would have us believe, strewn with flowers, joy everywhere; no, but with trials and much suffering. The Scriptures tell us if we would reign with Jesus we must suffer with him, but, my dear, believing friends, may we be enabled to say with the apostle, "I can do all things through Christ which strengtheneth me." So let us as we go forward come boldly to the throne of grace to obtain mercy and find grace to help in every time of need. "Here we have no continuing city, but we seek one to come." Yes, looking for that glorious city of God,

where the blood-bought throng shall go no more out forever. I have thought these changes which come to us are helpful in the providence of God. In times of distress we often see the hand of God in our deliverance, and we gain strength by the conflict. The great tree of the forest the storms hurl themselves against, causing it to bend and sway to and fro; under the power of the tempest it looks as if it would hurl the tree to the earth, but instead, under the power of the tempest it takes deeper and firmer hold in the earth; thus its power of resistance is increased. So God's people under the power of temptations and trials are made stronger, taking deeper root in the eternal power of God, and thus bear up under the sorrows they are called to pass through as they press forward to their eternal home.

My beloved brethren and sisters, though strangers in the flesh we shall not be found strangers in the Spirit, if this review of the way I have come these forty years in the wilderness finds a response in your hearts. I feel that it is scattering and disconnected, but it is the best I can do.

In conclusion, the best I can wish you is that it may be your and my happy lot through grace to outride all the storms of this life, and anchor at last in the fair haven of eternal rest.

Yours in the fellowship of the gospel,
E. S. CULY.

FRANKLIN, Ohio, Feb. 6, 1905.

OAK LANE, PHILADELPHIA, Pa., Feb. 5, 1905.

DEAR BROTHER CHICK:—I have been wishing for a desirable frame of mind in which to write you, but a long time has elapsed, and there has been no improvement, but rather, if anything, I lack more than ever. I have been in a gloomy state

of mind for a few days, and yesterday was an extremely sad day in a natural sense, and a dark night spiritually; I felt so alone within and without, and so sad. I am in a calmer state of mind to-day, but still longing for a cheerful ray of light, and more manifestation of the love of God, and of his mercy to one so vile and so wretched as I feel myself to be. I am filled with envy of the brethren, for they do not seem so sad as I feel, and if there be long, weary nights in their souls, they seem to be patient, to wait the coming of the dawn of another day, or else seem to be able to tell just why they are in their present state, and can seem to manage without being so sad, and do not show their tears.

How different I am from what I expected twenty-five years ago; then it was all light with me, I did not understand the meaning of affliction as I do now, or what it is to be chosen in the furnace of affliction; but I sometimes feel that I do positively know the meaning of that now. How much enjoyment I had in the preaching then, and in meeting and mingling with the brethren in Christ. It seems to me that my sense of unworthiness was less then; but now I can fully indorse the words of the poet:

“Marks of grace I cannot show;
All polluted is my breast.”

To-day this verse has seemed so forcible to me:

“Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and his word?”

Many years ago I thought my light would shine more and more unto the perfect day, but it seems to me that if ever I have had any light it grows more and more dim. At times I have felt the strength of the promises. How sweet this came to me one time in great trouble,

"As thy day, so shall thy strength be." I find myself anxious for the strength before the day; but as it came to me yesterday, so comes to me now the word, "O ye of little faith." I know that I should not murmur or complain, but should all the time give thanks to God because his mercy endures forever. He has so promised, and I know his promises are all sure, and that no case can be too vile for his mercy. I do know that he rules all things, and that every blessing comes from his bountiful hand. My trouble is much as brother Roberson wrote in the last SIGNS, he told my case better than I can write it, except with me the old man does not seem to go to the cellar, but stays right by me, ready to advise, or to condemn me or to urge me forward in some way that I am sorry for.

I received a letter from sister Attie Curtis some time ago, and in reading it over again to-day I have received more comfort from it than when I first read it, and I do not want to be selfish with it, so I inclose it to you, as it may comfort others as well. I also send part of a letter from brother Francis, which I enjoyed much. I truly desire that it may be the will of God to give him more light, or if it is his will that brother Francis should remain in darkness, give him also reconciliation to the will of God. I will also inclose a letter from sister Ely, and one from sister Thomas, do with them as your judgment tells you, and may God grant his blessing to remain with you, my dear brother.

Monday morning.—We met at Mr. Kindardine's, at Fox Chase, last evening, and had a very pleasant time. Eighteen of us from the Salem church were there. The singing was good, and the speaking I enjoyed much. I feel that it has strengthened me somewhat; I can

see many things this morning which give me comfort. I did not go into the meeting yesterday morning, and I do feel that I needed to meet and mingle with the church to break this sadness and to renew my strength. How much those whom we believe to be the true followers of Christ strengthen us by their presence and words. O if I could know that I do have light and make it manifest, as their light is manifest to me! I know that it would not be as well for me to know it, as it might stir my ambition, and so the light be put out.

Now I will soon close. Dear sister Thomas' letter is the very breathing of faith and trust, in her sad time, and sister Ely's manifests her whole dependence upon God, and upon him alone. Brother Francis has never written his experience, I think, and he is so sad at times, I felt that it would be good for the brethren to see how little he feels when it comes to experience, and yet how strong in faith.

With love to yourself, and to all the household of faith, unworthily your sister,
MARY HILL TERRY.

TOPSHAM, Maine, Nov. 13, 1904.

DEAR BROTHER AND SISTER TERRY:—It is not right for me to neglect speaking to you, even if I cannot write of spiritual exercises as I once could. I have been hoping to have something that would interest you, and the thought comes, How do you know but the condition of your mind may interest them more than a song of deliverance? The children of God are chosen in the furnace of affliction, this world is not their home, they walk by faith, not by sight. The natural man cannot discern spiritual things. The truth is not searched for and found in books written by men, and can be recalled when we wish to enjoy it;

it comes only by revelation. We pass through many changes while on our journey here, but the truth never changes: "Jesus Christ the same yesterday, and to-day, and forever." Although there is no sweet feeling of joy in my heart, I do believe Jesus is the Savior of sinners, and surely I am the very sinner who needs such a Savior. There is nothing but the blood of Jesus which can cleanse me from all sin, his righteousness is my only garment. It seems many times that I have wandered far away from him, and yet I am made to know that all things are naked and open to the all-seeing eye of our God, that I cannot flee from his presence. He holds me, and leads me, and guides me with his eye. I cannot enjoy reading the Bible as I once did, and try many times to find those chapters which were so full of the precious things of the kingdom, but I have to close the book, and find myself weeping, and sometimes wonder I am so sorrowful when I know it is all right, and do not want to murmur or complain. I find myself wishing for a different frame of mind, even when assured that the way I am being led is the right way, and among the all things that work together for my good. Am I as great a mystery to you as I am to myself?

"How strange is the course a christian must steer,
How perplexed is the path he must tread;
The hope of his happiness rises from fear,
And his life he receives from the dead.

His fairest pretensions must wholly be waived,
And his best resolutions be crossed;
Nor can he expect to be perfectly saved,
Till he finds himself utterly lost."

I received your letter, and have read it many times, and felt glad of a companion walking this same path. I did not see anything in your letter to indicate that you were going to give mine to all the readers of the SIGNS, and when I saw it

in our dear family paper I could not help feeling you must have seen something that you thought would be of interest to those we both love. I never had such a hard time writing a letter as that one, for I was so shut up, so destitute of anything to write, and yet since it was published I have been made to feel and know that the Lord can use me to comfort his people regardless of my poverty and darkness. Not one atom of praise can be given to me, but it all flows out to him who knoweth my frame, who remembers that I am dust. I do have a hope that I fear the Lord, and desire to speak often with the children of God, and to think upon his name. I have had more liberty in writing for the last week or two, and last Sunday at our social meeting words were given me so it was easy to speak. I do think I realized more than ever before, it was the Lord's work. When he gives me words to speak it is impossible to keep quiet, and when he withholds them it is impossible for me to obtain them, for I cannot even remember what I said the time before to repeat it, and cannot even call to my mind a passage of Scripture, or the verse of a hymn, or even what a loved one has said that comforted me greatly at the time. How dependent we are upon him; how helpless, and yet strong in him; how sad and sorrowful, and yet rejoicing in the Lord. "As having nothing, and yet possessing all things."

I heard from sister Annie Chick that you and Elder Badger had been at Hope-well. How pleasant it would have been for me if I could have been there, too. I do love to meet with God's people, though vilest of them all, yet hope I shall be kept; I shall always desire no other company but theirs. If that love is not springing up brightly I hope to be made to remember that it was shed abroad in

my heart by the Holy Ghost, and not by my own works.

Our association was a very pleasant season, and the preaching greatly enjoyed. Elders Badger, Chick and Keene did not shun to declare the whole counsel of God. I was not feeling as I once did, but seemed to be standing outside in a dark place, having a glimpse of the precious truth now and then, and yet vanishing before I could express what passed through my mind. I wonder, my dear sister, if you will understand me. I cannot seem to express what I would like to. I was glad to see the faces of those I love in the truth, but could not say much to them, as I was experiencing that leanness and barrenness of soul that only God's people know. What a comfort it is to feel assured that the mercy of God endureth forever; it can never fail us.

November 21.—All this time I have been unable to write anything, and have wished many times I could finish this letter and send it on its way. It seemed as soon as I wrote that I had had more liberty in writing, my mind was at once destitute of anything to say. Have you had like experience, and so are able to understand me? I felt as I wrote of the mercy of the Lord enduring forever, and would never fail us, that I was going to write something beautiful that flashed into my mind, but it was gone in an instant, and all was dark and desolate. The Lord comforted me greatly at one time while listening to Elder Keene's preaching, as he spoke of the Lord's mercy enduring forever. How much I am obliged to ask for his mercy, as I see so much sin reigning in me, and mixed with all I do. We have to cry for mercy all through the journey. It does not come only once in our experience to say, "God be merciful to me a sinner," but

times without number the prayer arises in our hearts. Sometimes I am so cold, stupid and indifferent there seems to be no life in me; I cannot mourn on account of sin; I do not feel troubled because I cannot do the things I would; I cannot recall any past precious seasons, and seem to be unable to tell the condition I am in. I am often comforted in reading the SIGNS, as I find companions traveling in this same place, and am made to feel it is the way God's people walk, solitary, alone.

I hope soon to be able to write to all my kindred in Christ, but when the darkness settles over me I do not seem to be able to write about it. It does seem as if I neglect my many correspondents, and I do not want to, I love and prize their letters, and would gladly write if I could, but when I am so completely shut up, lifeless, my mind a perfect blank, it is impossible for me to write. Time passes so quickly months are gone before I realize it. Does it ever come into your mind to write to a certain one, and you are busy so you cannot just then, and perhaps it will be several weeks before you think of that one again? I do not mean that they are forgotten, or esteemed less highly, but the condition of my mind is such that I do not have that love in exercise, and what thoughts I do have I would not dare to express, they are so vile and sinful.

I have written you a long letter, and it seems to me that you will find it very poor reading; I cannot tell, it is true, how much the Lord has in it for you; if you should not find even a crumb, I know it would be all right. I cannot write anything to comfort you unless the Lord gives it to me, and then by the same power you are comforted, and all the praise belongs to our God. I do not

want to forget for one instant that all praise and all power belongeth to the God of my salvation. I shall be glad to hear from you, and please remember me to all the brethren and sisters when you meet with them. I hope to meet you and others again some time. I have had a good letter from sister Bessie Durand, and it seems almost strange that she enjoyed the one I sent her a short time ago; the Lord is able to do all things. I desire so much not to forget all his benefits in whatever state of mind I may be passing through. May God make us submissive to his will is the desire of your loving sister in hope,

ATTIE A. CURTIS.

NORFOLK, Va., Jan. 8, 1905.

MY DEAR SISTER:—I have just read your letter over again, and as I am alone in my room will try to answer it, and I do hope that you will excuse my long silence, for it has been unintentional, my hands and heart are full from day to day. I received a letter from brother Coulter, and fully intended to write you by the same mail, but some interruption prevented at the time, and I had no idea that so many days would pass before letting you hear from me. I thank you for your comforting letter, and only wish that I could write in like manner; but I write such poor letters, and always have the feeling that they amount to so little. I know that your kind heart will overlook all my failings. You are speaking of a famine, not of food or water, but of the words of the Lord. How true that is in my case, I do feel such loneliness and such hungering and thirsting for some word of comfort from him who alone can give sweet peace and quietness of soul. So often I feel to say, "Is his mercy clean gone forever?" And bowed down with

sorrow and sin, I feel to say, Is there any one so hard-hearted and unthankful as I am? But his tender mercy and forgiveness are shown to me in so many ways that it seems I must have an interest in his sweet promises, though I am so full of doubts and fears. I am low down so much of the time that, my dear sister, I fear at times I am almost forsaken. It is such a privilege to be able to mingle with those of like precious faith, who feel for us in our affliction, and help us bear our burdens. How often I have felt so happy with the dear ones in Philadelphia. You have all been so unspeakably kind to me, and have said and done many things to help me and to give me sweet memories when I am compelled to come back to my worldly affairs in this city. How I miss each one of you when I leave, and though it is my great affliction that has providentially led me to you all, I have been helped wonderfully. I feel so lonely most of the time, but he that wounds can heal. I know that in all sorrows and afflictions he can speak to me when it is his will to do so, and I desire to be resigned to his will. I believe I desire this more than anything else, but, as you say, I know that trials and afflictions keep us at his feet, yet how we shrink from the pangs of the flesh, and would have it another way, but he knows what is best for us, and we will know some day, when his strong arm reveals it to us. I feel every day his hand guiding me along all through my sorrows. I cannot see light in anything else, all is dark and dreary outside of his mercy and love. He has spared us and kept us all through the past year, and now we are entering upon the new year. During this past year, very many days in the morning I have thought, How will I ever get through with this day? and yet I am spared, I

hope, for some good purpose. I have much to be thankful for, and to cause my heart to overflow with gratitude to the only source of help. I hope that you, each one, may be kept and strengthened by our heavenly Father, and that he will give you quietness of soul; how often do I long for this one thing.

How gladly would I have been with you to-day at the prayer meeting, for I am sure that many of you were there, as you are almost every Sunday, and I wish myself there also, but my heavenly Father knows my heart, which is so sinful, and he knows what is best for us all. I do not know when I will have the blessed privilege of mingling with the dear ones again, as so many changes are constantly occurring. How often has my mind gone back to my visit at your home, and I trust that I may have that privilege again.

Remember me to brother Terry and all the dear ones in Philadelphia.

Lovingly and affectionately your sister,
FANNIE THOMAS.

DELMAR, Del., Jan. 10, 1905.

MRS. MARY H. TERRY—DEAR SISTER:—I received yours of recent date in due time, and have been trying to feel like answering it ever since, but the effort has been a complete failure. The Lord never bestowed on me "the pen of a ready writer," consequently what I have ever written has been "labor and toil," by the sweat of my brow. For me to undertake to write a good, spiritual letter, would be an herculean task truly. My standing complaint all these years that I have been numbered with the Old School Baptists has been, "My leanness, my leanness, woe unto me," &c. I sojourn in Meshech, and dwell in the tents of Kedar most of the time, and never have any of those special seasons

of sweet, spiritual enjoyment that I hear others speak of. My attitude in the presence of God has ever been that of the publican suppliant, "God be merciful to me a sinner." Sometimes I have a faint hope that I have access with him through Jesus Christ, then again I do not know that my prayer has ever reached the ear of sovereign grace. The wonder to me is that the Lord is so long-suffering to a poor worm like me, a cumberer of the ground, as to have permitted me to maintain a connection with the church these forty years as a member, and thirty-nine as a sort of a preacher; and why the brethren have not silenced me years ago is more than I can understand. So you see that all the little experience I have (if any at all) is of a negative character, without a single positive point or affirmative evidence in my whole travel. Do you think one can be a child of God and a true minister of the gospel with such a blank experience? If so, I may continue to hope, and try to serve still in my weakness, and in fear and trembling.

Your brother in hope,

A. B. FRANCIS.

WELLSBORO, Pa., Jan. 8, 1905.

DEAR SISTER TERRY:—I feel a desire to talk a little with you and tell you how I have been made to rejoice in the hope that I am numbered with those people (though I am the lowest and least) whose words and travels I have just been reading in the SIGNS for January 1st. The article by Elder Durand gives comfort, for have we not felt that we were dwelling in darkness? O if we could but hope that we might grow, this darkness would not seem so terrible to us, but I know that I shall have to pass through many, many trials to consume the dross. Then your letter to the "little ones," surely there is none more helpless and little

than I, yet I do hope I am one of those that believe in Christ; but we know that if we are only the very least of these little ones we are rich, for is it not to these little ones that it is said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"? Are not the names of all his children written in the book of life from before the foundation of the world? It does not rest with us, but some say, If we will do so and so, our names will then be written there; but what is written is written. O what a comfort to think that all things are fixed and controlled by the wisdom and power of God, and that he rules and reigns. We cannot praise and adore him enough for his love and wonderful works. I cannot express things as I would like, it seems that what I feel and what I can tell to others are two very different things, but it may be you will understand something of what I would say.

I attended the meeting at Cammal, of which I wrote you; was sorry not to meet Elder McConnell as I expected, on account of his sickness he could not be present. Elder Eubanks came, and I was glad to meet him, and thought the preaching was good, but I was not permitted to enjoy it to the extent that I have at some other times. Do you not find that sometimes you hear and feel that it is good, yet it does not do you the good it does at some other time?

Dear sister, please pardon this blundering and imperfect letter, for my words fail to express the love that is in my heart for the Lord and his dear people. Write me, if you can find it in your heart to do so. May this new year bring you many blessings.

Your loving but unworthy sister,
FLORENCE ELY.

SUBSTANCE OF A SERMON DELIVERED AT TURNERS, KY., SATURDAY, FEBRUARY 11th, 1905.

THE very unfavorable condition of the weather has no doubt prevented a goodly number from being present to-day, who yet are no doubt present in spirit and heart, enjoying and beholding the order of God's house. My mind seems to be barren and unfruitful this morning. I have endeavored to concentrate my mind upon some portion of the Scriptures, but nothing has seemed to present itself. When brother Turner suggested that we sing hymn No. 1203 in Beebe's collection, I turned to it, and as we began singing the words seemed most precious indeed. It seemed to be food for thought, and my mind was most solemnly impressed. I shall therefore try to offer some thoughts upon the precious things in that hymn.

We are told that anciently believers spoke one to another in psalms, and hymns, and spiritual songs. Our dear brother has spoken to us of the sentiments of his heart by suggesting this hymn, and no doubt others also will join in heartily with the same sweet sentiment. Did you ever think of or notice the particularly rich sentiment of gospel truth outlined generally in the hymns used by our people? It is all that which exalts God and abases man. We can only sing in the Spirit that which is God-honoring, all else is not divine worship. I have been long convinced that no service is more to the praise of God than the singing of such hymns with the spirit and understanding also. One thought I will name here: You may not be able to sing orally, and yet may make melody in your heart to the Lord.

"Great God before thy throne,
We joyfully appear."

What sublime language, what benign

influences bring our minds to contemplate the deep, solemn and most profound meaning of these words, and to feel what it is to bow before the great God with whom we all have to do. What reverence should fill our minds and souls as we bow before him who is the Searcher of all hearts, who knows our mind, and every thought. In the Scriptures we find the most excellent titles or names given to him, all of which are highly significant and characteristic of him who was, and is, and forever shall be.

What can mortals do? Vile, sinful worms of the dust as we are. When angels veil their faces in the sublime glory before him, mortals like ourselves can but bury our faces in the dust, and cry unto him, "Glory to God in the highest." O the condescending goodness of our God, that he should take upon him the body of this flesh, that he might be one with us, so that we might meet God face to face and live, else we should have been cut off forever. Have not our hearts been made glad in our gathering together, and in being gathered together this morning? Has there not been a sweet response in our souls? Though few in number, as David has said, (and I believe it is true to-day) we can say, "I was glad when they said unto me, Let us go into the house of the Lord." So I feel in some way that it is good to be here, and we joyfully bow our heads and hearts before the Lord.

My mind seems to expand upon the wonderfully sublime things in the two first lines, and I could spend the entire time allotted upon these words.

"In songs to make thy glories known,
And thus begin the year."

What is more appropriate or becoming? This is our first meeting for this year, as we failed to get here the January meeting time. I repeat that the worship of

God in songs of praise, when we are favored thus to sing, is most divine, but we cannot always do this. There are times when we make a loud noise, which may be pleasing to the natural ear, but still it is not a song of praise, it is not in the Spirit. I call to mind that Israel when captive in Babylon was asked to sing one of the songs of Zion, and the response was, "How shall we sing the Lord's song in a strange land?"

Dear child of God, you realize this often; but I feel sure you are not in a strange land to-day; it has seemed to me that you have sung with the spirit and with the understanding also, and have made melody to the Lord, and thus we begin the new year.

"What favors all divine,
What mercies shall we share."

Let us look about us and retrospect the past, and we must exclaim, O the superabounding goodness and mercy of God. Yes, what favors all divine. I am constrained to believe that if a single morsel of comfort was dependent upon the things we do, O what destitution there would be indeed. Nothing is merited; all is divine favor. The poet expressed the truth according to the spirit of the gospel in these words.

"What blessings all around us shine,
To open the new year."

What is it, dear friends, faithful followers of the Lamb, that impresses you, and prompts me to take the long fatiguing journeys that we do? It is because of what he has been and is to you and me, feeling that in his love and mercy he has guided and prompted us to thus open the new year.

"Indulgent goodness spares
And still preserves us here."

O what a kind, beneficent and indulgent Father in heaven. Had he dealt with us according to our merits, or our

demerits rather, we would certainly sink in despair, we would be utterly without hope, and without God in the world. What compassionate goodness! What long forbearance! What a mercy that our God changes not, and that he is of one mind, and none can turn him, else the enemy would prevail, and we would be consumed.

“And bounty all divine prepares
Supplies for this new year.”

O dear, trembling one, what rich provisions are made for you. He that adorned the lily, provided for the raven and has determined the little, insignificant sparrow's fall, has also blessed and provided for you. If he cares for the lily, for the raven, and for the sparrow, how much more does he care for you, O ye of little faith. Then lift up your heads that are bowed down, and sing, O mourning one, for all things are yours, and ye are Christ's. He that is the builder and upholder of the universe has provided for you, and all is in Christ, placed there in his keeping, and all is safe and secure for you, in time and eternity. “Let no man beguile you of your reward [or merit in Christ] in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.” I cannot think that one single blessing treasured up in Christ will fail, or that you will fail to receive it. So David, when he said in the twenty-third Psalm, “I shall not want,” viewed all in Christ, and was sure that he would receive it.

“Our follies past forgive;
Our souls divinely cheer.”

As we look back over such a poor, mis-spent life, and read each page of life's record, how many of them are blotted and blurred. Dark pages of our life's history we would forget or would obliterate, but they are too indelibly written, O the

follies of the past! But we come again unto our merciful God to plead. Are you not glad indeed that we have such a merciful High Priest who can be touched with the feeling of our infirmities? Anciently, the high priest could make no allowance for Israel, but our High Priest, Jesus, who is over the house of our God, has met all our follies, has borne all our griefs, satisfied every demand of the law, and was given to us as our covenant of mercy, and we come day by day to him. Do you, or can you, lay down upon your bed a single night to rest, but that you feel constrained to plead for mercy, or that he would forgive your follies, and your soul divinely cheer, that you might glorify his name?

“And help us more on thee to live,
Dear Lord, in this new year.”

All our help must come from the Lord; the poet who wrote these words realized this; “For out of the abundance of the heart the mouth speaketh.” Therefore he that wrote these words must have felt and known the things which he wrote; he must have felt just like you, else he could not have outlined your feelings so well. In this hymn he confesses that he is helpless, and you feel the same. You and the author are companions along the same rugged way. We accept the sentiment of this hymn, as it accords with the spirit of the gospel. The gospel presents to us a sinner helpless; helpless along the journey of life; and also the fullness of Jesus. It declares that he is a very present help in time of trouble. Therefore we feel to pray the Lord to keep and guide us through the new year.

“Prepare us for thy will,
Whatever may appear.”

I am sometimes afraid to pray, for I have realized what David said, “By terrible things in righteousness wilt thou answer us, O God of our salvation.” I re-

member a dear sister who prayed to be humble, she prayed to the Lord because she could not humble herself; and neither can you. Her prayer was granted, but it was in such a way as no mortal would have thought or desired. Did you ever think what it was to say, "Thy will be done"? We cannot, it is impossible until we come into the fellowship of the sufferings of Christ, being made conformable unto his death. It is easy to say, "Thy will be done," when all is well, but to go in Gethsemane's garden as Jesus did, and take the cup of salvation, calling on the name of the Lord, is another thing altogether. "Thou shalt make them to drink of the river of thy pleasure." In no other way will we, or can we do it.

"And let thy loving-kindness still
Preserve us through the year."

The Lord by the psalmist said, "How excellent is thy loving-kindness O God! therefore the children of men put their trust under the shadow of thy wings." Mercy, mercy, mercy, is stamped upon every line. According to his mercy he saves us. David said, "I will sing of the mercies of the Lord forever." David represented Christ, and you being members of his body, will also sing in that way. This song is perpetual along down to the end of time. The hills of Zion still reverberate with the songs of mercy. The living trees, the planting of the Lord, shout forth praise in the sweet, sacred, solemn song. O how God-honoring to see every child of God walking as becometh the gospel of Christ. Dear Lord, preserve us through this year. We are weak, but thou art mighty, hold us with thy powerful hand.

"Confirm our souls in thee,
In faith and holy fear."

One of the blessings of the gospel is to confirm our faith; God has ordained it so; it is a revelation from faith to faith.

The gospel, as preached by the servants of God, comes with power, and not in word only. If it came in word only, then there would most likely be no failures realized to mourn over, but in a most wonderful sense Jesus is the one Preacher. It is the power of his Spirit that carries the word to the heart, and that binds up the broken-hearted and strengthens the feeble knees. May we ever remember the words of the Redeemer, "Without me ye can do nothing."

"And let a precious Jesus be
Our song throughout the year."

What else have we to sing of? Patriarchs and prophets sang, heralding the name of Jesus, he was their consolation, they with the watchmen lift up their voice together. Is not this an incentive to inspire us not to forsake the assembling of ourselves together, that we may forget the cares of this world for a time, and go into the house of God? For there "our best friends, our kindred, dwell, there God our Savior reigns."

Much more might be said upon this most glorious, soul-cheering theme, but I have already extended my remarks too much. I have written the above because my mind remained sweetly burdened with the precious things of the hymn. I submit it to you for your disposal.

In the fellowship of the gospel, yours,
P. W. SAWIN.

REIDSVILLE, N. C., Jan. 12, 1905.

DEAR BROTHER CHICK:—To-day my mind has been on Repentance, and I want to write a little for your consideration.

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and for-

givenness of sins."—Acts v. 30, 31. "Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?"—Rom. ii. 4.

The beginning of the gospel kingdom on earth was repentance. John came preaching, saying, "Repent ye: for the kingdom of heaven is at hand." To whom did he say this? Was it not to those who were prepared for the Lord? He came to make ready a people prepared for the Lord. Was not this preparation the work of the Holy Spirit in the heart? Then that must precede repentance. One cannot prepare himself to repent, there must be conviction of wrong committed, and one cannot convict himself. When one reproves himself and condemns himself it surely is because he feels that condemnation in himself. This feeling within is a sure evidence of the work of a power above himself that has taken deep hold in the inward parts. This, the apostle calls the goodness of God, and it is given us to lead us to repentance. Then there is something given us from God which always, on every occasion, precedes repentance. I do not know a better name for this "goodness of God" than is expressed in the word "faith." The same eye by which we look to God for his blessings is the eye by which we see our sins, and it is the knowledge we have of our own nature that makes us cry unto God for his mercy. The kingdom of God is set up in our hearts. If it could have been possible for us to have repented otherwise it would have been a useless work for power to have been given the Savior to give repentance. One said, "If there had been a law given which could have given life, verily righteousness should have been by the law." This is similar

to the other. Then repentance is the gift of God and is of grace.

Salvation from its first principles is all of grace. Man has no more power to repent with godly sorrow than he has to make a world. When the words, "Repent ye" were spoken, it was an absolute command from God, and there was nothing that could hinder the fulfillment of this word. It was spoken to those in whose hearts life had been implanted and a necessity was felt, therefore they could do nothing but repent. That repentance led them from wicked works to the footstool of sovereign mercy. That people was made up of the lost sheep of the house of Israel, to whom the word of salvation was sent. The Son of man came to seek and to save that which was lost, therefore wherever he gave repentance he gave also the forgiveness of sins. It appears to me that life, eternal life, is given, then faith to see and know our condition as sinners; this leads us to loathe ourselves and to repent in dust and ashes. Thus is given the contrast between life and death, light and darkness. Then the commandment to choose life and live is in our heart, and we are made to flee from death and the powers of darkness. One whose heart is thus opened cannot choose death and darkness, for they are the trouble of his soul, and light and life are the desire of his heart. Thus he hungers and thirsts after righteousness. I cannot believe that one such soul ever perished; for the first blessing manifested of God, is eternal life, and that life is in his Son; this is the foundation of all the blessings of God, laid in the heart, and all that follows are upon the same principle. Instead of the blessings of God giving us more power to do good works of ourselves, it shows us more of our inability to do those things.

Thus we are constantly convinced that there is no good thing dwelling in our flesh, and that we are the clay in the hands of the great Potter.

We are told that if we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Where do we confess them? Nowhere but before the judgment-seat of Christ. As we are brought into his court and accused, we confess, and there we stand acquitted in his presence. In every case where repentance is given, he gives the forgiveness of sins. Thus repentance leads directly to justification through our Lord Jesus Christ, in him we have peace with the Father, for he is our peace. If the christian could repent at any time in his pilgrimage, he would lose his feeling of the need of Christ, and become self-confident; our own experience teaches us that voluntary repentance is impossible. When we are in darkness and anxious to come into the light, so that we hunger, weep and mourn for the light, and for peace, and it can be nowhere found, we see that our salvation for the present is altogether out of our reach: thus our minds are turned from ourselves to the Lord, who is all our salvation and all our desire, and in our weakness cry unto him for strength. His ears are ever open unto the cries of the poor and needy, and his eyes are over them, his arm is made bare in their salvation, and he reveals his love to them in renewed evidence of his loving-kindness and tender mercies. I can see mercy nowhere but in Christ Jesus; no one can forgive sins but he who has paid the debt. Thus it is in the perfect satisfaction of justice that divine mercy is given us.

How we do love to bring forth the royal diadem and crown Jesus Lord of all; his people are a diadem of glory in him.

What a blessed unity this is, and how sweet to hope we are in it to the glory of God the Father.

In this blessed hope I am your brother,
I trust, in Christ Jesus,

L. H. HARDY.

DADE CITY, Fla., March 19, 1905.

BELOVED ELDER BARTLEY:—I had hoped I would meet you at Dade City yesterday and had you with us at the Bethel meeting. As I have heard nothing from you since I left your bedside, my anxiety increases day by day to hear that you are convalescent; I trust you are growing stronger. It was with deep emotions and a sorrowful heart that I had to leave you when you were so sick and weak, but I could rejoice that you were strong in faith, hope and love.

While I have sometimes believed I have felt the strength of the Spirit and the power of God, I believe I know full well the weakness of human nature. Our old nature is subject to temptations and afflictions, but the faith of God's elect embraces that word of truth that afflictions work for us a far more exceeding and eternal weight of glory, and by this experience we are brought into the fellowship of the Son of God, and to walk humbly in the path of life. We can often bless God for temptations, when by his grace we are enabled to overcome them, and by them made to run to him like a little child runs to its mother's arms in the time of trouble or danger. God's children run to him as a strong tower and are safe; safe simply and only because he saves them. Truly is the Lord "a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall,"

Can we not both more or less say that through peril and storm, temptations and distress, through many joys and many sorrows, the Lord hath brought us to the present hour, while his gracious promises assure us that he will be with us always? As his doctrine distils in our hearts as the dew, we are enabled to see eye to eye and speak the same thing: that salvation is of the Lord. O that all the prisoners of hope might be led by the Holy Spirit into all truth, and be no more blinded by the gods of this world, and that his grace may so abound in them that, having sufficiently in all things, they may abound in good works to his praise, glory and honor. But who is there among us of the faith of God's elect will not have to say, retrospectively, few and evil have been the days of their pilgrimage? For the trying of our faith we must have wilderness fare; there is no abiding city here. When Israel was traveling through the wilderness they did not count it their home. Sometimes they came to bitter places like Marah, when the waters were bitter; they could not rest there. Sometimes they would come to sweet, refreshing places, like Elim, with seventy palm trees and twelve wells of water, yet they could not sit down and say, This is my rest. Most gracious the state when the manna fell around the camp every morning, and when the waters followed them, yet it was a wilderness, and a land of drought, and the shadow of death. While it is our lot to often have to drink of the waters of Marah, yet here and there we have sweet plots like Elim, when we have gladness of soul.

In bidding farewell to you, perhaps for the last time in this world, I sorrowed, but have felt to rejoice that it had been my lot to meet you, to have your chris-

tian friendship. Those who are sharers of our spiritual secrets, those who mingle prayers with us before the throne, those who never forget us within the veil, make us recall every feature of their gracious acts and kindly countenance. It is a union and communion of souls that the world knows nothing of. So I feel that our relations have been heart to heart relations, inasmuch as I feel that we are partakers of one grace, washed in the fountain, filled with the same Spirit, having one heart, and members one of another. So, dear brother, if we should never meet again on earth, I praise God that we have met, and that our communion has been an earnest of heaven, but not heaven. Withal my hope is that we shall meet again in the full fruition of eternal joys, where farewells shall be spoken no more. Now may heaven's choice blessings go with you, and enable you while you sojourn here, to preach and comfort the Lord's humble poor with the gospel of our salvation.

Your brother, I hope,

M. L. GILBERT.

GILMER, Wash., Jan. 12, 1905.

EDITOR OF THE SIGNS OF THE TIMES—
DEAR BROTHER:—Inclosed find post-office money order, for which please extend my subscription on the SIGNS; I trust to send more when this is exhausted. I have thought on account of finances I should be forced to discontinue, but feel to be benefited so much by their perusal that I cannot afford to do without them. I wish I could tell Elder Durand how much his article on "How they grow," cheered my wife and myself in our solitude. I hear no preaching of the gospel of the grace of God at all, being over fifty miles from Goldendale, where the people of God took us in, after we had tried

every refuge and had found no congenial home. I feel to be, if a child of God at all, one of the most unprofitable, and long ago I should have been in the place of everlasting woe, had it not been that his mercy endureth forever. If I am indeed one of the blood-bought, it is because of the mercy of God, and because it seemed good in his sight. Eternity seems near at times, and I often feel uncertain. Sometimes the song of the birds, the "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," and the multitudinous declarations of love and mercy, are made so precious to me. But Judas Iscariot was numbered with, and took part in all that which the followers of Jesus did, and carried the purse also. But what saith the testimony? He was a devil. Now whether I am deceived or not is a question that mightily concerns me. The companionship of that people who are not reckoned among the nations, I desire more than gold or silver. The miserable bombast and ungodly teachings of those who preach themselves, money, means, schools and kindred topics, are a nuisance.

Now, in a single sentence let me say, God bless you and all his children, and may he continue to open to you the hidden mysteries, enabling you all to feed the flock which he hath purchased with his own blood. One thing is noticeable in all the contributors of the SIGNS, viz: they speak the same things. Yes, Jesus is the Christ, and there is no other name given under heaven among men whereby we must be saved.

I hope you will excuse me for writing this letter; in the flesh we are strangers, but to the heavenly Jerusalem, the church of the living God, I trust we are come, because the King hath brought us, and he will finally bring all for whom Jesus

died, for in him we live. This is not what I intended to write. In my opinion the Bible Baptists are the church, but I do not think that all the children of redemption are in it, or will ever come there, but "the Lord knoweth them that are his," and he knows where to find them, whether Jew or Gentile. He will gather home all the children of his choice out of the sea of earth's population, and not a hoof shall be left behind. But if I could I would say to all who are hungering and thirsting, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Your unworthy brother in hope of eternal life,

ALEX. CHEYNE.

BROOKLYN, N. Y., March 2, 1905.

ELDER H. C. KER—DEAR BROTHER IN CHRIST:—After reading your most excellent letter in the SIGNS of March 1st, entitled, "I muse on the years that are past," I felt I must write and tell you what a comfort it was to me to know that I am not alone in my experience; I am with you and can fellowship nearly every word you said. I often think of the days when I first felt my sins were forgiven, and of the blessed assurance I had of a hope of heaven, but those days are past and gone; I cannot go back to them now and take comfort from them, neither can I entirely give up the hope I first received, although when I try to go back to the time when I first received a hope I am led to fear it was all imagination: if it had been a reality it seems to me I would have lived a better life than I have, for I cannot see anything in my life that is Christlike, and the older I grow the more sin I see in myself; about all that I have now to base my hope upon is the desire for heavenly things. I fear that I

never was brought down so low with the weight of sin and condemnation as you say you were, and all others that I hear speak of their experience, and this has caused me to doubt the reality of my ever knowing anything about spiritual things. I have heard some say when they first felt themselves to be sinners they would have willingly changed places with the beasts of the field, or the fowls of the air, or anything on earth: troubled so they could not sleep at night, and would lie in bed and cry, feeling as though they could not live another day; I fear I have never been there, it seems to me that it was more the fear of future punishment than the weight of sin and condemnation that caused me to seek Christ as my Savior. I had been taught in Methodist Sunday Schools to fear hell as a place of everlasting punishment. I knew that I was a sinner, but when I look back to that time, I fear I only knew I was a sinner because I had learned it in the Sunday Schools; that it had not been shown me by the Lord. It seems to me that I am troubled more now with a feeling sense of sin and condemnation than I was before I first received a hope; sin is mixed with all I do. How my heart did go out to you when you said, at times you were afraid to try to pray. I think I know what it is to be in that condition: how often I have tried to pray when I could not utter a word, I felt it was only mockery for one so vile and sinful as I am to call upon the holy name of God. It seems strange for us to take comfort in hearing a brother tell of his destitution of the things of the Spirit, when we from our hearts are praying that he might be restored to that joy and peace which he had received in his earliest love. If you had been on the mountain top praising your blessed Savior I could not have de-

rived the comfort I did from your letter. Write on, dear brother, and if it is the Lord's will, I hope when you write again you may be on the mountain top praising your blessed Savior; even if I cannot be with you there I will feel glad to know you are resting in the promises of Jesus.

I will close this imperfect letter, as I have already written too much.

Your brother in hope of life eternal,
R. N. GIBBONS.

OXFORD, N. Y., Dec. 5, 1904.

MRS. CARRIE DRAKE—DEAR SISTER IN CHRIST:—This morning my heart seems to go out to you in sweet christian love and fellowship, and a desire to drop you a line in loving remembrance of the pleasant hours and sweet converse which we had together last summer, in talking of spiritual things, is with me. I feel these to be great privileges, and I hope that the Lord has given me a thankful heart for them, and I think I can say, as some have written in the SIGNS, I desire no other company. Still, I am left to wonder why it should be so, I seem so unlike them, so barren of everything that I love and admire in them, the favored people of the Lord; yet my desire is with them, and if they can bear with me, I feel to follow in the footsteps of the flock.

I know that the dear Lord has said it is a pathway of tribulation to have fellowship with his sufferings, and I believe that the nearer the saints are favored to live to him the more they experience these things. The Lord by the prophet has said, "I leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." I have no confidence in the flesh. This is the heritage of the Lord's people here in time, but he says, "Be of good cheer; I have overcome the world," and, "Because

I live, ye shall live also;" and, "Your life is hid with Christ in God." The Bible abounds with great and precious promises, and when we can feel that they are applied to us, what comfort they bring. This is very seldom with me, I am mostly groping in the dark. I think that I had a sweet manifestation of his love one night not long since; I was in a most despairing condition of mind, and feeling an earnest, prayerful desire that he would give me some evidence that I was not deceived, when suddenly I heard singing, such as I never can express, and the sweetness, joy and love which filled my poor heart was joy unspeakable and full of glory. I listened in rapture; I felt, this is heavenly; I thought, If such the sweetness of the streams, what must the fountain be? O, eye hath not seen, neither hath the ear heard, the joys that are prepared for them that love him.

I feel of all creatures to be a poor, vile sinner, but I desire to be thankful to him. I have been thinking much of death; how near it is, as the poet says, "Death, like a narrow sea, divides this heavenly land from ours."

Elder Vail has been to visit us, and preached to us in the evening. He seemed like a ministering spirit sent to minister to us. We were so thankful that we could sit here in the quiet of my room, far from strife and confusion, and listen to his words, which seemed like cold water to a thirsty soul. He is a tried servant of the Lord passing through deep waters, but one of the faithful ministers of Christ. I think of you there in Hope-well. O what privileges are yours in hearing the word, and in meeting often with the Lord's people. I know that the Lord reigns in heaven above, and in the earth beneath, and works all things after

the counsel of his own will. I desire to be submissive to his will.

I remain your sister in hope,
LUCINDA B. BREWSTER.

SORROW UNTO DEATH.

I AM fully convinced that there are as many different kinds of sorrow as we are given patience to bear; God gives the sorrow. There is no God-given sorrow without patience to bear it. These thoughts came into my mind this morning after I had felt as never before the "sorrow unto death." No, I never had this experience before. There is no complaint or regret in this sorrow; whatever befalls, Thy will be done. A separation from all things here below. To know in truth, solemnly to know, that all things here below are vanity. As we have believed it to be true in Christ, so we are soon to know the end of the law for ourselves. All that we have lived in the faith of, all that we hope for through faith in Christ, we must and shall realize true in ourselves. To realize this we must know the sorrows of death, the pains of hell. I am now convinced that neither this sorrow, nor the pains of hell, is as the sorrow or pain of this mortal flesh. One is earthy, the other godly; a separation from all things here below, however strong, however tender. This is sorrow. But patience in the looking forward. Then O the pains of hell! God-forsaken! But soon, into thy hands I commit my soul, to be raised in the likeness of our dear Redeemer; I know it not, but shall know when I see him. This much I believe: we shall never know him after the flesh again; no, nor any other man, but after the Spirit. There is just the difference between man and God as there is between man and Spirit. Neither Christ nor the apostles ever tried to ex-

plain, but called it by such names that we may have some little experience of, but are utterly powerless to explain: Life, Spirit, Immortality. Let every mouth be dumb, then will all dispute about the resurrection forever cease. We all believe in the resurrection; it is not about this we dispute, but what we are after the resurrection, about that which no man living knows anything, that is, to describe. If brethren will persist in describing the hereafter, I will have to be excused. The wisdom that God has given us is for this world, "the life that we live in the flesh." It is said we shall be like him. Then we shall have the wisdom of that world, or Life, Spirit, Immortality. Not one single expression man has ever made describing the appearance of man in the hereafter is, in my opinion, authorized by the written word.

Dear brother Durand, I thought of you this morning while meditating on the sorrow I have spoken of, but I had no idea of writing as I have. If it meets with your full approval, and you think the SIGNS would publish it, and that it would do good, you may send it.

Your brother, I hope,

E. V. WHITE.

LEESBURG, Va., March 24, 1905.

PRAIRIE PLAINS, Texas, Dec. 27, 1904.

DEAR EDITOR, PUBLISHERS AND READERS OF THE SIGNS OF THE TIMES:—It has been a long time since I have written anything for publication. I have just read the last number of the SIGNS, and my mind has been carried back many years. My mother was a subscriber; she was a member of the Primitive Baptist Church before the division took place in 1832.

When I look back over my early life, I

then believed the doctrine the SIGNS advocates, and I still believe it is the true Bible doctrine. Being in poor health I am deprived of hearing sound preaching, only about once or twice a year, the distance to the meetings being twenty-five miles. So much of my life I feel to be in gloomy darkness, but thank God for the little hope that shines all along my pathway, it keeps me from falling by the way. May all of our days be days of praise and thanksgiving.

I have not written as I wished; I wanted to write something good, but it is like myself, not worthy. Please throw the mantle of charity over all my imperfect thoughts. I am alone, no one to talk with; I have to praise God alone; I do not hear any one in these parts giving God all the praise. If I live I shall some day write a long letter to be published.

Remember me, a lone pilgrim,

(MRS.) BETTIE THOMAS.

SARATOGA, N. Y., March 6, 1905.

DEAR BRETHREN:—The above date records the sixty-seventh year of my sojourn on earth, and I feel to say with one of old, Few and evil have been the years of my pilgrimage, &c., and although disappointments, afflictions and sorrows have been my portion during my brief stay here, yet I feel like one of old to set up another stone marking my journey as an ebenezer, declaring, Hitherto hath the Lord helped me. (1 Sam. vii. 12.)

I wish it could be my privilege to say or write a word of comfort to the household of faith, but as I am so completely overwhelmed with a heart-felt sense of my own depravity and weakness, I feel utterly unfit to speak a word to a weary traveler, yet I know in my own experience that from those who were cast down in their minds I have received comfort

by the assurance that I have traveled only where many others have and are still journeying. While we are receiving comfort and encouragement through the medium of our family paper by those whom we believe the Lord has qualified to speak comfortably to Jerusalem, let us not neglect that which is our due in support of publishing a paper that semi-monthly comes to us richly laden with treasures, both new and old, out of the Lord's store-house. Dear readers, let us not embarrass the publishers of the SIGNS by withholding that which is their due, in order that it may continue its visits to our homes in the future as in the past.

My wife and I have been spending the winter with our daughter at Saratoga, but expect to be at our home at Schoharie, N. Y., April 1st.

Yours, I hope, in "faith, hope, charity, these three; but the greatest of these is charity."

P. S. KINNEY.

APPEAL FOR AID.

TO THE BRETHREN AND FRIENDS OF THE CAUSE OF CHRIST:—We, a little band of Predestinarian Baptists at Shellman, Georgia, are trying to build us a meeting-house; and we ask you to aid us if you see that you can. We are poor in this world's goods. Send any remittances to

R. F. IVIEY.

SHELLMAN, Ga.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905, &c.

P O E T R Y .

SEVENTY YEARS A BAPTIST.

ENDUED with mercy from on high, beloved by Zion's King,
 Long three score years and ten ago glad tidings thou didst bring;
 Drawn by electing grace divine thy duty to attend,
 Equip the armor of thy God, enduring to the end,
 Remembered in affliction sweet by thine afflicted Friend.

Joined vitally to Christ, preserved through perils, raging wars,
 O we, thy brethren, see thee now, a soldier full of scars;
 Sure five and sixty years employed in preaching Christ the Truth;
 Hosanna to the name of names, that blessed thee in thy youth,
 Upheld and poured the oil of joy upon thee all along;
 A monument of mercy saved, free grace has been thy song.

So hast thy strength been as thy days, through him who wept and bled;
 In cold and hunger thou hast gone, and oft with bowed down head;
 Miraculous has been thy life, sometimes by ravens fed,
 Mount Calvary before thy sight, the victory has been won:
 O 'twas a secret something sweet that softly pressed thee on.
 Now that thy years are four score five, unclouded joy is near,
 Since to depart and be with Christ we know is better far.

Consider how thy pleas for peace have to the saints been blest;
 O when the warfare here shall cease there is for thee a rest.
 Reviewing all thy days on earth, the present and the past,
 Determined by thy God have been thy times from first to last;
 Emmanuel's land appears in view, inheritance divine:
 Redeemer, God, for evermore, all honor, praise be thine. S.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1905.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITOR :****Elder F. A. Chick, Hopewell, N. J.***All letters for this paper should be addressed, and money orders made payable, to
J. E. BEEBE & CO.,
Middletown, Orange Co., N. Y.***CHURCH DISCIPLINE.**

BROTHER J. F. Kilgore, of Dacula, Ga., asks the following question, desiring an answer through the SIGNS: If a brother comes from a church to another with a letter, and this letter declares that he is in full fellowship, and the second church receives him upon this ground, and afterwards he reaches back and brings up an old charge which he had against a brother before he came to the new home, has this church any right to take up this charge? He adds that he thinks not.

We have no desire nor right to attempt to pass judgment through our columns upon any matter of difficulty which may exist anywhere among the churches. We cannot know all the circumstances, and so would be disqualified from all right to judge in such cases. Churches must decide in all cases for themselves, and all ought to do so in the fear of God, and without haste or passion. Our brother has not written any particulars of any trouble in the letter of which the above is the substance, and if he had we could not undertake to judge that trouble. We can only give some general reflections in reply, and hope that what may be said will be in full accord with the word of the Lord, and with that spirit of love which ought to characterize all that

we do and say in the things of the kingdom. First, it seems that if this brother had a charge against another, he should have made it known before he accepted a letter in full fellowship from the former church. Fellowship means fellowship both ways; that is, from the church to him, and from him to the church. If, however, he did not think it of sufficient importance to be made public, or to be handled by the church, and so was willing to say nothing about it before getting his letter of dismissal, it seems that he would have been wise to say nothing about it afterward.

Second, it does not seem right to come into another church and bring trouble with him. The church that received him had a right to believe from the letter announcing that he was in full fellowship with the church from which he came, that no one had aught against him, and that he had naught against any one else. To bring up such a matter afterwards would, of course, break into the peace and comfort of the church. That brother would thus become a trouble rather than a comfort to his brethren. If it could be possible that one should come to some new home in some church just because he was not allowed to urge charges against some one where he had belonged, with the object of finding a place where he could urge such charges, that brother was doing a grievous wrong to the church that received him, and committing a sin against God in this thing. The wise and brotherly course for such a brother to pursue would be to withdraw these charges from the church and not to trouble it with them any more. Let the matter be between him and the brother with whom he is at variance.

If, however, the matter be such that there is scandal upon the cause, and he

feels that it ought to be handled, that the scandal may be removed, let him present his charges to the church where the other brother belongs. This is our judgment from the question proposed, and we cannot go beyond that; if there are other considerations, we have not been informed of them. Above all, if the spirit in us be to destroy a brother rather than to save him, then we are all wrong ourself, and need to confess our sin before God, and to plead for forgiveness at the throne of mercy. The whole of the law of Zion is for the purpose of saving a brother who errs; the whole spirit and motive of the law of Zion is love. In attending to the discipline of the church is our motive healing or destruction? This is a solemn question, and we often fear and tremble because we do not always know what our spirit is, in what we say or do.

JOHN XII. 31.

BROTHER J. N. Hembree, of Liberty, S. C., desires some thoughts upon the words found in John xii. 31, which read: "Now is the judgment of this world: now shall the prince of this world be cast out."

No mortal man can tell all that this wonderful language signifies, yet from the connection the general meaning seems clear. In verse 23 Jesus said, "The hour is come, that the Son of man should be glorified." The time of his humiliation was well nigh passed, and soon he should enter into his mediatorial glory at the right hand of God. Still further, the hour was at hand when the fruit of all his suffering, toil and reproach should begin to appear. We read in verse 24, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." He was himself that corn of wheat, and he

had fallen into the ground and must die, that the fruit which he came to bring forth unto God might appear. This fruit was his own redeemed church, made up of all humble-hearted believers, together with all the fruits of faith, hope, love and all other graces of the Spirit, which should be made manifest in their mortal bodies. But the dying must precede the living and the bearing fruit in them. Concerning himself more than concerning his people, as it seems to us, he said, verse 25, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." And moreover, all that would serve him must follow him. With them also death must precede life; with them also he that loveth his life shall lose it. Thus he has spoken of his coming death according to the will of God.

In verse 27 he expresses that weight of sorrow that oppresses him in view of the end that must come. More fully still, a short time afterward in the garden he cries out in agony under this grievous burden, and said, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." It is the expression of the same shrinking and the same submissiveness to God that he expressed in the garden in prayer, and here, as there, the summing up is, Let God be glorified; this is the one needful thing. In the garden he said, "Nevertheless not my will, but thine, be done." Here, verse 28, he said, "Father, glorify thy name." Through all the conflict and struggle he has come at last to this one thing, Let God be glorified at whatever cost to me. Then we are told that a voice came from heaven, audible to the people so that they said it thundered, but, as it appears, not understood by

them, and the voice said to him, "I have both glorified it, and will glorify it again."

Now out of all this vision of sorrow, and the resulting glory, Jesus uses the words to which brother Hembree has called attention. Reading verses 31 and 32 together, we see that Jesus came for judgment and for salvation. Being lifted up, he should draw all men unto him; and this is salvation. But through his death and resurrection unto life everlasting there is also brought to view the condition of men as sinners, and as sinners condemned under the law of a righteous God. By the death of our blessed Lord the condemnation of the world of the ungodly is declared, seeing that he bore the penalty of sin, and showed indeed that that penalty is death, and by his death for and in behalf of his people he has saved them everlastingly. When Jesus died the world was judged. Also, when Jesus died and rose again the dominion of sin and Satan was broken forever. When Jesus was about to be crucified the world that judged and condemned him was itself judged, and Satan ceased to triumph in the very hour of his triumph. The world of the Jews at that hour thought that he was judged and condemned, but instead they were themselves judged. This word "judgment," here implies condemnation as well. It appeared at this hour that the prince of this world was the conqueror, but instead his dominion was broken, and he was cast out of the kingdom. Jesus' apparent defeat was the defeat of the enemy, and through his death not only Jesus triumphed over death, hell and the grave, but all his elect people as well. This, in substance, seems to be a portion of the meaning of this wonderful language, but we feel now, as we have al-

ways felt concerning it, such knowledge is too high for us. We feel that we see but little of its meaning, and can say less.

ACTS III. 21.

SISTER Sarah B. Pearce desires some thoughts from us upon the language in Acts iii. 21. She says, What do you understand the restitution is?

First, literally the word "restitution" signifies a change of anything from worse to better. We have always understood this language of the apostle Peter to mean just what would be meant should any one say, Until the fulfillment of all things spoken by the mouth of all the holy prophets since the world began. It does not seem needful to speak of the general narrative of the chapter, any further than to call attention to the fact that these words occur in the midst of a discourse by the apostle Peter, which grew out of the healing of the man born lame, at the Beautiful gate of the temple. The people would have greatly exalted the apostle because of this miracle, but this Peter would not suffer. He calls attention that this had been done in the name of Jesus, whom they had crucified, but whom God had raised up. And now God had honored their ministry of the word by giving healing to this man, at the hand of his disciple. Still further, he tells them that he knew it was through ignorance that they had demanded the crucifixion of the holy and just One, and it was also through ignorance that the rulers had fulfilled the purpose of God that Christ should suffer. These men to whom he was speaking he calls brethren, but we understand from the connection that it was as a Jew among Jews, and speaking to fellow Jews, that he uses this term. Now he says to them, "Repent ye therefore, and be converted, that your

sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." And Jesus Christ, the apostle declared unto them, should be sent, who had before been preached unto them. Jesus, the dying and risen and ascended Savior, had been preached to them as the only Savior and Redeemer. This dying and risen Redeemer was received into heaven, and must there remain until all that the prophets had declared should be fulfilled. The sum and substance of all their testimony was Jesus and his salvation. Included in this salvation was the death of the Redeemer, and his resurrection from the dead. The prophecies are full of exalted expressions concerning the glory of the kingdom of Christ. All is not yet fulfilled, the people of God desire perfection in righteousness and in glory; this perfection shall be theirs. Each one personally by faith is enabled to say, Then shall I be satisfied when I awake with thy likeness.

This same Jesus, said the angel, whom ye see ascend, shall so come in like manner as ye have seen him go into heaven. Jesus then has gone into the heavens until all that is written of him and his wondrous work has been fulfilled. The word "restitution" is a common one in the Scriptures, in some of its forms. David prays, "Restore unto me the joy of thy salvation." He said again, "He restoreth my soul." Again, it is said, "Then I restored that which I took not away." The Jews once said, Elias must first come and restore all things. Jesus' work was to restore righteousness to his people, and from this arises the thought of restoring or redeeming all his people from all the consequences of the transgression. Jesus on the cross finished the work of the atonement, and now during

and through all this gospel age, by the work of the Holy Spirit, men and women are being brought nigh experimentally to God. The work will go on until the last ransomed sinner is gathered into the fold who lives in the blessed Lord, saved and justified. That these are the things spoken by all the holy prophets will be evident if our sister will read from the text to the end of the chapter.

MARRIAGES.

By Elder G. N. Tusing, at the home of the bride's parents at Union Furnace, Hocking Co., Ohio, Wednesday, April 5th, 1905, William Lester Holliday and Miss Harriett Jane Hartzell, both of Columbus, Ohio.

OBITUARY NOTICES.

Samuel R. Meredith died March 19th, 1905, at Willow Grove, Kent Co., Del., where he made his home with Mrs. Elizabeth Cohee and her daughter Maggie. He was 65 years of age, having been born in March, 1840, at Petersburg, Kent Co., Del. He was the youngest child of the late Elder Peter Meredith, and a brother to Peter Meredith, (deceased) Ezekiel Meredith and Elder Whiteley W. Meredith, of the Cow Marsh Baptist Church, also to sister Sarah Sherwood, of Wilmington, Del. He was never married. In early life he was a teacher in the public schools of Kent Co., Del., afterward engaging in the mercantile business, in which he remained until three years ago, when he became so afflicted as to necessitate his giving up all business cares, and was more or less a sufferer from that time until his death. As a man he was always quiet, rather retiring, moving in the midst of the wide circle of his friends and relatives with the full confidence, love and high esteem of all. He seemed rather to devote his life to others than himself. He was never given to unite with the church, yet all his life followed in the wake of the Old School Baptists, taking special interest in all our meetings; was one of our most regular attendants to both regular meetings and the extra meetings held with sister churches, gathering the crumbs that fall from the Master's table, loving the truth and beloved in the truth. The writer has in his possession a letter received since the funeral from a dear brother in the Lord, who states that at an association held at Black Rock church, Md., thirty-four years ago, he roomed with our friend, and heard him there in the lone hours of the night tell of his love for the children of God, how he had been brought along under

the law in its force and power until compelled to throw himself on the mercy of God, and had received evidence of his acceptance in the Beloved. The brother following him all these thirty-four years, met him for the last time at Welsh Tract last spring, at the association, when and where he still told him with tears how precious was his hope. Our friend never confided this experience to any one else, and the brother that writes us for the comfort of brethren and friends adds: "But I feel if he did not glorify God for his eternal salvation, then have not I." Thus we felt to assure the brethren and friends of that comfortable hope which we have in Christ Jesus that while he was not a visible member of the church, yet he was and is one of the house eternal in the heavens.

The funeral was held in the Caw Marsh meeting-house, conducted by the writer. After reading hymn 15 (Beebe's Collection), used as a text Romans viii. 1, 2: "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." I tried to draw therefrom the truth in Christ Jesus, that the brethren and friends might be comforted and given to feel that the dear Lord hath gathered our friend, whom we loved as a brother, home to himself, in whom is the fullness of eternal glory.

BENJ. E. CUBBAGE.

FELTON, Delaware.

WITH mournful feelings I proceed to chronicle the demise of **James W. Corder**, who departed this life Thursday evening, March 16th, 1905. With total resignation to him who appeared to Moses in the burning bush, he passed down into the deep waters of death. He was prostrated to the earth in his yard by a paralytic stroke on the first day of February, and was helpless to the day of his death. He was born Jan. 15th, 1824, on Hacker, where the writer now lives, and was married by the same to Mary C. Bond, in April, 1854. To this union were born five children, two boys and three girls; his third daughter died young. He received a hope in the Lord Jesus Christ in the pardon of his sins soon after marriage, but his troubles began about his eternal welfare in the year 1847, when he was confined to his bed with typhoid fever for eleven weeks. He realized that he was a sinner unprepared to die; he felt the terrors of death and the pangs of sin; he never forgot the wormwood and the gall. But God in his own time raised him up far above the mists and fogs of condemnation into that element of love and sweet peace found only in Christ. He came before the church May 23rd, 1858, told of his hope in Christ, was received, and baptized by the writer. He was well established in the doctrine of salvation by

grace through the blood and merits of the ever-blessed Redeemer. His four children and one granddaughter belong to the same church; his second son, Wm. A. Corder, is a deacon of the church. He was never heard to murmur or complain of his affliction, but was patient to the very last. He often put his arms around my shoulders he said for the truth's sake, and said that he never forgot what I once told him, to trust in God in all his trials, for he was a stronghold in time of trouble. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." He spent his last days under the care of his widowed daughter, Mrs. Isaphene Woodford, who discharged her duty in a faithful manner. When we lost our church-house by the Civil war, brother James paid in over \$250 to build a new one. He was useful in his church; loved to feed his brethren.

His funeral was largely attended; sermon on the occasion by Elder J. Floyd Cole, from 1 Cor. xv. 54. Elders J. N. Bartlett and S. A. Cleavenger made some remarks, after which he was laid away in the silent tomb by the side of his wife till the great resurrection day. Brother James was delighted with the good preaching of our ministers when they paid us a visit.

J. S. CORDER.

PHILIPPI, W. Va., April 3, 1905.

Elder William Pulaski Burks, the subject of this memoir, was born Nov. 7th, 1834, and died Feb. 25th, 1905, aged 70 years, 3 months and 18 days. He was born in Georgia, and died in Chattanooga, Tenn., having been a citizen of Chattanooga only a few years, but being a resident of Montgomery, Ala., for a number of years. He was added to the church at Union, Bullock Co., Ala., during the war, while at home on a furlough. He was once steward among the Methodists, but when he by grace was made to see and understand the truth, he bitterly repudiated his former relation, and became a staunch, uncompromising, Primitive Baptist, and stood firm in the truth until death, and it is true of him that he fought the good fight and kept the faith, henceforth there was laid up for him a crown. He was fearless in exposing false systems of religion, and was devoted to his church and his brethren, who now delight to do him honor and hold him in high esteem. He was a consistent member of Cottage Hill church, and became its clerk, and was afterwards ordained deacon, and was a deacon indeed. He was afterwards, contrary to his own wishes, ordained to the work of the gospel ministry, although he never took the charge of churches, but as occasion furnished he ably defended the faith of God's elect. There are many things to his credit, but as obituaries are not histories of men's lives, we necessarily have to abbreviate. He was a reader of the SIGNS OF THE TIMES for many years, and had clear ideas of the truth.

He was well posted in the Scripture, and that was the man of his counsel. He attended his meetings regularly, and was zealous for truth and order. His house was a home for his brethren, where they found a welcome. His favorite hymns were: "A child of Jehovah, a subject of grace," "How firm a foundation, ye saints of the Lord," "O land of rest, for thee I sigh," "Rock of ages," "My God, the spring of all my joys," "Asleep in Jesus, blessed sleep." He suffered much in his last days from liver trouble, and did not murmur, but patiently bore and endured, as seeing him who is invisible. He was a kind, provident husband and father; had twice been married, his last wife survives him. He leaves also three sons, one sister and other relatives, many brethren and a pastor to mourn our loss, assured that our loss is his eternal gain. We would say in humble submission, The will of the Lord be done. The Lord giveth and the Lord taketh away, blessed be the name of the Lord. Among his last expressions was, "My Lord and my God."

He was buried in Montgomery, Ala., Feb. 28th, 1905, Elder J. S. Baxly officiating. May God comfort and sustain his widow, and if in the province of his will, enable his sons to see, love, believe and defend the same principles their father so much loved, is my humble and sincere desire.

HIS PASTOR.

BIRMINGHAM, Ala., March 27, 1905.

"WHAT is your life? It is even a vapor."—James iv. 14.

Jacob V. Hickman departed this life at the home of his brother, James T. Hickman, one mile south of Springport, Henry Co., Ind., Feb. 7th, 1905, aged 62 years, 9 months and 27 days. He was the seventh child of Joshua L. and Juliet Hickman, who raised a family of eight children, six boys and two girls, to manhood and womanhood. Three brothers survive. Jacob died at the old homestead, only a few rods from his birthplace. He was married to Miss Sarah A. Smith May 14th, 1890. During the latter part of their married life both suffered from ill health, she dying Jan. 20th, 1901. Jacob's health continued to decline, and about six months previous to his decease he became so poorly that his brother brought him to his home, where he received the kindest care and best nursing that a loving brother and his sympathetic wife could give, until the end came. He spent the better part of his life in farming and teaching. As a man he was temperate, industrious, truthful, moral. His conversation was clean, chaste. No one's morals were ever impaired by associating with him, yet he had the frailties, infirmities, weaknesses and faults common to corrupted humanity, which he frankly acknowledged and greatly deplored. He was a great reader, and his reading was select, consisting of sound, instructive books; they were his compan-

ions. He was a Bible student, and had strong convictions as to its teaching. He believed in the sovereignty of God, and that salvation is of the Lord, by grace, through faith. He was an Old School Baptist in faith and belief, but he never united with the church. He freely confessed himself a sinner in the sight of God. But we have the comfortable assurance that God had given him a good hope through grace, that Christ had atoned for his sins by the sacrifice of himself. His hope was in Christ, therefore we take comfort in our sorrow. May the God of all comfort enable us to be submissive to his will.

On February 10th appropriate services were held at the house, conducted by Elder John M. Thompson, of Greenfield, Ind., after which his body was conveyed to Mt. Summit cemetery and interred near the grave of his wife, where we trust his dust shall rest until "the trumpet shall sound, and the dead shall be raised incorruptible," "meet the Lord in the air," and so ever "be with the Lord."

A token of kind remembrance by

HIS BROTHERS.

DIED—Sept. 9th, 1904, **Mrs. Matilda M. Johnson**, near Rikers Hollow, Steuben Co., N. Y. Funeral Sunday following, conducted by Mr. McGhee and Mr. H. Brown, of Prattsburg, N. Y. April 12th it was thought that she had a paralytic stroke. This was followed by liver trouble, terminating in a severe case of jaundice. Sister Johnson was born March 23rd, 1834; her parents were Almerion and Maria Farr Graves. She was married to Edwin F. Johnson, Jan 26th, 1853. Ten sons and three daughters were born to them; five sons, one daughter and husband have gone before, leaving five sons and two daughters, also one sister, Mrs. Eliza Fox, of Wheelerville. Sister Johnson experienced a hope in the mercy and grace of Jesus Christ in early life, and united with the Methodists, and remained with them about two years. Becoming perfectly satisfied that the doctrine and practice of the Methodists were not in harmony with the Scriptures of eternal truth, she left them and came to the Old School Baptist Church at Ingleside, N. Y., living in full fellowship with the church and they with her the remainder of her life. A faithful, God-fearing christian has gone home, a great vacancy is therefore made in the church, the home and neighborhood. God bless the mourning ones.

ALSO,

DIED—April 2nd, 1905, **Deacon Edward Drake**, aged 73 years and 6 months. He was sick fourteen months with nervous prostration and softening of the brain; was married in 1861; united with the Old School Baptist Church at Rikers Hollow, now Ingleside, N. Y., in 1868. He leaves a widow, seven children, two brothers, twenty-five grandchildren and many other relatives and friends, with the church,

to mourn the loss which to him is gain. Yes, mortality is swallowed up of life, and he is now in the perfect likeness of his Savior; to him the end of this world has come, never, never to return. A good, reliable, honorable neighbor and citizen is gone, a kind husband and father. He served the church as deacon for many years, and was highly esteemed by his brethren. I am glad that I can say that he, with the church, stood firm upon the foundation of the unlimited, absolute predestination of God over all things, unconditional salvation, eternal oneness of Christ and his bride, the resurrection of the dead from mortal to immortality, and eternal joy and rest beyond this vale of tears; in all these things we saw eye to eye. May the dear Lord bless the sad, lonely widow, the dear children, and all that mourn, with great grace, is my prayer.

The writer of this notice addressed a large congregation at the meeting-house April 6th, after which the body was laid away.

D. M. VAIL.

DIED—At the home of his son, Z. G. Fogerson, in Silvertown, Texas, my husband, **Jacob A. Fogerson**, March 19th, 1905, aged 65 years, 5 months and 23 days. He was born near Lebanon, Mo., and was married in his 23rd year. He was the father of twelve children, three boys and nine girls. Artie, aged sixteen years, preceded him to the grave. Three of his children that live here, and the two at home, attended him in his sickness, and did all that they could for him, having the best doctors here, after returning from the sanitarium at De Leon, but all failed. His death was caused by Bright's disease. His suffering could not be told, yet borne with great patience, no word of complaint was ever heard from his lips. He was not a professor of religion, but believed, as he often expressed, in the will and purpose of God in all things here and hereafter. O it seems so hard to know we will see him no more. He leaves eleven children, fifty grandchildren and the writer, his poor wife, and many friends, who mourn his departure.

He was laid to rest in the burying ground after a few appropriate remarks, and singing of his favorite hymns, ("How firm a foundation, ye saints of the Lord," and "Am I a soldier of the cross?") to await the resurrection of the dead, when all the redeemed shall be changed into the glorious image of their Lord and Savior Jesus Christ.

E. C. FOGERSON.

By request, I send for publication in the SIGNS OF THE TIMES a notice of the death of **Willie R. Owens**, who died at the home of his parents, in Hopkins Co., Texas, on the 25th day of November, 1904, aged 19 years, 10 months and 2 days. The disease from which death resulted was typhoid pneumonia. Willie was

the son of Mr. J. N. and sister H. A. Owens, who feel their loss very sadly, for Willie was a devoted and obedient son. While he had made no profession of a hope, he seems to have left some consoling evidences of passing to a better world. This is a sad and heavy stroke on father, mother, brothers and sisters, but he who wounds is able also to heal. May the Lord bless the bereaved, and enable them to bow in humble submission, and say from the heart, "Thy will be done," is the sincere desire of their friend and brother,

H. B. JONES.

MT. VERNON, Texas, April 3, 1905.

T. J. Baldwin, my father, died April 2nd, 1905, aged 69 years, 2 months and 28 days. He was a Bible student, hence was familiar with the Scriptures. He was a firm believer in the Old School Baptist doctrine. He was reconciled to the will and counsel of God, realizing that he knows best. We feel deeply the pangs of grief, but we feel that he is not dead, only asleep in Christ. He loved much to read the SIGNS OF THE TIMES, they were a great comfort to him, no other paper gave him the same pleasure.

(MRS.) A. E. LOUNSBURY.

PACIFIC JUNCTION, Iowa, April 12, 1905.

CHANGE OF ADDRESS.

ELDER David Bartley having returned from Lakeland, Fla., to Lebanon, Ohio, requests his correspondents to address him at the latter place.

Elder Morgan Brown wishes his correspondents to address him at Cordele, Ga., instead of Helena, Ga.

Martin D. Fisher has changed his address from Hallwood Va., to 53 Irving Place, Jamaica, N. Y.

MEETINGS.

THERE will be a three days meeting held with the Sidling Hill Old School Baptist Church, Fulton Co., Pa., commencing at eleven o'clock on Friday before the first Sunday in May, 1905. We extend a cordial invitation to all lovers of the truth, and we hope to be remembered by our ministering brethren. Those coming by railroad will come on the B. & O. R. R. to Hancock, on Thursday, about one o'clock, and pass over the bridge to the Hancock side, where they will be met and conveyed to place of meeting, a distance of twenty miles.

AHIMAAZ MELLOTT.

THE Lord willing, a May meeting will be held with the Frying Pan church, Fairfax Co., Virginia, on the second Sunday and Saturday preceding in May, (13th and 14th) 1905. Those coming by way of Washington city will take an afternoon train Friday for Herndon, on the Southern R. R., where they will be met and cared for. Our brethren, sisters and friends

are cordially invited. We hope our ministering brethren will favor us with their presence.

E. V. WHITE, Pastor.

The Baltimore Association is appointed to be held with the Harford church, Harford County, Md., beginning Wednesday before the third Sunday in May, (17th) 1905, and continuing three days. A cordial invitation is extended to all who love the truth to meet with us. Those coming by way of Baltimore will take train leaving North Avenue station, Md. & Pa. R. R., on Tuesday before, at 3:25 or 4:20 p. m. for Long Green or Forest Hill. Those coming by way of York will take train leaving there at 1:30 p. m. for Forest Hill, on the same railroad. Passengers are advised to be at the above named stations in time, as there will probably be some change in the time-table about the first of May.

NATHAN GRAFTON, Church Clerk.

The Lord willing, the Delaware Old School Baptist Association will be held with the Rock Springs church, Lancaster Co., Pa., commencing on Wednesday before the fourth Sunday in May, (24th) 1905. Those coming by way of Philadelphia will take train over the P., W. & B. R. R. to connect at Perryville with the 4 p. m. train on the Columbia & Port Deposit R. R. for Conowingo, Md., on Tuesday, May 23rd. Friends coming from Baltimore will make the same connection for Conowingo, where they will all be met at the same time and cared for. All lovers of the truth are cordially invited to meet with us, especially the ministering brethren, and hope we may have a pleasant and profitable meeting, and that the Lord may grant us his presence.

D. M. THOMAS, Clerk.

The Delaware River Association will be held with the Locktown Old School Baptist church, near Frenchtown, N. J., beginning Wednesday before the first Sunday in June, (May 31st) 1905, and continuing the first two days of June. Brethren and friends are cordially invited to attend.

The Warwick Old School Baptist Association will be held with the New Vernon church, Sullivan Co., N. Y., Wednesday, Thursday and Friday, June 7th, 8th and 9th, 1905. All of like precious faith with us will be cordially welcomed.

The Sandusky Association meets with the Columbia church, Jackson Co., Michigan, the Lord willing, on Friday before the second Sunday in June, 1905, and continues the two following days. Trains will be met at Cement City, on Cincinnati Northern Railroad, which is but a few rods from the meeting-house. All who desire to meet with us will be welcome.

Done by order of the church.

DAVID TITMUS,

ELDER Carnell, of Dutton, Canada, will preach in Hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

717 HOWARD ST., DETROIT, MICH.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m., in the Red Men's Hall, First and Congress Streets in Troy, N. Y., and at 2:30 p. m. in West Sand Lake, N. Y., at the home of Mrs. Moul. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

E B E N E Z E R
OLD SCHOOL
BAPTIST CHURCH,
IN
NEW YORK CITY.

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor. Elevator entrance on either 19th St. or 8th Ave.

10:30 A. M.

2:30 P. M.

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

SPECIAL NOTICE.

Hymn and Tune book, compiled by Elders Silas H. Durand and P. G. Lester. Price 80 cents sent by mail; \$7.00 per dozen sent at expense of purchaser.

With each book will be sent upon request, without additional cost, a neat pamphlet of 30 pages, containing rudiments of music and graded lessons, for use in singing classes in connection with the Hymn and Tune book. Send orders to

ELDER SILAS H. DURAND.

Southampton, Bucks Co., Pa.

**THE EVERLASTING TASK FOR
ARMINIANS.**

By Elder William Gadsby, late of Manchester, England. Many thousands of these pamphlets have been scattered throughout England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to such a degree as to induce us to present to the public this edition, which we will send (postage paid by us) to any post-office address in the United States or Canada at the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00. Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

**AT A GREAT REDUCTION.
PRIESTHOOD OF THE SON OF GOD.**

A NEW BOOK

BY DAVID BARTLEY.

This is the only book offered to the Christian people (so far as the author knows) which is entirely devoted to the Priesthood of the Anointed Son of God, as the only Mediator between God and men. It contains the following chapters and subjects: Introduction, Necessity of a Priesthood. The Priesthood of Aaron. "God sent forth his Son." Our Brother High Priest. Christ's Priestly Offering. Christ's Intercession within the Veil. The order of Christ's Priesthood. Christ's Better Testament. Christ the Prophet-Priest-King. The People of Christ's Priesthood. Kings and Priests unto God. The glorified Saints. Conclusion: The Sacrifices of the Royal Priesthood.

The work contains 144 large size pages, in long primer type, clear print on white paper, bound in cloth, and will be sent to any plainly written address, post-paid, for cash orders, as follows: one copy, 40 cents; two copies, 75 cents; three copies, \$1.00; twelve copies, \$1.00, to one address. Please send cash by money order, or in registered letter. All will do well to order soon, as the work is not electrotyped, and the edition is limited. Send all orders to

ELDER DAVID BARTLEY,

LEBANON, Ohio.

**PICTORIAL
HISTORY**

OF THE

UNITED STATES.

BY JOHN D. McCABE.

This work is no dry mass of details—no bombastic effort to inflame the natural pride, but a vivid and brilliant narrative of the events of our history, from the discovery of the American Continent down to 1893.

The work is printed from plain, new type, on fine calendered paper, and comprised in one octavo volume of 960 pages. It is splendidly embellished with nearly 500 fine engravings, embracing battles and other historical scenes, portraits of distinguished men, views of our principal cities, &c., &c.

Bound in Fine Silk Cloth, Plain Edges, \$2.00 post-paid. Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

**BI-CENTENNIAL
CELEBRATION
OF THE
WELSH TRACT CHURCH.**

The bi-centennial of the Welsh Tract Church, Newark, Del., was celebrated Oct. 20th, 1903. After some delay it is now published in pamphlet form, and is now on sale. Price 15 cents. The pamphlet contains photographs of the Welsh Tract meeting-house and Elder J. G. Eubanks, the pastor, the proceedings of the anniversary, letters of greeting from sister churches and a historical sketch written by Dr. B. F. Coulter, of Philadelphia, Pa., and read on the occasion. Some of the brick in the meeting-house was brought from Wales to this country, and hauled on mules' backs a distance of ten miles. The pamphlet is very interesting and full of information.

The edition is limited, and orders should be sent without delay in order to secure a copy. Send all orders to

P. M. SHERWOOD,

NEWARK, Newcastle Co., Del.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY,
MIDDLETOWN, ORANGE CO., NEW YORK.To Whom all letters should be addressed, and
money orders made payable.

EDITOR:

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

CRUDEN'S COMPLETE

(STUDENT'S EDITION)

CONCORDANCE

TO THE

OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9½ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible reader should possess a copy.

Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.

First Quality Turkey Morocco, very handsome, \$2.75 per copy.

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in a variety of bindings at the following prices, viz:

Cloth Binding	\$1 00
Cloth Binding, half dozen.....	4 50
Blue, Marbled Edge.....	1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73.

MIDDLETOWN, N. Y., MAY 15, 1905.

NO. 10.

CORRESPONDENCE.

THE THORN IN THE FLESH.

It matters not what was Paul's thorn in the flesh, just as there is one body, but many members, so there are many besetting sins to which the flesh is heir. The besetting fault with which I am most troubled does not chiefly trouble the most of my brethren, and there are some besetting sins that trouble them more than I am troubled by them. We all have our peculiarities to contend with, and these peculiarities are all for the benefit of the humble poor. Could Paul have had a smooth road to travel all along his journey, and then we all after him have had the thorn in the flesh, there would be no comfort to us in reading after Paul. Though his life and ours are so unlike, yet like two drops of water, in trials, we do not differ, for all are alike tried, and this produces the same humiliating effect in all.

Paul said, "And lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I

besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness." Jesus then is our all. And Paul tells us again that he (Christ) of God is made unto us wisdom, righteousness, sanctification and redemption; he is all that a poor sinner needs in time or in eternity; his grace is sufficient for all our defects; and where sin abounded, grace does much more abound. O, heir of heaven, what a glorious truth! Where is there any comfort in hearing a legalist say that he lives perfectly sinless, and that he has not sinned in such a long time? Suppose Paul had talked that way, you, dear child, would have been compelled to resort to some other source for comfort; but instead, Paul said, "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." Think of this. Less than the least! This thorn was given to Paul lest he should be exalted above measure through the abundance of the revelations; and it is through the abundance of the revelation of Jesus Christ that we are given to feel our need of him. The thorn in the

flesh is the messenger of Satan ; the faults that cause us so much pain, are the messengers of Satan, to sift God's little ones, as Peter was sifted, so that they may not be exalted above measure. Our God controls the mad waves of the raging sea, saying, Thus far shalt thou go, but no further, and the power of the devil is limited as much as the waves of the raging sea. A strong man armed keeps his goods in peace, but when a stronger than he cometh, he binds the strong man and takes away his armor, wherein he trusted, and spoils his goods. God saw a great glory for himself, and great benefit for his people in spoiling their goods, that his people might be continually reminded where their strength really lies. Were there no thorn in the flesh, we should begin to think that our sufficiency is in the flesh ; like Peter, we would think that we were able to live perfect in ourselves. In olden times the Canaanite was not driven out of the land ; he was not only permitted to remain, but he was allowed to retain a portion of the land.

Now, dear child of God, here is where the battle ground is, and this is why we are commanded to put on the whole armor of God, not our armor, but the armor of God. Mind you, the armor belongs to the God of Israel, and so, dear child, be glad, for your God has said, "I will contend with him that contendeth with thee, and I will save thy children." Fear not then, poor, frail child, for the mighty God has promised to contend with your strong foe and to save you. But you say, I am so sinful, I am always yielding to my strong enemy, and how can I claim any right to heirship in the great inheritance which our God has in store for his children ? Then I hear you pray, O Lord, keep me pure, and remove my besetting sin from me. In this, dear

child, you are praying Paul's prayer, you are beseeching the Lord to remove the thorn out of the flesh, but God's answer to you is the same as he gave to Paul. He says, "My grace is sufficient for thee." And you say, What, Lord, thy grace sufficient for me, when I, with eyes wide open, run into sin ? But he says, I know the spirit is willing, but the flesh is weak. And he says, I will be merciful to your unrighteousness, and your sins and iniquities I will remember no more against you forever. I nailed all the harrassing sins, which so pierce your heart, to the cross, and I was made to be sin for you, that you might be made the righteousness of God in me. Therefore, he says still further, I will not impute your sins, which hurt and grieve you so much, unto you, but I will, on the other hand, impute my righteousness unto you, instead of your sins ; "My grace is sufficient for thee." O then be not dismayed. But this miserable thorn caused Paul to cry out, "O wretched man that I am ! who shall deliver me from the body of this death ?" "I thank God," Paul says again, "through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin." Again Paul said, "I was alive without the law once : but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death." The law to which the apostle was alive once, which was all the time prior to receiving it, was that which revealed the disposition in him to sin. Then he found a law in himself to be like God, and another law to be as he had always been before, and now the things he would not were the very things that he did, and the things he would were the things that he did not. O look at this poor old "can't help it,"

for he said, "I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."

I am sorry to use the term, "can't help it," but there has arisen a disposition of late, even among some Old School Baptists, to censure the doctrine of the inability of the people of God to do as they would. I know that this is of late origin, and I am surprised that some who were once able defenders of the cross, are now fighting that for which they once contended. But we are informed of them beforehand, for it is said, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." One of them informed me he is rejoicing that he can now preach what he believes; by this, confessing that he has not been preaching what he believed before, while in the Old School Baptist Church. The brethren there are preaching still the doctrine which he used to preach, but he says that he was restricted in preaching what he really believed.

Paul speaks of enduring perilous times: perils by land, and perils by sea, and perils among false brethren. All these things were indeed as a thorn in the flesh, but more especially perils among false brethren. Give me any other peril before this last. O to be in love and fellowship with a brother, and then to be cast down to the ground, this is the greatest thorn of which I can conceive. But if there were false brethren in Paul's day, we ought not to be surprised if there should be false brethren in our day, and the more hidden such false brethren are, the more dangerous to the church. But all these things are needful in our pathway for the fulfillment of the Scriptures, yet woe unto him by whom the offence

cometh; it is better that a millstone be tied about his neck, and he cast into the depths of the sea, than that he should offend one of these little ones that believe in Jesus. I feel so sinful that I am not worthy of a place in the church, but I have no place on earth to call home, only among the dear Old Baptists, and if they sever me from them, I am homeless in the world. I want to live with them, because they confess to feeling sinful and unworthy.

Dear brethren, this is at your disposal, and you can use it if you think it will prove of any benefit to the household of faith.

I remain your afflicted brother, in hope,
J. M. DULEY.

CAPRON, Okla., Jan. 18, 1905.

"HE SHALL SAVE HIS PEOPLE FROM THEIR SINS."

THIS is the positive affirmation of the messenger, the angel of God, unto Joseph announcing the advent of the holy Son of God into this world, and his mission to save his people from their sins. It is thus evident that the Lord has a people, and that this people are sinners, and Jesus came to save that people. Now let us search for the people who are saved by the Lord.

Moses spoke of this people, saying, "The Lord's portion is his people; Jacob is the lot of his inheritance." Here it is testified that the Lord has a portion, which means a part, and Jacob is the lot of his inheritance. Then who and what is Jacob? In finding Jacob we shall find the Lord's portion, or his people. Jacob was the twin brother of Esau, the younger son of Isaac, the son of Abraham. According to the custom or law of man, the Lord's chosen portion would have been Esau, for he was the legal

heir to all the inheritance. But the testimony is that the Lord overruled the custom of man, and manifested his love, will and favor in making Jacob heir to the inheritance, and the Lord established his covenant with Jacob and called him Israel. Thus it is evident that Jacob was the chosen vessel of God's mercy, and that he was thus chosen before he was made the heir. Jacob was that portion, a part of mankind, and was so before he was manifested as the heir to the inheritance, as said before. Jacob represents the Lord's chosen people in their sinful relation to the world. Now let us follow this line of thought and see if God's holy word will bear us out in this conclusion. Isaiah said, "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name: thou art mine." Here it is declared that the Lord created Jacob and formed Israel. The Lord created man, chose Jacob, formed Israel; thus Jacob is the lot of his inheritance. Thus he also forms the true Israel, the church of God; thus he makes manifest his love, will and purpose concerning his chosen portion. The people of God are represented by many figures in the word of God, far too many to be all mentioned. I will however call attention to one such figure. Ezekiel forcibly represents this people in the vision of the valley of dry bones. The Lord said to him, "Son of man, these bones are the whole house of Israel." What lessons do we learn here? First, that the house of Israel is but a valley of dry bones. They are dead and very dry. Second, we learn that the Spirit of the Lord moved upon them, and they came together, bone to his bone. Third, that breath came into them and they lived and stood up a great

army. This army is formed from dry bones. Here is the true Israel of God, the church of which Paul speaks in addressing the saints at Ephesus, calling them the faithful in Christ Jesus. Now this people are first dead in sins, walking according to the course of this world. Paul also says that this same people were blessed with all spiritual blessings in Christ, according as they were chosen in him before the foundation of the world, that they should be holy and without blame before him in love, and these he has also predestinated unto the adoption of children. Thus in the dispensation of the fullness of times God hath gathered together in one all that are in Christ, thus making them manifest as heirs of God, and joint-heirs with Christ. Thus it is evident that the Lord Jesus has a people, and it is further evident they are a chosen people, the portion of his inheritance.

But at first they are not developed as his, they are dead in sins, and by nature children of wrath, even as others. Thus they are without merit, and are sinners against God. But now the glad tidings, "He shall save his people from their sins." There is no condition, no uncertainty about this salvation, it is a positive, certain, unfailing salvation from sin. To enter into this great plan of salvation would make this article too long. Paul sums it all up when he says, In the fullness of time God sent his Son, made of a woman, made under the law, to redeem them that were under the law. Thus we see that he saved them by redeeming them; that is, he paid all the demand of the law which was against them. This demand was their life, and so he gave his own life a ransom for sin; thus the demand of the law was paid, and they are saved from sin. Now in consideration of all this, Jesus said, "I came not to call the

righteous, but sinners to repentance." Thus not only the redemption of his people is based upon his death, but their calling unto repentance is also the result of his work, and is his work. This he does. How? First, by implanting life, and this life enables them to see that they are sinners, and to consider their true condition as sinners. Now then, let us sum up some of the grand truths which are embraced in the gospel of the Son of God: Jacob is the lot of his inheritance, he found him in a waste howling wilderness, and led him about and instructed him. He also found you and me in the same deplorable condition. As he led Jacob, so has he led us; as he instructed Jacob, so has he instructed us. Thus we have fellowship with Jacob, and do we not also have fellowship with the prophet when he said that the Lord had created Jacob and formed Israel? And then do we not have fellowship with Ezekiel, as he beheld the valley of dry bones? We were also dead and very dry, the Spirit of the Lord moved upon the dry bones, his Spirit moved us and caused us to come together each in our place, and by the Fountain of life we were enabled to stand up, and were made manifest as the army of the Lord. Then also our fellowship is with the saints at Ephesus, and all the faithful in Christ, for we all were first dead in sin, and by nature the children of wrath even as others.

The Lord loved Jacob before he was born, and chose him. It is said, "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." And 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 are ye saved.)" As God

raised up the dry bones in the valley so that they stood up, a great army, so has he raised us up together and made us sit together in heavenly places in Christ. Thus it is evident, dear ones, that you have fellowship with the saints and with all the household of faith, and having fellowship, you are led by the same Spirit, and kept by the same power as was Jacob. You are moved by the same Spirit that moved the dry bones, and are quickened by the same Spirit as were the saints at Ephesus, and all the faithful in Christ Jesus. Thus you are made manifest the heirs of God, and joint-heirs with Jesus Christ. Thus the church is formed, and is raised up together, and is made to sit together in heavenly places in Christ; and this is all of the Lord. Can we not all say with Paul, "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"? Now I would love to follow the church in her manifest state, and speak of her final deliverance from the power of sin and death, when this mortal shall have put on immortality, but space forbids.

I have given here but a sketch or outline, it is a grand subject to me; if you see anything in it that is not according to sound doctrine, cast it aside, as from one who is imperfect.

Yours in bonds of love and fellowship,
B. S. PATE.

DAYTON, Wash., Jan. 29, 1905.

HERNDON, Va., Jan. 30, 1905.

DEAR EDITOR OF THE SIGNS OF THE TIMES:—Inclosed you will find a letter I received a short time ago from dear brother Eli T. Kidwell, of Merrifield, Va. It gave me much comfort to receive it, and came at a time I most needed it.

In the darkest hours of our nighttime we sometimes receive messages of love from our loved ones, telling us that they still hold us in fond remembrance, when we felt that we neither had a friend on earth or in heaven. This was my condition when I received brother Kidwell's letter, for it came to me as good news in the nighttime, and for a small moment I felt to say, It is good to be remembered by the little ones of our Father's kingdom. Can any other love exceed this, to be loved of God and loved by the brethren? I think not; it is a love that the world knows nothing of, for it comes from God; we cannot go to it, but it must come to us. John says, "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." Oftentimes I feel destitute of this love, but this morning while meditating upon the suffering of our dear Savior while in this world of sin and sorrow, a feeling was kindled in my poor heart, which makes me feel willing to suffer for his name's sake; a poor, suffering man; "a man of sorrows, and acquainted with grief;" had not where to lay his head; and all this suffering for the sins of his people. O that I could be made willing to suffer at all times for his name's sake, and say in spirit and in truth, "Thy will be done in earth, as it is in heaven."

I submit the inclosed letter of brother Kidwell's to your good judgment; I have not his consent to have it published, but know it will be all right with him.

Your brother, I hope, in Christ Jesus,
JOHN F. OLIVER.

MERRIFIELD, Va., Jan. 14, 1905.

DEAR BROTHER OLIVER:—I thought I would drop you a line to let you see I

still think of you, notwithstanding all my silence. You know that silence is no proof that thought is gone. No; there is but one kind of silence that proves that thought is gone, and that is the silence of death; while we have trouble and sorrow we may be sure that we are still alive.

As I read your letter in the SIGNS I felt sure you were yet alive. How plaintive the cry, "Tell me, O thou whom my soul loveth." That cry cannot come from the lips of any other than he who is still alive, and who is in trouble, and this embraces all the dear children of our Father's kingdom, who in this world shall have tribulation. Just here let me say this, that this word "tribulation" to my mind has a meaning that to me transcends all others in this way; that it is like that which is very filthy, and which after being submerged in water and rubbed in a rough manner, becomes, to our surprise sometimes, free from great stains. What a field for thought is here manifested. The Scriptures are fulfilled in our daily experience, and that in such a manner as to exclude self and all vain glory. We are being washed, and are in tribulation, and thus see the fulfilling of these sacred Scriptures in Jesus. As you say, there is nothing good in us, and yet we would not have it otherwise, for our heart's desire is that God may be glorified in us, or in other words, that his glory should be made manifest in our daily experience. We also desire to walk in the footsteps of the flock, and better still, we know that we are following in this way the footsteps of Jesus. Let us stop and think what all this implies. Does it not include all the blood that was shed from Abel down through all the ages of types and shadows? Ah, dear brother, what do we see? One who has

stepped aside. Tears begin to trickle down the cheek, and we begin to ask, "Lord, is it I?" And often it is that we are answered not a word, but the tribulation or washing goes on, and to us who thus groan it appears that all the blood of Jesus is being poured upon us, staining us in livid hues, showing that we are sold under sin. But, dear, doubting, trembling child, although you are turned aside, you are only in that strait where two ways meet, where mercy and truth kiss each other. Here "tribulation worketh patience; and patience, experience; and experience, hope." Are not these the very things which we see in the wayside place? But the last named in the list we feel that we have not. From one standpoint we feel far distant from Jesus and his flock. Our garments are stained, and we feel as a gazing stock to all the world, and we feel to say, Would to God we could hide away. Our tongue cleaves to the roof of our mouth; we cannot write to our brethren, if indeed we have any brethren; we wish that we were in the way with them, but the night is upon us, and knowing that we have turned aside we are frightened, for we feel that we are lost; all the evil beasts come forth, and our hope seems very small indeed. But all this makes us not ashamed to own our Lord, or to defend his cause, too, if need be. If the doctrine of God our Savior is assailed, we will defend it to the very best of our ability, even if we condemn our own lives, which is often the case in my own individual experience. I am forced to ask the question, Why is this so? I will venture to answer this for you, and feel free to do so. It is because you love the truth for the truth's sake. And what is truth but Jesus himself? So, loving the truth, you love Jesus, and to love him means to deny

self. Thus it is made manifest that he is within you as your life and light. All this is learned in your daily experience as you find yourself turned aside, when our loved Savior seems to be gone, then we are turned to him whom our soul loveth. O, my dear brother, none but those who have seen his face and felt his cleansing blood, which alone can and does wash and make us white, can thus cry to him. Blessed thought: "The blood of Jesus Christ his Son cleanseth us from all sin." But you and I must needs go through the process of washing, not only as we are already bathed in his blood, but each day also, for it is through great tribulation that we are to enter the kingdom. Thus all that we suffer here is but a cleansing or purifying process to remind us that this is not our home. I feel to-day that I would rather call you brother in view of your sojourn here with me in the valley, than if you were way beyond me on the mountain top.

I will now leave this with you. Could you write to me some time? You do not know how I long to have some one to talk to, and if I fail to answer, do not think that I have stopped thinking about you; this will not be while I live. For the present, good by.

Your little brother,

ELI T. KIDWELL.

BLUE SPRINGS, Mo., March 20, 1905.

EDITOR OF THE SIGNS—VERY DEAR BROTHER:—Inclosed you will find a copy of a letter I received from an old colored brother, whom I have known for more than a half century, and whose life is a living epistle of the gospel of the grace of God. He is respected most by those who know him best, and see his daily walk. Having been a slave in his early life, his education is limited, but his

knowledge of heavenly or spiritual things is abundant, as I think his letter will show to all those who have been taught in the same school, and though the dear old brother is surrounded by those who teach for doctrine the commandments of men, yet he is not turned away from the truth, but is firm in the faith, magnifying the goodness and grace of God. His letter was of so much comfort to me that I felt (with others) it would edify the dear readers of the SIGNS, of which he is a subscriber, in that it is another living manifestation that they are "kept by the power of God through faith unto salvation." I have labored with him in natural fields while he was a slave of a fleshly master, and do hope we have labored together for the last forty years in spiritual fields. He speaks of the good times we had together when we had the gospel preached in its purity by the following Elders: T. P. Dudley, S. H. Durand, J. F. and Joseph Johnson, D. Bartley, Buress, Thomas. Then we had Bible doctrine, which was edifying and instructive, and the church was a unit in belief of the apostles' doctrine, and fellowship abounded. I have sent for the SIGNS for him with my own subscription for the last forty years. If I live until the 20th of June I will be eighty-six years old, and though it may seem strange to some, I am just as sinful as when I was young; the same sinner pleading for mercy and grace.

The SIGNS has been in our family from the first number to the present time. I still go to preaching when some friend takes me. We have very good preachers in this section, but some I do not think love the doctrine of God's unlimited sovereignty. I will illustrate. I went last summer to a meeting; the pastor, who is a sound preacher, was not there. A

visiting minister was there, who claimed to be a Primitive Baptist. He preached infant purity; he said they were sinless until they came to the age of accountability. If I am not mistaken, the night of December 26th, 1852, the Lord showed me that I was a sinner, and I learned from the same source that I had always been a sinner, conceived in sin and brought forth in iniquity, and that grace is the only salvation for the infant as well as the adult. I had never heard a Predestinarian Baptist preach otherwise before. We have sometimes evangelists, or they claim to be, that preach strange things; they endeavor to excite the carnal mind, and in many places it seems they are received into the churches, causing much sorrow and confusion, and not unfrequently they get enough bewitched and add worldly minded ones, who know nothing of the doctrine of God experimentally, and hate the pure doctrine of our Lord; so that the children whose God the Lord is are cast out as evil. These things make me feel very sad, and were it not that I am assured that the "foundation of God standeth sure, having this seal, The Lord knoweth them that are his," I would give up. O how glad I am that the Lord reigns supreme, having all power, working his will in heaven and earth, and though men may think they are working wonders, and laugh at his humble saints, yet they cannot harm one of them, for the Lord is their shield and strength. Brother Chick, while there are many that claim the name of Old School or Primitive Baptists in our State, I fear there are few that are in fellowship with the apostles. There are false teachers traveling through the country, and they scatter discord, and there is a falling away. I look back to the time when the brethren loved to hear the doc-

trine preached; it was their meat and drink. Then love and fellowship abounded, and we were strong in the Lord. Brethren were at meeting every appointed time, unless providentially hindered, and if a brother was absent the whole church was anxious about him, and would find out if he was ill. Now so many preachers are afraid of preaching doctrine, and are preaching what they call practical godliness, duty, &c. Fellowship is dead; a little shower, or a little business, and any flimsy excuse is offered if asked why they were not at meeting. The real reason is that there is no food there for the children of God, and they have been disappointed so many times that they dread other disappointments. O that I might see the dear saints once more on this earth rejoicing in love and feeding on the pure gospel of the Son of God. May the Lord bless you, keep you steadfast in the faith, not fearing to declare the pure doctrine, as he has in the past. The SIGNS is nearly all the preaching I get; I am not afraid to pick it up lest I shall see something that will make me ashamed. O I wish I could say it of other papers that claim our name.

I must close. I am near the end of my earthly pilgrimage, and I hope to read the SIGNS the rest of my time here. It is likely this will be my last attempt to write you. I would love to see brother Waller's letter published, as I love him for the truth's sake, and feel sure he is one of God's humble saints.

In love and fellowship your brother, I hope,

THURSTON KNIGHT.

LIBERTY, Mo., Jan. 13, 1905.

MR. KNIGHT—DEAR BROTHER, AS I HOPE, IN THE LORD:—Will you please allow me to have a little conversation

with you this morning? I feel lonely; my mind keeps wandering back to the many pleasant days we spent together forty or more years ago in the little church on the farm where your beloved old father lived. Those days are gone, but cannot be forgotten by me as long as memory lasts. I often think of you and your wife; you are the only two beside myself now left, and I do not get to see you nor any one of that order, and I do not know of any one in Clay county that takes the SIGNS OF THE TIMES except myself; yet none of these things move me to the right or to the left, I am willing to stand still and see the salvation of the Lord, looking to Jesus, not to man, nor to the help of man, nor to any good works that I have done or can do, but alone to the power of the all-wise and covenant-keeping God. Yes, my dear brother, I think I can of a truth say that we have tried our good works, and all have come to naught, and left our naked souls exposed to God's eternal wrath, expecting to hear the sentence, Depart, thou cursed. If I know anything about it, now comes the trying time. When it pleases God by his almighty power to open the blind eyes to see, we become like the children of Israel at the Red Sea; they had gone as far as they could without a stronger power. Here I am, I cannot go forward; the sea is in the front, the enemy behind me, and O my sins, my sins, they stand as mountains on either side. Then we are stripped of all our self-righteous works, and we are made to cry out, Lord, save me, I perish. Then it is that the arm of the Lord is made bare, and Christ is revealed as the way through the sea. You know that I was raised a slave, and have no schooling, and cannot explain as I would like, but thanks be to God, I have a little hope

that I have been and am still being taught in the school of Christ, which hope I would not give up for all that this world could give me. I learned of this man Christ that "there is no other name under heaven given among men whereby we must be saved." I learned of him that "Without me [Christ] ye can do nothing." It would take the pen of a ready writer to tell all I have learned in that school.

You ask my age. I was born in March, 1828, am therefore seventy-seven years old. I hope I was born of God in 1860, and from that time there has been a warfare, the flesh against the Spirit, and the Spirit against the flesh. Truly the strong man armed keepeth his palace, and his goods are in peace, till a stronger than he comes and binds the strong man, then the warfare commences. We never hear of Paul saying, "O wretched man that I am!" until that One that has all power took possession and bound the strong man. I go back to 1860, and from then on my journey through this wilderness of woe have had many a sore conflict by the way; it is a strait and narrow way. I have found many a pleasant cluster of grapes, most pleasing to the natural eye, but they all have a hook, so like a fish my soul partook; I saw the bait, but not the hook. But I can say that Jesus is able and strong to deliver, a present help in time of need. Though I have passed through tribulations, he hath delivered me out of them all.

"Ye tempted souls, reflect
Whose name 'tis you profess;
Your Master's lot you must expect,
Temptations more or less."

Yes, beloved in the Lord, endure hardness as good soldiers for Jesus' sake.

"The soul that would to Jesus press,
Must fix this firm and sure,
That tribulation, more or less,
They must and shall endure."

I had better quit. My wife joins me in love to you and yours. Farewell.

From a lone brother,

RICHARD WALLER.

ISAIAH LI. 7.

"HEARKEN unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings."

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I have been thinking of the above Scripture this morning, so much so that I have decided to suggest a few thoughts concerning it, and send them to you for your disposal.

This text is very definite, and has reference to a very definite and peculiar people, a people who know righteousness, or that know Christ, for Christ is himself their righteousness. Now the inference is plainly and truly here that there is a people who know not righteousness, or know not Christ, whom to know is eternal life; neither are they commanded to hearken, for they could not hearken, for they have no life in them, that is, no eternal life. "He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John v. 12. There are two classes of characters or people plainly manifested in the text: one is a people in whose heart God has put his law, and in consequence they all know righteousness, from the least of them to the greatest of them; and the other class reproaches and reviles these humble few that know righteousness. These two classes of characters have been from the morning of time, and I presume will be till the dawn of eternity, and they are very unlike. This class which is ignorant of God's righteousness, and going about to establish their own righteousness, reviles, reproaches, persecutes and slays, and have slain some, yea, many of

these people who know and follow after righteousness, the Lord Jesus Christ; and the Scripture gives us the reason they do these things to the humble few: it is because their own works are evil, and the others righteous. But this blessed people, whose God is the Lord, who know righteousness, are told by their dear Redeemer to fear not the reproach of men, men who know not God. Therefore they reproach and deride God's people who follow him who is the Lord their righteousness, and the Lord has not only told his people not to fear them, but has plainly told them what shall become of these reproachful and reviling people. He says, "The moth shall eat them up" like a garment. Now the nature of a moth-eaten garment is that we cannot well know that a garment is moth-eaten until it is shaken, then it will fall to pieces, all go to naught. The apostle James, with reference to the same class of people, says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. * * * Ye have condemned and killed the just," &c.—James v. 1, 2, 6. Now these moth-eaten garments that are woven of spider webs are not at all durable, and cannot stand the test of shaking; they must and will give way and be no more; for the Lord says by the prophet and quoted by Paul, "Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken may remain. Wherefore, we receiving a kingdom which cannot be moved," &c.—Heb. xii. 26-28. Therefore the kingdom that God's people who know righteousness are receiving cannot be

moved, it cannot be shaken, hence must and shall remain. And according to the above testimony of Scripture, nothing can remain that can be shaken; everything that cannot bear shaking must and will give way, and will be revealed and made manifest. The people that know righteousness, in whose heart is God's law, are the people who are receiving (momentarily) a kingdom that cannot be moved; it is the power of life within, and is "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."—Heb. vi. 19. Hence it never can be shaken and never can be moved. May the Lord enable us all who know righteousness to follow after righteousness, after the things that make for peace, and the things wherewith one may edify another; and fear not the reproach of men who know not God nor his righteousness, for the moth shall eat them up, but my righteousness shall be forever, saith the Lord our God.

W. J. MAY.

PINSONFORK, Ky., Feb. 17, 1905.

MOWEAQUA, Ill., January, 1905.

DEAR EDITOR:—I inclose a letter written by my dear niece, which I would love to have published in the SIGNS.

Yours in hope,

(MRS.) LYDIA SLAUGHTER.

WINONA, Wash., Jan. 1, 1905.

DEAR AUNT LYDIA:—Once more the tidings are spread far and near telling us that another year has vanished, we know not where; it has come and gone almost as a pleasant or unpleasant dream, whichever we have been blessed to pass over. We are made to realize the blessings of our all-wise, holy Parent; we are made to wonder and think how he has guided us through so many trials and

temptations, and how wonderful are all of his works, and truly may it be said, all "his work is perfect." When we look back over the time gone by and see how sinful and polluted we were, and are at the present time, how our time was spent in wandering and sinful thoughts and actions, and that holy Master who died on the tree has blessed us all the while "notwithstanding all," we are made to cry out, "Be thou exalted, O God, above the heavens; let thy glory be above all the earth."

Dear aunt, as I write I also fear, not because I am afraid I can ever say too much in trying to praise that most precious, most beloved Savior; no, no; were I to live for years and talk all the time, do not think I could even start to tell of his wondrous love and tender mercies to all such poor, unworthy wretches as I am. When I read the SIGNS and see the many letters of the brethren and sisters, I wish I could write like they do. I think it would be so sweet to meet face to face with the dear people, and hear them tell of their travel of the same road that you are in. I have started to write to you many times, but never finished a letter. Papa has belonged to the Baptists ever since I can remember, but I never attended meeting until I was nine years old.

In the summer of 1898 I was made to see my sinful condition; it was on a very hot day; mamma and we children were alone. In the evening there was as severe a thunder storm as I ever witnessed; I thought surely my time had come, and I was most miserable, too corrupt to die. I went on for two years in the most miserable state, I thought I must be losing my mind. The people would come to meeting, and as we were the only family that lived near the meeting-house we al-

ways had a most enjoyable visit; I enjoyed their coming very much. Effie, my sister, older than I, would talk to me, and I to her, of how much we loved those dear people, but we said it was quite natural that we should love and respect them, because papa and mamma did.

I went on in this way till the spring of 1901, I had a most pleasant dream: I thought I was crossing a lovely river, the water was so clear that it sparkled; I thought I fairly walked on the water, and was so happy. I have never felt the same since; would that I could have that same feeling once more. Last summer in August I learned that old brother Showalter, the pastor of the church where papa belongs, was coming from Idaho to baptize mamma. He came, and on August 28th all our family, brother A. G. Jones and family and a few others went to the river. I was sitting in the back of the wagon thinking of mamma; I wished I were in her place, but at the same time I was thinking what a lot of trouble she was making, could she not wait till some future time? When we arrived at the river they sang a hymn and offered an opportunity for any one to talk to the church who felt impressed. I was seized with something that made me weep, and I thought, if I could only go. I hardly know what happened, but the next I knew I was at the water's edge, and my dear sister with me. O how I rejoice that we went together; mother, sister and I were buried together in the watery grave at the same time by Elder Showalter and papa. O the glory of God, his unceasing care and tender mercies; his love and care over such as I, surely can be only pity.

O Aunt Lydia, I am so young, only sixteen, and so ignorant I am afraid to write; every one older than I will criti-

cise my writing, and I fear I am wrong; but if I am it is right that I should know it.

I will close for fear I weary you with my miserable writing.

Your unworthy niece,

FLORENCE ATTEBERY.

BLACK ROCK, Maryland.

DEAR BROTHER KER:—It has been a long time since I made an attempt to write you a line, although I may truthfully say there are but few days in which I am not thinking about you. I have about concluded that in my old age, being weak in body and mind, it is foolishness in me to expose my weakness and folly unnecessarily; so if this should be the last you should receive from me you must attribute it to my inability, and not to the lack of a desire to write you.

I think that in your musing on the years that are past you have at times been led in memory back to some of the pleasant times we have had together, both at the old church-house, (Black Rock) and at our lowly home. I at least remember those pleasant times, and when low down in darkness and gloom the remembrance seems to do me good. I have read and re-read your musings in the SIGNS, and if possible it seems to bring me nearer than ever in love and sweet fellowship. It may not for the present be as pleasant when those dark clouds shut out the clear shining of the Sun, but then for a time it gives us dwellers in the valley the benefit of your company for a time at least. I believe the Lord directed those musings on the years that are past, and also directed your mind in writing as you did and giving them to the readers of the SIGNS. I think there are some among us little ones that were "hit," as Elder Vail says, al-

though we have never been far enough up the mountain to be above the clouds. The apostle Paul was caught up into the third heaven, and heard wonderful things, but he was not given language to communicate them to whom he was writing, and if he had attempted to do so they could not have understood him, but when he is lower down on the mountain side and can say, "O wretched man that I am!" then we are with him, and when he says, "To will is present with me, but how to perform that which is good I find not," then he is talking in language the low down, the weak and sinful can understand. No doubt the Lord has a wise purpose in bringing his servants through these dark and trying experiences; in them he shows them their helplessness, and that all their help must come from him. David, the sweet singer, got pretty low down sometimes, and at times thought he would be overwhelmed, but he remembered the days that were past when he went with the people to the house of God with the voice of joy and praise, with the multitude that kept holy day. In remembering and musing upon past comforts and blessings David was enabled to look to the source of all the joys and blessings he had received, and exclaimed, "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God; for I shall yet praise him for the help of his countenance." And the same almighty power that could raise up David and all the ancient servants of God from their low estate, is yet able to raise up his servants in this day, and will do it in his time. Please give us the benefit of your musings through the same medium as often as you feel to do so. As for me, I find it labor in vain to keep working at the pump when the well is dry, so will not

write much more. I feel that my time is coming to a close, and ought to feel thankful that it has been better with me than I deserve, yet I have been a murmurer all my life. I sometimes can look back and meditate on scenes of the past, I think, with pleasure, and can say, O that it were with me as in months past.

We missed two appointments at Black Rock the past severe winter; wife and I were down the first Sunday in March. Several of the members were absent, but did not hear of any sickness among them except brother Fawble, who had been quite ill at one time. Although I cannot hear the preaching any more, I like to meet with those I think I love for the truth's sake. Brother Rowe and brother Scott have visited us twice at our home, and we enjoyed their visits very much; also sister Rowe spent a pleasant week with us in the fall.

And now I must really close. We are all moving around as usual, although all are more or less under the weather, so to speak. I know you have enough to do without writing individually to us, but if time and inclination favored we would appreciate it highly. Remember us to those of your household.

Yours, I hope, in christian love,

JOHN P. KELLEY.

KERENS, W. Va., April 3, 1905.

DEAR BROTHER CHICK:—Inclosed you will find a letter written by brother Gore. We all enjoyed it so much we thought to share it with our brethren and sisters. If it meets your approval give it a place in the SIGNS.

Your unworthy sister,

(MRS.) R. TRIPLETT.

BROWNTOWN, Va., March 20, 1905.

MRS. R. TRIPLETT—DEAR SISTER IN CHRIST:—I will now try to write you

with reference to a few thoughts which are at this time in my mind: "I am poor and needy; yet the Lord thinketh upon me."

Literally speaking, we would have to know that to be in a state of poverty, it would be not only very humiliating, but very distressing and painful in such a state, if we were unable to reach forth and bring to our own assistance the necessary provisions of life, either by our best efforts or tears, when we knew that death would be sure without them. How thankful we would feel to a friend who would think upon us and render assistance in such a time of need. Surely we could not say in such a case that one who had been merciful and gracious to us in our dying condition was or could be under obligation to us, to have caused such an one to have had compassion on us. Could we say that it was by the strength of our own arm that we were delivered? Surely not, but would be bound to give thanks to the one that thought upon us and had shown kindness. If we were possessed with our reasonable and intelligent faculties we would have to say with gladness of heart and soul naturally, I was poor and needy, yet my kind friend thought upon me. So with the poor and needy child of grace; they have been made to know what real poverty is, they are poor, naked, blind, ignorant and powerless within themselves, deeply in debt and not a farthing to pay. They are made to cry, Have mercy on me, thou Son of David; I am poor, but thou art rich; hide not thy face from me, for I am poor and needy, think thou upon me. What a blessing it is to know the need of a Savior, and to know that he is the hill from whence cometh our help. O what blessings come to us in this low ground of sorrow from the "river, the

streams whereof shall make glad the city of God." What costly treasures we are brought into possession of when manifestly we are brought into his banqueting-house, where we can realize at least for a moment that his banner over us is love. How mindful the good Shepherd is of us, he never slumbers nor sleeps. When we are cast down, bruised, naked and destitute, he is there, always present, ready and sufficiently able to pour in the oil of joy and consolation. What does Levite or priests amount to when one is in such a state? We then need more, we want more than a chance to be cared for. Such as we would reach forth to grasp as blessings seemingly, fade within our sight, they wither and die (pass by on either side). For "all flesh is grass, and all the goodliness thereof is as the flower of the field." But when the rain of heaven is showered upon a poor worm, hope is renewed, his prospects are brightened, and he is raised above earth and earthly things so high that he can now deeply realize for himself that every good and every perfect gift is from above, that they come alone from the Father of lights, with whom there is no variable-ness, neither shadow of turning. It is only when we are made to wait upon the Lord that our strength is renewed, and that we are permitted to mount up with wings as eagles, run and not be weary, walk and not faint. Blessed thought, we have "a friend that sticketh closer than a brother." He is a present help when all others fail, a balm for every wound, a rest for every weary soul. How can we sink with such a prop as our eternal God? Cast all of your care upon him, my dear sister, he careth for you, for in the midst of our deepest distress and sorrow he thinks upon us and arises with healing in his wings. He is our

hope in life, our comfort in death, and then everlasting righteousness in the world without end.

Yours in hope,

JOHN E. GORE.

WINNSBORO, Texas, Jan. 26, 1905.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I inclose a letter from an aged brother, written to me some time ago, and as it was comforting to me, as well as encouraging, I feel sure that it will also be to others. If you deem it worthy a place in the SIGNS I would be glad to see it in print.

Yours in the bonds of grace,

RICHARD M. DYKES.

GARRISON, Texas, Dec. 5, 1904.

MR. RICHARD DYKES:—I feel to say, dear brother in the Lord. I have been a regular reader of the dear old SIGNS OF THE TIMES for twenty-two years, though I have always felt too unworthy to write for its columns, while I have often been impressed that way. But your letter in the SIGNS of December 1st touched a tender chord in my heart, and I felt that I would write to you. You began writing like one under conviction for sin, who had not been relieved, but before you got through, you preached Jesus the only way of salvation to poor sinners, and I felt to say, My dear brother. While reading your letter the assertion of the apostle Paul came into my mind where he said, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." All of God's children are taught this one lesson, that it is the Lord who begins the work in them, and that no other power can finish it, and no other power can show a dead sinner his lost condition, save the God of Israel. When he reveals this to them they become, as

you say of yourself, discontented and in debt, and feel that they have nothing with which to pay the great debt they owe, and then on in the darkness the good Lord leads them, until he is pleased to reveal his Son in them as their Savior. Then they learn what Christ has already done for them, just that which they have been trying to do for themselves, and that is the accomplishment of their eternal salvation. Yes, he has by one offering forever perfected them that are sanctified. Sanctified by God the Father, preserved in Jesus Christ, and called. They are called with an holy calling, not according to their works, but according to his own purpose and grace, given them in Christ Jesus before the world began. This is the only preaching that will do a poor sinner good, for such a poor sinner has tried all his own strength and has failed in it all. Dear brother, I have been trying to tell it this way in my weakness for seventeen years, and this is the way I know it, and no other way. When I read your letter, I told my dear wife that I felt sure you were a chosen vessel of the Lord, to proclaim his salvation to his people, and my prayer is that the God of Israel will be with you in all your trials. No doubt you will be surprised to get this letter from one you have never seen or heard of, but it is from one who loves you because I "can't help it." If this reaches you and interests you, I would be glad to read a letter from you. So I will close and subscribe my name,

E. W. J. ADAMS.

WAVERLY, Pa., March 8, 1905.

TO THE EDITOR OF OUR FAMILY PAPER, THE SIGNS OF THE TIMES:—Inclosed you will find a letter containing the experience of a young brother, Scott W.

Drake, whom I baptized about two years ago; it is short and expressive. You are at liberty to publish it if you see fit. I love to read experiences of grace; I love to hear them told, and I love experimental preaching. The gospel is the power of God; preaching the gospel is declaring the power of God.

I am requested by several brethren to answer two questions through the SIGNS, and by your permission I will endeavor to do so.

First: Do the churches that I am serving receive or hold in their church fellowship those that belong to oath-bound secret societies?

Since I was ordained I have served seven churches in the State of New York and five in Pennsylvania; am still serving four in Pennsylvania and four in New York State. Since my services began I have not known of one belonging to those twelve churches that was a member of such a society, neither do I believe that one belonging to such a society could possibly get in one of these churches if it were known by the church. I will now present one argument against a heaven-born soul uniting with such a society. Every society of the kind is supported by its members. The name and support signifies an indorsement of the actions and rules or laws of that society. Every such society has various forms and pass-words. Among the different forms there is a form or show of religion; there must be a chaplain to pray on certain occasions; Scripture must be read at certain times to satisfy the desire of the self-righteous among them, and every living soul among them is supporting and upholding what they know is an abomination in the sight of God, and which their own experience and belief absolutely condemn. Touch not,

taste not, handle not the unclean thing. A formality of religion without the spirit of it is a very unclean thing; but what is the poor soul to do who has been in such a society for years? There is just one of two things: stay with and support the society, get what money you can out of it and swallow down what you are supporting, upholding and indorsing, or get out.

Second question: Is it according to gospel order for a member of a church while in fellowship with the church to refuse to unite in communion with them?

I answer, It is not. The sacred ordinance of communion was given to the church by the Head of the church (Christ), to be observed by them, and a refusal is to ignore the Author of the ordinance, and therefore is an open or public transgression against the church, and should be dealt with by the church as such. Good discipline in a sense is the life of the church visible, and a church is dead without it, though there may be many members in it.

D. M. VAIL.

INGLESIDE, N. Y., Sept. 14, 1902.

ELDER D. M. VAIL—DEAR FRIEND:—It has been on my mind for a week or more to write you what I understand to be the dealings of the Lord with me. It seems like an impossibility, and I have tried to give up writing, but I cannot.

Four years ago this fall, the latter part of October, something came over me that I cannot describe; I was guilty, everybody and everything condemned me; I thought I never could look any one in the face again; I was sure I never could carry it around, and I knew I never could wear it out. I thought I never would have the presumption to go to an Old School Baptist meeting again while I

lived, that seemed the worst of all. I tried to drive it away, but it only made it worse; every way of escape was cut off; the days seemed weeks in length. I thought it was a judgment of God upon me; I was guilty, wherever I went everybody was looking at me, and their eyes were so sharp and piercing. I could not sleep nights; I do not think I slept more than two or three hours for eight days and seven nights. I think it was the third night that it seemed that everything that I had ever done was right before me; it made me shudder to see what I had done. I was in a horrible place, and it seemed that every struggle that I had ever made in my life had been to get in the direction of that horrible place; I had been warned time and again, but had been stubborn and rebellious, and had been determined to get there. For the first time in my life I tried to pray; all I could say was, God, be merciful to me, a sinner. For about three days and nights when I would realize my awful condition I would go to some secret place and cry unto the Lord for mercy. My voice sounded strange to me, and it seemed that God did not hear me; I thought I knew and thought everybody knew that I was past help, but I was sure that God could take me out of that awful place if it was according to his purpose; I told some one so, and I told them it was my only hope.

Sunday morning I felt some better, and did not think I was going to die; I began to think I would be all right again in a few days, until some time in the afternoon, when all at once it seemed as though the sentence of death was pronounced upon me, and about an hour after that I gave up in despair. If I ever was made to see what a wretch I am it was then; I thought that God would

not hear the prayer of such a wretch as I saw myself to be, and I went to bed to die. I thought I would be banished forever from the presence of God, and go to some low, loathsome place. I was in this despairing condition only a short time, I think it was less than an hour, when something affected my mind, and I was not in so much despair. I began to think I might possibly live awhile yet, and perhaps I would get so I could work some. That night I said I would try once more to sleep, and late in the evening I did fall asleep. When I awoke it was nearly morning; I had been awake a few moments when I thought I saw some one standing in the room; I was looking in another direction, but I could see some one standing near the door. I hesitated for a few moments to look in the direction of the person, but I finally did venture to look. The instant I looked the person closed the door and passed along near where I was and into another part of the house. The first impression was something beautiful, but the wonderful beauty and grace seemed to come to my mind gradually. It was soon daylight, and I arose and walked around out doors, and all I could think of was, O the grace and beauty; I never imagined anything so wonderful, graceful and beautiful. It was some time in the forenoon before I thought of my troubles, and when I did think of them I found they were all gone. It was cold and stormy, but I never saw such a beautiful morning, everybody and everything looked so lovely and beautiful and serene. This lasted about three days, when trouble came again, but I have never felt that terrible burden of sin from that time to this.

I have been a week or more trying to write to you, and I believe this is the best I can do, and will send it.

Yours truly,

SCOTT W. DRAKE.

BROOME CENTRE, N. Y.

DEAR BRETHREN:—I feel to try to tell you some of my feelings during the past seven weeks. I know I shall be unable to tell you so you can see or feel as I do, yet I wish to try. For a long time I had felt that something uncommon was about to overtake me, and I was drawn to look to him from whom all our help comes, and the more I tried to look and ask, the darker all seemed to be, and no Savior could I find. When I came to be confined to my room there was no peace; I was compelled to cry unto him for his mercies and for the returning of his joy all my waking hours, but his ears were closed to all my pleadings; over my head just a little hung O such blackness and darkness. That surely was his dwelling-place, and all my crying and pleading could not penetrate one iota. This continued for some four weeks, and I began to despair, feeling I should never see his smiles again. (I had no fear of death, I had an assurance that I would recover and have more trials and afflictions. Surely they are in store for me. O if I can only be prepared for what is in store for me.) But there has come a time when the severe black darkness has measurably cleared away, and as it were, I now and then get a little of his beauty and glory. Sometimes it seemed and I felt as if I were almost enveloped in this blackness, but here I am; surely his mercies endure forever. O, could I have a thankful heart for all his benefits. I feel at present that he has searched me and knows me, and has tried me and knows all my downsittings and uprisings, yea, my thoughts afar off, and that in my flesh dwells no good thing. All I am and all I have is in him. O that I might be able in some way or some manner to render unto him some praise or thanks—

giving for all his goodness and mercies shown me all my natural life. It impresses me more and more as I grow older, and for the last few weeks O how my worthlessness has weighed me down; surely I am no good, a dry tree. He has blessed me so much, so largely, and I am so ungrateful. If I know anything of the things pertaining to the kingdom of our God, I know I can indorse the language of King David: It is good to be afflicted. O how it will humble one, it brings us down to the feet of our dear Savior, confessing our sins and looking unto him for all our strength, our very life. I have not and do not murmur for the light affliction that has been placed on me; no, no; if the affliction had been meted out according to my transgressions I would not have been able to have cried unto him, and would have been like unto Sodom and Gomorrah, but bless his holy name, he fits the back for the burden. What a blessing it is to poor, mortal men (his children) that they are enabled at times to call on his name and pour out their very heart's desire; here they find a relief that is found nowhere else. How different my feelings have been for the past few weeks than they were fifteen years ago, when I was confined to my room eight weeks; then all was bright, I seemed to feel his presence all the time, and I have often felt I would gladly go through the same trials if I could have the same experience. During the early part of my illness I kept looking continually for something like what I saw and felt before, but to my surprise all for weeks was black darkness; at times I can feel it now, just over my head. I am unable to account for it, but surely it is for some good, all his works are for some purpose. I do hope and pray that he will keep me from murmuring, and

cause me to be submissive to his holy will. You know full well, much better than the humble writer, what affliction is, and also what sustaining grace is, so it is not wisdom for me to try to tell you.

Yours in christian love and fellowship,
D. M. LEONARD.

BALTIMORE, Md., March, 1905.

DEAR BROTHER CHICK:—In looking over your remarks in reply to my article on time salvation, I see that you say, "It is not true, as a matter of fact, that those who walk most obediently are the happiest;" and you cite Job, David and Jeremiah as instances in point. I feel like saying that while I have never seen the darkest day, yet in my darkest hours the light of hope has been seen, directing me to the port which cannot be seen by sunlight. You would not give up all this for every earthly joy, not even in the darkest hours. No, but you look back and call to mind the waymarks in the wilderness, even the places where he opened rivers where there had never been one before. Our God has given a promise, and our hope is anchored in the promise. "He that trusteth in the Lord, mercy shall compass him about." There is obedience and disobedience, but surely there is no self-praise in the obedience; but in being instructed and led in the way in which we should go, and in being guided by his eye, there is enjoyment. In disobedience there is no instruction in the way of salvation; these are they who are delivered unto Satan that they may learn not to blaspheme, and for the destruction of the flesh.

It has been my experience that when I have been reading the Scriptures, or speaking with the brethren, or hearing the word preached, or sitting together in heavenly places in Christ Jesus, I have

enjoyed it all above all that the world has ever been to me. I have been amply rewarded for all my time, money and trouble which I have ever taken. I have so enjoyed the things of the kingdom, and have never been left to myself in the time of need, that I have had to wonder often. We all have our feeling of hungering for communion with the Lord, but even in the bitterness of long waiting there is a sweetness in hope, the hope that he will never forsake us. This is not like the worldling; O no; I would rather be a door-keeper in the house of God than to dwell in the tents of wickedness. I came seeking a servant's place, and he received me with open arms, and covered me with the robe of righteousness. I remember it still, and still stand in the Spirit by which we cry, Abba, Father. In this I can and do rejoice with joy unspeakable and full of glory.

"Blest be the tie that binds
Our hearts in christian love;
The fellowship of kindred minds
Is like to that above."

I remain as ever, your brother in Christ,
JOHN THORNE.

[WE are glad to receive the above excellent and experimental letter from our aged brother Thorne. He refers much to his own personal travel; this is always interesting and suitable to be told. It is in experience that God reveals to us his truth, and it is in experience that the doctrine of God comes to live and have power. It is this experience of the truth that excludes all boasting, even from the obedient. In our observation, the most careful as regards their daily walk and talk, have also manifested the most lowly opinion of themselves. It will ever be so. When did we ever see thee needy and render help to thee? is always their testimony. So brother Thorne well says, even the obedient cannot boast.—ED.]

CRAWFORDSVILLE, Indiana.

DEAR EDITOR:—Please publish the enclosed letter written by our beloved sister, and read to our church at Crawfordsville, Ind., the first Saturday in February, 1905. She is now with the church triumphant, and is satisfied, awaking with the likeness of the blessed Redeemer. The church appointed me to write the obituary of sister Kenworthy while I was sick in bed at home. I loved her, and felt willing to write it, only I was so weak and incompetent; now I would copy if I could hope to improve it.

I also send the obituary notice of General Wallace, who was our near neighbor, married one of my schoolmates. I was at their wedding fifty-four years ago. He was a remarkable man in many ways. His wife was a Methodist when he married her, and wanted him to go to her meetings, but he would rather go to the woods and worship God there. He was an early riser, passing our door at 5 o'clock a. m., gazing at the trees, listening to and noting birds, and drinking in morning sweetness. He was a musician, and painter of wonderful pictures; he was kind to the poor. I have just been reading hymn 1290 (Beebe's Collection), it corresponds with my thoughts of General Wallace. The first verse would close my writing beautifully.

Tell Elder Ker I am glad God put it into his heart to write his musings. Gertrude, my daughter, soothed me with reading while I was very sick with fever. I thought to write him about it, but was too trembling.

I wonder who will write my obituary. No need of any; nothing added to nothing, nothing remains.

Your weak little sister,

LINA W. BECK.

To the Regular Baptist Church of Jesus Christ at Crawfordsville, Indiana, greeting.

BRETHREN AND SISTERS IN THE LORD:—I have no doubt you wondered why I went so far from home to join your church. I knew at the time that I could not meet with you very often on account of the distance, besides my health will not admit of it. I think of you, my kindred in the Lord, and would enjoy meeting with you if I could. I came to you, dear friends, because I wanted a home where my father and mother had theirs so long ago. They with others, nine altogether, on December 23rd, 1823, were the charter members of this church, the first Regular Baptist Church, and I believe the first of any kind organized in Montgomery county, and it was their home until death. I never can be the exemplary member my father was, so you must bear with me. I never was a member of any church until I came to you; I always had a desire to be, but felt my unworthiness too much. I come to you as I go to the Lord, just as I am, and put my trust in him who has promised, "I will never leave thee, nor forsake thee." "With the heart man believeth unto righteousness; but with the mouth confession is made unto salvation." As for me, I shall behold his face in righteousness, and shall be satisfied when I awake in the likeness of my Savior.

With kind regards and christian love, farewell.

ELIZABETH KENWORTHY.

THORNTOWN, Ind., Jan. 4, 1905.

(See obituary on page 316.)

BLACK LICK, Ohio, April 17, 1905.

DEAR EDITOR:—Inclosed find post-office money order for four dollars. I am feeling as well as I have for some

time, and am trying to preach with such ability as the Lord is pleased to give, for without him I can do nothing. Preaching Christ and him crucified the only salvation for any poor sinner, either in time or eternity, and am endeavoring to earnestly contend for the faith once delivered to the saints, looking to Jesus, the author and finisher of the same. The doctrine and faith that the SIGNS has so ably and faithfully contended for from its very commencement, and it is for the truth that it has always stood, in opposition to all the inventions of men, is the reason why I have felt a deep interest in its publication. I have been a constant subscriber for fifty years, so that the very name Beebe is dear to me, and I do hope that the good Lord may still bless the publication of the SIGNS to his glory and to the comfort of his poor and afflicted people while here in these low grounds of sin and sorrow, and I do hope that the God of all grace in his infinite wisdom may still continue to abundantly bless the editor and publishers and all that may write for its columns, with that wisdom which is from above, that all their adversaries shall not be able to gainsay or resist. O how often I have thought of those very pleasant visits that the dear Lord in his great mercy enabled me to make when I attended your associations, and how very kindly and tenderly the brethren everywhere received me and cared for me, and I have never been able to express the deep gratitude and thankfulness of my poor heart for such abundant mercy bestowed upon such a poor, afflicted sinner.

With much love, best wishes and kindest regards to you and all that love our Lord Jesus Christ in sincerity, farewell.

L. B. HANOVER.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1905.

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

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

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

REVELATION III. 20.

OUR aged sister, Mrs. Lucinda Brewster, of Oxford, N. Y., some time since requested us to write upon the twentieth verse of the third chapter of Revelation. We have somewhat delayed a response, not because we were unmindful of the request, but for the reason that we have been much occupied in various ways, and have had quite a number of similar requests on hand.

The verse proposed reads: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Very solemn are the words which were addressed to each of the seven churches of Asia in the opening chapters of Revelation; admonition, warning and reproof, with precious promises, are mingled in them all. It is the Spirit which thus speaks to the churches through the servant of God, who was in the isle of Patmos, for the testimony of Jesus. Of these seven churches no two were in the same condition. The things spoken to them were suited to their several needs. At that one time all these churches existed as organizations, and at that one time they were in, not one and the same

condition, but in these seven different conditions. It has been so in every age since, and it is so now. The churches scattered in all the world differ in their needs at this time, as the seven churches of Asia did then. Some have supposed that these seven churches were representative of seven successive ages of the church under the gospel dispensation. We always feel to defer greatly to the mind and judgment of other and far abler men upon matters of this kind, but still we must say that we do not know where there is any scriptural proof that this view is correct. Neither do we know where there is any proof that the church, regarded as a whole, was in the condition of the first named of these seven churches during perhaps the first hundred or two hundred years of the gospel day, and then under the condition of the second named church for the next two or three hundred years, and so on to the present time. Rather, it has been our mind that now, and in every century since these addresses were given to the churches, there are and there have been in different places churches in all these different conditions. So that the address made to the church at Sardis, for instance, would be applicable to one church, while the address made to the church at Pergamos would suit another church in another place, and so on through them all.

To come to the church at Laodicea, to which the words at the beginning of this editorial were addressed; it is no doubt the case that now in some places there are churches of Christ which are lukewarm and self-satisfied, as was that church, while other churches are not in this condition; but have some other evils among them, which are described in substance by the fault found with some other of the seven churches. It is no

doubt true that some churches are walking humbly in obedience to God, and like the church at Smyrna and at Philadelphia, no censure is visited upon them in the word. Blessed indeed are such churches, they may be poor, but they are rich indeed. Blessed are all the churches of God in this one thing, that notwithstanding all their errors and failures they are still churches of God, and his thoughts toward them are thoughts of peace, and not of evil. But still for transgression and departure, either in faith or in practice, and often in both, God says the candlestick shall be removed unless there be a turning back again to the truth of God. To-day in some of the cities named here, there is not even the semblance of a christian church, and in all of them there is no church which would be recognized as a true church when judged by the standard of the New Testament; all are dead as true churches, though in some of these places the name exists. This church at Laodicea was neither cold or hot; this is what we would call a state of lukewarmness. As lukewarm water is sometimes given to produce vomiting, so the Lord says that because of their lukewarmness he will spue them out of his mouth. This lukewarmness appeared in their works: "I know thy works, that thou art neither cold nor hot." They were rich and prosperous in things of this world, and therefore were self-satisfied. They evidently had come to suppose that gain was godliness, as Paul has testified of some others. They said, "I am rich and increased with goods." It was not only so, but they said so, they boasted of their prosperity, as though they were better than others, and this prosperity was the evidence of it. What a deplorable condition! Had they been really poor in spirit and rich in spiritual-

ity they could not have boasted of their riches, but would have been humbled, remembering who was the Giver. Their eyes were blinded by the god of this world; they were deceived, and therefore self-satisfied. How differently God sees from men; when men say they are rich and increased in goods, God says they are wretched, and miserable, and poor, and blind, and naked. When men say, I am poor, then God says they are rich in faith and in all heavenly graces. When men say, I have been serving God, God says it has not been so, but when men say, When did we ever serve thee? God says that they have been doing so. So the voice of the Lord declares here that this church is wanting in all true riches; the fruits of the Spirit were wofully wanting among them; love, joy, peace, long-suffering, faith, and all that glorifies God in his people, were not to be seen in this rich and self-satisfied church. Instead of being prosperous and noble in character, they were wretched; instead of being in a happy state, they were miserable; instead of being rich, they were poor; instead of walking in the light, they were blind; and instead of being clothed with righteousness, they were naked. Let us remember that all this relates to their works (verse 15), it does not relate to their standing as saved sinners in Christ. Thus it was said of Ephraim, (Hosea xii. 8,) "And Ephraim said, Yet I am become rich, I have found me out substance: in all my labors they shall find none iniquity in me that were sin." So Paul also accuses the church at Corinth in his first epistle, (1 Cor. iv. 8,) "Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we might also reign with you." Verse seven in the same chapter shows that Paul was de-

claring that they had become self-sufficient also, and yet Paul saw that this church was really not rich, and that it did not really reign; although they had become self-sufficient, yet they were self-deceived.

Now the Lord declares to this church at Laodicea the only remedy for this state of things. Their help must all come from him, and when they should be convicted of their folly and sin, then they would be found coming to him for cleansing and healing. When it is said to the church, "Buy of me," the word does not at all signify that the grace of God can be had for a price, but it is like the word of the Lord by Isaiah: Come, buy, yea, buy wine and milk without money and (also) without price. Being poor, they needed pure gold tried in the fire; being naked, they needed white raiment that they might be clothed; and being blind, they needed eye-salve to anoint their eyes that they might see. This all signifies sovereign grace, sovereignly and graciously bestowed. When they should become poor enough and blind enough and naked enough in their own sight, as they were in God's sight, then indeed would they once more flee to this storehouse of all riches and healing, and find full supply without money and without price. It must be without price if it is to be theirs at all, for the word of the Lord has declared that they were poor, and wretched, and blind, and naked. It is not only good when a poor sinner comes at the first to know that he is poor, but it is good when a church has been self-deceived into boasting and pride, that she also be humbled and find out once more her poverty. When Jeshurun waxed fat he kicked, and this has been the sad record of Israel in all ages.

Now the Lord gives them a comforting

word: "As many as I love, I rebuke and chasten." As many as I love. The dear Lord would not have us to despair because of his rebukes, therefore in the midst of the rebuke he declares his love; yea, more, he declares that the rebukes and the chastening both are full evidences of his love to them. But how gracious this word is right here, it is not when we are obedient that he speaks it, but when we have been disobedient and altogether unlovely, and when he corrects us with judgment that he speaks such dear words, lest we should be swallowed up with overmuch sorrow. "As many as I love." That takes in all of them, the weakest and the most wandering ones, and each disciple in his sorrow because of his sins may say, Since it says as many, it takes in even me.

All this that has gone before leads up to the words proposed by sister Brewster. It is still the church at Laodicea that is addressed, and the reference still is to the works of which that church had been guilty in her lukewarmness. It is not at the door of the dead sinner's heart that the Lord stands and knocks; nothing in the connection could possibly be construed that way; the language is figurative. As one stands at some door and knocks because he desires to enter there, and that his desire may be known to those within, so the Lord declares to this church that he loves their dwelling-place. The knocking is just the things that the Lord had been speaking to this church, as recorded in the preceding verses, and the knocking presupposes the indwelling of living men and women who are given ears to hear, and hearts to understand, and longings that they might hear his voice and feel his presence and have him at their table as a welcome friend, to eat and drink with them. He does not say,

If any man WILL hear my voice and WILL open to me, but, If any man hear and open. It simply means if any man loves me and feels poor, and wretched, and miserable, and naked, without me, and that the feast is no feast to him without me, when I knock that man will hear my voice, and will open to me with joy, and with him I will sup, and he with me. I will give him of the new wine of the kingdom, for he shall drink my blood and he shall eat my flesh, and thus shall his faith and hope and love and all the graces of the Spirit be renewed, and the chief joy of all to that man will be that I am with him. The warnings, the reproofs, the admonitions, the promises, and all the word of God when presented by the Spirit to the churches, are a knocking at the door. The knocking is not at the door of the dead, but the door of the living. Many of the servants may be saying, My Lord delayeth his coming, and so be eating and drinking with the drunken, and some may be smiting their fellow-servants, but there will be some, even in such a church as this, who will be sorrowful at all such things, and who will be longing for the presence of the Lord, feeling that they need him, and that there is nothing for them without him. When his word comes to them in any way, either in the preaching or in the written word, whether it be some promise or some admonition, it will be to them a token that their dear Lord is at hand, and how eagerly will they open the door, or in other words, receive him in his word and feel that in communion with him they have more than meat and drink. At such a time what matters it to them whether they be rich in this world or poor? they have all heavenly riches as theirs. Then, like David, they can say, "Whom have I in

heaven but thee? and there is none upon earth that I desire besides thee." Thou art the strength of my heart and my portion forever. Who can find words to describe the sweetness and power of that knocking to such a heart? How it appeals to all the warm affections which dwell there toward Jesus their King. If he but put his hand in at the door their heart wakes, and they eagerly run to welcome him. How good it is to have an ear to hear his voice, the voice of his knocking. He has come to his friends, and his friends hear and gladly receive him, and their communion is mutual. I "will sup with him, and he with me." But if there be some who do not long for him, but are swallowed up in their own vanity, with them he does not sup, neither do they with him. When they shall have eaten their own doings, and shall have found out what mere husks they are, then indeed will they be prepared to listen once more to the voice of the Bridegroom; then, and not till then, will they hear and open. It all must proceed from heart work, and heart work is the Lord's own work. Blessed indeed is that man whose heart is so prepared that he has ears to hear what the Spirit saith unto the churches. When David said, "My heart is fixed, O God, my heart is fixed; I will sing and give praise," the word "fixed" literally means prepared. And if prepared, we know that it must be of the Lord, for "the preparations of the heart in man, and the answer of the tongue, is of the Lord."

Here is the test, the dividing line. Do we hear his voice? If so, with all such the blessed Lord eats and drinks. Do departures and troubles exist in many churches in our land now? If so, these words apply to all such as in those churches are troubled and waiting a visit

from the blessed Master. Not to all are these words spoken, but to them who hear, and hearing open. It is still true that wherever any one in any church, no matter how far that church may have departed from the right way of the Lord, mourns over the condition of things, and especially mourns over his own want of all that is good, that one will be waiting and hearkening for some evidence that the Master is at hand, and will mourn so long as he seems to be absent, and that one will rejoice with unspeakable joy when the Master's knocking is heard, and his heart will run out to the blessed Lord.

No doubt even at Laodicea there were some who had ears to hear what the Spirit was saying to that church. These were the ones who would hear and open the door; these would have a joyful welcome, and these would know what it is to sup with the Savior. These few would have been mourning over the condition of things in that church; their very mourning would show that they were listening for the Master's voice, and how unspeakably sweet his coming and presence would be to them in the midst of the general lukewarmness, pride and vain glory in the church.

We hope that these reflections may prove of edification to our aged sister, and to all who love the coming of the Lord in deed and in truth.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905, &c.

TO OUR DELINQUENT SUBSCRIBERS.

MUCH as we dislike mentioning the fact that many of our subscribers are in arrears with their subscriptions, at times it cannot be avoided, and such is the case now.

About the first of March we sent notices to subscribers whose subscriptions were back from June, 1903, and so far have heard from but a very small percentage of them, and in a number of cases we have learned through the postmaster that the parties have left the place without notifying us, so of course the paper has been going on just the same as if the parties were still there. This we think is unfair to us, for if the paper is not desired any longer, we think the least any one should do would be to notify us, and it would then be discontinued, for we do not wish to force the SIGNS upon any; but if we should adopt the plan, as suggested by some, of discontinuing the paper at the expiration of the time paid for, we would offend a great many of our subscribers, who would think we were afraid to trust them.

There are now on our list many subscribers whose subscriptions are from three to eight years in arrears, and we have no way of knowing whether they are receiving the paper or not.

While the individual amounts due us may seem small, when multiplied by hundreds they make a very large amount we lose each year.

We have a large and ever increasing free list, and while we are glad to send the paper to as many as we can possibly afford, we cannot send it to all we would like to on account of our heavy expenses and not being able to collect the amounts due us.

After this number we will discontinue all those to whom we sent notices in

March and from whom we have received no reply, and should any be discontinued who still desire the paper, if they will write us to that effect we will again put their names on our list.

MARRIAGES.

By Elder A. B. Francis, March 22nd, 1905, at the bride's home in Delmar, Del., G. L. Lewis Fields and Annie E. Hancock, both of Wicomico Co., Md.

By the same, April 5th, 1905, at the bride's home near Newark, Del., Frank G. Dennison and Mary E. Vought, both of Newcastle Co., Del.

By the same, April 26th, 1905, at the home of the bride, in Salisbury, Md., M. Kinzer Dryden and Bertie Sirman, both of Wicomico Co., Md.

By Elder Asa Howard, at the bride's parents', in Brooklin Heights Addition, Fort Worth, Texas, April 22nd, 1905, H. E. Smith and Miss Pearl Pennington.

OBITUARY NOTICES.

Mrs. Mary Pollard, relict of the late Elder William Pollard, departed this life March 8th, 1905, aged 75 years. She was married to William Pollard May 19th, 1847. She was for a time a Methodist, but the light of grace dawned upon her and taught her to know that there was no salvation for her in the doctrine of that people, nor in all their works, and in 1852 she was made to hope in the mercy of God and in the finished salvation which is in Christ Jesus, and in 1853 she was received into the church, and baptized by Elder George Patton. About this time Elder Pollard began to preach, and they walked together in the faith of the gospel of Christ until January, 1901, when he finished his course and was gathered unto his fathers, leaving her to wait all the days of her appointed time. Sister Pollard was clear and strong in the faith, and was steadfast unto the end. Though aged and in poor health for several years before she died, she seldom missed a meeting. Truly a mother in Israel has fallen. She leaves to mourn for her, four children, two sons, John and Levy Pollard, and two daughters, Mrs. John Sharing and Mrs. Archie Campbell, all members of the church except Levy, and he is a believer and lover of the truth. She also leaves a number of grandchildren and many devoted friends, who will sadly miss her. In the death of sister Pollard her children have lost a loving mother, the church a truly faithful and devoted member, the community a kind and obliging neighbor. During her last illness she suffered a great deal, resulting (apparently) from a fall which she had last October, and from which she never recovered. She was in her affliction calmly resigned, frequently ex-

pressing her willingness to abide the Master's will. During her last hours she was often heard to say, "O I want to go home and be at rest."

Her funeral took place on the 10th, from her late residence, at the meeting-house, thence to Fairview cemetery in Dutton, where her mortal remains were laid beside her husband to await the resurrection at the last day. The funeral services were conducted by Elder H. M. Curry and the writer.

Dear children, weep not for her as others who have no hope, for if we believe that Jesus died and rose again, them also which sleep in Jesus will God bring with him. We laid her in the grave, but she shall rise again; the same body that was sown in weakness shall be raised in power and glory.

W. I. CARNELL.

General Lewis Wallace, honorable statesman, author and citizen, was born in Brookston, Ind., April 10th, 1827, died in Crawfordsville, Ind., Feb. 15th, 1905. I feel moved to offer this tribute to the memory of a kind, good neighbor and friend, as well as honorable citizen. My daughter was his trained nurse for five months before his departure, so I had good opportunity to know of his last days of extreme suffering and pain. His disease was indigestion, could not retain his food, so starved for want of nourishment. The last day of his life he called his family to his bedside, his faithful wife, one son and his wife, and two grandsons. He told them, "I must soon leave you," gave them some good advice and bade them a calm, cheerful good by, as if to start on a usual journey in this life. He said, "I did want to finish my book before I left you, but the Lord knows what is best, his will must be done; I am ready to go at his bidding." His wife said, "Are you not afraid?" "O no, why should I be? I believe in God and Jesus Christ his Son, the Savior of sinners. Jesus said unto Martha, '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.' I believe in him, and will trust all to a merciful God. I lie helpless in his hands, of myself I can do nothing, but he is all-powerful, and full of wisdom and mercy. He has promised me a better home than this; I have a good home here and many friends, but to depart and be with Christ is far better." He was a great lover of nature, and could often be seen sitting under his native beech trees that surround his dwelling, letting squirrels and birds feed from his hands. He wrote most of "Ben Hur" under one of these trees. Two weeks before he left us he said, "I will wait till next summer before I finish my book." He called my daughter to him and said, "I want to thank you for your patience and kindness to me." "The Lord's will be done," were his last words. He folded his hands, closed his eyes as if in peaceful rest, and was

no more, for the Lord took him. My heart says he is at home with God; he has fought his last fight, and through Christ won the last battle. No sound can awake him to glory again, but the glory revealed to him now so far exceeds all earthly honor and glory that I am lost in rapture and ecstasy in contemplation.

ALSO,

In compliance with the request of our church at Crawfordsville, Ind., I will offer a tribute to the memory of dear sister Kenworthy.

Mrs. Elizabeth Kenworthy, widow of Allen Kenworthy, died at the home of her only child, Squire Kenworthy, in Thorntown, Ind., Feb. 11th, 1905, at the age of 80 years and 5 months. Her last illness extended over two weeks, and she was very patient and willing to depart and be with Christ.

Elizabeth Long, daughter of David and Phæbe Long, was born in Crawfordsville, Ind., Sept. 11th, 1824. All of her young life was spent in or near the place of her birth. She was left without a mother at the age of nine years, and helped her father care for her five brothers and sisters. January 23rd, 1843, she was united in marriage to Allen Kenworthy, and they went to his farm near Thorntown, where they lived together fifty-four years. He departed this life May 24th, 1897; since then her home has been with her son and his kind wife. This beloved sister came to our church Nov. 5th, 1904, told how little and unworthy she felt, and how good God was to her; she was received and baptized the same afternoon. As we led her to the water's edge she whispered to me, "Sister, pray for me, that I may go through the ordinance without falling." I said, "Never fear, Jesus has promised to be with you, all is well." When she came out of the water her face shone as the sun, with a happy, satisfied look. Next day she met with the church again, and I talked with her. She said, "I feel better in health this morning, and I am so glad to be here and numbered with the saints, though least of all. I live so far away, and my health is so poor, I may not come again before next summer. For many years I have desired to talk to this church, but my unworthiness kept me away. Last spring I had a hard spell of sickness, when my friends thought I would die. When consciousness returned I said aloud, I must be baptized. All summer my strength came slowly, at length I could walk a few steps. All the time in my mind, O to walk in the baptismal waters, to follow the commands of the blessed Master. How good the Lord has been to me; I am now ready to go to him if it is his holy will." The neighbors of this dear, retiring woman say she was a great Bible reader. Like the Bereans of old she searched the Scriptures daily, and the greater part of every Sunday afternoon found her with her precious Bible. In all times of affliction and trouble she was always willing and anxious

to help her neighbors in any way she could. Her work is now over, her sickness and pain ended.

LINA W. BECK.

(See communication on page 309).

Mrs. Susan Lucas died Jan. 19th, 1905, aged 85 years, 11 months and 18 days. She was born in Spencer Co., Ky., Feb. 6th, 1819. At the age of twelve years she moved with her parents, William and Ellen Payne, to Clay Co., Ind. In 1835 was married to Hiram Lucas, also a native of Kentucky. In 1841 she experienced religion, and united with the Primitive Baptist Church near Eel River; was baptized by Elder John Case the fourth Sunday in October of that year. In 1853 she moved with her husband and family to Boone, Iowa, where she has since resided. She was a faithful member of the Old School Baptist Church for sixty-four years, and attended their meetings when able or near enough to do so. In late years the Elders of the church visited her home and held many interesting meetings, which were greatly appreciated by her, as it was her greatest delight to be with her brethren and listen to the preached word. Her faith in God was firm, never wavering when assailed by the trials and tribulations of this life. Her confidence and faith in the Lord bring to my mind the twenty-third Psalm. She was a devoted wife, a kind and loving mother. She always gave us good advice, and spoke cheerfully to us, and pointed us heavenward to the One who had carried her over so many hard places in life, and bade us look to him in our trials here on earth. She was taken to her bed Dec. 29th, with heart trouble; Jan. 15th "la grippe" set in, and she grew worse. On Monday night before she died, she prayed to be relieved of her suffering, and said, "My Savior is always with me." After that she grew quiet and went into an easy slumber and never awoke in this life, passing peacefully away, having lain down the cares and sorrows of this life for the joys and blessings in that house not made with hands. Though bowed with deepest sorrow at the loss of our dear mother, we mourn not as those who have no hope, for our mother rejoiced in the hope of salvation by grace through Jesus Christ our Lord; her daily walk through life only served to strengthen our faith in her belief. She was the mother of fourteen children, four of whom have passed to the better land, a daughter who died many years ago, a son who died about two years ago, and two in infancy. She leaves her aged husband, three sons and six daughters, many grandchildren and numerous relatives and friends to mourn their loss.

The funeral services were conducted by Elder John Cline, of Highland Park, Des Moines, and the remains laid to rest in the Boone cemetery by the side of her daughter.

FLORA LUCAS.

BOONE, Iowa, April 26, 1905.

Mrs. Mary E. Morris, relict of the late Wm. R. Morris, was born Dec. 26th, 1834, in what was then Worcester, now Wicomico County, Md. Was married to Wm. R. Morris in May, 1854; was baptized by Elder George W. Staton in the fellowship of the church at Nassaongo, Md., in the year 1868, of which church she continued a beloved and faithful member till called to the church triumphant the 21st day of December, 1904, aged 70 years. Her husband, brother Wm. R. Morris, preceded her to the upper and better world about three years. She leaves two sons, four daughters, two grandchildren, one sister and three brothers, besides the church, to mourn, but not as those who have no hope, for we believe God has called her from the sorrows of this world unto everlasting joys at his own right hand in the realms of eternal glory. We commend the bereaved family to the care of him who is the Father of the fatherless in his holy habitation.

ALSO,

Brother **Caldwell W. Hastings**, a true and faithful member of the Little Creek church, in Sussex Co., Del., departed this life March 5th, 1905, aged about 75 years. Brother Hastings at the time of his death was one of the oldest members at Little Creek, and always filled his place in the church faithfully and well until a short time before his death. He was afflicted with heart trouble for several months, from which he suffered greatly, but bore all his afflictions without a murmur, in sweet submission to the divine will. He leaves a lone widow and six children, three sons and three daughters, besides several grandchildren, and other relatives, and the church, by all of whom he was held in high esteem. May the Lord comfort them, administering to them the consolation of his word in their sorrow. Five of the six children are worthy members of the Little Creek church.

A. B. FRANCIS.

Mr. Ezra S. Brewster died in Oxford, N. Y., March 22nd, 1905, aged 49 years, 8 months and 6 days. He was sick about seventeen days with congestion of the brain and symptoms of spinal meningitis. We had three home physicians and his brother, Dr. Guy O. Brewster, of New York city, and also Dr. Lynn Emerson, of Orange, N. J., his brother-in-law, but none could save him from death. I feel that not a single shaft can hit till the God of love sees fit. Mr. Brewster was married when twenty-two years of age to Miss Fanny Buudy, of Otego, N. Y.; she lived but a little over two years, and left a little daughter, who died eight months afterward. In 1883 he married Miss Mary D. Titus, of New Jersey, the writer of this. His aged mother, four brothers and two sisters also survive him to mourn their loss. How we all loved him; he was ever thoughtful and doing for his family. When quite a young man he told his experience to the little church at Otego, but never

united with the church, always saying that he was not good enough, and not fit, but we have not a doubt that he has fallen asleep in Jesus. O blessed sleep, from which none ever wake to weep; a calm and undisturbed repose, unbroken by the last of foes.

Elder D. M. Vail preached a comforting sermon from the words found in John xiv. 18: "I will not leave you comfortless: I will come to you." The hymns read were 1216 and 238 (Becke's Collection). The hymn commencing, "The day is past and gone," was my dear husband's favorite. I can but think as did Elder Vail about his son's death, Why is it so? Why am I left to mourn the loss of my dearest earthly friend? God knows best, and at times it seems that I hear a voice saying, "Be still, and know that I am God." I feel almost crushed.

MARY D. TITUS BREWSTER.

OXFORD, N. Y., April 13, 1905.

Jesse A. McIntosh departed this life March 31st, 1905. He was born near Springfield, Robinson Co., Tenn., Feb. 2nd, 1823. When five years old moved with his parents to Jonesboro, Ill., thence to Marion, Ill. Served in the Mexican war in 1847. Was married to Miss Caroline Wilkins in 1862; to them were born four children, three of whom, with their devoted mother, are left to mourn. The youngest son, Robert L., was killed in December, 1901, by an engine. He had related his experience of grace to me some months before his death. Brother McIntosh received a hope in Christ in 1867, and was baptized in the fellowship of the old Bethlehem church by Elder Gough in 1869. In 1877 moved to The Dalles, Oregon. United with the Pleasant Grove church at Goldendale, Wash., in May, 1888, and continued a faithful member till death. He became mentally deranged, and was in an asylum for over three years. Through the mercy and love of God he was restored to his right mind during his last sickness. His children brought him home, and with loving hands and tender hearts ministered to his comfort. At his request a message was sent for me, and I reached his bedside three days before his departure, and found him strong in faith and waiting for his summons. I tried to speak words of comfort from 1 Cor. xv. 19.

W. J. HESS.

DIED—At the home of his son, in Benton County, Oregon, March 14th, 1905, **William Butler**, aged 97 years, 3 months and 29 days. He was a native of Kentucky; was born in 1807. He was married to Miss Elizabeth Liggett, in the State of Missouri. Twelve children were born to them, of whom only two sons survive him, William T. and Martin, with whom he lived at the time of his death. He came to Polk Co., Ore., from Kansas in 1864, crossing the plains with an ox team; it took five months to make the trip. Recent deaths in the family were T. L.

Butler, of Polk County, three years ago; C. R. Butler, of Benton County, two years ago; Mrs. Wiltrout, his only daughter, of Goose Lake, four years ago. The last four years of his life he was blind. He and his wife joined the Primitive Baptist church soon after their marriage; each lived a godly life. She died in 1872, aged 62 years. The writer of this notice visited the dear old brother the last days of January before he died; had been personally acquainted with him for nearly half a century; found him in his right mind and well versed in the Scriptures; was able to teach me in the doctrine of eternal salvation. Oh how I enjoyed his company and godly conversation. We often met in the house of God to worship at church meetings and associations. He talked about his time on earth being almost over, and was just waiting the Lord's time; seemed willing to go; all his trust was in his dear Savior, had no confidence in the flesh. He left a good example for his two sorrowing sons to follow. His funeral will be preached later. His remains were laid to rest in the Newton cemetery near by.

W. S. MATTHEWS.

DIED—April 6th, 1904, **Miss Mary German**, at Burdett, N. Y., aged about 55 years. She was baptized by the writer after being received in the fellowship of the Old School Baptist Church, at Burdett, N. Y., March 16th, 1879. She lived in the love and fellowship of the church until called to her eternal home. Elder Charles Bogardus, her pastor, officiated at the funeral.

ALSO,

Moses Hurlburt, July 1st, 1904, aged 62 years. He was married Nov. 22nd, 1865, to Miss Terry, of Trumansburg, N. Y. Brother Hurlburt was baptized by the writer about twenty years ago, uniting with the Old School Baptist Church at Caroline, Tompkins Co., N. Y. Served as deacon fifteen years or more. Sister Hurlburt told me that he was sick two years, but was very patient through all his sufferings. He loved his brethren and enjoyed good sound preaching, and was always ready to contend for the truth. Dear sister Hurlburt has lost a good, kind husband, the church a good brother. May God bless our lonely, sad sister, and all that mourn. He is in glory at rest.

ALSO,

Mr. H. B. Elliott, of Burdett, Schuyler Co., N. Y., April 25th, 1905, aged 70 years. He was baptized by Elder Burrett about forty years ago, uniting with the Old School Baptist Church at Burdett, N. Y. He served as church clerk for many years; was a lover of good sound doctrine and had no use for any other. He was sick ten days, and passed from time to eternity, leaving a sad, lonely widow, the church, children and grandchildren to mourn; God bless all that mourn for Jesus' sake. Elder Charles Bogardus preached on the occasion of the funeral to a large company.

D. M. VAIL.

INFORMATION WANTED.

NORTH YAKIMA, Wash., R. D. 3.

Will Elder H. E. Parris, or any one who knows, send me his present address? When last heard from he was at Bellingham, Wash. Formerly lived at Bloomville, Ohio.

W. J. HESS.

CONTRIBUTIONS FOR THE "SIGNS."

Nancy Stathers, W. Va., \$2.00.

M E E T I N G S .

The Baltimore Association is appointed to be held with the Harford church, Harford County, Md., beginning Wednesday before the third Sunday in May, (17th) 1905, and continuing three days. A cordial invitation is extended to all who love the truth to meet with us. Those coming by way of Baltimore will take train leaving North Avenue station, Md. & Pa. R. R., on Tuesday before, at 3:25 or 4:20 p. m. for Long Green or Forest Hill. Those coming by way of York will take train leaving there at 1:30 p. m. for Forest Hill, on the same railroad. Passengers are advised to be at the above named stations in time, as there will probably be some change in the time-table about the first of May.

NATHAN GRAFTON, Church Clerk.

The Lord willing, the Delaware Old School Baptist Association will be held with the Rock Springs church, Lancaster Co., Pa., commencing on Wednesday before the fourth Sunday in May, (24th) 1905. Those coming by way of Philadelphia will take train over the P. W. & B. R. R. to connect at Perryville with the 4 p. m. train on the Columbia & Port Deposit R. R. for Conowingo, Md., on Tuesday, May 23rd. Friends coming from Baltimore will make the same connection for Conowingo, where they will all be met at the same time and cared for. All lovers of the truth are cordially invited to meet with us, especially the ministering brethren, and hope we may have a pleasant and profitable meeting, and that the Lord may grant us his presence.

D. M. THOMAS, Clerk.

The Delaware River Association will be held with the Kingwood Old School Baptist Church, at Locktown, Hunterdon Co., N. J., beginning on Wednesday before the first Sunday in June, (May 31st) 1905, at 10 o'clock a. m., and continuing three days.

Those coming by way of Philadelphia or Trenton will take the Express train leaving Broad street station at 3:34 p. m., and leave the train at Stockton or Frenchtown, where they will be cared for and taken to the meeting. Those coming from the east can take the New Jersey Central at the foot of Liberty street, New York city, at about 1 p. m., arriving in Flemington at 3:30, where they will be met and cared for.

A cordial invitation is given to all lovers of the truth to meet with us.

C. RISLER, Church Clerk.

The Warwick Old School Baptist Association will be held with the New Vernon church, Sullivan Co., N. Y., Wednesday, Thursday and Friday, June 7th, 8th and 9th, 1905. All of like precious faith with us will be cordially welcomed.

Those coming by the way of New York city, take train leaving West Twenty-third St. at 4:25 p. m. This train leaves Jersey City at 4:45. Get excursion tickets for Howells, N. Y., Tuesday, June 6th. Train leaving New York (Twenty-third St.) at 7:25 a. m. Wednesday, June 7th, will also be met at Howells. Those coming from the west will be met at Howells Tuesday on train arriving at 7:30 p. m. Those coming from the north and Kingston over the O. & W. R. R., will be met at Winterton, N. Y., on train arriving at Winterton at 5:24 p. m. June 6th. Train leaving Wickham Ave. O. & W. depot, Middletown, N. Y., at 8:25 a. m. will be met at Winterton Wednesday, June 7th.

H. S. COLLARD, Church Clerk.

The Sandusky Association meets with the Columbia church, Jackson Co., Michigan, the Lord willing, on Friday before the second Sunday in June, 1905, and continues the two following days. Trains will be met at Cement City, on Cincinnati Northern Railroad, which is but a few rods from the meeting-house. All who desire to meet with us will be welcome.

Done by order of the church.

DAVID TITMUS.

E B E N E Z E R
OLD SCHOOL
BAPTIST CHURCH,
IN
NEW YORK CITY.

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor. Elevator entrance on either 19th St. or 8th Ave.

10:30 A. M.

2:30 P. M.

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

ELDER Carnell, of Dutton, Canada, will preach in Hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m., in the Red Men's Hall, First and Congress Streets in Troy, N. Y., and at 2:30 p. m. in West Sand Lake, N. Y., at the home of Mrs. Moul. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

PICTORIAL HISTORY

OF THE

UNITED STATES.

BY JOHN D. McCABE.

This work is no dry mass of details—no bombastic effort to inflame the natural pride, but a vivid and brilliant narrative of the events of our history, from the discovery of the American Continent down to 1893.

The work is printed from plain, new type, on fine calendered paper, and comprised in one octavo volume of 960 pages. It is splendidly embellished with nearly 500 fine engravings, embracing battles and other historical scenes, portraits of distinguished men, views of our principal cities, &c., &c.

Bound in Fine Silk Cloth, Plain Edges, \$2.00 post-paid. Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

SPECIAL NOTICE.

Hymn and Tune book, compiled by Elders Silas H. Durand and P. G. Lester. Price 80 cents sent by mail; \$7.00 per dozen sent at expense of purchaser.

With each book will be sent upon request, without additional cost, a neat pamphlet of 30 pages, containing rudiments of music and graded lessons, for use in singing classes in connection with the Hymn and Tune book. Send orders to

ELDER SILAS H. DURAND,

Southampton, Bucks Co., Pa.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY,
MIDDLETOWN, ORANGE CO., NEW YORK,To Whom all letters should be addressed, and
money orders made payable.

EDITOR:

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

CRUDEN'S COMPLETE
(STUDENT'S EDITION)
CONCORDANCETO THE
OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9½ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible reader should possess a copy.

Address,

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

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.

First Quality Turkey Morocco, very handsome, \$2.75 per copy.

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in a variety of bindings at the following prices, viz:

Cloth Binding	\$1 00
Cloth Binding, half dozen.....	4 50
Blue, Marbled Edge.....	1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

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

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73.

MIDDLETOWN, N. Y., JUNE 1, 1905.

NO. 11.

CORRESPONDENCE.

THE HEART AWAKE.

As I write this heading several things throng through my mind, all bordering upon my subject, so that I scarcely know just how to begin. However, we will catch at one of these many threads and start to unravel our skein and see where it leads us. The years have rolled backward, and we stand on the wayside beside a country road in the land of Palestine, about the year 33 of our Lord. The road is one leading out of Jerusalem toward the setting sun, over the mountains of Ephraim, to a village situated some miles distant, called Emmaus. Up the road toward us, coming from Jerusalem, walk two men with heads bowed down, speaking together almost in whispers, so that we can scarcely hear what they are saying. Occasionally they turn and look back toward the city whence they have come; now they point their fingers toward the east, in the direction of the Mount of Olives; again they halt, and with faces turned thither they silently stand, gazing toward that summit as though expecting some one. Altogether their actions are so mysterious that we

join ourselves to them, resolved to keep them in view and see what all this may mean. As they get farther and farther from the city their conversation grows louder, so we can now hear plainly all that they are saying. They seem to be discussing the events which have just transpired behind them, and conjecturing with regard to what it all may mean. It seems that they have been deeply in love with one who has proven himself many times to be their friend. They call this friend Jesus. They had expected this Friend to one day come to the throne of Israel and rule all the land wherein we now are. Contrary, however, to these expectations, his enemies through jealousy and hatred of him had contrived to gain the ascendancy over him, and had hurried him into the presence of the Roman governor, Pontius Pilate, who, though he could find no fault in the man, nevertheless delivered him over to his enemies to be crucified, which crucifixion had but just taken place. Our companions are much discouraged at the outcome of events, and seem inclined to doubt the good intentions of their Friend, and even seem ready to forget, if they can, many promises which their Friend made them

while alive and walking with them; and now occurs the strangest thing of all this journey. These two men after a time cease talking with one another, and take to acting in a very peculiar way, and uttering very strange things. From their talk any ordinary mortal would think them mentally deranged, for now, instead of talking with each other, they seem to be communing with a third person whom we cannot see. They ask question after question, and frequently they break forth in amens. Their faces shine, they look to be supremely happy. Thus talking and communing with this personage they come into Emmaus, and having come to their house they bid their companion abide with them, as the night is at hand. Thus constrained, he tarries with them, and even sits at meat with them. As he breaks the bread, instantly a look of remembrance mingled with surprise flashes over their faces, followed by a look bordering on disappointment, for their visitor has gone from them as mysteriously as he came. Now they doubt not, nor question with regard to the meaning of the events of the last two days, for they say, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scripture?" From this expression we comprehend that Jesus is their heart within them. The bride in the Song of songs, which is Solomon's, says, "I sleep, but my heart waketh." The bride is the church; the heart of the church is Christ. What our heart is to our natural body, even that and more also is Jesus to his body, the church. If our natural heart should cease its action, our natural life would cease also. We may and do lie down upon our beds at night and lose ourselves in slumber, but though our bodies sleep, not once through all the

silent watches does the heart cease its action. There has never been a time in all the history of this old world of ours that the testimony of Jesus was not in the earth; the heart of the church is ever and will ever be awake. The church may be, and has often been, asleep, but not once has the eye of her Maker slumbered and slept. Through all the tortuous windings of Israel's backsliding way, Jesus had his witnesses in her, and though they persecuted them sorely and cast them into the dungeons, yet was Christ preached. Even in those days, when God saw that wickedness had multiplied upon the earth, and it repented him that he had made man, even then Noah was a preacher of righteousness; and in those days of wicked Queen Jezebel, who put to death numbers of the Lord's prophets, Elijah was kept from her snares; he defied her in the name of his God, he triumphantly cast the lie in the teeth of the prophets of the false god and preached "Jesus and him crucified," the immortal theme of all ages. Even though Israel forgot her God and went astray again and again in the satisfaction of her lusts, Jesus, the heart of the church, was awake, his testimony was ever in her midst; he is her life, her sole dependence. She may grow weary many times, and fall asleep from sheer weakness of the flesh, but Christ never; he is always on the alert, and his prayers are for the prevalence of her faith. Though the night before the crucifixion the disciples might sleep, Jesus in agony prayed for them. He knew their weakness, they were yet to learn it. I have heard individuals, believers in Christ, tell of being cold and indifferent to all spiritual things. It may be so, but their heart is awake. If this is not the case, I would like to know how they would know they are

cold and indifferent? How could they thus pass judgment upon themselves if Jesus was not alive within them? Do you ever commit an act which you know to be wrong at the time you commit it, and yet you go right on and do it? In other words, do you ever sin "willfully"? I am sure you do. Well, how do you know you are doing wrong? Because your heart is awake. You yourself are asleep, and thus slumbering fall into temptation. But what about the time when you yourself wake up and find out where you have fallen to, then how do you feel? I will tell you: "If we sin willfully 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." Our organized churches sometimes fall asleep and yield to temptation, even though there may be evidence of their heart being awake. In such a church there may be one or two alert brethren who are much exercised about the conduct of the church, who realize the danger ahead, but who are unable to cause the church to heed their warning. In these one or two alert brethren the wakefulness of Christ is evidenced. O that God would give us more such, and give us also therewith strength to heed their cry before the danger is upon us. When will we ever learn to behave ourselves in the house of our God? A church may become over confident as to her soundness, and then beware! Along comes a wolf in sheep's clothing, Satan as an angel of light; he gives us a strange mixture of gospel and law, so subtle that it soothes our senses, puts us to sleep, and though one or two stanch brethren raise their voice in alarm, we say, "O don't be so foolish, he's all right." But

some day the church will wake up, and what then? There will come divisions, pain and great sorrow, repentance will come upon that church, the tares which sprang up in the night will be uprooted, but great will be the anguish of that purification. False doctrine is not the only thing to be feared, however. What a confusion it makes in the order of our little church to wake up sometimes and find a dear, good brother has joined a secret society. Instantly the question is asked, Why did he do it? Go ask him, he will doubtless say, I was not aware this thing was contrary to your practice. He did it to increase his worldly prosperity. The brethren never told him they did not sanction such things, he never heard the Elder say a word about it, not a question concerning it was asked him when he joined the church. I wonder who is asleep in this case? The church, of course; it never mentioned such things because they were unimportant, non-essentials if you please; but thus it is always these non-essentials that cause the most of our trouble. However, the heart of the church is not asleep, and you may be sure that your sin will find you out. "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."

Much more might be said along this line, but because I cannot say it all I may as well stop now as any time.

Yours in desire of the "heart's" animations,

HORACE H. LEFFERTS.

PHILADELPHIA, Pa.

JUSTUS, Pa., March 6, 1905.

ELDER H. C. KER—DEAR BROTHER:— Since reading your letter in the SIGNS of March 1st I have felt a desire to write you a few lines. A feeling sense of my nothingness, my inability to write in a way that I could hope might be of interest to you, and a fear of trespassing on your time, have kept me from following the impression of my mind. I want to say that your letter was of comfort and encouragement to me. In writing of your early life it seemed so much like my own in many respects that I hope you may pardon me for writing you this brief sketch of the life of the chief of sinners.

I was born of Methodist parents, and until I was fourteen years old my religious associations were with people of this faith. From my earliest recollection I went to their meetings and was a regular attendant at their Sunday Schools. When I was twelve years old I became a member of the Methodist Church. I did not yet know that I was a sinner, but by nature, and from the influence of my early associations I believed in the existence of a God, and had a vague notion about a system of rewards and punishments, which led me to try to be a good boy. When I was fourteen years old I came to Scranton to work in a store. The church of which I had been a member for about two years gave me a letter, but as my new employer was an avowed Atheist, and my fellow clerks non-professors, through fear of being ridiculed and a natural desire to be popular with my new associates, this letter was carefully hid in the bottom of my trunk, and there it remained for many years, until it was consigned to the flames. The evil influences and temptations which surrounded me soon had their effect on my

boyish mind; I soon became a scoffer of religion, and finally a confirmed Atheist. For several years I led a reckless, sinful life; I will not attempt to describe it to you. At times it troubled me, but my trouble was all natural; resolutions were made and broken; I was prompted from mere worldly motives to lead a different life; I knew nothing of my condition as a sinner before God. If I attended religious meetings it was from a feeling of curiosity, or out of respect for others. When I was about fifteen years old I heard an Old Baptist minister preach for the first time. I had no more than a natural interest in what he said. I had no desire to hear the gospel preached, and did not know whether he preached the truth or not. I had heard that the Old Baptists believed in the doctrine of election and predestination, but I knew nothing of the meaning of such terms.

In 1876 I married the daughter of Rufus Miller. Her parents were members of the Old School Baptist Church at this place. I was then a clerk in a store in Wilkesbarre, Pa. In 1881 we moved to this place. About this time there was contention in the Old School Baptist Church here, the subject of this contention being the doctrine of eternal vital union and the new birth. This led to a division, which left but four members in the church of which I am now a member. About this time Elder Vail made his first visit to this place. I remember going with my wife to the school-house where he preached. I had become very much prejudiced against the Old School Baptists on account of the doctrine, and from hearing of the trouble in the church, and remained outside until the meeting was over. After this Elder Vail came here once a month; out of respect I went with my wife to the meeting occasionally for

a number of years. If I had any settled convictions at this time I was an Atheist. In the fall of 1888, while at work in the field, a strange feeling came over me, a feeling of guilt and condemnation, a feeling of wretchedness, and loneliness, and gloomy depression, which I did not understand. Not only did my life seem wholly changed, but everything in nature looked dark and gloomy; fear and trembling seized upon me, and I felt that I was doomed to die in this wretched condition. I had never read or heard a christian experience, had never talked with any one on the subject of religion; I could not believe any one ever felt as I did. During the long, dreary months that followed I read the Bible much of the time; it was a sealed book to me, no comfort there. I dared not try to pray, and could not if I had dared. I was afraid to meet any one, and spent my time alone. I lost all interest in worldly affairs, and was a burden to myself and those around me. I thought of death as a welcome relief from my wretched condition. One night as I lay in bed these words were spoken to me: Trust in the Lord. No great joy came to me, but a feeling of rest and peace filled my soul. I had come to the end of all creature efforts, and was made to look to God for salvation. I had not yet experienced a hope, but I became troubled about going to the church. This was a strange experience to me, I did not understand it. I could not get rid of the impression, but I felt in every way so unfit that it seemed wrong to have such thoughts. The next time Elder Vail came here I attended the meeting. He presented the experience of a child of God while under conviction in such a way that I wondered how he could know so well what I had passed through. I felt somewhat comforted,

but could not say I had a hope. My wife borrowed some of the SIGNS, which I read, and to my glad surprise I read of others who had passed through such trials as my own. I felt a love in my heart for the Old Baptists, but I felt to be the most ignorant being on earth in regard to the doctrine they preached. I could not believe that one so ignorant would be allowed a home with them. I searched the Scriptures in vain for an understanding of these principles. Another difficulty troubled me: since the division in the church there were two Old School Baptist churches here. My wife's parents, with a number of others, held meetings near my home. My wife's father had been licensed, and was to be ordained in the fall of 1885; he died before the time fixed for his ordination. Her mother was still a member of this church. Out of respect for my wife and her parents I felt it my duty to ask a home with these people, yet my mind was being strangely drawn to the church at Justus. All my natural feelings led me in one direction, or to one church, and yet in my heart I was being strangely and irresistibly led in love to seek a home with the other people; this troubled me for some time. My mind at last became settled on this subject in a way that may seem strange to you. In a dream I saw myself, with the members of the church at Justus, in the school-house where they held their meetings. On looking around the room I saw to my surprise my wife and her mother, and also my wife's brothers, Charles and Merenos Miller, and their wives. The effect of this dream, or vision, not only convinced me that I would have to go to the church at Justus, but that my wife and the members of her family I saw there would soon become members of this

church. I will say here that soon after I became a member of the church they were all numbered with the little company of God's people at Justus. My wife's mother, who had her membership with the other Old School Baptist Church, was reinstated two years after I became a member. After this dream my mind was impressed more strongly about going to the church, but my feeling of unfitness kept me away, I did not believe I yet had a hope. While in this condition there came a voice to me saying, "Made white in the blood of the Lamb." The joy that filled my soul no words can express, it was unspeakable and full of glory; I felt that my sins were washed away in the blood of Christ; revelations of the truth came to me in a way that filled my soul with wonder and praise; the way of salvation was made so clear to my mind that it seemed a little child might understand it, yet I knew that I could never have gained this knowledge only by the revelation of God. What a mystery it all seemed to me; O what joy and peace were in my heart. I attended a meeting of the church soon after this. I had never told any one of my feelings, not even my wife, nor had I ever spoken to any one on the subject of religion. If I were asked why I went to this meeting I would have to say, because I could not help it. Much to my surprise, before the meeting closed Elder Vail asked me if I wished to say anything? I said little, but was received, and baptized the next day. I thought then my troubles were ended, but the joy and peace that I was experiencing at that time lasted but a short time. I was soon assailed with grave doubts and fears as to whether I had known anything of the grace and mercy of God. The thought came with crushing force that I had deceived the

people of God. I could not hear the gospel preached with any comfort, lost all desire to meet with the brethren, was destitute of any spiritual desires or emotions, and sank down into the horrible pit of unbelief and infidelity. For a short time after I became a member of the church my mind was exercised to some extent. I wrote a little to some of the brethren in other parts. I could no longer write, and at my request the correspondence ceased. The publishers of the SIGNS were asked to send the paper no longer to my address. I no longer read the Bible, and firmly resolved I would never read or speak a word again on the subject of religion; but I cannot tell you, dear brother, of the horrible depths in which I was plunged. In a letter to Elder Vail, in the summer of 1903, I wrote of some of my wretched feelings. Much to my surprise this letter was sent to the SIGNS, and was published in the month of August, 1903.

The purpose of this letter is to try to tell you of the way I have been led. I am not much of a believer in dreams and visions, yet I do believe the Lord does instruct his people in the truth through the revelation of dreams or visions of the night. Early in my experience visions came to me which seemed to show me what I was to experience in the future, more especially in regard to the trouble I must pass through. The nature of this trouble was not made known to me until I had experienced it; even then I could not understand it. In one of these visions I saw myself journeying through a strange country, a bleak, barren desert, destitute of any form of life, a dreary, desolate land that was devoid of any living thing; there were no beaten paths for me to travel, many obstacles were in my way, but I

could not avoid them, for I must travel in one direction, I could neither turn to the right or left; I became weary and footsore, but found no place of rest. My steps led me to a dark valley, where I came to a river; the waters were dark and uninviting, but I must pass through them, for my path led this way. I wanted to turn back, but could not; I was wretched and lonely, and I thought no one had ever traveled in this way before; I was alone, alone. After struggling along in this dark water for awhile my strength failed me, I was ready to perish, when I was lifted up and placed upon a rock that was directly in my path, or the direction in which I must go. This rock was pure white, and rose high above the water. I thought it very strange I had not seen it before. I experienced a wonderful feeling of rest while on this beautiful rock. I had been seeking a place of rest, but could find none. I tried to cling to the rock, but could not; I soon found myself in the dark and troubled waters. Again my strength was gone, I was helpless; I thought, Surely I must perish now. I looked for the rock, but in vain, when I was again lifted up as before and placed upon a rock which I knew to be the same as before, having the same appearance and rising high above the dark waters. But I soon found myself struggling along until I reached the other side of the river, where the water was clear and pure. Again, I saw myself to be the most miserable looking worm I ever saw. I crawled along in the dust, full of wretchedness and misery. I was being crushed by some invisible power, and worm-like would turn upon the hand that crushed me. Each time I was crushed I became smaller, until there was nothing left of me.

Dear brother, have you ever traveled

in this barren land, this desert, these dark and muddy waters? Have you been lifted up and placed upon this rock? Do you know what it is to feel that you are a worm and no man? Have you ever felt that you were not fit for the company of the vilest of God's creatures? If so, you are my companion. I have traveled this way most of the time for about fifteen years.

Your unworthy brother,

GEORGE GOODRICH.

“DECLARING THE END.”

(Isaiah xli. 10.)

AFTER months of self-examination, trials, failures and a sense of uselessness, a gleam of light will come to reveal that this is God's way of declaring the end of all our troubles, and that thus shall it be in the final consummation of all things; he giveth us the victory. It is his way of showing us that we in all these things are more than conquerors through him that loved us, and that in him only is peace. How prone we are to seek for peace in the affairs of the world, but in vain we try to satisfy our longings with the wisdom of man. Hungry, lonely and poor, we endeavor to feast at the table of fiction, or seek the phantom figures of literature for company, and for a moment live in the dream palaces of the writer's mind, then in utter disgust we turn away crying, What is the end of it all? “O that I might have my request; and that God would grant me the thing that I long for!” “What is my strength, that I should hope? and what is mine end, that I should prolong my life?”—Job vi. 8, 11. What a desolate waste we must be led over before we can cry in anguish of spirit, “Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

Behold, thou hast made my days as an handbreadth, and mine age is as nothing before thee: verily man at his best state is altogether vanity."

When tired out completely we look back at the rubbish we have turned over in our search for peace or forgetfulness, and hear Paul say, "What fruit had ye in those things whereof ye are now ashamed? for the end of those things is death."—Romans vi. 21. It is only in the spirit that we can say, "But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life."—Romans vi. 22. Do we not have to wade through these things again and again to learn that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"? And in it all is not God declaring the end to us? Has he not been doing so from the beginning of our experience? Has he not been showing the things not yet done, saying, "My counsel shall stand, and I will do all my pleasure"? Not if ye will be obedient, but, "My counsel shall stand," and without an if. There is something sweet to me in the expression, Declaring the things (themselves) that are not yet done. Before Abraham's day he was declaring the end, all through Israel's day he was declaring the end and showing the people that his counsel should stand, and proving again and again that he would do all his pleasure. We read the Scripture and think that we believe it, but there comes a time when we learn in a moment that we have been living in unbelief. Thus we come to know his power to save and his power to declare the end from the beginning unto us, in our hearts, and that end is peace and joy in him. In the sweetness of his presence all other things are put from us, and we

rejoice because God is declaring that "Christ is the end of the law for righteousness to every one that believeth."—Romans x. 4. Now we know that as our God has power and goodness to come to one hungry stranger, so has he power to appear unto every one of the elect according to the foreknowledge of God, hence we do not try to ignorantly take the gospel, which is the power of God unto salvation, to the heathen, because we know that he is able to speak in them as we hope he has in us. They, like all mankind, are dead in sin until God calls them from the cold tomb of the world. How foolish man is in his unholy zeal to save sinners in a far away land, when he cannot save any even in his own country. As our God declared of old, Men "lavish gold out of the bag, and weigh silver in the balance, hire a goldsmith [workman]; and he maketh it a god: they fall down, yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble."—Isaiah xlvi. 6, 7. Then they ask for battleships and gatling guns, saying to the heathen, Keep quiet until I convert you. But those whom God enlightens hear Peter say, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as a lamb without blemish and without spot: who verily was foreordained before the foundation of the world." We must indeed cry unto God's wayward children, the stray sheep among them, to come out and be separate. "Remember this, and show yourselves men: bring it again to mind, O ye transgres-

sors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me."—Isaiah xlvi. 8, 9. It is natural for us to trouble over the fact that so many who love the truth are outside of the church, but we rejoice over the faithful few who do not forget the assembling of themselves together as the manner of some is. We long for the home coming of the one who stands without; he is like two men in one. Having hungered in a far country for the things of the Father's house, he returns and is taken into the Father's arms and led into the banqueting-house, and is feasting at the table of the Lord, but yet in a sense he is out of the door, while the other one who seems to think that being obedient and keeping the law entitles him to all these things, is saying to him, You have not lived right, and you ought not to be taken in. But when the Father speaks, saying, All that I have is thine, because he is a son, and not because he has been obedient, then he cannot tell what has become of the stubborn one, but at once he is feasting in the Father's house, and his heart is full of peace. It is only when we are again in darkness that we are troubled at hearing the jealous one say, You have wasted your substance; then we fear that a dog has eaten the children's bread. But in God's own time love and hunger bring even the prodigal back. By faith he enters his Father's house, and we hear God declaring, The end of that man is peace. And every time that we are feasting upon spiritual things God is declaring the things that are not yet done, as we regard time and the things of time. But in the light of faith and with God there is no time, it is with him an eternal now.

Thus our salvation is as real in the

dawn of our hope as it will be when the last sigh is spent on earth, and although after this first realization we may be led through flood and fire, in the light of that first revelation we can say with Job, "I know that my Redeemer liveth." God hath declared this in our hearts, and it is for us done. He speaks in our hearts, and it is done. We receive now the end of our faith, even the salvation of our souls; Christ is come, he is the Alpha and the Omega, the beginning and the end, and he is so declared unto us. "Even so, come, Lord Jesus."

Your brother, as I trust, in him,

DUDLEY G. JOHNSON.

LAWRENCEBURG, Ky., Feb. 2, 1905.

TIME AND ETERNITY.

As the posterity of Jacob is embraced in the things and conditions of time, so also, being embraced in the things which are eternal, their interest and aspirations lead them to seek out the higher sphere of life. The beginning, the growth and the perfection of all animated creation, follows a rule of harmony and order, according to the wise provisions of an overruling Creator, so also in all the creation of God all things work together in perfect harmony and order. The face of all nature presents to our finite understanding the work of the wise Master-builder of the universe. He has set the order of time for all things and all events, the day and the night as ruled by the heavenly bodies, the seed time and harvest. The voice of wisdom says: "To every thing there is a season, and a time to every purpose under the heaven." We then, being subject to time conditions, must fulfill the requirements of the passage of time. To consider the subjects of "Time and Eternity" we must take them in their regular order, as they concern us. It is declared, "Howbeit

that was not first that was spiritual, but that which is natural; and afterward that which is spiritual." This is as it relates to man's progress in time, in the works of man which are natural, and in the fruit-bearing of the same man according to the Spirit. Time necessarily has a beginning and an ending. We cannot speak of eternity before time and eternity after time, for eternity has neither beginning or ending, but an ever-blessed now. God inhabiteth eternity, we inhabit time. All that we know outside of the boundaries of time is revealed to us by the Spirit of God, therefore the knowledge we have of eternal things is by the faith of God. "Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear." Then if we take up the travel of the church of Christ, or the experimental travel of the individuals composing that precious body, it must be as they travel through time. In the experience of both, certain conditions prevail at certain times. The church of Christ belongs both to time and eternity. In its passage through time it is called the church militant, and as we behold it (by faith) in eternity we speak of it as the church triumphant. The church militant has existed in three distinct epochs or dispensations from the beginning of time, the first from Adam to Moses, under an unwritten and unpublished law, a condition in which sin abounded only in the consciences of the subjects of grace, who were at that time called "The sons of God." From Moses to Christ the law entered and was published that sin might abound, and they who came under that published law became conscious of the sentence of death pronounced upon them, of their condemnation under the law, and of the just judgment of God concerning

them. The condition of the church was in these two epochs, mystical, sacredly obscure by reason of the darkness through which she must travel, also emblematical of wondrous things in righteousness which were to be revealed by God's love and mercy. And now the third epoch of time, no more mystical, but visible; by faith we behold her as did the bride in the Canticles; when looking over the field of battles fought and victories won, she asks the question: "Who is this that cometh up from the wilderness, leaning upon her beloved?" Being immersed in clouds of darkness under sin for four thousand years, time recording upon its pages her history, and the word of life which kept her alive indelibly registered in the heart of her people, she emerges from the long, dark night into the refulgent glory of the risen Sun of righteousness, and as time goes on one by one, all over this broad land, the sons of glory are, by an experience of the grace of God, brought into the fellowship of the sufferings of our risen Redeemer. Now, as never before, in visibility and in reality, time life and life eternal inhabit the same body of the creature of Adam. Of those who were blessed in the gift of the Father, Jesus saith: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life." This blessed condition is vouchsafed unto us in time, by which we fulfill our days in the hope of the resurrection, having a foretaste therein of the joys of eternity. Doors leading into the temple of our God stand ajar, and by faith we are permitted to glance for a moment at a time into the wondrous and glorious riches of the treasures of the wisdom and knowledge of our God, to the full fruition of which we are looking when the veil of mortality is removed. Time and eternity as they are made manifest in the travel of

the children of God, are so closely interwoven that only the understanding of faith can distinguish the one from the other. All things of time are subject to decay and death, and all perish with the using, while on the other hand, it is declared, that, "Whosoever liveth and believeth in me [the Lord Jesus Christ] shall never die." The law of an endless life is in direct opposition to the law of sin and death, and this constitutes the conflict in the christian warfare. This is why we suffer and are humbled, "for we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." The days and years of our life in the flesh are then but the working out (by faith) of our own salvation with fear and trembling the thing which God hath wrought in us. In other words, all the days and years of our pilgrimage are made up in manifesting the life of Jesus in our mortal body, first, how he came under the law to redeem us from under the law, and how that work was accomplished through his death, his burial and his resurrection from the dead. In this life in the flesh, where time never for a moment stops or turns back, we also go on through darkness, discouragement, suffering and all tribulation, impelled by the invisible power of God's love, never wavering, with no thought of turning back, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Therefore do we "run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." These are foretastes of the joys of eternity. Now we look through

the veil of the flesh and behold the face of our Lord as through a glass darkly, but when the veil is removed we shall behold such things as are not now lawful for us to utter. May we hold fast the confidence and the rejoicing of our hope firm unto the end.

B. F. COULTER.

PHILADELPHIA, Pa., April 12, 1905.

SOUTHAMPTON, Pa., Feb. 2, 1905.

DEAR BRETHREN:—I feel a desire to let the readers of the SIGNS share this letter with me, and do not think the dear sister will object. Here is another instance of the Lord's tender and abundant care over all his scattered little ones, under all their varied circumstances of trial and affliction. How graciously he suits his blessings to their needs. How easy it is for the dear Savior to give a spirit of resignation to every dispensation of his providence concerning them, such as is manifested by this dear sister.

I have seldom felt willing to publish letters which referred so particularly to my own writing, however suitable I might deem them for publication in other respects; but I am thankful for the comfort the Lord gave her, and many others who have expressed it to me, in reading my article entitled, "How they Grow." I had great comfort in it myself, and my heart was filled with thankfulness to the Lord while I wrote it. The trials and afflictions and cries unto the Lord out of the depths, through which the Lord's ministers are prepared to comfort his people, are very bitter, but when the Lord's purpose in them is fulfilled, and a glimpse is had of the eternal weight of glory which they work for us, how the heart of the poor, tried servant swells with gratitude and praise to the God of grace. The ability to tell to the Lord's

people their trials has come through a deep and bitter experience of the same, and every word of comfort the servant brings to them has been first the joy and rejoicing of his own soul. He comforts them who are in any trouble with the same consolation wherewith he himself has been comforted of God.

Your brother in hope,

SILAS H. DURAND.

STEWARTSVILLE, Va., Dec. 29, 1904.

ELDER S. H. DURAND—MUCH ESTEEMED BROTHER IN HOPE OF LIFE ETERNAL:—If I may so address you again. I just wish to say a few words to you concerning the comfort that I derive from your writings for publication I received the SIGNS last night, and have just read your communication entitled, "How they Grow," hence the oft repeated desire to again write you a few lines returned. O, if I knew how, and could, I would tell you something of the enjoyment to poor, old, unworthy me while reading. I would read awhile, then stop to give vent to tears, and begin again; not tears of sorrow, but of thanksgiving and love to the dear, merciful Savior for so directing your mind and enabling you to write. The words, "Blessed is the people that know the joyful sound," were brought comfortingly to my mind, and I felt to thank the Lord for the precious comfort and encouragement received. I had never thought of the lily as being so beautiful and striking a figure of the experience and doctrine of the Lord's peculiar people as you have so beautifully brought to light; had not thought at all of the necessity for the roots to work downward; O it is so experimental and comforting. I have long believed that the trials and afflictions of the Lord's people are necessary, and for their good

in some way, though often unseen by them at the time. The apostle says, "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." These words have long been very comforting to me, notwithstanding the important question often arises, Am I one of those, or not? Be that as it may, I know that all blessings are of the Lord, and I desire to look unto him and trust in him for all my needs, and to lean entirely on his everlasting arm. But now comes in the warfare: cannot do the things I would. I fall far short of bearing the image and of walking in the footprints of our dear Savior, as I would wish, but the apostle's words have been and are still very comforting. He tells us how it is; so have you, not long since. Owing to my poor health and strength I have heard no preaching except under this roof the last seventeen years, and only two sermons elsewhere since 1868. I have only mentioned this, not feeling to murmur; O no, but that you may have a faint idea of how much I enjoy reading the SIGNS, and how precious the writings are to me, so comforting and instructive. Tongue cannot express, or pen describe, how much I enjoy and appreciate them, probably the more because of my loneliness and afflictions, since the Lord saw best to take my dearly beloved, kind, devoted husband from me about four years ago. He alone knows the severe trial I then underwent, and have since, yet I sorrow not as those without hope, verily believing he is sweetly resting in Jesus, and that the Lord knows and does what is best. I try as much as in me lieth to look forward to the happy period (thinking it will be very soon) when I hope by the mercy of God we will meet again;

not expecting to know each other as dear husband and wife, or in any way after the flesh, but as the redeemed of the Lord, to part no more, but ever be with the Lord; precious hope, if so be that I am not deceived and found wanting. I feel very lonely, and often think of the lonely sparrow on the housetop, yet I feel that I am wonderfully provided and cared for, that the dear Lord is good and merciful, and has been with me in much mercy all the days of my life (a little more than three score and ten years), and will not forsake his little ones, "For he knoweth our frame; he remembereth that we are dust." Though much of my life unable to bear much sound, he has graciously enabled me to hear fourteen ministers of the gospel preach here under this roof in the last thirty years, a few of them different times, including my kind, faithful pastor. He says he desires to visit me once a year, though I think he lives about sixty miles from here. The dear brethren and sisters are wonderfully kind and good to me, but none live very near. Those meetings are very precious to me, and treasured up in mind as such with only my shortcomings to regret. Though I feel all unworthy and undeserving of them, I hope I am thankful, I desire to be for all blessings bestowed; all thanks and praise unto the Lord.

I did not intend writing all this to occupy so much of your valuable time; I hope you will not think me presumptuous, but pardon all amiss, for I have long felt that if I could just write you a few lines and tell you something of the comfort I receive from your writings, it would be a relief to my mind, but I see so much imperfection in what I write that notwithstanding the almost constant desire, for days in succession, it is with much fear and hesitancy that I try, or have it mailed after writing.

My health is poor, never well, but better than when I wrote you in 1900. Your good, comforting letter was thankfully received, much enjoyed and appreciated. I hope your wife has recovered from her late illness and all of you are well. I desire to be remembered in your prayers, and be favored to read your writings, as in the past, while I am here, if the Lord will.

JANUARY 28, 1905.

You see from the inclosed letter when I commenced to write to you, but after writing and reading I thought it not worth your attention to read, so laid it aside. Now I have concluded to send it, poor as it is; what a changeable creature I am. I enjoyed your communication entitled, "The Revelation to Babes." Now the question comes into my mind, Who am I, that I should be expressing all this to one that knows so much more of such things? If you can see that I have done wrong, please let me know, I do not wish to.

May the precious blessings of the Lord be yours to enjoy, is the wish of your unworthy, weak, little sister, in hope of eternal happiness beyond this life,

S. JULIA BASHAM.

PERSONVILLE, Texas, March 10, 1905.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I notice in the SIGNS OF THE TIMES for March 1st, 1905, a request from brother Z. Ward, of Bear Wallow, Va., for some one to give their views on Revelation vi. 16, 17. While I am too ignorant and imperfect to throw any light upon the subject, I felt when I read the request that I must write such views as I had, and such as I have give I thee. It would take much more space in our valuable paper than I would like to occupy to give my full understanding of the sub-

ject; we would have to go back to the first chapter and come on down to the sixteenth and seventeenth verses of the sixth chapter to do so.

This book is "the Revelation of Jesus Christ [not John], which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." God in his divine and just providence gave the Revelation to his Son Jesus, who in like manner sent and signified it by his angel unto his servant John. So you see all things were eternally and unconditionally done, Christ giving the gift from the Father, commissioned his angel to signify it to his servant John. Then John being a servant of Christ was only commissioned to bear record of the word of God and of the testimony of Jesus Christ. Now for the above reason he was exiled in the isle that is called Patmos. Patmos, according to Cruden, means squeezed, persecuted, and this to my mind is a most beautiful figure of the church of God, because an island is a body of land surrounded by water, and water in a spiritual sense means people, and to my understanding John was simply in the church of God, commissioned by Jesus Christ the Lord to preach the unsearchable riches of his glory. The beauty of it is, John was not there of his own accord, but as a witness for the word of God and testimony of Jesus Christ, and he was there on the "Lord's day" (not John's). John of course had to know the truth before he could testify to the truth, and just in the very identical way that God educates his ministers to-day was the way he prepared John to speak unto the churches, viz: by revealing things to his ministers through his Son Jesus Christ and the Comforter, the Holy Ghost, "I

am the Lord, I change not; therefore ye sons of Jacob are not consumed." Then John saw no more and knew no more than the God-called ministers of to-day, who are continually upon the walls of Zion and crying aloud.

The seven candlesticks represent the seven churches, the seven stars represent the seven angels of said churches, one for each church, which I understand to be the ministry.

Now we come on down to the fifth chapter, where we find that John "saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals." (A seal for every attribute.) No man was found worthy to open the book, neither look thereon. It is so to-day, no man of his own free will and accord is able to open the book and loose the seals. When we poor, weak, frail creatures try our best, exhaust our strength, apply all our skill, and then fail, as I once did in my search for religion and grace, then we see that no man is found upon the earth worthy to open this book, and when we see this, we, like John, begin to weep "much, because no man was found worthy to open the book." According to the carnal desire, we would like to be able to save our own selves, and mark out our own paths, but, like John, we cannot do so, and therefore a great weeping takes place, yet spiritually speaking, this is the most important epoch with us, for it is the time when we become willing subjects unto the Lord; it is the time when we beg for his mercy; it is the time when we say, "Lord, save us: we perish." It is the time when we come to brother Ward's Scripture, that saith, "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-

man, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Dear child of God, did you never view this awful scene? Did you never use the language of the text? Did you never feel that the great day of his wrath had come? Did you never feel also a calm, serene rest that you had never felt before? And right at this moment we heard, as John did, one of the elders saying, "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Then comes our rejoicing, for when Christ opens the first seal the first thing we view is the white horse, which represents purity, and on him is the man with the bow and the crown, which represents reigning power, Christ Jesus the Lord. After this comes our christian warfare, which is represented by the red horse, and the power that is given him who sat thereon to take peace from the earth; just as it is to-day, the rider of that horse is in the churches and after the poor pilgrims. He has "a great sword."

The opening of the third seal reveals to us the blackness of our crimes and the unjustness of our stewardship, and Belshazzar like, we are now weighed in the balances and found wanting; we get so much wheat and so much barley for a penny, but we are not allowed to hurt the oil and the wine (the virtues of Christ).

At the opening of the fourth seal we find the man on the pale horse, which is death. Yes, we have been [spiritually slain, we must die before we can live. Death and hell are with the rider of the

pale horse. Yes, the road to heaven leads through the valley of death and the slums of hell. This is not a natural death spoken of here.

Now at the opening of the fifth seal we find that it lands us beyond mortality, and into the realms of the beautiful beyond; we find an investigation of all that had previously departed now begun; we find the souls of the beheaded clothed in white robes, and all things pointing to a final consummation.

Now comes the opening of the sixth seal, which I understand to be the resurrection from the dead, and here we have a rehearsal of our quickening. We are in this resurrection like we were when we were awakened from the dead in our mortal state. Then comes the same cries spoken of in the foregoing part of this article, the language of brother Ward's two verses, and after this comes the judgment, which is represented as the sealing of the tribes with the seal of the living God.

The seventh seal continues to show forth the beauty and grandeur of a never-ending eternity.

This is in part my view on Revelation vi. 16, 17, and you can publish it, brother Chick, if you see fit, if not, all will be well. Pray for me.

Your little, unworthy brother,
JAMES D. TRACY.

GRANDVIEW, Texas, March 25, 1905.

ELDER F. A. CHICK—DEAR BROTHER:—I have failed to answer your esteemed favor, written some time ago, in reply to my inquiry concerning Old School Baptist literature, but I will delay no longer. By way of encouragement to you and the many writers to the SIGNS I will say here that I am well pleased with the paper, for it contains about all the gospel preach-

ing I get, and I do heartily indorse the principles of doctrine, fellowship and faith, which has characterized it ever since the publication of it began under the faithful and able management of that father in Israel, Elder Gilbert Beebe, who though dead yet speaketh. I have both volumes of the books of editorials, and prize them highly for what they contain; as well as the many editorials and letters of correspondence which have been and are now published in the SIGNS. I have been interested as well as comforted in many numbers recently; especially is this so in your last editorial, which so clearly and forcibly sets forth to my mind the relation between doctrine and fellowship, and upon what fellowship is founded, and what will produce a steadfast continuance in them; also your comment, some time since, upon 2 Peter i. 1-8, clearly manifests the abounding of grace, and the fruits produced thereby; also that upon Romans v. 18, 19, in which you have shown how the whole human family fell in Adam, and became sinners by his disobedience, because they were in him when he sinned, and how in like manner God's chosen people were in Christ, and when he died were made righteous by his obedience, redeemed by his death and saved by his life. It was also comforting as well as interesting to read Elder Durand's good sermon upon Romans v. 20, 21, in which he so clearly demonstrated how God's holy and good law must enter the heart of the sinner before he can know that he is under its condemnation, and his hopeless condition as to salvation ever being obtained by anything that he can do, and how the law shows the exceeding sinfulness of sin, and how God uses the law to bring his children to Christ, being slain by the law, and brought, as it were, to the ends of the earth, and there made to see the wonders of atoning grace,

Now I honestly believe the truth as set forth in the articles referred to, as well as that set forth by the many correspondents of the SIGNS, and I feel that the editor and the correspondents have all been highly favored of the Lord in having a clear knowledge and understanding of the plan of salvation as manifested in the gospel of Christ given to them. But the great question in my mind is this, Have I any interest in these things? Have I ever really been brought to the ends of the earth? When I look within I find nothing but sin and a proneness to evil, and that continually, so much so that it seems the very height of presumption in me to claim anything of the kind, and yet I have a craving desire to be able to bring forth some fruits meet for repentance, but alas, I feel so lean, so poor and destitute of everything good, that I often have to say with the poet,

"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?"

While I have this craving desire to be reconciled to God in all things concerning me, I often feel that I have a rebellious, or at least a murmuring heart, and want to know why I am so desolate and lonely, and why I cannot manifest some life and feel as a christian ought to feel. Again, I am made to say, like Jacob, "All these things are against me."

I think it would be a great pleasure to be permitted to hear the gospel preached, but it is seldom that I have that privilege. I do occasionally go to what is popularly called preaching here, but I cannot get any benefit from such preaching, for it is nothing more than a conglomeration of free will and human power. Work, work, give, give. This is all sickening to one who feels poor and unable to do anything good, as I do.

Yet there was a time in my early life when I gloried in similar preaching, but I think it is worse now than it was then; that is, the Missionary folks have become bolder and more emphatic in denying the doctrine of salvation by grace alone, and by the all-sufficiency of the work of Jesus for the salvation of his people from their sins. They insist more upon the use of means, and a conditional salvation by our works, teaching for doctrine the commandments of men, than they formerly did.

Now while I believe that it has pleased the Lord to lead me in his providence, and I hope sometimes by grace through the Spirit, to see the error of such teaching, and that he has made me to some extent see more clearly the beauty of the plan of salvation as wrought out in the Lord Jesus Christ alone, and I trust that I have been led and instructed in the way of the Lord more perfectly, it has been by a way that I knew not, neither would I have chosen it for myself; yet I fear it is only a head knowledge which is mine, and that I am not really in fellowship with the apostles. You have clearly shown to my mind that it is possible to be united in belief and yet fail to be in fellowship in the Spirit, yet my heart goes out to you, brethren, in love, because of your fearless advocacy of the very things that I do honestly believe and love. I am glad when I read where it is said, He that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay himself upon his God. He is all the stay I have, I know that he alone can save me. If I am saved it is not through any works of my own, but through the merit and work of Christ, by the abounding of grace alone. If I am lost it will be just.

Now, dear editor, I hope you will ex-

cuse me for trespassing upon your time to so great a length; I have felt for some time that I wanted to write you of some of my feelings toward you, and if possible encourage you in your efforts to publish the truth. I have not written as I wanted to, but I have done the best I could, and I hope you will pardon all defects, and accept it as an offering of love. May you be enabled to pray the Lord to have mercy upon me, a poor sinner. May God's best blessings be continually upon you, is the desire of a poor sinner.

G. E. KEYS.

THE KNOWLEDGE OF GOD.

DEAR BROTHER CHICK:—It has been in my mind for some days to pen a few thoughts on the above sentence. David said in Psalm cxxix., with reference to God's perfect knowledge of himself, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." How wonderful to contemplate a being who, before anything was, knew all things, and so perfect was his knowledge that, notwithstanding the changes through which all created matter would pass, and the many acts of his creatures that draw the breath of life, not one thing has or ever will be a surprise to him. Think of the confusion in the earth, the many changes of the mind and manners of men, the means to which they resort to hinder the work and purpose of God, and then remember that God has perfect knowledge of all their thoughts and words, and has devised means to overthrow all that he does not see fit to cause to work to the praise of his own glorious name. The evil intentions of men have many times been turned by him to his praise and the good of his humble poor, and nothing is more wonderful to the humble soul than that God takes knowledge of him and

knows all his thoughts and intentions, whether evil or good. He knows how his people when quickened by his Spirit hate sin. He knew this before the world began; then, of course, before man had an existence, for he had no existence before the world was made; but God the Father from all eternity saw Christ Jesus, and in him all the members of his body, when as yet there was none of them. (Psalms cxxxix.) We can know that which is present with us, but our God knew us when we did not exist; knew our names and wrote them in the Lamb's book of life; upon his heart and arm (his affection and power). He knew what our needs would be when we did come into being. For being created of the dust of the ground, we are therefore very weak; made subject to vanity, and so we have sinned and far separated ourselves from God by wicked works. God knowing all this has graciously made provision for us in his Son; and knowing the weakness of our nature, and the many temptations to which we are subjected in this life, hath made him a present help in time of need; and knowing the despondency and gloom produced by the company of two armies, he has provided and sent the holy Comforter to take of the things of Jesus and show them to us. Well did the apostle say, "O the depth of the riches both of the wisdom and knowledge of God!" This perfect knowledge of God is of untold value to us poor sinners. Think of our hopeless condition as lost sinners had not God foreseen the evil and provided against it in Jesus Christ. What would the people have done in time of famine had not Joseph prepared for them during the years of plenty? But God saw the coming need and prepared for it, else they must have died of hunger. So he saw the need of those chosen in Christ Jesus be-

fore he created them, and made a full and glorious provision in Christ for them. So when the day of their need comes there is fullness of grace in him to meet the demand of every poor soul. So perfect is his knowledge that not a groan or sigh comes from the heart of his children, notwithstanding their number is ten thousand times ten thousand, and thousands of thousands, but what he hears, and so tender are his feelings for them that he feels the pain and sorrow they endure; and though all of the vast multitude cry at once he is not confused, but his perfect knowledge comprehends the needs of each, and he will supply them according to his riches in Jesus Christ. Is this not wonderful to contemplate? and is it not as glorious as it is wonderful? When we find that we are such miserable sinners we are troubled because of his knowledge of the fact; but when we hate sin and desire holiness, and wish to walk with his Son Jesus Christ, we are glad that he knows the humble desire of our hearts and pities our weakness and forgives our sin. How sweet to remember that he is perfectly aware of all our burdens and the cause of them, and that Jesus is our great burden-bearer, and he will never leave or forsake us. Blessed be God for his unspeakable gift.

J. T. ROWE.

ROLAND PARK, Md., March, 1905.

HUTCHINSON, Kan., Feb. 19, 1905.

DEAR BROTHER CHICK:—I notice my subscription to the SIGNS is past due; I usually attend to this the first of the year, but there are many reasons for the delay; the reverses in my business and afflictions in my family have been many. Two years ago I had typhoid fever, and have had several severe spells since. Last August my business was consumed by fire, causing me a loss of one thou-

sand dollars. Soon after, one of my sons had a stroke of apoplexy, and has not yet recovered, and there is not much hope for him. My wife is just recovering from a four weeks severe attack of "la grippe." In all it reminds me of Elder Vail's afflictions, as published in the SIGNS some time since. I have tried to endure it patiently, and wonder when the turning point may come for the better, but it must be the will of God to have it so.

I could write many pages if I could find words to put it together. You will note that my name has not appeared in the SIGNS for a number of years, but I appreciate the writings of others to the fullest extent. I believe the Old Baptists are the only people who esteem others better than themselves; each seems to himself to be the vilest and most sinful. It is well it should be so, they only know themselves, and cannot know the sins of their brethren. Could they look into the hearts of some of their brethren it might look different to them. "What man knoweth the things of a man, save the spirit of man which is in him?"

It is not my purpose to write a long letter, but I have an object in this, as there are some correspondents that I have not heard from in seven or eight years who will know where to find me if they have a desire to write again. I am almost alone in a city of ten thousand, only one or two Baptists here. When I go to meeting I have forty-five miles to go, and it has cost me about five dollars for every sermon I have heard in the past twelve years. Many would think this high, but truth comes high often. The isms I could hear three times a day, but they are less than nothing, vanity of vanities.

I hope you may be enabled from above

to continue the SIGNS in as satisfactory a manner in the future as in the past. Remember me when it is well with you.

Your unworthy brother in a little hope (but great is that little),

A. MCINTURFF.

BLUM, Texas, April 19, 1905.

DEAR EDITOR:—Inclosed I send you two dollars, to be placed to the credit of Mrs. Bettie Harris, of Morgan, Bosque Co., Texas. My wife and I went down to McGregor, Texas, last Friday, to a meeting at Elder Nance's church; had a good meeting, but the weather was rather too cold for my wife's health, and she has been sick ever since we came back. I think I will get some subscribers for the SIGNS down in that country. I think the SIGNS is just as good as ever, I cannot see how it could be improved upon. Elder Chick is one of the ablest ministers in the United States, at least all the faithful here in Texas think so.

We wish to be remembered by all the faithful in Christ. My wife joins me in sending kind regards to all.

Your unworthy brother, if one at all,
W. L. ROGERS.

PLEASE BE SURE,

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

Also when ordering the address of your paper changed give the old address as well as the new one.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1905.

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

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

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

TITHING.

BROTHER G. E. Keys, of Grandview, Texas, has requested that we write upon the subject of tithing, saying that it is strongly contended by some in his section that the law of tithing given to Israel under the old covenant is still to be the law of the church. He sent us a little pamphlet in which this is contended for, and some thirteen reasons are given as proofs that it ought still to be the practice of all christians. He asks us to notice these reasons, and reply to them for his satisfaction, and that of others also. While we feel to reply when we can to such requests, and to give such thoughts as seem to us scriptural upon subjects presented to us, yet brother Keys, and all others, can read the Bible as well as we, and are as well able to understand its teachings as are we, and we feel always like urging upon all who may read what we say, that they should carefully examine the Scriptures for themselves. We all need the Holy Spirit to open to us the meaning of the Scriptures, and to make plain the will of God in them.

Much is said about tithing, or literally "tenthing," in both the Old and New Testament Scriptures. To tithe means to give the tenth of one's gains to sacred

uses. Before the giving of the law upon Sinai, Abraham paid tithes to Melchisedec, and Jacob vowed to pay the tithes to God should he be prospered of the Lord. Under the law one tithe of all their increase was to be devoted to the services of the sanctuary for the support of the Levites who served there and who had no inheritance beside this in the land, except cities to dwell in, and one-tenth was to be given for sacred feasts and other purposes, and every third year another tenth was to be given for the poor. Beside this, provision was made for free-will offering, as each one felt to do. Thus instead of one-tenth of their income, fully three-tenths were required under the law for sacred and charitable purposes. We have noticed that this has often been lost sight of in what men have said about the matter. The little pamphlet which was forwarded by brother Keys, however, names this fact. Now this was all true under the law of the old covenant, and concerning all this there is no dispute or question raised by any one; the one question of importance to us is, What is the rule under the new covenant? What does God require of those who are his true followers now? It is contended in the little pamphlet sent us by brother Keys, that the same law rests upon the church of God now. Some reasons for this claim are alleged; Malachi iii. 10, is quoted in support of this view: "Bring ye all the tithes into the storehouse, * * * and prove me," &c. But this was addressed to the Jews alone by the prophet, and was an exhortation to them to observe the law which God had given to them alone, and so, manifestly, it cannot be used to enforce the idea that believers now are under this law; this Scripture applies alone to that people under that law. The death of Ananias and Sapphira is also referred

to in proof of this position, but as the narrative says nothing about tithes or tenths, but rather the giving up of ALL their possessions, and as they were not destroyed for not giving up all, but for saying that they had when they had not, it is hard to see what force this has as an argument for the practice of tithing.

Paul's language, 2 Cor. ix. 6, "He which soweth sparingly shall reap also sparingly," which refers especially to alms-giving, is quoted as another proof that tithing ought to be continued under the gospel; but it seems to us that this Scripture enjoins the very reverse of giving by a special law, limiting the amount to be given; it seems to place this matter upon the ground of what it is in the heart of one to do, rather than upon the ground of a special amount enjoined by special commandment. There is manifestly no argument to be drawn for the support of the old legal tithing from this Scripture.

Christ's language, Luke xi. 42, "These ought ye to have done, and not to leave the other undone," meaning by the last, the tithing of mint, anise, cummin, &c., is referred to in support of the contention by the writer of the pamphlet. But as this was addressed to the hypocritical pharisees, and not to his disciples, and was manifestly intended as a rebuke to them for straining at gnats and swallowing camels in their treatment of the law of God (that is, hesitating not to violate the really weighty matters enjoined by the law, while closely observing the mere forms of outward sanctity), it is hard to see what application it can have to the church under the gospel, or to believers in any way whatever. It is added in the pamphlet in connection with the last quoted Scripture, that the Savior did not say much about tithing, in fact, not as

much as he did about the Sabbath. This is true, but it is altogether an unfortunate reference for the advocates of this plan, and for its obligation upon christians to-day. Since the old Jewish Sabbath has been totally abrogated, and the church of Christ sees it fulfilled in Christ, our true rest, it is manifest that tithing can gain no support from this argument drawn from the Sabbath.

It is argued in this pamphlet that we should, according to the injunction of the New Testament itself, give systematically and proportionately, and that as tithing was God's own system under the old covenant it cannot be improved upon now. While Paul enjoins giving, he enjoins cheerful giving, and liberal giving, which must mean freely and willingly, and he says not one word about the tenth part or three-tenths. Why did he not plainly say to his brethren, The Jewish law of giving is still binding upon you, and you are commanded of God to give at least three-tenths of your income, or your possessions yearly, to his special service? This would have settled at once the whole matter. Paul taught not in this way, but rather left each one to the guidance of the Spirit, and to the solemn decision of his own conscience before God in all this matter.

It is also argued that both in the Old and the New Testaments we are taught to make free-will offerings, above or beyond the tithe or tenth, and that we cannot do this unless we have first given the tithe. This was certainly true under the old covenant, but what proof is there that this is enjoined under the new covenant? Our reading of the Scripture for many years has led us to believe that under the new covenant all the gifts and offerings of the people of God are to be free-will offerings; that is, gifts and offerings

cheerfully and willingly presented; for this is what the word "free-will" signifies, as used in the Old Testament. In this very thing the superiority of the new covenant over the old is shown. The tithing was commanded, and must be met whether men were willing or not. Therefore, for this very reason, the Lord made provision under that covenant for those who were possessed of a willing heart to do what their willing heart desired beyond the tithing. But under the new covenant he requires willing service, and provides the willing heart to that service, and no other service is acceptable before him. What a great blessing we have under the gospel bestowed upon us above what men had under the law. What a blessing to have a heart free, and loving, and willing, bestowed upon us.

The old Arminian argument that it is the duty of the church to give the gospel to the whole world is also used in this pamphlet, and tithing is presented as God's plan for furnishing means by which this may be done. No doubt if tithing was universally practiced the treasuries of Missionary societies would be much better filled than they are; and it is stated in this very pamphlet that only about one-third of the members, and about one-third of the churches do contribute anything to this end. We suppose the writer knows what he affirms, and we also suppose that he means that only one-third of the churches contribute, and that only one-third of the members of this one-third of the churches make up the amount that is contributed, or one-ninth of the whole membership. If this be God's intent, and if tithing be God's plan for carrying out his intent for evangelizing the world, there is no escaping the conclusion that there has been a most lamentable failure in the whole matter.

Tithing has failed, and the evangelization of the world has failed altogether miserably. But it is NOT God's will to evangelize the whole world, but to gather out his people from the world, one by one, and it is still as true as it was at first that as many as were ordained to eternal life believe, and our God will see to it now, as he did then, that his gospel shall be preached as a witness in all the world, but it will be a witness to hearts before prepared to hear and receive it.

A closing argument in the pamphlet is, that while the ceremonial law is abrogated, the moral law is not, and that tithing is one of the items of the moral law, and therefore is not abrogated, but is still in full force. We ask, By what right does the writer of the pamphlet say that it did not belong to the ceremonial law? The priesthood was a part of the appointment of the law relating to ceremonies under that covenant. All Jews were not priests, one tribe among all the rest was given that place, and to them all the rest must contribute for their support. But under the gospel every man, woman and child who has faith given him is a Jew truly, a child of faithful Abraham, and a priest unto God. The tribe of Levi was then a type of the whole church of God, embracing every true believer as a priest unto God. There is therefore now no Levitical priesthood; that part of the ceremonial law is done away, being fulfilled in the glorious antitype. With the passing away of that part of the type it must be manifest that so much of the tithes as related to the Levites at least, is also done away; and as the feast days and holy days of that covenant are fulfilled in Christ, and so are done away as ceremonies, that part of the tithes that related to those days must of necessity be done away also.

There is absolutely no support for the system of tithing to be derived from the ceremonial law, and there is not one sentence in the New Testament spoken to believers that enjoins its continuation. But while we feel compelled to thus write, we do not desire for a moment to be understood as saying that under the gospel, and in the order of the church, the support of the ministry and of the things needful for the stated worship of God, according to his own commandments, and of the poor which we have always with us, must not be provided for. This is expressly commanded in the New Testament, and the church transgresses the law of the new covenant when she neglects to attend to all these things. It has been our privilege all our life to live among brethren who regarded all these obligations as sacred, and who not only considered them to be obligations resting upon them, but sacred privileges by which they might show forth their faith and love to God for all his mercy and grace to them. The minds of the brethren have been stirred up of God in all the churches where we have labored so that we have lacked nothing in all these past thirty-seven years. We are glad here to say this to the praise of that God who holds all hearts in his hand, and who turns them as the rivers of water are turned. There has been no tithing, in a legal sense, thought of once among us. We can well understand however that in the world of professed religionists where the love of God does not dwell, and therefore there can be no cheerful giving, it is most needful that legal means shall be adopted, and the stress of some outward law be invoked to compel the members to do what they will not do willingly; and what a difference there is between being compelled to

do what one does not want to do, by stress of law, and doing what one is blessedly made to want to do and finds it a blessed privilege to do; the one is legal service and the other gospel service; the Spirit of the Lord is in the latter, the spirit of the flesh is in the former. Let it be remembered also that if we have the Spirit of Christ dwelling and reigning in us, like him we shall feel that our place is to serve and not to be served, and we shall, when led by his Spirit, be not hired servants, but servants born in the Master's house, and joyful to be considered members of the household. Provision was made under the old covenant for a servant who should refuse to be made free, to become a servant forever. But this was of his own will, and in it, to that servant, there would be no feeling of bondage, in his service he would be free. That servant's ear was bored, and this was the token of his willing service forever. So Jesus, the chief Servant, said, "Mine ears hast thou opened." This word "opened," means "bored." Thus it was signified that Jesus made himself a willing servant of the church and unto God. This spirit of willing service must dwell in all hearts where Jesus dwells, and out of this free spirit will issue all willing service and all willing giving, and such an one will not need the law of tithing. There is no room for tithing in the gospel, but if one does not cheerfully and willingly give as the Lord has prospered him, where is the evidence that this free spirit dwells within him? There is none, if the word of God be true.

THE brethren everywhere will no doubt be pleased to learn that Elder E. V. White, of Leesburg, Va., has so far recovered as to be able to attend the May meeting of the church at Frying Pan.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

FELLOWSHIP.

IN our last number we copied the Circular Letter of the Delaware Association, written by Elder E. Rittenhouse, on the subject of Gospel Fellowship. It is a well written article on that subject, and worthy of the serious consideration of all the disciples of our Lord Jesus Christ. It contains many important suggestions, arguments, demonstrations, admonitions and exhortations which are of vital importance. In reperusing and admiring that letter we have been led to extend the consideration of the subject of fellowship to the numerous branches of the kingdom of our Redeemer. In the letter referred to, the fellowship of the saints, and that in their relation to the church, has been as fully treated upon as could well be in the limits of a Circular Letter, but it may be useful to consider the relation which exists among sister churches of the same faith and order. The entire kingdom of Christ, embracing as it does the whole mystical body, of which Christ is the Head, is known in the Scriptures as the general assembly and church of the firstborn. (Heb. xii. 23.) And although some of the constituents of it are now in heaven, some on earth, and some yet unborn, she is a unit.

"The saints on earth, and all the dead,
But one communion make;
All join in Christ, the living Head,
And of his grace partake."

Paul says, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. iv. 4-6. The same relationship exists throughout the whole church of God, and all her branches, as that

which exists between each branch and its members. The union is vital, it is a union of life, and the life of this union is God himself; for he, as we have seen, is over all, through all and in all the branches and members. Christ is the life, and our life is hid with Christ in God. This spiritual and divine life is the foundation of fellowship, and constitutes each branch and each member the fellow of every other branch or member. Thus the smitten Shepherd is the fellow of the Lord of hosts. (Zech. xiii. 7.) And through him our fellowship is with the Father, and with his Son Jesus Christ. (1 John i. 3.) It is therefore impossible to extend this fellowship, as shown in the Circular, beyond the body of Christ, to any foreign substance, however closely that substance may be attached by art or by nature. The christian is himself, while in the flesh, an illustration of this. He cannot fellowship his own depraved, wicked nature, which is so very closely connected with his spiritual identity, but has to crucify the old man with its affections and lusts. There is no kind of discipline he can apply that will bring his flesh and spirit into fellowship, for the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary one to the other. Flesh is born of the flesh, and spirit is born of the Spirit—is born of God. The flesh has low, groveling and earthly propensities, appetites and desires, but the spirit loathes them, and only has heavenly, spiritual and holy aspirations. How then can there be any fellowship between parties so opposite and hostile? Flesh and blood cannot inherit the kingdom of God, nor the things of the Spirit of God. (See 1 Cor. ii. 14; xv. 50.) Neither doth corruption inherit incorruption. "For what fellowship hath righteousness with un-

righteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?"—2 Cor. vi. 14, 15.

This gospel fellowship being based on immortal life in Christ, permeates all the branches or individual members of the church of God, because it cannot be separated or divided from Christ as its vitality. In this fellowship all who are born of God are members of Christ. (1 Cor. xii. 27.) "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many."—1 Cor. xii. 12-14.

If then every individual member is an integral part of the church of Christ, and every branch of the church of Christ is an integral part of the body of Christ, where-in do the several branches of the church of Christ differ in their relation to each other, as churches, from that of one member of the same church to a fellow-member of the same?

So far as fellowship is concerned, the several churches are but the several branches of the one church. Churches or branches may hold a kind of nominal connection together, without being animated by the same life, or joined together in the same judgment, but gospel fellowship cannot exist where this foundation for it is not found. The evidences required of an applicant for church fellowship are such as shall satisfy the church to whom such application is made that the applicant has passed from death unto life, and has received of God that life which alone can unite to the church.

The fruits of this life are joy, peace, love, faith, &c., and when presented are satisfactory, and those who show them are welcomed, through the ordinance of baptism, into the church. This makes the baptized convert not only a member of the branch of the church into which he is received, but he is baptized into the whole body of Christ, and comes manifestly into the fellowship of all sister churches of the same faith and order. If this were not so, he would be required to be baptized in every branch of the church with whom he communes, or whose fellowship he desires to enjoy. If the church to which he has applied be a gospel church, and in gospel order, and in that order has received and baptized him, he is no more a stranger or foreigner, but he is become a fellow-citizen with the saints, with all the saints of God, in heaven and on earth, and is of the household of faith, and built upon the foundation of the apostles and prophets, Jesus Christ himself being the foundation and chief corner-stone. (Eph. ii. 20, 21.) His fellowship is with the holy city, new Jerusalem, which came down from God out of heaven, and not merely of some part of it; it is in common with all the saints of God, and as a citizen he cannot be lawfully disfranchised, except by the same law of the city which is binding on all the citizens of the same commonwealth. His standing is upon the same one foundation which bears up all the building, and it being the foundation of the apostles and prophets, no delinquency on his part, or action on the part of a church, can deprive him of the fellowship of the saints, that would not, were the circumstances otherwise alike, expel from fellowship the apostles and prophets. When a church is in gospel order, and in the Spirit, and according to the laws of

Christ, receives into or expels from fellowship, what is thus loosed in earth we believe is loosed also in heaven; whatsoever she binds on earth is also bound or approved in heaven.

Much is said of the independence of churches; but let us tread softly here. In what sense, and to what extent, are churches independent? These are very important inquiries. We believe she is, when considered in her indissoluble union with her divine Head, and acting under his law, according to its letter and spirit, independent of the world, the flesh and the devil. She is independent of popes, cardinals, friars, of kings and potentates of the earth, and of ecclesiastical courts, councils and dictators of all sorts and kinds. But is she independent of Christ and of his laws? Has she any right to transcend or to transgress any of them? Has she a right to do wrong, or to transact a particle of business, either in receiving, governing or excluding her members, without a warrant from the law of Christ? Nor is any branch of the church, as we understand this subject, any more independent of her sister churches than one member is of the other members of the same church. Can one church say to another church, We have no need of thee? "For the body is not one member, but many. But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you."—1 Cor. xii. 14, 18-21.

The saints and the churches are not only members of the one body of Christ, but they are members one of another; so that they can no more be independent of

each other than they can be independent of the body. Remember, God hath set the members in the body as it hath pleased him. It hath, therefore, pleased God that the members of the body shall be mutually dependent one on another. The hands and feet and all other members are dependent on the eye to see, the eye dependent on the ear to hear, the feet to walk, and the hands to do what the other members are not qualified to do; but all these gifts belong to the church, and all are for the edifying of the body of Christ. That the whole body may travel, it is indispensably necessary that there shall be harmony in all the members, each duly appreciating the importance of all the rest. The perfect harmony and symmetry of the body has been clearly set forth in the Circular alluded to, but we wish to apply the same idea to the whole Zion of God, which is in her gospel order the perfection of beauty. No branch of the church of God is or can be independent of all the other parts. No member of the whole body detached from the body can independently subsist. How would an eye, an ear, or a hand or foot, see, hear, labor or walk independently of its union and fellowship with the whole body? Separated from the body, they cease not only to perform their functions for the common benefit of all the body, but in their disconnection they cease to participate in the vitality of the body, and therefore perish. "Where two or three," saith the Savior, "are gathered together in my name, there am I in the midst." Ten thousand may voluntarily assemble together of their own accord, without being gathered together in his name. However large or small the gathering may be, the essential points are that it is in his name, by his authority, and that Christ himself is the grand centre of attraction;

that he, as their Life, gives vitality, by his laws, as their rule of government, and by his Spirit, having a desire to walk in all his ordinances, of one accord, of one mind, of one spirit, and all in one hope of their calling. Such is the church of God.

We are led to examine this subject from a consideration that a wrong impression has prevailed to some extent in regard to the independence of churches. The impression seems to be entertained, at least by some, that each branch of the church of God is invested with a right to act for itself in all matters of faith and practice, without reference to the approval or disapproval of the other branches of the same church. If this impression be correct, where is the Scripture to sustain it? How is fellowship to be maintained on that principle? The church of Christ in all her departments must be of one mind, of one heart and of one judgment, or their professed fellowship for each other is deceptive and hypocritical. If all the churches, as we call them, meaning the branches of the one undivided church of God, are led by the one Spirit, ruled by the same law of Christ, and joined in the same judgment, all the acts of each will be the acts of the whole. This will, we conceive, apply to the reception, government and exclusion of members. But if some churches hold themselves so independent of the others that they do not desire or respect the concurrence of their sister churches in their action, the one may receive members, and such members be denied fellowship and communion with sister churches, or they may expel members, and the expelled members still be held in full fellowship with the other churches; but how then can all be called sister churches, of the same faith and order?

Whatever faith they may profess to hold, their order is far from being the same.

To avoid such confusion and irregularity it has been the practice of the churches of the same faith to maintain a correspondence with each other, through associations, conferences and other meetings, and by dismissing and receiving members by letter, and such other friendly correspondence as may be convenient from time to time. And when difficulties arise in which there is an important diversity of judgment among the members of one church, which involves a question of the common order of the house of God, if such church desires to maintain the union and confidence of her sister churches, it has been our practice to say to them, "Come and behold our order." Or to call on them to send approved and faithful brethren to aid the church in the adjustment of her difficulties. Whenever churches decline this course, and refuse to be advised, or to exhibit their order to their sister churches, suspicion is excited that something is wrong, and will not bear investigation without exposing disorder. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."—John iii. 20, 21.

MIDDLETOWN, N. Y., July 15, 1862.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905, &c.

RESOLUTIONS ADOPTED BY COTTAGE HILL CHURCH.

WHEREAS, it hath pleased almighty God to remove by death from our midst our dear, beloved brother, Elder W. P. Burk, we, the church at Cottage Hill, Montgomery, Ala., feel to say, in the language of our Savior, Not ours, but thy will, O God, be done, and we will bow in humble submission to thy dealings with us in all things, and ascribe all praise and glory to thy holy name. Therefore be it

Resolved, that we as a church, at Cottage Hill, hereby set forth in these resolutions, as a sacred and solemn duty, our sincere and heart-felt respect, love and true devotion to the memory of our departed brother, and desire that in this dispensation we may still have grace given us to fear and serve the Lord in the beauty of holiness. Be it further

Resolved, that the church tender her love, sympathy and devotion to the bereaved family, and also that our pastor, Elder Wm. Lively, prepare a suitable obituary of our departed brother and send to the SIGNS OF THE TIMES for publication, and also a copy of the same be sent to his family.

W. L. DEAN, Church Clerk.

OBITUARY NOTICES.

OUR brother, T. H. Barker, of Waverly, Ky., has written us, asking that we prepare an obituary notice of his aged companion for the SIGNS, from statements which he has forwarded to us, and we willingly comply. While we were not personally acquainted with either the departed sister or with brother Barker, yet for a good many years we maintained a constant correspondence with her. We recall distinctly that she wrote us at the time of her baptism, reference to which follows, giving an account of the services, and of her own joy and gladness of heart that at last she was so greatly favored of the Lord. Her letters were always full of deep, spiritual matter, and showed a clear knowledge of the teaching of the Scripture; and what is still better, they showed that her heart loved the word, and that she found her comfort and salvation in it. For a number of years she had not written to us, and we often wondered whether she was still in this life, or had departed to her everlasting home. Since 1878 they have been readers of the SIGNS, and the aged brother writes that he hopes to read them as long as he lives. We feel to extend our heart-felt sympathy to him in his loneliness and sorrow. The Lord has been his strength in times past, and will not fail him in old age. Upon learning of her death we wrote to the aged husband, and received from him the request with which we now endeavor to comply.

Pamela Rachel Hosman Barker died Sept. 1st, 1904, at a good old age. She had been an invalid for

fifty years, having suffered a severe illness in 1864, from which she never fully recovered. Her parents were Old School Baptists. She professed a hope in Christ about the year 1863, but as there was no Baptist Church of her faith in that vicinity she could not unite with the church, which caused her great trouble. It was fifteen years before she found a Baptist Church, and that a distance of thirty miles away. As soon as possible she and her husband went to see them, but finding them in disorder she did not unite with them at that time. About the year 1888 she felt that she must be baptized, and her husband arranged for some of the brethren of the church to visit them and hear her experience. They did so, and she talked with them nearly a whole day. All was fully satisfactory, and it was so reported to the church, which voted to receive her upon this report. On the second Sunday in October, 1888, her husband carried her in his arms to a carriage and drove to a pond one mile and a half away. After resting awhile she was carried to the side of the pond in a chair, and her husband and Elder Morgan carried her down into the water and she was baptized sitting in the chair. She came up out of the water praising God. A nephew said to her, "It will kill you to go into the water," for the day was cold. She said, "If our hearts be warm, ice and snow can do no harm." After resting she went home, and no ill effects followed. After dinner she asked Elder Morgan to preach her a sermon, as she said that she never expected to go to meeting. There were about a dozen present; he preached from John vi. 38, 39. After the service was ended she called Elder Morgan to her side and said to him, "This is the first sermon that I ever heard, and it is the doctrine which I heartily indorse."

ALSO,

Mrs. Hannah A. Drake departed this life at the residence of her son, A. Johnson Drake, near Pennington, N. J., Tuesday afternoon, April 4th, 1905, after a few hours illness, of paralysis. She was the widow of the late Wilson Drake, who died some eighteen years ago. They were married about the year 1862. Her home had been at Harbourton until she was married. Her maiden name was Hart. She leaves one brother, one son and one grandson. She was in the 77th year of her age.

The funeral services were held at her late residence Friday afternoon, April 7th. Her favorite hymn, No. 651 (Beebe's Collection), was read, and as a text the Scripture in 2 Corinthians iv. 13, 14, was used. The interment was in the cemetery at Pennington.

For many years she had been a constant attendant of our meetings at Hopewell, and among all who found comfort and gladness here there were none more faithful in their love to the truth and to the cause defended by the pastors of this church. She loved the house of God, and was glad to mingle with

all those who love his name; but for many years a deep sense of unfitness kept her from confessing her faith in a public way. In this she was a companion of many who love and fear God; and this very hesitancy only made more manifest the meekness and humbleness of mind which is always a characteristic of true believers. In July, 1897, she was given strength to present herself to the church, with a narration of her experience of grace, and was gladly received. Indeed, there would have been no need that she should have said anything whatever in order to obtain the fellowship of the whole church, for that she had long before. It was a day of gladness to her, as was also the baptism the next day. From that time she has walked in all sincerity and truth, and in all faithfulness to the truth. It seems hardly needful to multiply words when we speak of the death of a true believer, yet to do so may sometimes strengthen the weak and halting ones who may read. What wonders grace can work in bringing the lofty to be low, and in exalting the lowly in the name of Christ. Naturally, our dear sister possessed a gentle, kindly spirit, and no one ever could have aught against her. Grace came into her heart and bore fruit there to the praise of God, so that she was lowly minded, and could never see aught that was good in herself. Her testimony always was to the grace of God bringing salvation to a poor sinner. It was good to all lovers of grace to meet her and hear her at times speak of the mercy and goodness of God. The heart-felt sympathy of all who know them will go out to the only son and his beloved companion, who filled more than a son's and daughter's part toward her in all her declining years, and to the only surviving brother in his older years, and to the grandson who was so dear to her heart, and who revered her in return. As a church we shall sadly miss her presence among us, but we feel well assured that she is forever with the Lord, who was her delight while she lived on earth.—Ed.

Frank Laytham was born May 20th, 1827, and departed this life March 25th, 1905, making his appointed time in this life 77 years 10 months and 5 days, all the days of about fifty years of which time he faithfully, patiently and expectantly waited till his change came. On the 9th of April, 1857, he was married to Miss Martha Owens, who survives him, and by the same faith through which he was kept unto salvation, ready to be revealed in the last time, she counts that which is an irreparable loss to her an infinite gain to him, to which blessed gain she, too, fondly expects to attain when her change shall have come. To this union were born three daughters: sister Anna, who preceded her father into the fullness of a better resurrection, sister Bettie Turner and Miss Josie. Brother Laytham made a good profession of a hope through grace in Christ, and in the

year 1857 was baptized by Elder Samuel Jones. He was chosen and set apart to the office of deacon, which for many years he faithfully and efficiently filled, purchasing to himself a good degree and great boldness in the faith. I feel that it could be truly said of him that he was a deacon indeed. He knew the functions and virtues of the office, and fearlessly, faithfully and humbly maintained them at all times and under all circumstances. There were times in his pilgrimage which were perilous, and there were afflictions deep and sore, from which nothing but the victory of the good fight of faith could have succored and delivered him. He was the last of a number who were yoke-fellows with him in the faith and affairs of the Licking Association, whose characters and labors shone brightly in the doctrine and order of that association, which by their departure has sustained a great loss, but to them has come the greater gain. In all his years in the church brother Laytham was absent but twice from the sessions of the association, and his attendance at his church meetings was exceptionally faithful and commendable. For a number of years he was clerk of the church, and readily and promptly led in the business of the church, therefore at no time or place will he be more sadly missed than at the church meetings. Brother Laytham was a plain, unassuming man. For the transaction of the business affairs of life he was possessed of the rugged honesty and integrity worthy of true manhood, and his dealings with men were in the light of plain, simple truth. His words were earnest and candid, and clearly indexed the thoughts and intents of his heart. His affections, though unparaded, were strong and tender, and his friendship when once matured was deep, firm, binding and hard to be shaken. To have his fellowship and love gave much assurance and strength to those thus favored. His home was a welcome, pleasant resting-place to the weary servant in the vineyard of his Master. He retained the force of his faculties to the end, therefore he knew the near approach of the end of this life, and at the command to depart and be with Christ, which for him was, as he no doubt realized, far the better thing, he was ready, and in the triumph of that faith which is born of God and is the victory he overcame and came up with Paul when he said: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith," and quietly, calmly and peacefully passed under the crown of righteousness laid up for him and all them that love the appearing of the blessed Lord. Thus ended a long life well rounded up. I feel that a life made so by the grace of our God can be but feebly portrayed by words at my command, but for such lives I hope I am thankful.

Elder P. W. Sawin read appropriate words of Scripture and hymn, and engaged in prayer, and the

writer spoke in memory of our dear brother with the doctrine he believed and loved as reflected in the above Scripture, and closed with prayer, after which in the midst of many relatives, brethren and friends his remains were buried in the beautiful cemetery at Mayslick, Mason Co., Ky., near where he lived and died.

P. G. LESTER.

MEETINGS.

The Old School Baptist Church of Middleburgh, Schoharie Co., N. Y., have appointed their yearly meeting the first Saturday and Sunday in June, (3rd and 4th,) 1905. A cordial invitation to all lovers of truth.

A. COOK, Clerk.

The Delaware River Association will be held with the Kingwood Old School Baptist Church, at Locktown, Hunterdon Co., N. J., beginning on Wednesday before the first Sunday in June, (May 31st) 1905, at 10 o'clock a. m., and continuing three days.

Those coming by way of Philadelphia or Trenton will take the Express train leaving Broad street station at 3:34 p. m., and leave the train at Stockton or Frenchtown, where they will be cared for and taken to the meeting. Those coming from the east can take the New Jersey Central at the foot of Liberty street, New York city, at about 1 p. m., arriving in Flemington at 3:30, where they will be met and cared for.

A cordial invitation is given to all lovers of the truth to meet with us.

C. RISLER, Church Clerk.

The Warwick Old School Baptist Association will be held with the New Vernon church, Sullivan Co., N. Y., Wednesday, Thursday and Friday, June 7th, 8th and 9th, 1905. All of like precious faith with us will be cordially welcomed.

Those coming by the way of New York city, take train leaving West Twenty-third St. at 4:25 p. m. This train leaves Jersey City at 4:45. Get excursion tickets for Howells, N. Y., Tuesday, June 6th. Train leaving New York (Twenty-third St.) at 7:25 a. m. Wednesday, June 7th, will also be met at Howells. Those coming from the west will be met at Howells Tuesday on train arriving at 7:30 p. m. Those coming from the north and Kingston over the O. & W. R. R., will be met at Winterton, N. Y., on train arriving at Winterton at 5:24 p. m. June 6th. Train leaving Wickham Ave. O. & W. depot, Middletown, N. Y., at 8:25 a. m. will be met at Winterton Wednesday, June 7th.

H. S. COLLARD, Church Clerk.

The Sandusky Association meets with the Columbia church, Jackson Co., Michigan, the Lord willing, on Friday before the second Sunday in June, 1905,

and continues the two following days. Trains will be met at Cement City, on Cincinnati Northern Railroad, which is but a few rods from the meeting-house. All who desire to meet with us will be welcome.

Done by order of the church.

DAVID TITMUS

The yearly meeting of the Beulah Old School Baptist Church of Canada will be held, the Lord willing, in the school-house in the township of Brooke, Lambton Co., Ont., five miles from Alvinston Station, beginning on Saturday before the third Sunday in June, 1905, and continuing two days. All lovers of the truth are cordially invited.

ARCHIBALD McALPINE, Clerk.

ELDER Carnell, of Dutton, Canada, will preach in Hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m., in the Red Men's Hall, First and Congress Streets in Troy, N. Y., and at 2:30 p. m. in West Sand Lake, N. Y., at the home of Mrs. Moul. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

EBENEZER OLD SCHOOL BAPTIST CHURCH, IN NEW YORK CITY.

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor. Elevator entrance on either 19th St. or 8th Ave.

10:30 A. M.

2:30 P. M.

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

BI-CENTENNIAL CELEBRATION OF THE WELSH TRACT CHURCH.

The bi-centennial of the Welsh Tract Church, Newark, Del., was celebrated Oct. 20th, 1903. After some delay it is now published in pamphlet form, and is now on sale. Price 15 cents. The pamphlet contains photographs of the Welsh Tract meeting-house and Elder J. G. Eubanks, the pastor, the proceedings of the anniversary, letters of greeting from sister churches and a historical sketch written by Dr. B. F. Coulter, of Philadelphia, Pa., and read on the occasion. Some of the brick in the meeting-house was brought from Wales to this country, and hauled on mules' backs a distance of ten miles. The pamphlet is very interesting and full of information.

The edition is limited, and orders should be sent without delay in order to secure a copy. Send all orders to
P. M. SHERWOOD,
NEWARK, Newcastle Co., Del.

PICTORIAL HISTORY OF THE UNITED STATES. BY JOHN D. McCABE.

This work is no dry mass of details—no bombastic effort to inflame the natural pride, but a vivid and brilliant narrative of the events of our history, from the discovery of the American Continent down to 1893.

The work is printed from plain, new type, on fine calendered paper, and comprised in one octavo volume of 960 pages. It is splendidly embellished with nearly 500 fine engravings, embracing battles and other historical scenes, portraits of distinguished men, views of our principal cities, &c., &c.

Bound in Fine Silk Cloth, Plain Edges, \$2.00 post-paid. Address,

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

AT A GREAT REDUCTION. PRIESTHOOD OF THE SON OF GOD.

A NEW BOOK

BY DAVID BARTLEY.

This is the only book offered to the Christian people (so far as the author knows) which is entirely devoted to the Priesthood of the Anointed Son of God, as the only Mediator between God and men. It contains the following chapters and subjects: Introduction, Necessity of a Priesthood. The Priesthood of Aaron. "God sent forth his Son." Our Brother High Priest. Christ's Priestly Offering. Christ's Intercession within the Veil. The order of Christ's Priesthood. Christ's Better Testament. Christ the Prophet-Priest-King. The People of Christ's Priesthood. Kings and Priests unto God. The glorified Saints. Conclusion: The Sacrifices of the Royal Priesthood.

The work contains 144 large size pages, in long primer type, clear print on white paper, bound in cloth, and will be sent to any plainly written address, post-paid, for cash orders, as follows: one copy, 40 cents; two copies, 75 cents; three copies, \$1.00; twelve copies, \$4.00, to one address. Please send cash by money order, or in registered letter. All will do well to order soon, as the work is not electrotyped, and the edition is limited. Send all orders to

ELDER DAVID BARTLEY,
LEBANON, Ohio.

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 the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00. Address,

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

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY,
MIDDLETOWN, ORANGE CO., NEW YORK.To Whom all letters should be addressed, and
money orders made payable.

EDITOR:

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

CRUDEN'S COMPLETE

(STUDENT'S EDITION)

CONCORDANCE

TO THE

OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9½ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible reader should possess a copy.

Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.
First Quality Turkey Morocco, very handsome, \$2.75 per copy.

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in a variety of bindings at the following prices, viz:

Cloth Binding	\$1 00
Cloth Binding, half dozen.....	4 50
Blue, Marbled Edge.....	1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73.

MIDDLETOWN, N. Y., JUNE 15, 1905.

NO. 12.

POETRY.

(Selected by Miss Fannie Brittingham, Salisbury, Md.)

WHEN all the wheels of life are running slow,
And all the fires of life are falling low
And flickering to an end,
Then in death's dawning light we seem to know
What it all means, why things must happen so,
And not as we intend.

I thought to keep my life both good and fair,
Now, broken, blotched and ugly, it lies there,
Spread, like a map, to view.

I made the blots, the blunders, everywhere,
The bitter disappointments in full share,
The sorrows, old and new.

But though fresh failures come with each fresh day,
Though pain persists, and will not pass away
Till life itself shall cease;
Taught by this gleam of death's keen searching ray,
“No human life is whole,” I've learnt to say,
“But of God's plan a piece.”

Each individual life is not our own,
'Tis in God's building just one little stone,
Chiseled to fit one place;
Useless if crude, uncut and left alone,
Useful if when its proper place is known,
It fits it, by God's grace.

All through God's temple rise in noble state
Smooth marble blocks of wondrous form and weight,
And polished pillars tall;
But there are other stones, not smooth nor great,
Seeming despised, thrown out, yet soon or late
Wanted, however small.

O, builded in his house, if him it please,
I would be found, though small and rough like these;
Poor in my puny might.
Just of his house a stone, if so be he
For his own use has chosen me.

CORRESPONDENCE.

“I KNOW YOU NOT.”

(Matthew xxv. 12.)

THESE words were spoken by the Bridegroom to the five foolish virgins in the parable. He and the five wise virgins had gone in together to the marriage, and the door was shut. Afterward the foolish virgins, who had been away buying oil, came to the door, “saying, Lord, Lord, open unto us. But he answered and said, Verily, I say unto you, I know you not.”

Different views concerning the true application of this parable have been expressed by brethren who do not differ in any degree concerning the truth of salvation, and who in discussing this or any other scriptural subject do not depart from the doctrine of grace. Yet I believe there is a power and comfort in every parable which comes to us only through a right understanding of it.

I have heretofore expressed some views concerning this parable, though very inadequately, but as the subject is now upon my mind I am impressed to present some suggestions with reference to it for the consideration of my brethren. The

view has been entertained by brethren whom I most highly esteem for their clear mindedness in the truth, that the five foolish virgins represent christians who have been neglectful of gospel duties, and who are punished by being denied admittance for a time into the joys of their Lord. While I believe that every child of God who sows to his flesh shall of the flesh reap corruption, and that those christians who neglect this great salvation shall not escape the just recompense of reward, (Heb. ii. 1-3,) yet there are questions in my mind as to whether this parable is intended to show this distinction between the obedient and disobedient christian.

The principal thought now in my mind is the language at the head of this article. Is this ever the language of the Bridegroom to any of those who have been manifested as true members of the gospel church, which is his bride? Does Jesus speak thus to his people after he has given them the sweet assurance that he has loved them with an everlasting love? No matter how far astray they may have gone, no matter how disobedient they may have been, when he has given them grace to return in sorrow and true repentance, humbly begging to be received again into his favor, does he ever say to them, "Verily, I say unto you, I know you not"? Does he not always receive all of his returning prodigals graciously, mercifully, lovingly?

I have thought that the door which was opened to the Bridegroom and the wise virgins, and was closed to the foolish virgins, was the same as that spoken of in Luke xiii. 25, which evidently represents the separation between the legal and the gospel character: "Then said one unto him, Lord, are there few that be saved? And he said unto them,

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity." Abraham and Isaac and Jacob are in this kingdom of God, and so are all the prophets; these to whom he says, "I know you not," were also in that same kingdom, in its legal state, but now *they are thrust out*; there is no place for them in the kingdom of God in its gospel state. (Luke xiii. 28.)

By the legal character I mean the one, now as well as in the former dispensation, who depends upon some work done by himself, or upon some reason existing in himself, for entrance into the favor of God; and by the gospel character I mean the one whose only hope is that Jesus died for him, and that he passed with the Bridegroom from under the condemnation of the law into the kingdom of his grace and glory.

Those who shall seek to enter in and shall not be able, are those who seek righteousness, not by faith, but, as it were, by the works of the law. (Romans ix. 32.)

All of those who are referred to in parables, and other forms of teaching in the New Testament, as legal, worldly, carnal professors, are presented for the admonition of the Lord's people, and also for their assurance and comfort, as they are thus shown the real difference between a fleshly and a spiritual hope.

Thus the people of God are often tried by questionings in their own souls as to whether they are not stony ground, thorny ground, or wayside hearers; or dissatisfied laborers, wanting more wages than was given to those who have worked less; or laborers in the legal field, contented with that work, like the elder son, and jealous of those who confess to having no good works, and yet claim that Jesus loves them; or like those who are knocking for entrance into the Lord's favor because of some merit they possess. The legal professor is not troubled with such doubts and questionings, but the christian is, and in all the dear Savior's teaching the living soul is made to feel the powerful but tender and loving admonition: "Take heed therefore how ye hear;" "Strive to enter in at the strait gate;" "Give diligence to make your calling and election sure."

This parable seems to present a proper sleeping time. No reproof is suggested because the virgins all slumbered and slept. It was night, the right time to sleep. But I do not understand how this could be applied to the gospel church; no time is allowed there for sleeping. The exhortation is, "Let us not sleep, as do others." Some may sleep, but it is disapproved of. Those who sleep are reproofed. But here they *all* slept, and there is no word against it. The Bridegroom tarried; he had not yet come, therefore, it seems to me, the legal dispensation must be intended here. The virgins had gone forth to meet the Bridegroom. This would answer to the whole nation of Israel. They were promised the coming of the Savior, and they, as a nation, were all waiting for him, though not all waiting in faith. They were all recognized as heirs of that promise. "To them belonged the promises," and in this

sense, as concerning the flesh, of which Christ was to come, the whole of Israel were as virgins waiting for the Bridegroom. It was a night dispensation, and they all slumbered and slept. They were all, to all appearance, alike. There was no way to tell which of them had oil in their vessels till the time should come to light their lamps. There was no way to distinguish between the righteous and the wicked while they were all under that fleshly covenant; all asleep. But when the Bridegroom was announced, when the gospel dispensation was ushered in, then they could discern. (Mal. iii. 18.)

The midnight is the turning point between two days. The announcement that the Bridegroom is coming is an assurance that the legal dispensation is at an end, and that the gospel morning has come. "Behold, the Bridegroom cometh; go ye out to meet him." "Repent, for the kingdom of heaven is at hand." Now all are awake, and in the opening of gospel light all Israel is seen. But now also the difference is seen between the wise and the foolish, between the legal and the gospel character, between him that serveth God and him that serveth him not. The wise have the required oil for light, and they go in with the Bridegroom. He goes in but once to the marriage. There is no other going into the marriage. When Jesus arose from the dead and entered into his glory, he shut to the door between the legal and the gospel dispensation, and it is never to be opened again.

The Jews who are only Jews outwardly are now made manifest by not being ready to go in with the Bridegroom to the marriage, but seeking entrance on their own account. The wise virgins had oil with them because they were wise. The taking of oil did not make them wise, but was an evidence of true wis-

dom. Whatever the oil may represent, it was the gift of God. Grace had been given them. They had received that life which "is the gift of God," and "is the light of men." Theirs was that circumcision which is "of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." They represent, according to my understanding, those through all time who are Jews inwardly, not because of any merit in them or their works, but because of electing love and saving grace. These all go in with Jesus. To the end of time, as they are called by grace, they will all see that their entrance was in that one entrance of Jesus.

The other five took no oil because they were foolish. They had no oil. The lamps they had would not give gospel light. They did not see the Bridegroom at all. When they did come and ask for admission it was upon the legal plea of merit in themselves. They represent the Jews after the flesh. The Lord says to them: I have no pleasure in you, neither will I accept an offering at your hands. (Mal. i. 10.) Those whom I understand the foolish virgins to represent seek to enter in by the works of the law to-day as well as when Jesus was in the flesh. To them he says: "I know you not, whence ye are: depart from me, all ye workers of iniquity." Would he say that to those whom he has called by his grace, and whom he loves?

How often I have feared that to me the dear Savior would say—had already said, "I know you not." What searching of heart this fear has caused me; what searching of the word to see if there I could find any support for my hope that he was my Savior; what prayers and cries unto God for evidences of his love and favor. It has seemed sometimes

that I had to cry, with Jonah, "I am cast out of thy sight," but I have still felt to look again toward his holy temple. If he should say to me, "I know you not;" "Depart from me," I could not feel to argue the case with him, could not show him any reason why he should open the door to such as I felt myself to be; not worthy of the least favorable notice from him. But O how this questioning, and this longing for his love and presence, have caused me to take heed how I heard, and to plead with him to "show me a token for good," to manifest himself as mine, and to guide me with his eye. Such deep soul-troubles are still mine at times, and many a dark night my soul is crying unto God, and thirsting for him. And so far the sweet answer has come, though it has at times appeared long delayed. The answer has never been to open the door, but to show it to me already open; to show me that I had been privileged to go in with the Bridegroom; to show me that I was accepted, not because of any kind of merit in me, but "accepted in the Beloved."

SILAS H. DURAND.

SOUTHAMPTON, Pa., May 5, 1905.

BOSTON, Mass., April 20, 1905.

DEAR BROTHER IN CHRIST:—I have just been reading the epistle of James, and have found in it many rebukes which have humbled me before God; many things which have made me sad, not only for myself, but for God's church, or people, on earth. I think we are too liable, as a people, to talk much about our iniquities, bewail them, and perhaps sincerely mourn over them, and wish we were better; too liable to make so much of election that we do not find time to think upon whatsoever things are true, honest, just, pure, lovely, of good report,

upon virtue and God-approved praise. We would give our bodies to be burned for the doctrine of original sin, but will go for days, for weeks, for months, without saying one word about Jesus Christ, or uttering a real prayer. This seems so strange to me. I am thinking of myself, of my own incomprehensible, often despised, yet God-created body and soul, more than that of others. Perhaps if I look again at the wonderful epistle I have just been reading I may be able to give you my line of thought this evening; not that this, my thought, is new or valuable, but because I have it, and feel like trying to tell you some of it.

James writes very clearly, there can absolutely be no misunderstanding what he has here expressed. I have read this letter often, yet to-night it affected me as never before. In the first place, "My brethren, count it all joy when ye fall into divers temptations. * * * Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." This is beautiful, but when I am in the midst of fiery trial I am too prone to despair; evil thoughts dart into my mind; I am confounded, broken in heart that I should have had them. I think, Am I not a child of damnation? Why, if I am a child of the pure and holy God, do I have such ungodly fancies and imaginations? I am brought to throw myself in abject humiliation before my heavenly Father, for such I cannot but think he is, and cry for his support, for his guidance, for his love to scatter the hosts of evil. I can see now how this does bring me nearer to God, but in these seasons of trouble we generally think only of the present distress. Other trials, too, bring my wandering thoughts to God: sorrows,

sickness of friends, loss of cherished ones and disappointments. Then, too, I think trial is often to be found in our very happiness, our very joy, causing us to examine ourselves whether we recognize God's hand in it all. My college is justly precious to me; not so much the mere book learning I receive, as the associations I have formed and am forming day by day, yet I often lose sight of the fact that it is God's providence which has placed me here, which has enabled me to enjoy the companionship of good and earnest men and women, to read good books, to see beautiful paintings and buildings, to hear grand music. When I do think of these things as being gifts of God, I am overwhelmed with the sense of my own utter undeserving of them all; I am then, as in times of sorrow, bowed down in genuine prayer to God. I sometimes wonder what my life is for, to what purpose I came into this world. Is it that I may help some fellow-creature? Is it that I may show in very deed that I have been with Jesus, and to walk here on the earth showing out of a good conversation my works with meekness of wisdom? If so, I have not begun to live. I certainly do not believe that I was put upon the earth to do works of iniquity, yet if my very heart were open to the world I am afraid iniquity would be there.

James exhorts us to receive with meekness the engrafted word, but also to be doers of this word, and not hearers only; this is what I forget. I often hear a chapter or two read from God's word; I engage in singing and prayer; I sincerely think of these divine things at the time; an hour later I am perhaps angry at something, perhaps am in a flippant mood, and say things which, if not counted wicked, are certainly neither edifying or peaceable; I am carried away by my

own desires, ambitions, hopes and plans, and all thought of responsibility as one who professes to be a lover of God is far away from my mind, and I become engaged in the things of the world. I had a letter from a dear brother a week or two ago, in which he cautioned me against worldly-mindedness. His loving admonition struck home; far from wounding me, in the ordinary sense of the word, it inspired me with prayer to God against this sin. His tender words are good; I wish more of us had the love and courage to speak such things one to another. Wrong ideas, wrong deeds, carelessness, indifference, actual sins, are often said nothing about by those who cannot but see them in us, and who might be the cause of our seeing the error of our course. For that dear brother, whose letter I have mentioned, I have only an increased gratitude and love, and I hope his warning has not been ineffectual.

James speaks much of the tongue as a member which it is most important to have control over. "If any man among you seem to be religious, and bridleth not his tongue, * * * this man's religion is vain." I do believe this; I do not think it applies to the expression of ill-temper alone, (often such manifestations come from conditions of pain and disease,) but also to the indiscriminate airing of our own dogmas, theories, doubts and evil imaginations. We (and I mean by this myself) set down as a fact indisputable that, for instance, every believer in the Lord should immediately be baptized, by immersion, by a Primitive Baptist preacher, forgetting that perhaps that person is as truly walking in newness of life as ever he will, but has not yet come to the full meaning of his salvation, hence cannot appreciate the beauty of its symbol. We theorize on the nature

of the Godhead, or of the resurrection, or on the doctrine of predestination, or of good works. We proclaim our doubts to the world at large, and to God's church in particular, as to the authenticity of the Bible, or of a future existence, or of the reality of any religion under the sun. We gossip about our neighbors, we speculate as to their moral and religious characters, and perhaps unconsciously fill the town or county or world with slander.

I do not know why I write all these things to you, dear Elder Chick, you must think me presumptuous to do so. I certainly do not mean to be so, however, but this is part of what the reading of James to-night has put into my mind, and I have written on in my own thoughts, regardless, I am afraid, of propriety. Forgive me, dear brother, for I have not meant to show forth my "exceeding great" wisdom, of self-conceit.

I am getting along well in college, so far as mere recitation and study go. As to my spiritual welfare, it is with God, and not in my hands. It is good that it is not in my keeping, for I should utterly ruin it. My God has watched over me, leading me as ever in unknown paths, teaching me by repeated humiliations to look to him alone for guidance, for all. I know that without him I can do nothing, and with him all that may be required. I am such a little child though, in the things of God, repeated lessons seem but to be learned and then forgotten. The same stumbling-blocks are ever a snare to my feet, the same heights of pride I climb and fall from. It seems that if I grow in grace, it is only in that I daily need more of the grace and mercy of God, and realize this need. Pray for me as one of the least in God's flock, that the God of all power and love may lead

me in ways pleasing to him, and that I may glorify him in my body and my spirit, which are his. Remember me to your dear wife and children.

I am, I hope, your little sister in Christ,
RUTH KEENE.

FRANKLIN, Ohio, Feb. 22, 1905.

DEAR BROTHER CHICK:—I send you a letter from a dear sister; it is in answer to one I wrote her. I feel it contains some rich experience from a spiritual-minded woman, and thought it would be a comfort to some of Zion's pilgrims. I shall take it as a favor to me if you will publish it when you can spare space in the SIGNS.

Yours in the love of the truth,
E. S. CULY.

DAYTON, Ohio, Feb. 8, 1905.

E. S. CULY—DEAR BROTHER IN THE LORD:—Your letter of January 2nd received, and was most highly appreciated. I assure you I read and reread it with tears of joy and much gladness of heart, yet with a deep sense of humility, realizing the goodness of the Lord in putting it in the minds of his dear saints to write such sweet messages of comfort to one so very unworthy as I feel myself to be. But I do know that every good and perfect gift cometh down from the Father of lights, with whom there is neither variableness or the shadow of turning; so I am constrained to give all the praise to the Lord, from whom all blessings flow. We are yet in the beginning of the year of 1905, and it will be as in former years; we are such short-sighted and finite creatures we cannot look into the future to know what is awaiting us; only he who knows the end from the beginning, and "the things that are not yet done, saying, My counsel shall stand, and I

will do all my pleasure," knows what is in store for us. Dear brother, I rejoice in the Sovereign who is all-powerful, and I trust he will reconcile me to his holy will concerning me in the days and weeks and months of the present year, as in former ones. I look back over my life and realize the many blessings bestowed upon me all along the pathway of life, although I have had some chastenings from his loving hand, and trust I was made to feel it was good for me to be afflicted. The apostle to the Hebrews in the twelfth chapter and eleventh verse (dare I say?) expresses my feelings when he says, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." These words are sweet to me; so often they have been verified in my unworthy self.

If I am not mistaken it is fifty-seven years last May since I made a public profession of religion, and I fear many times I have not honored it as I desired to do. If I know my heart, I trust the dear Lord will keep me from bringing reproach upon his dear name and cause. I am so glad the Lord knoweth all our frames, that we are but dust. Jesus said to his disciples in the garden of Gethsemane, "The spirit indeed is willing, but the flesh is weak."

Brother Culy, many of your exercises have been so in accord with my own mind that while reading them I was made to say, Brother Culy has a christian experience, if I know what a christian experience is, and I was made to rejoice in the blessedness of our having the same Teacher and the same lessons, the burden of sin and the great need of a crucified Savior, and when he manifested himself to us as our Savior our heavy bur-

den of sin was removed; we were filled with praise and thanksgiving; his love filled our hearts to overflowing, and we felt like telling to all around what a dear Savior we had found. I continued in this comfortable frame of mind for some time, and expected to remain in that state, but how disappointed I was when to my sorrow the suggestion was made that I might be mistaken. O, I thought, it cannot be. I got the hymn book, and the first verse my eyes rested upon were the very same words that came so sweetly to my mind when I was relieved of my burden of sin, and what a thrill of joy it brought again to my doubting heart. The words of Scripture found in Col. iii. 3, 4: "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," bring sweetness and assurance to my poor heart that the Lord has been gracious to me, and I am made to love and trust and abide in him, that he will even while I journey down the hill of life bring me in green pastures and beside still waters, and if I should stray away from his loving care he will restore my soul.

Dear brother, you see how scattering my letter is, but just for a moment or two I have felt the presence of the Savior in my poor heart; my eyes are overflowing with tears of joy; it fills my soul with love to God and to the dear saints. How long the loving Master will permit me to remain in this delightful frame of mind I cannot tell; it may be only for a short season. These foretastes come at his bidding, so when they are withheld it is all for our good and, I trust, to glorify him. Our lives, both temporal and spiritual, are a checkered scene of light and shade; it has always been so, and

will continue to be the same while time lasts. But the apostle called the afflictions of the people of God light afflictions, 2 Cor. iv. 17: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." May we be "kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Peter i. 5.

I must close. I hope sister Only has recovered her usual health; how much I would enjoy being in the company of you both. How blessed it is for brethren to associate together and help bear each other's burdens when our thoughts are mutual. How pleasant it is for brethren to dwell together in unity.

In conclusion I must confess that my answer to your much appreciated letter seems to fall so far short of what I would like it to be that I feel diffident about sending it. I have written as ideas have presented themselves, hoping you will excuse all mistakes. No doubt you will notice the infirmities of age by my unsteady hand, but I must not murmur or complain; the Lord is very kind to me. Dear brother and sister, remember me in your prayers.

Your sister in hope,

(MRS.) PARTHENIA TAYLOR.

PRATT CITY, Ala., Dec., 1904.

DEAR BROTHER CHICK:—The subject of the unity of Christ and the church is a great mystery, and it is difficult to explain in a way to save ourselves from misrepresentations. Sometimes it seems plain to me, and then the fear comes that I am not one of the heirs, and I get in doubt and trouble. Paul has given us about as plain an exegesis of the subject as any of the inspired writers, and anything outside of inspiration is of little

value in spiritual instruction. Paul makes an illustration of the first man as the figure of the second. He shows that all the natural family were identified with him in the creation, in receiving of the law, and the transgression. "By one man's disobedience many were made sinners." "By the offense of one judgment came upon all men to condemnation." "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." Adam must have been the head and father of all mankind, all were in him, and blessed with all natural blessings, and freely ordained to be the inhabitants of this earth. God "hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation," and to this day it is witnessed that all are in the possession of these earthly blessings by reason of the relationship they bear to the first man. We are legal heirs not only to natural life and the fruits of the earth, but also to sin and death, and to return to dust. This is denied by many, but it is too plain, it cannot be refuted.

Paul shows next that all the people of God are related to Christ so closely that they were all one with him before time, and were all blessed "with all spiritual blessings in heavenly places in Christ: according as he [God] hath chosen us in him before the foundation of the world, * * * having predestinated us unto the adoption of children;" and they were all identified with Christ in all that he did while he was here in the world, and since he returned to the Father in heaven. "By the obedience of one shall many be made righteous." "By the righteousness of one the free gift came upon all men unto justification of life." It must be by

reason of our relationship to Christ that we are heirs to all spiritual blessings that we shall enjoy in this life and also in eternity. We all know that our natural bodies were not in Christ, neither were they in Adam, but all the natural germs by which we are generated and born of the flesh and made manifest as his children were in him, and our natural life was in him, and it has been transmitted from generation to generation down to the present day, and will be to the end. There is neither Jew or Greek, neither bond or free, neither male or female, but what were one in Adam, and all shared his natural estate. Our natural bodies were not in Christ, but the Spirit by which we are regenerated and born again, born of God, and made manifest as his children, was in Christ from all eternity, and we all had one eternal life in him, and that life is given direct from him to us: "I give unto them eternal life; and they shall never perish." Paul says we are predestinated unto the adoption of children by Jesus Christ; and he says, "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption." As there is only "one body and one Spirit," I conclude that the spirit of the new birth is the Spirit of adoption, and all who receive that Spirit are raised from death unto life, from darkness to light, from under the law to grace, from the kingdom of darkness and Satan into the kingdom of Christ, and as we are waiting for the adoption, to wit, the redemption of our body, we shall be adopted from earth into heaven.

The first man, Adam, multiplied, according to the command of God, and he spread out into all parts of the earth; but with Christ it is different, instead of spreading out he was gathering in: "By

one Spirit are we all baptized into one body." So "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus," and Jesus says, "I am in my Father, and ye in me, and I in you." This is a complete and perfect union, ye are complete in him, which is the Head of the body. Some contend that there is only a covenant relationship between Christ and his people, but I have thought that the covenant that God made with his Son, and that which he makes with his people, was only an evidence of the relationship that already existed. God made a covenant with, and promises to Abraham, but his people existed in him before the promise was made, and the promise of God insured to him the bringing forth of that people, and the covenant of God with Christ was the same. The covenant did not create the relationship; and the covenant God makes with his people in the new birth is an evidence of the relationship that existed long before: God was the Father of his people forever.

I will leave the subject for the present, and trust to your better judgment whether to publish or not.

Yours in hope of life eternal,

P. J. POWELL.

PRENTICE, Ill., Jan. 1, 1905.

DEAR EDITOR:—Through the kindness of friends we have the pleasure of reading the precious SIGNS, the pages of which are filled with good thoughts and truth.

As we are entering upon the new year we can look back over the year just passed and feel thankful that the Lord has blessed us, and has been mindful of us in many ways.

Elder John L. Scott is still our pastor at Yatesville church, called Union. At our

meeting to-day we had the pleasure of hearing Elder J. B. Dobbs preach Jesus, the same blessed truth, the precious doctrine of God's love and mercy, with no room for conditional salvation, which, if this was the case, would certainly leave me out, as all work of mine would fall short of glory. It was a season of rejoicing, a good meeting indeed, and we were all made to feel that it was good to be there. Blessed are they that know the joyful sound.

People find fault with the Old Baptists, and say hard things against them, but it matters not what the world says; "If God be for us, who can be against us?" When I joined the little band at Union church I felt there could be no more trouble in this life; but this is not the case. I often find myself out of the way, my thoughts are often gone astray, but the Lord's arm is not shortened. It is still indeed a pleasure to me to meet with the loved ones who can feel each other's sigh. We are commanded to speak often one to another, and help bear each other's burdens. I cannot visit with the world with as much comfort as I can with Old School Baptists. So many hate the doctrine of predestination, this is however but a fulfillment of the Bible. I cannot live to please the world, neither can I live to please myself; if so, I would live a blameless life, free from sin, prejudice and all uncleanness. There are seasons of trouble, sorrow, doubting, cast down but not destroyed; depressed but not forsaken.

On the fifth day of last August it pleased the Lord to remove from our midst my beloved niece, and while the tender cords of love were so dear, so binding to this sweet girl, I was made to say, "Thy will be done." When the sudden news came, and I went to her home and looked on the

sweet but lifeless form of one so young, so beautiful, so fair, the sunlight of a happy home, surrounded with all the comforts of life, I felt this was too great a sorrow for me to bear; but God says, "I will never leave thee, nor forsake thee." "I will not leave you comfortless." She has gone where there is no more death, neither sorrow nor crying, neither can there be any more pain. May the blessed Redeemer give his love to the dear parents and the lonely brother, and comfort them as none other can, in this their deepest sorrow. It is sweet to trust in him whose promises are sure.

My mother is now past seventy-four years, and for more than fifty years has been a firm believer in the doctrine of salvation by grace. When I was a child it was a pleasure to me to go to meetings with her, and see dear old sister Stout, and sister Sinclair, and sister Harding, who would ride miles to church on horseback. Sister Stout and sister Sinclair, along with many others, have since been called home, but there are still many thus clinging to the same faith, sitting at the feet of Jesus, and inquiring in his temple.

On the third Sunday of last June, the church met with Grandma Dunlap, a dear old mother in Israel, who has passed her three score and ten, and for many years has loved and still loves the doctrine of God our Savior. We were favored with two excellent sermons by Elder Scott, which grandma enjoyed. It is a comfort and a satisfaction to me to meet with the loved ones at Union church: after days and weeks of busy toil to lay down the cares of life and hear them talk of Jesus. I would not regret my name being on Union church book only from the feeling sense of my unworthiness. I ask myself many times, Why is it that I, a poor, weak

worm of the dust, am permitted to sit together with them? Should I be excluded from among them it would certainly destroy my happiness forever, and rob me of much comfort.

"Let the sweet hope that thou art mine,
My life and death attend;
Thy presence through my journey shine,
And crown my journey's end."

May he guide, direct and keep me in the way of peace and truth. We know not what is before us, but we hope that this may be a pleasant year to all, and that comfort and peace be with each and every one. May the publication of the dear SIGNS ever continue.

Yours in hope,

FRANKIE S. McDANIEL.

ELGIN, Oregon, Oct. 1, 1904.

ELDER F. A. CHICK—DEAR BROTHER:—I send you the inclosed letter from Elder I. N. Newkirk, by request of Elder J. P. Allison.

Yours in gospel bonds,

G. E. MAYFIELD.

I JOHN IV. 23.

DEAR BROTHER AND SISTER ALLISON:—Your request of me is a great one, involving the history of nineteen centuries, for there have been many antichrists. John said, verse second, "Hereby know ye the Spirit of God," and then he laid down the infallible rule by which the spirits may be tried, whether they be of God. The reason given is, "Because many false prophets are gone out into the world." But notwithstanding the many false prophets this ample rule is sufficient to try them all, for the Spirit of God is always true to all the divine attributes of the God of truth in the perfection of his holy nature as Father, Son and Holy Ghost; and whatever doctrine militates against this unity of wisdom, power and holiness, proceeds from an opposite source.

The trial of the spirits consists in a comparison of the doctrines and commandments of men with the doctrine of God our Savior, which finds its only true expression in our Lord Jesus Christ, the Son of God, in grace and truth. "For the law was given by Moses, but grace and truth came by Jesus Christ." Hence the standard of measurement or balance in the true sanctuary is recorded in the third verse: "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." No other rule is needful when this one is faithfully and judiciously applied. We have now the broad platform, Jesus Christ and him crucified, in the foregoing premise as the only foundation of the sinner's hope, and to detract anything from this foundation comes up from the spirit of error, or antichrist, and from the mouth of the false prophet, including all ungodliness in all ages. This false prophet, or man of sin, after the working of Satan is multiform in all his manifestations, and therefore it is said, "Many false prophets are gone out into the world."

All religious falsehoods propagated in the name of Christ proceed from the spirit of antichrist, under whatever disguise may be assumed by the teachers of heretical doctrines. It matters not about the profession of superior piety or holiness, it matters not though they profess to be wiser than Daniel, meeker than Moses, more righteous than Job, and to know whereof they affirm, being personally righteous and sinless in the flesh, professing to have done great things in the name of the Lord; nevertheless inasmuch as they detract by their professed knowledge, goodness and sanctity from the glory of Christ as the Savior of sinners, they are antichrist, denying the Father and the Son.

"Thou shalt call his name Jesus; for he shall save his people from their sins." Were no other words spoken by the angel at the conception of Jesus Christ in the flesh, at the dawn of the kingdom of righteousness? Yes, he said, "That holy thing which shall be born of thee shall be called the Son of God." He was made of a woman, made under the law, that we might be redeemed and secure the adoption of sons, being born again of incorruptible seed, by the word of God which liveth and abideth forever. Thus we are heirs of God, and joint-heirs with our Lord Jesus Christ, to an inheritance which is undefiled, and which fadeth not away, and which is reserved in heaven for those who are kept by the power of God through faith unto salvation. This, brother and sister, is the doctrine of God, and not of antichrist; giving, as it does, all glory to God and to the Lamb forever. The resources of the children of God through the Spirit spring from the immortal Fountain, through our Lord Jesus Christ, who is come in the flesh, and in whom dwelleth all the fullness of the Godhead bodily. "For the law was given by Moses, but grace and truth came by Jesus Christ." John further says that this is the true life that came down from the Father; therefore the saints are heirs of God through Christ.

For four thousand years the world groped in darkness, without a ray of the true light, until Jesus Christ had come in the flesh, being the only begotten of the Father of lights, with whom is no variable-ness or shadow of turning. Not a man was there who could penetrate into nature's darkness and hail the rising Sun of righteousness till Jesus Christ, the seed of the woman, came in the flesh to redeem the sons of Zion and purify them by the shedding of his own precious blood, by

which he obtained eternal redemption for them, having entered once into the holy place, an offering and sacrifice pleasing to God. The law of Moses could only condemn the sinner, to the glory of God's justice and judgment. Thus the letter killeth. The sword of divine judgment fell on the Lord Jesus Christ in the flesh for his people, even as his name implied, for "he shall save his people from their sins." This gives the true status of Christ to his people, and of his people to him, in this world of flesh and blood, as that of sinners saved by grace. "This is a faithful saying, and worthy of all acceptation." Whatever spirit teaches otherwise is that spirit of antichrist which ye have heard should come into the world, and is even now in the world.

Now, my dear old brother and sister, let us together fall down before the throne of righteousness and judgment, the throne of God our Father, at the feet of Jesus, and confess our sins, never daring to offer another plea than that Jesus Christ has died and risen again in behalf of poor, perishing sinners like ourselves.

Your brother,

I. N. NEWKIRK.

ROANOKE, Texas, April 1, 1905.

ELDER F. A. CHICK—BELOVED BROTHER IN BONDS OF FELLOWSHIP:—Our subscription having expired some time since, together with that of our mother, Mrs. A. D. Bonrland, Sr., we will send inclosed money order for four dollars, for which kindly give us a continuation of our old family paper for another year. May the Lord be pleased to bless you as editor, together with those who contribute to its columns (as of old) with that deep spirit of meekness and humility that so fittingly becometh the followers of Christ. If we have a correct knowledge of, our ex-

perience and the teachings of the Scriptures, we are made to confess, like one of old, that "salvation is of the Lord;" that "there is none other name [Christ] under heaven given among men whereby we must be saved;" that man is fallen, depraved, condemned and dead, and not only dead, but twice dead, and plucked up by the roots, and nothing short of that full and complete atonement which was wrought on Calvary for all the heirs of promise will ever be able to extricate one of Adam's fallen children from the powers of that death. We learn from the Scriptures that in the fall of man his mind was so perverted that he put light for darkness, and darkness for light; sweet for bitter, and bitter for sweet; that he has eyes and sees not, ears and hears not, heart and understands not. We are told again that his throat is an open sepulchre; with his tongue he has used deceit: the poison of asps is on his lips: misery and destruction are in his way, and the way of peace he has not known. This, my dear brother, I understand to be the universal condition of the unregenerate: they have together all become unprofitable. There is none that doeth good, no, not one; but God, who is rich in mercy, for his great love wherewith he loved us, even while dead in sins, hath quickened us together with Christ, (by grace ye are saved) not of works, lest any man boast. For ye are his workmanship, created in Christ Jesus unto good works, that God hath before ordained that ye should walk in them. Then it is by the free, unmerited, sovereign grace that poor, sinful worms of the dust like we are permitted to meet the Lord in peace, and hear that welcome plaudit, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." O

what a blessed thought, that after we are through with the sinful conflicts of time, and it is ours to go hence, (if indeed the Lord has been gracious to us) that we have an house not made with hands, eternal in the heavens.

With love and christian fellowship for you and all the household of faith, I remain your unworthy brother,

W. S. BOURLAND.

KELLY CORNERS, N. Y.

DEAR BROTHER CHICK:—Some time past I received from our dear, aged brother Travis the following letter, which speaks for itself in regard to the church, the preaching of the gospel and the worth of the SIGNS to him, which, if you see fit, you can publish in the SIGNS at a convenient time.

J. D. HUBBELL.

STAMFORD, N. Y.

DEAR ELDER HUBBELL:—You said to me the last time I saw you, I must remember you. I have love and fellowship for you, and the doctrine you preach; it would be impossible for me to forget you. I often think if I could pass away and be at rest it would be better, but I have great reason to be thankful that it is as well with me as it is. At my home in Roxbury, my daughter-in-law is good and kind, and here in Stamford I have as good and kind a daughter as any man ever had. I have all the care, attention and respect I could wish.

I do not forget when your meeting days come; whether I will ever be there again will be as the Lord wills. I do not forget when Elder Slauson's regular appointment comes. I have been there when he has preached at different times when there were not more than eight or ten present, when I have felt that the Lord gave me an ear to hear and heart

to understand. If I should attempt to tell of the love I have for him for the truth's sake I should fail for words to express it. I know salvation is of the Lord, both in time and eternity.

All the preaching I have had since I left Roxbury has come through the SIGNS OF THE TIMES; I do know I love the doctrine it advocates; I receive it regularly. Often in one number there seems enough to pay the cost of the whole year. The people in other churches are getting waked up here; they have held meetings every evening for three or four weeks; whether their lord is awake or not they are warming themselves with sparks of their own kindling. I have no doubt but that all the chosen people of God will be gathered in, because they are already saved in the Lord with an everlasting salvation, world without end. I do not believe the wisdom of this world, nor all the institutions of this world, will add one, neither will the opposition take one away. But the question with me is, Am I an heir? When I look to myself I know that I am a poor, sinful worm of the dust, and I do not see anything to encourage me, so if I have any righteousness, it must be of Christ. I know there can nothing transpire to frustrate or disturb the foreknowledge of the Giver of all things, and I have a desire to be reconciled to God's will, yet I find another mind that would like to have so many things different from what they are. I am a wonder to myself, yet there are times when I can read the Bible and hear with some understanding, which gives me comfort and hope.

I have been thinking of late about the ten virgins; five were wise and five foolish. If I am a virgin, I am one of the foolish. If I ever received anything spiritual, it must have been one talent.

If I have been born of the Spirit, I have also been left to myself often, with love for this world and things of the world, and I have more fault to find with myself than any one else. So without righteousness or goodness of my own of which to tell you, my faith and hope rests on free, sovereign, unmerited grace. I feel that time is near to a close with me; I have lived almost eighty-five years, and sinned against a holy God every day of my life, in deed or some other way, yet he has fed and clothed me and given me every breath that I have drawn. At times I think it is enough to rouse up a dead sinner, to contemplate the mercy of God to him. I read we are chosen in the furnace of affliction, and I have proved the truth of it.

I am a poor writer, excuse all mistakes. Remember me to your wife, and in your petitions at the throne of grace.

NATHAN J. TRAVIS.

SEDALIA, Mo., Jan. 29, 1905.

DEAR EDITOR AND READERS OF THE SIGNS:—I have never been a subscriber to the SIGNS, but having been given some copies by a dear friend, Elder John Teague, I read them, and found much comfort in them, and I have often thought I would like to write to the SIGNS, because it seems that the writers know the things that I know, and on receiving two copies of the paper through the mail, sent by some friend, I felt I must write and thank that friend for them, for I did appreciate them so much, and I do thank God that he puts it into the hearts of his people to do such kind things. As I have often felt prompted to write, I have also felt a delicacy in doing so, for I am a member of the Missionary Baptist Church, and was afraid I would not be welcomed in the columns of the SIGNS.

But notwithstanding where my name is, if I know anything about myself I am one that loves the truth as it is in Christ Jesus. O, but to know that truth, is my prayer. I sometimes think if I only knew the truth, and knew just what God wants me to do, how thankful I would be. And then, in such a short time, I find myself doing things that I know are wrong. Then I think, What would be the use of God revealing more truth to me, when I make such poor use of what I have? When I do things that I know are wrong it seems to me like willful sin. Then I take my Bible and read in Hebrews x. what a fearful thing willful sin is, and I am filled with fear and sorrow. But this does not keep me from doing the same things over and over again. O what a strange creature I must be. What is the matter with me? Do I not strive hard enough against sin? O that I could always praise God in all that I say and do, but I am so forgetful, so prone to wander. Let things be as they may with me, God knows best; he can work, and none can hinder, and I am so thankful for that.

I leave this to your better judgment.

From a friend and a brother, I hope,

ELMER D. BOTTS.

[THIS dear friend has now become a subscriber to the SIGNS, and we hope he may be blessed in the reading of it in all time to come. His experience is not a strange one to the household of faith. It was Paul's testimony that he could not do the good he would, and the evil that he would not that he did. Many children of God have been sorely perplexed by the warfare within, and it has been only when given the sword of the Spirit, which is the word of God, that they have been able to overcome in the conflict. For by the word they learn that this war-

fare is peculiar to a believer, and to no one else. May the blessed Lord lead our friend still further into the truth, for the truth alone makes free. His true place is with that people who have experienced the same things through which he is being led. To him, and to all who feel as he has expressed himself in the above letter, we would say that it is to such ones that the blessed Lord has said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—ED.]

AUGHRIM, Ontario, Canada, Feb. 13, 1905.

DEAR BROTHER CHICK:—One more year has passed away, and it becomes not only my duty but privilege to renew my subscription to the SIGNS, and as I have become very dilatory in corresponding privately with my dear brethren, I wish in this way to let them know that I am yet in this time state.

Not long since our dear pastor, Elder Carnell, took as a text, "Ye are God's husbandry, ye are God's building," and he seemed to enjoy liberty, and spoke very well. Since that my mind has been led to contemplate the wondrous glory, love and mercy of that one whom we humbly hope is our Husbandman. None but the God of Israel, who is the God of the whole earth, could ever make such a precious husbandry, such a glorious house, out of such dead and lifeless soil, yea, worse than lifeless soil, for we were enemies to God by wicked works, but you hath he quickened, who were dead. O what a wonder-working God, that brings life out of death, light out of darkness, love out of hatred, the fruits of righteousness where there were only the fruits of unrighteousness. Well may we exclaim, Who is a God like unto our God? for he not only works these won-

derful changes, but he also keeps his husbandry (his house) perfect; for it is a glorious husbandry, a glorious house, not having spot or wrinkle, or any such thing; kept by the power of God unto salvation, for he commands, saying, Bring my sons from far, and my daughters from the ends of the earth, for I have redeemed them. I see by the writers in the SIGNS that the above command is being fulfilled, for they do come from far, yea, from the ends of the earth, for they were the children of wrath, even as others; they were without God and without hope in the world. They, like the messengers of John, come to me and tell me in that wonderful way that declares the honor of God, what things they see and hear, that the blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up and the poor have the gospel preached to them. This is why I love the writers in the SIGNS, and pray for their prosperity. The only enduring comfort that I have is the company and love of the children of God. May the love of God rest upon you one and all, is my heart-felt desire.

Your unworthy brother,

R. CASE.

MARCH 19, 1905.

MR. H. C. KER—DEAR SIR:—I have just been reading your letter in the SIGNS OF THE TIMES, and as the Scripture you quote came to my mind this winter in a different way than I had ever thought of it before, I felt drawn to tell you about it, hoping it might comfort you a little in your darkness.

"The path of the just is as the shining light, that shineth more and more unto the perfect day." I have heard that the inner prison into which Paul was cast was a dark, miry, filthy place, not fit for

a human creature to be put in, and I suppose if he could have had a small electric light in there which was gradually increased in power, it would not have made any difference in the prison, only to show what a terrible place it was. So in your experience, you would not know that you were cold and indifferent if it were not for the light. John said, "The light shineth in darkness; and the darkness comprehended it not."

It was a comfort to me to read your letter, for I have had a little of that experience, and I often question if I ever have known what the love of God is.

I do not know now whether I have written this for your consolation or for my own glory, but I trust it can do no greater harm than to humiliate me.

A READER OF THE "SIGNS."

MANORCKILL, N. Y., April 10, 1905.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I have been pleased in hearing you preach, and in reading your editorials, and my mind is inclined to talk with you a little this morning by way of the pen; yet I fear to write, for my mind is dull generally, and especially so at this time. This you will see, if this letter reaches you. My mind has pondered much of late upon Hebrews x. 26, 27. Do the words, "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins," mean that such an one shall never be forgiven, and he be as one that has never been born of God? And does the language in verse 27, "but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries," signify a present destruction of the comfort and fellowship of his brethren, or does it signify the destruction of both soul and body in hell? I have thought it meant as Paul said else-

where, to deliver such an one unto Satan, that he might learn not to blaspheme, or for the destruction of the flesh, that the spirit might be saved in the day of Christ. In connection see Matt. xvi. 22, 23. The point is, did the Savior intend to rebuke Peter in the same manner that he would an unregenerate man or Satan, or was it the act of the fleshly mind, which he designated as Satan, when he said, "Get thee behind me, Satan," or when he said to Peter, "Before the cock crow twice, thou shalt deny me thrice"? Again, we read that all manner of sin and blasphemy shall be forgiven unto men, save the sin against the Holy Ghost.

Now if you shall be so led, will you give us an editorial upon the above? I am in fellowship with the editorials and the writings of the brethren generally in the SIGNS. I frequently read an article that cheers me very much, and want to say, Fight on, faithful soldiers, you will soon be discharged, the war will be ended and the bounty enlarged. Most of the time I am enjoying the smiles of my Savior, and with Jonah rejoice that salvation is of the Lord. How good it is to feel that we have a Friend that loves us at all times, and who is good when he gives, inexpressibly good, nor less so when he denies, and crosses from his sovereign hand are blessings in disguise. My mind is dull and weak, yet at times I can exclaim when I look back over the way in which the Lord has led me, For thou art my lamp, O Lord! The Lord will lighten my darkness. For by my God have I run through a troop and leaped over a wall. Now if you can get at what I mean, and discourse a little upon it, all will be right, and if not, all will also be right.

Your brother in hope of the gospel,

D. S. ELLIOTT.

(See editorial reply on page 370.)

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1905.

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

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

*All letters for this paper should be ad-
dressed, and money orders made payable, to**J. E. BEEBE & CO.,**Middletown, Orange Co., N. Y.***REPLY TO BROTHER D. S. ELLIOTT.***(See communication on page 369.)*

BEFORE trying to write upon the questions proposed by our brother, we will first arrange them in order.

First, he asks, Does Hebrews x. 26, 27, mean that such an one shall never be forgiven, and he be as one that has never been born of God?

Second, Does the language in verse 27 signify a present destruction of the comfort and the fellowship of the brethren, or does it signify the destruction of both soul and body in hell?

Third. In Matthew xvi. 22, 23, did the Savior intend to rebuke Peter in the same way as he would an unregenerate man, or Satan himself, or was it the act of his fleshly mind which the Savior designated as Satan?

Fourth. Our brother refers to the Scripture in Matthew xii. 31, 32: All manner of sin and blasphemy shall be forgiven unto men except the sin against the Holy Ghost.

We desire to say first of all that we are not unmindful of the fact that good and able expounders of the word of God have differed very much in their views of these different portions of the word, therefore we would tread softly in presenting such thoughts as have seemed to us to be involved in these Scriptures. Still further,

we are not unmindful that as all Scripture is given by inspiration of God, so the same Spirit that inspired the word must illumine our minds as we read, else we shall not understand the word. Natural things may be understood by natural means, and by natural minds delving into their meaning, but spiritual things must be understood by the mind that is spiritual, and that not by digging and delving, but as the subject of grace is led into it by experience. We may grasp the force of the language used in the Scripture, and yet fail to feel the power of that word. This we need above all other things. Still we ought to carefully examine any given Scripture with its connection, and we may be sure that the truth when made alive to the soul will not be opposite to the letter of the word, but in full harmony with it. If what we think to be our experience shall differ from the word written in the Bible, our experience is not then an experience of the grace of God, but arises from some other cause.

A child of God may differ in his understanding of some portion of the word, while at the same time he is in full experimental fellowship with the brother from whom he differs. One may have what is the real meaning of some Scripture in his heart, and yet not know that it is so until the Lord sends to him some messenger who shall tell him, as the high priest Eli told the little Samuel, that the voice which spoke to him was the voice of the Lord. We all need to have our understanding opened again and again that we may understand the Scriptures. Because of this the children of God do differ in their understanding of the word, while yet each one has that word written in his heart. It is good to remember this when difference occurs regarding the sig-

nification of any portion of the word. Perhaps this long preface is unnecessary here, but we felt like giving expression to this line of thought as we have done.

Now to reply to our brother's questions in the order in which they occur.

First. It has never been our understanding that the words in Hebrews x. 26, 27, mean that such an one is not a saved sinner, and being a saved sinner, that he shall cease to be so and be as one never born of God. It will be noticed by the careful Bible reader that the special thing of which the apostle was speaking in the verses before this language, was an exhortation not to forsake the assembling of themselves together. Then right after this he uses the words of the text, implying plainly that to forsake the assembling of ourselves together would come under the head of sinning willfully or voluntarily. How many seem to think that not to attend the meetings of the brethren is a small matter. How many will allow very little things to hinder them from fulfilling this solemn obligation. But the apostle says it is willful or voluntary sinning to do so. Of course there are other ways in which voluntary sin may rest upon us. Now for such sin there remains no more sacrifice, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. The words in the connection are very solemn. He that despised Moses' law died without mercy under two or three witnesses, and the children of God who sin willingly, and so tread under foot the blood of the covenant, &c., shall meet more severe chastisement still. Now, in response especially to our brother's question, we will say expressly that the text does not in our judgment mean that such an one shall lose his title in the kingdom of God.

Notice that under Moses' law none but an Israelite could suffer such punishment as it inflicted. When one died under that law he did not cease to be an Israelite and become a Canaanite, he was still by name and by nature a Jew. This law was not for any Gentile nation, but for the chosen people of God. So under the gospel no such penalty is annexed to unbelievers, unregenerate men are not under this law at all, and as an Israelite who transgressed and suffered the penalty did not therefore cease to be an Israelite, so the children of God do not cease to be the children of God, though they willfully sin. But there is judgment, fiery judgment, which comes to them, and comes to no others, and it comes to them because they are the saved of the Lord, and is intended not to devour them, but the adversaries. They are saved, while the adversaries, their willful sins of heart, mind and life, are devoured. These are the things which oppose God and godliness in them. The wood, hay and stubble are burned up, but they are saved, yet so as by fire, as Paul says in Corinthians. What child of God is there who has not felt the burnings of this judgment when he has transgressed? To feel this judgment is a mark of salvation, and that of God. How blessed that it is the adversaries who are devoured. The true believer wants above all things that his transgressions should be devoured. In his willful sinning he comes to realize that there is no further atonement; Christ shall not die again; his death has performed all the work of final redemption; but still there must be judgment against transgression, and this he feels in his own conscience, and the result is shame and self-condemnation. Then the prayer will arise, "Deliver me from blood-guiltiness, O God."

Now, in reply to the second question, we need only say that it cannot mean final destruction of both soul and body in hell. The language is not, There remaineth judgment and fiery indignation for such, but "a certain fearful looking for" of these things; and again, it is not said that the transgressor is devoured, but the adversaries. This is a very broad difference indeed. No doubt many precious souls who have felt the bitterness of transgression (as did David in the time when Nathan the prophet came to him, and he was convicted of his sin, and cried out, "I have sinned,") have read these words in Hebrews with despair well nigh reigning in their hearts because they had not come to see clearly these two things, viz: "a certain fearful looking for of judgment," and that it is the adversaries, and not the transgressor, that are to be devoured. It is all, as it appears to us, presented in Psalm li. Read this Psalm, and we will see what the fearful looking for of judgment and fiery indignation signifies to the transgressor. Paul could say elsewhere "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." And, "We are not of them who draw back unto perdition, but of them that believe to the saving of the soul." These words also will apply to the subject of which we are speaking. Our God reserves the wicked to final destruction, but here he visits his people with chastisement and convinces them of sin, and through the sorrow of the heart he brings them to repentance, and then to a sense of what free and full forgiveness means. He does not deal so with others. He corrects his people, he destroys his enemies. The language is plain when carefully read. May some troubled soul be led to see that it is not himself, but his adversaries who shall be destroyed.

In reply to the third question concerning Peter and the Lord's words, "Get thee behind me, Satan," addressed to him, this has long seemed to us to be true. Peter had just said to the Lord that it must not be that he should go up to Jerusalem, and suffer, and die, as the Master had told him. Now the Savior in reply to this said, "Get thee behind me, Satan; thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men." Literally, the word Satan signifies an adversary, and here this disciple had been opposing as far as his own will and words could oppose, the very purpose for which the Father had sent his Son into the world, viz: to die and be raised up again, that thus his chosen ones should be redeemed and saved. To die upon the cross was the very purpose for which Christ came. It was the holy will of God that he must die to save his people from their sins. Now Peter, in his ignorance, puts himself in opposition to this perfect will of God by saying this shall not be unto thee. Was he not unwittingly an adversary to God indeed? God said, Jesus must die, Peter said, he must not die. Now Jesus was in full accord with the Father in all his purpose of grace and mercy, and for this end was he born, and to this end he said, Thy will be done, at the last. Therefore, when Peter so hastily speaks forth the horror of his heart in this manner, the heart of the blessed Redeemer rejects this counsel, and bids Peter to cease to tempt him. It was Peter who was thus rebuked, but it was because he was now an adversary to the will of God, and Jesus would have nothing to do with such opposition. It is my meat to do the will of my Father, he said. That is, this is my joy and strength; all that opposes God's will must be placed behind me. As

our brother has expressed the matter in his question, it was the will and act of the fleshly mind in Peter which was rebuked. But as Peter here was actuated by this fleshly mind, he was himself addressed as an adversary and rebuked. Peter's language was that of love to his Master, love which could not brook that suffering and death should come to him; but still it was natural, fleshly love, else he would have said at once, "Thy will, O God be done." Human nature, at its best, is opposed to God. This is one lesson which we are taught in this portion of the sacred word.

As regards the fourth question concerning the sin against the Holy Ghost, we will say that while there have been several different views presented by many brethren, yet we do not know that we have been fully satisfied with any, and we do not feel like claiming that such thoughts as we have cover the ground. But one or two things seem plain to our mind. First, it seems sure to us that no one who has ever committed this sin, will or can ever be troubled about it. David had sinned most grievously; but yet there came a time of trouble, when the Lord wrought conviction in his heart by the words of Nathan, and sincere confession and pardon were accorded him. His sorrow for his sin was a manifest evidence that he had not sinned against the Holy Ghost. Once it was our lot to call to see one who was in deepest distress of mind because he feared that he had committed this unpardonable sin. We never witnessed greater evidences of bitter grief and despair, and we felt fully justified in saying this one thing, viz: that sorrow for sin, and the fear that it was unpardonable, was full evidence that this sin had not been committed. Whatever this sin might be, he that was guilty

of it would never know sorrow or repentance for it. Second, it has seemed to us that the very thing which the enemies of Christ had charged upon him, viz: that he cast out devils by Beelzebub, the prince of devils, was that sin at that time, and for them. If any man can be guilty of that sin now, it would seem that when men deny the work of the Holy Ghost in the new birth, and attribute all to natural endeavor, or natural excitement, to say the least of it, they come very near to the same sin of which those carnal Jews were guilty. It is also our understanding that our God will never suffer any whom he has chosen to redemption to thus sin. Also, we feel like saying that it is not in the province of finite man, limited as he is in knowledge and judgment, to say of any man that he has committed this sin. God knows, we do not know. We have also thought that the expression of John, "There is a sin unto death: I do not say that he shall pray for it," presents something of the same truth. Our God will not suffer his dear redeemed ones to thus transgress. This is but our own imperfect view. We feel like treading softly along these things, and we would not be understood as speaking positively. But we have made these suggestions, hoping that they might afford some consolation to some feeble, doubting one.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905, &c.

CIRCULAR LETTERS.

(WRITTEN BY JOHN T. WALKER.)

The Baltimore Primitive Baptist Association, in session with the church at Harford, Harford Co., Md., May 17th, 18th and 19th, 1905, to the brethren composing this association sendeth greeting.

WE are glad to have this, another opportunity to greet you, and may our meeting together be one of peace, love and joy; where there is peace in a family gathered together, who have been separated for a time, love and joy will flow from one to another, and this is one of the fruits of our annual meetings. How many times have we met those of like precious faith at these associations, whom we have not seen since a year before, and our hearts have been made glad and we have rejoiced together and given thanks to our heavenly Father, who has brought us together again as one family. Yet we are mindful at these times that some with us are deprived of that joy that once was theirs. The past year has brought them trials and sorrow; some have had to pass through dark and lonely paths, "for 'tis decreed that most must walk the darkest paths alone;" the joys that once they knew seem to have gone forever, then they cry out with the psalmist, "Restore unto me the joy of thy salvation." What a precious state to be in when we are conscious of One who can restore to us something we have once enjoyed; that One is able even to the uttermost to save and restore; how good to be found at a place where the family meet; when each member can hear of the joys and sorrows of each other and when they can rejoice with those who do rejoice and weep with those who weep. In these gatherings we have the gospel preached to us, and what case is there that there is not a balm for? "Is there no balm in

Gilead? Is there no physician there?" Truly we have found balm, and the good Physician has often bound up our wounds, and this he will do again. How often have we heard from the Lord's sent servants that, although we may be passing through deep waters they shall not overflow; what encouragement have we received at such times, and soon realize that he has restored unto us the joy of his salvation. We in a natural sense wish for joy, and are not content until it is attained; how much more are those who have tasted of the joys of God's salvation? How often are we made to cry out in prayer to God for this joy, joy we have lost on account of our sinful natures. We have wandered into the desert of sin, have grown cold in our desires for those things we once loved; we are conscious of the loss of that joy, yet are so cold we do not then desire it; how strange not to feel the need of it, of something that has given us joy beyond measure. The consciousness of the fact that we do not now feel interested in these joys, teaches us that it is not of ourselves, for we can do nothing, not even desire any good thing. Sometimes we feel the need, but no desire to seek it; sometimes the desire given, but cannot ask for it; when this joy is restored it is given us at times unheralded; sometimes "as a still small voice," at another "like a mighty rushing wind;" but come as it may, we have been prepared to receive it. Just before the dawn, when we are in the deepest distress, when we are made to cry out, Where are the joys that once I felt when first I loved the Lord? when the joys of thy salvation are restored, then all things become new, even earthly things look brighter, all nature seems to be rejoicing, "the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land."

“They that feared the Lord spake often one to another.” This should be a feature of our meeting together, especially at these associations, for it is said, “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.” We can never tell but there may be some little one among us who is anxious that some crumb may fall that will give them hope, some encouragement. Some of us know how fearful we were lest we had quite mistook the way, yet how our hearts were made glad when we heard that for such as they the Savior died. Brethren, let us be very tender with these little ones, these seeking, trembling, doubting ones; you know how glad we are made when we see these lambs totter to the fold, fearful if they belong there, doubting if they are numbered with the lambs of Christ’s fold. Let us, shall we say, encourage them? Yes, “like as a father pitieth his children,” that pity is love, and those whom the Father loves he does not spurn, so we as his children should not show any coldness or indifference to these lambs, for God’s servants are told to feed the lambs, as well as the sheep. The great Shepherd gathers his lambs unto his fold, there to be fed with the pure milk of the word. The milk must be pure, hence a watchful care must be taken that no adulteration is allowed to enter. It is so easy for self to creep in; the narrow way is too narrow for self; Jesus is the only way, and if we walk in him self will not be there. May each one when in need have restored to them this joy of salvation. Every day this salvation is needed to save us from ourselves and the temptation of the wicked one, and may we be blessed at all times to hear these joys of salvation proclaimed to us as faithfully as in the past.

WM. GRAFTON, Moderator.
MILTON DANCE, Clerk.

(WRITTEN BY EDWARD F. ROUNDS.)

The Delaware Old School Baptist Association, in session with the church at Rock Springs, Lancaster Co., Pa., May 24th, 25th and 26th, 1905, to the several churches of which this association is composed, sendeth greeting in the Lord.

DEAR BRETHREN:—Following our long established custom we again address you with what we call a Circular Letter, in which we desire to call your attention to the words of Solomon as recorded in Proverbs iii. 5, 6: “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.” Happy is the man who trusteth in the Lord. What worriment and discouragement would be spared us if we could but heed the voice of wisdom and trust in the Lord; surely he is trustworthy. We know there is nothing too hard for him. He has all power in heaven and earth. He is able to fulfill all his promises. His promises to his people are exceeding great and precious. “Glorious things are spoken of thee, O city of God.” He has promised to be a wall of fire round about her, and the glory in her midst. He has promised to fight all her battles for her, to make her bed in all her affliction, to comfort her in all her troubles, to feed her as a shepherd feedeth his flock, to gather the lambs with his arms and carry them in his bosom. He has promised to keep her as the apple of his eye, to lead her about and instruct her, to allure her and bring her into the wilderness, and there speak comfortably to her. He said: “Consider the lilies of the field, how they grow: they toil not, neither do they spin.” He assures his people that he will clothe them as he clothes the grass, telling them to take no thought for the morrow, as much as to say:

Thy way is marked out and all thy anxiety is spent in vain. Man's heart deviseth but God directs, his steps.

"Wait, O my soul, thy Maker's will;
Tumultuous passions all be still,
Nor let a murmuring thought arise,
His ways are just, his counsels wise."

"And lean not unto thine own understanding." O how ignorant and short-sighted we are, how dull of comprehension, how slow of understanding. What a precious thought it is that we have such a wise Counselor, one who can adjust the most complicated straits and difficulties.

"What a friend we have in Jesus,
All our sins and griefs to bear,
What a privilege to carry
Everything to him in prayer."

We are weak, but Jesus is strong. "I can do all things through Christ which strengtheneth me." We are ignorant, but the Lord is wise. He will lead us about and instruct us, make crooked things straight and rough places plain. It is strange but true, that we never call upon the Lord except in dire necessity. "The Lord also will be a refuge for the oppressed, a refuge in times of trouble." When the disciples were crossing the sea and the terrible storm arose, they spent all their strength in trying to bring the ship to the shore, and in their last extremity they came and awoke the Master. He arose, rebuked the wind, and there was a great calm. The Lord always gives good measure; he maketh our cup to run over. We must drink of the cup that Jesus drank, then comes the cup of thanksgiving, which is the feast of the soul. Sorrow is the seed which produces joy, and affliction yields the peaceable fruit of righteousness to them that are exercised thereby. The Lord leaves his people to themselves sometimes, to try them and to show them how weak and frail they are, as in the case of Peter, and to make them trust in the Lord, and lean not unto their own understanding.

"In all thy ways acknowledge him." Paul acknowledged the Lord when he said: It is "by the grace of God I am what I am." A little farther on in this third chapter of Proverbs, Solomon says: "Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." We are not our own keepers, we are not free agents, and it is a presumptuous sin to act or to attempt to act as such; it is contrary to the teaching of our text. A wise and obedient son will acknowledge his father's superiority in wisdom and judgment before plunging headlong into any business transaction or occupation. Thus the Lord's children will acknowledge him and look to him in prayer for wisdom and guidance. Perhaps the first question that arises with a heaven-born soul is: "Lord, what wilt thou have me to do?" It was so with Paul, and doubtless it is so with all the Lord's dear people, but how different it was with Paul before he was stricken down, on his way to Damascus. Then he thought he knew just what to do, and did it with all his might. Now he desires that not his will but the will of the Lord be done. When the apostles were enabled to perform miracles, they were frank to acknowledge that it was not by their own power or holiness, but in the name of Jesus Christ. How dare any mortal claim any glory in the salvation of sinners when all the disciples of Jesus turned their backs upon him and left him to fight the battle alone? Let us acknowledge him not only in our eternal salvation, but as well in *all* of our ways.

"And he shall direct thy paths."

"How strange is the course that a christian must steer,
How perplexed is the path he must tread."

What a comfort it is to have the

assurance that our paths are directed of the Lord, for then we know that they are right. Moses greatly desired that his path should be thus directed, and the Lord assured him that his presence should go with him. He kept his promise; all through the wilderness his path was directed of the Lord, and the angel of his presence saved him. Thus are our paths directed by the Lord, he leads us in paths of righteousness for his name's sake. Even though he should in some way make known to us the path we are to tread, we could not walk alone, no, not for one moment; but he leadeth us, and his word is a lamp to our feet and a light to our path. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Jesus is this path, and as we grow in grace and in the knowledge of him our path is directed. We can see Jesus as the way, the truth and the life only as he is revealed, pointed out or directed to us. Cannot he be said to be more than one path? As he is the path of righteousness, is he not also the path of wisdom, of sanctification, of redemption, of life, of strength, yea, of all the christian graces? Are not all our needs supplied by Christ Jesus? This glorious truth is hidden from the wise and prudent and revealed unto babes. May we by divine grace be enabled to trust in the Lord with all our heart, to lean not unto our own understanding, to acknowledge him in all our ways, and may he direct our paths. May we be given to see not only our own deficiencies made up for in Christ, but those of our brethren as well. Thus viewing every man perfect in Christ Jesus will we learn to be charitable.

J. G. EUBANKS, Moderator.

P. M. SHERWOOD, Clerk.

(WRITTEN BY ELDER SILAS H. DURAND.)
The Elders and messengers composing the Delaware River Association, in session with the Kingwood Church, May 31st and June 1st and 2nd, 1905, to the churches whose messengers we are, send christian salutation.

BELOVED BRETHREN:—We will in this letter call your attention to the words of the apostle Paul in 2 Cor. xiii. 11: "Be of one mind." This most important exhortation or command of the inspired apostle is a part of his farewell expression to the church at Corinth, in which he manifests his great interest and tender care for them. The whole sentence reads as follows: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." These two most wonderful letters are well closed up by this comprehensive sentence. The word "farewell" is intended to express a desire for the welfare of those addressed, and here it expresses not only the apostle's wish for the good and comfort of his brethren, but also his confidence in the provisions upon which they are to fare, which he has pointed them to as spread before them on the Lord's table, and his assurance that they will fare well upon them. He has in these two letters covered much gospel ground; he has attended to doctrine, and order, and walk, and conversation; has preached the word, exhorted, reprov'd and rebuked, with all long-suffering and doctrine. Now he comprehends all in these few short sentences.

"Be perfect." How can such poor sinners as all the saints feel themselves to be obey this command? When they have to say before God, "Behold, I am vile," "I abhor myself," and their cry from day to day is, "God be merciful to

me a sinner," how can they be perfect? The answer is, only as they walk by faith in Christ; only as they walk in the order and ordinances and doctrine of his church. The apostle says, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."—Col. i. 28. That is the only way in which any man can be presented perfect; and it is the desire of every quickened soul to be thus found in Christ, not having his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. (Phil. iii. 9.) To say to the saints, "Be perfect," implies a certain ability in them to obey; but it is not natural ability, but the ability of faith, and it is God-given ability. We are not able or sufficient of ourselves to even think anything as of ourselves, but our sufficiency is of God. (2 Cor. iii. 5.) The same God who made the apostles able ministers of the New Testament must work the ability in his people to obey these commands, exhortations and admonitions of the apostles. But while this obedience is an experience in all the saints, for which they give God thanks, there is a sense of holy responsibility resting upon them; and when they neglect the obligations of this great salvation, and turn into by and forbidden paths, they feel the blame resting upon themselves. When they turn to the right hand or to the left, they hear a word behind them saying, "This is the way, walk ye in it."—Isaiah xxx. 21.

"Be of good comfort." This exhortation calls the mind of the quickened soul to the only source of love and lasting comfort, and to the nature and cause and effect of that comfort. This gospel comfort does not appeal to the desires of the

natural mind. There is nothing selfish in it. It is not presented as a reward for obedience. It is not held before our eyes as an object which we are to strive to obtain by doing works which otherwise we would not do, and making sacrifices which we otherwise would not make. All the principles and powers and capacities of the life of Christ are involved and embraced in this holy and heavenly comfort. This gospel comfort does not remove trouble and affliction, but is brought out into clear view by them, even as the value and enduring qualities of gold are manifested by the fire. The comfort comes from above the region of trouble, and notwithstanding the trouble. The Lord gave such comfort to Daniel, inspiring him with such absolute trust and confidence in his God that the night in the den of lions was probably the sweetest season he had ever before known. The fire shut the three Hebrew children away from all worldly hope or comfort, but it brought to them the only true source of comfort in the dear Redeemer's blessed presence and power. Right in the midst of the affliction, while the flesh and Spirit are in direful and deadly conflict, and while we are sadly contemplating the withering and fading of all the goodness and glory of man, as the grass withers and the flower fades, there comes the proclamation that our warfare is accomplished, that our iniquities are pardoned, for we have received of the Lord's hand double for all our sins. The prophet of the Lord has been commanded to declare this for the comfort of his people, and therefore when it is declared in the soul the comfort comes. It cannot be prevented. It comes into the tired and still struggling soul, and there is rest in the midst of labor, peace while still the conflict in a sense goes on, and comfort in

the midst of trouble. "Be of good comfort" means that there is comfort in all the doctrine and order of the church, and comfort in walking in all that order, while still dying daily; being daily crucified; daily rendering the body a living sacrifice; daily "bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifested in our body." This is *good* comfort; not fleshly or natural comfort, but the comfort of heavenly love, and the consolation of the Spirit. Faith and hope and love are essential to this comfort. Out of the darkness of this nature of ours faith sees the blessed fulfillment of every spiritual desire in the revelation of Jesus in glory, hope embraces it all, and love fills the weary soul even here "with all the fullness of God."

"Be of one mind." This most important injunction follows in true spiritual order. The *good* comfort, which is the subject of the preceding exhortation, pertains only to the spiritual mind, and is as distinct from the comforts of the carnal mind as are any other of the powers, qualities and capacities of the natural and spiritual minds distinct from each other. When therefore the brethren in Christ are in the experience of good comfort, they are prepared to understand the importance of the exhortation to be of one mind, and to endeavor to obey it. In the early days of the church it is said that "the multitude of them that believed were of one heart and of one soul."—Acts iv. 32. This evidently was the cause of the oneness that was manifested among them in regard to temporal things. Spiritual things were all important to them all at that time, as they always are to us all in our first experience of salvation by grace, and as they are ever after when we are in a spiritual frame of mind.

But when the spirituality begins to fade, and faith and other graces of the Spirit lose their power in the soul, just in the same degree the self-assertion of the carnal mind appears and prevails. That is the time of danger to the peace of the church. It is then that the power of this word of the apostle to be of one mind is needed. It is then that each one of the saints needs to set a most rigid and careful watch, not over his brother, but over himself. It is then that we greatly and most urgently require all the sufficiency of the grace of our Lord Jesus Christ. It is then that we are so prone to put forth our own carnal mind as the mind of Christ, and to give our own views, and insist upon them as the truth. It is then that we are so likely to assert and re-assert our opinions, and insist, and persuade ourselves, that they are the truth, and that setting them forth is but setting forth the truth of the gospel, while all that is said in opposition to them is regarded by us as controversy. It is then that we will zealously and with fervor present our own understanding of whatever subject is before us, and then urge our brethren to come together upon those views we have presented, and gravely ask them why they will engage in controversy, and why they will persist in vain jangling, and in striving about words to no profit. When we are in this carnal state of mind we seem not to be able to see that one side of a question is as much controversy as the other. At such a time differences arise, and dissensions occur among dear brethren, and heated disputes and conflicts are excited. But the apostle says with solemn fervor and most affectionately, "Be of one mind." How shall we go about that? This is something to be most carefully and prayerfully thought about and entered upon.

To know when we are in a carnal state is most important, but impossible to us of ourselves. We must have grace to do this, and the enlightened discernment of the Spirit. When we find ourselves heated and angry with our brother we may be sure we are in a fleshly state of mind, even though we should be right upon the subject in controversy.

To begin to be of one mind we must go back to the time of the experience of perfection in Christ, and of the good comfort that was then ours, when "Jesus all the day long was our joy and our song." So the apostle, instead of scolding or threatening us, calls our minds back to the remembrance of our first love, and our first joy, and of the sweetness of that first fellowship with the saints, when we were bound up with them in the bundle of life, and experienced love to be "the bond of perfectness." "If there be therefore," he says, "any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves."—Phil. ii. 1-3. This tells the story of how we are to be of one mind. Put away that wrath and clamor and evil speaking in yourself, and whatever is in the other man will disappear. Let us go back to the time of love, and see how we agreed most sweetly then.

When two are at variance they find it almost impossible to talk of experimental things. Let them do that, let them once get to telling each other their experience of grace, and the difference is healed at once.

"Live in peace." This is the last of

these affectionate admonitions. The very fact that the apostle gave it is an evidence that it is needed. It would appear as though those who are born of the same Spirit, who have been brought out experimentally from under the condemnation of the law, and have been made to rejoice in hope of the glory of God, would not need an exhortation to live in peace. But our old natures are as full of evil as they ever were. "The heart is deceitful above all things, and desperately wicked: who can know it?" Therefore every one of these tender and forceful exhortations and admonitions is very much needed. If the apostle's varied, clear and comprehensive instructions throughout these two epistles are heeded the saints will live in peace. It is said to Zion, "I will also make thy officers peace." An officer is appointed to keep the peace. In Zion the effect is put for the cause. It is the peace of God in the heart that rules among the saints of God, or that should rule. The apostle says, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Here is the true officer in the church of God. By this officer only can dissensions and wounds among brethren be healed, and true fellowship be restored. If the peace of God does not keep the brethren in love, and peace, and fellowship, nothing else can. But it *will* keep them. In the end that peace will prevail to restore and keep peace among them.

Brethren, let us apply these things to ourselves, and each look well into his own heart. "And the God of love and peace shall be with you." Nothing more can be needed in this world of sorrow,

and sin, and strife, and trouble. To feel the presence of the God of love and peace in our hearts is happiness here. When we can have a measure of that wonderful experience we surely can bear and endure all things, and hope all things. No earthly thing seems of enough importance then to contend about. We want, above all things, fellowship and love. And we know that to walk in the perfection of the dear Savior's house, to feel the good comfort of his love, to be of one mind with his saints, to live in peace with them, and to feel the God of love and peace with us, is better than all this world can give.

D. M. VAIL, Moderator.

ELIJAH LEIGH, Clerk.

CORRESPONDING LETTERS.

The Baltimore Old School Baptist Association, now in session with the Harford Church, Harford Co., Md., sendeth greeting to the churches and associations with whom we correspond.

DEARLY BELOVED:—It is through the mercy of an all-wise God, who is too wise to err and too good to be unkind, that we are permitted to meet again in an associate capacity to praise that God who rules all things after the counsel of his own will. We feel that our coming together has been in love and fellowship, and the servants of our God have come laden with the precious things of the gospel. Their theme has been Christ and him crucified, who arose for our justification, and who is the end of the law for righteousness. Our hearts have been made to rejoice, and we have felt that it is good to be here, and that we have been built up on our most holy faith, that faith which is the gift of God, and without it it is impossible to please him. We feel encouraged to press on toward the

mark of the prize of the high calling of God, which is in Christ Jesus our Lord. May the dear Lord still permit us to meet in the sweet fellowship and love of his children, and to join with them in singing his praises, and to speak and hear of his wondrous love for the poor and needy ones.

Our next session is to be held with the Ebenezer church, of Baltimore, Md., in May, 1906, when and where we hope to meet your messengers and our friends again.

Brethren, remember us when it is well with you, and may the God of all comfort keep us all and bring us off more than conquerors through Christ our Lord.

WM. GRAFTON, Moderator.

MILTON DANCE, Clerk.

OBITUARY NOTICES.

Jane E. Hall departed this life April 3rd, 1905, at the home of her son, L. A. Hall, in Powellville, Md., aged 77 years, 1 month and 10 days. Her last illness was long and distressing, the effects of nervous prostration and other complications, which finally wore her away. Sister Hall was widely and favorably known; in her married life her home was a place of entertainment, and for many years she had control of the home of her son, brother L. A. Hall. This brought her in contact with a great many Baptists; this will refresh the memory of many, and they will know that another of the old and faithful of the cross has been called home to rest from her labors. She was a great sufferer; all was done that loving hands could do, but the end came.

Sister Hall was received into the church at Nassaongo, Md., by experience, June 14th, 1873, having been a member of the Old School Baptist Church called The Head of the Sound; this church lost its visibility in the year 1885. She took a letter of dismission from the Nassaongo church and united with the church called Indiantown, of which she remained a steadfast member till death.

The writer, her pastor, was called to conduct the funeral service, and used as a text, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."—Phil. i. 23. We can all say, She is taken from the evil to come. She leaves to cherish her memory, one sister and seven children, four sons and three daughters, besides the church. Five of her children are members of the Old

School Baptist Church. After the funeral her remains were laid away near the Indiantown church to awake in the morning of the resurrection.

May the Lord lay the hand of help upon all that mourn.

T. M. POULSON.

Massey, Va.

DIED—April 8th, 1905, at Washington, D. C., **Mrs. Mary A. Langfit**, aged about 92 years. Her maiden name was Bonthron. Little is known of the early life of sister Langfit, coming to this country from Scotland when but a child. She was baptized by Elder Gilbert Beebe, Oct. 2nd, 1832, in the fellowship of Shiloh Old School Baptist Church, of Washington, D. C., making her membership in the church seventy-two years and six months. Sister Langfit has always shown by her walk and conversation that she was a steadfast believer in the doctrine of salvation by grace. When in her company her mind would soon turn to spiritual things, and being well versed in the Scriptures, it was a pleasure to listen to her. Although much afflicted for some years before her death she would not complain, but felt blest and resigned in her affliction.

The funeral services were held April 10th, conducted by her pastor, Elder J. T. Rowe. Her body was laid to rest in Congressional cemetery, Washington, D. C., being carried to the grave by friends who had known and loved her for many years. A mother in Israel has been gathered home.

J. T. WALKER.

[In addition to what has been written by brother Walker we desire to say that for the past thirty-five years or more we have known the aged sister named above. She was faithful in her attendance at the meetings of the church as long as she was able, and nothing gratified her more than to be with those who loved to converse of the things of the kingdom of God. We can recall that when it was our privilege to call upon her from time to time she would say much of the grace of God, and again and again would express her sense of her own sinfulness, and of the mercy of God in such a sinner's salvation. For more than seventy-two years she has been united with the people of God on earth, and we feel well assured that she is now still more closely united with that glorious company which praises God day and night in his temple. What room is there here for mourning? Rather that she has reached the end of the long and toilsome journey is an occasion for gladness and rejoicing and praising God.—Ed.]

Elder R. C. Morrison, the subject of this notice, was born in Tennessee June 19th, 1831; was married to Elizabeth Whitfield at the age of twenty-one; to them were born ten children. He afterwards married Catherine Phillips, and she bore him four children, making in all fourteen; twelve are now living.

He joined the church of Christ when he was about twenty-one years old, at Shiloh, Clay Co., Ala., and was soon ordained as a deacon of that church, which office he filled satisfactorily for several years, and was ordained to preach the gospel Sept. 27th, 1878, by E. Gassett, B. Gassett, G. B. Knightlet and others, T. M. Lipham acting as moderator, N. M. Daniel church clerk. He served as an ordained minister for twenty-eight years among the people known as Primitive Baptists, and was esteemed very highly for the truth's sake among this people. He would have nothing as a means of salvation but Christ and him crucified. He was a kind and affectionate husband, a loving father, a good neighbor and an esteemed citizen in the neighborhood and county in which he lived. On the first Sunday of April, 1905, he preached his last discourse and farewell sermon; he was very feeble at the time, and Elder M. V. Gibson, who followed him, remarked that he felt it to be the dying testimony of Elder Morrison, and it was but a few days until he was called to his eternal home.

His mortal remains were carried to Mt. Carmel cemetery, in Montgomery Co., Ala., and there deposited to await the resurrection morn. He departed this life April 27th, 1905, heart failure being the cause; he lived but a few moments after he was taken. O how we all shall miss him, though we ought not to weep over such a father in Israel, for he is at rest. God help his dear wife and children to not weep, but press on, looking to him who is the God of the widow and the fatherless.

May God bless you all, and preserve and keep you, is our prayer for Christ's sake. Amen.

ELDER W. N. HAYS, } Members of Eben-
DEACON J. E. WILLIAMSON, } ezer Church.
MONTGOMERY Co., Ala.

Henry Davis died at his home in the town of Stamford, N. Y., March 18th, 1905. He was the only son of the late George W. Davis, and was born in Roxbury, N. Y., March 30th, 1858. He was married May 21st, 1882, to Miss Kate Clute, daughter of Erastus Clute, of Margaretville, N. Y., Elder Isaac Hewitt, of Halcottville, performing the ceremony. He leaves his mother, Mrs. Roxy Leonard, to mourn the loss of this only and dutiful son. His wife and one daughter, Bertha, now Mrs. Robert McFarland, survive him, and deeply sorrow for this loving husband and kind father. Four sisters also are left: Mrs. Wm. M. Griffin, of Halcottville, N. Y., Mrs. Horace Boice, of Kingston, N. Y., Mrs. Willis W. Hubbell and Mrs. John Raab, of Roxbury, N. Y. We all realize what we have lost in the death of this dear brother, it has taken much from our lives. We know that he saw the best of life, and will never feel the infirmities that time brings to all. He was ill but one short week; his sufferings were intense, but the end was peaceful.

The funeral was held from the Gould Memorial

meeting-house on March 21st, the pastor speaking from Psalms xciv. 19. The burial was in the Reformed cemetery, at Roxbury.

We try to be resigned to this great affliction God has seen fit to send us, but we find it very hard.

(MRS.) HORACE BOICE.

KINGSTON, N. Y.

CONTRIBUTIONS FOR THE "SIGNS."

Thomas W. Records, Mo., \$1.00; Elder Dudley G. Johnson, Ky., \$1.00; S. R. Campbell, Ill., \$4.00.—Total, \$6.00.

M E E T I N G S .

The yearly meeting of the Beulah Old School Baptist Church of Canada will be held, the Lord willing, in the school-house in the township of Brooke, Lambton Co., Ont., five miles from Alvinston Station, beginning on Saturday before the third Sunday in June, 1905, and continuing two days. All lovers of the truth are cordially invited.

ARCHIBALD McALPINE, Clerk.

PROVIDENCE permitting, the next meeting of Peace Valley Association of Regular Predestinarian Baptists of the Primitive order, will be held with Poolville church, Poolville, Parker Co., Texas, instead of Friendship church, Acton, Hood Co., Texas, as per Minutes of last meeting, commencing on Friday before (at 10 o'clock a. m.) and embracing the third Sunday in August, 1905. Those coming by railroad from any direction will be met with conveyance at Weatherford, Texas, Thursday before the meeting. All lovers of truth attend.

W. O. RUTLEDGE, Association Clerk.

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

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor. Elevator entrance on either 19th St. or 8th Ave.

10:30 A. M.

2:30 P. M.

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

ELDER Carnell, of Dutton, Canada, will preach in Hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m., in the Red Men's Hall, First and Congress Streets in Troy, N. Y., and at 2:30 p. m. in West Sand Lake, N. Y., at the home of Mrs. Moul. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

**P I C T O R I A L
H I S T O R Y**

**OF THE
U N I T E D S T A T E S .**

BY JOHN D. McCABE.

This work is no dry mass of details—no bombastic effort to inflame the natural pride, but a vivid and brilliant narrative of the events of our history, from the discovery of the American Continent down to 1893.

The work is printed from plain, new type, on fine calendered paper, and comprised in one octavo volume of 960 pages. It is splendidly embellished with nearly 500 fine engravings, embracing battles and other historical scenes, portraits of distinguished men, views of our principal cities, &c., &c.

Bound in Fine Silk Cloth, Plain Edges, \$2.00 post-paid. Address,

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

SPECIAL NOTICE.

Hymn and Tune book, compiled by Elders Silas H. Durand and P. G. Lester. Price 80 cents sent by mail; \$7.00 per dozen sent at expense of purchaser.

With each book will be sent upon request, without additional cost, a neat pamphlet of 30 pages, containing rudiments of music and graded lessons, for use in singing classes in connection with the Hymn and Tune book. Send orders to

ELDER SILAS H. DURAND,
Southampton, Bucks Co., Pa.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY,
MIDDLETOWN, ORANGE CO., NEW YORK.To Whom all letters should be addressed, and
money orders made payable.

EDITOR:

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

CRUDEN'S COMPLETE
(STUDENT'S EDITION)
CONCORDANCETO THE
OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9½ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible reader should possess a copy.

Address,

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

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.

First Quality Turkey Morocco, very handsome, \$2.75 per copy.

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in a variety of bindings at the following prices, viz:

Cloth Binding	\$1 00
Cloth Binding, half dozen	4 50
Blue, Marbled Edge	1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

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

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73.

MIDDLETOWN, N. Y., JULY 1, 1905.

NO. 13.

POETRY.

A DROP OF MERCY.

We were on the fast express,
Rushing on to sunny climes,
The morning light revealed the clouds and rain ;
I was weary of the journey,
And my heart a little sad,
As I watched a drop of water on the pane.
It would stop and start and tremble,
Then shoot a zigzag course,
And swallow up the little drops of rain ;
But an unseen power drew it
Ever nearer to the dust,
As I watched this drop of water on the pane.
With all its zigzag journey,
To its resting-place in dust,
It pictured true the things of hill and plane ;
Each house and tree were rendered true
In this ever shifting scene,
And I watched it in the drop upon the pane.
So I thought, This little drop
Tells the story of the world,
May we picture things in passing just as plain ;
And though dark the scenes of earth,
May the light of heaven shine
As the light within the drop upon the pane.
With a pleasant, passive yielding
To the power that drew me on,
I felt the rush and rumble of the train ;
And I thanked the God of heaven
For the things he made me see
As I watched the drop of water on the pane.

Early one morning while traveling to the associations in the east on the train, I noticed the reflections in a drop of water which was on a window pane, and wrote the above verses. I give them to you.

DUDLEY G. JOHNSON.

CORRESPONDENCE.

THE ATONEMENT.

ATONE means to make reparation, satisfaction and reconciliation. When this is done, the injury is atoned for. Atonement applies to sin or wrong doing. Sin is violation of law, either divine or human. To every transgression of law there is a penalty. The laws of God are so strong and perfect that every sin must receive its just penalty. God is holy and he will never pardon the least sin, unless it is atoned for. To do this, the broken law must be fulfilled. Perfect obedience only will fulfill and satisfy the law. No sinner can do this, because he is already imperfect and disabled or weak. Sin entails guilt, condemnation and death. The whole world is guilty before God, because all have sinned. "The wages of sin is death," and every sinner must die. God is just and holy, therefore, in the condemnation of all men under his holy law. Right here is where the truth of salvation by free grace alone comes in, and every mouth is stopped, because there is none good, no, not one. None have any claim upon God for justification, or any blessing. "Therefore by the deeds

of the law there shall no flesh be justified in his sight." All men in the flesh are forever condemned by the law, and are under its curse. Mercy and grace only can save any sinner. Yet all men in the flesh depend upon their works to obtain salvation, and they claim the blessings of God as rewards for religious service. They make salvation conditional in part upon their supposed obedience to the holy commandments of God. Thus they must either hold that their obedience is perfect, or that the divine commandments are imperfect and will accept of faulty obedience. This was the fatal blindness of the Jewish pharisees, who trusted in themselves and their self-righteousness. They therefore did not believe in Christ as the Savior of sinners, nor trust in his atoning blood to cleanse them from all sin. Nay, but they depended upon their boasted ability and good works to make atonement or satisfaction to the law of God, which is holy. Just so does every doctrine and principle of conditional salvation on man's part virtually deny both the complete fullness and sufficiency of Christ's atonement and the need of it; for every feature and sort of conditional salvation necessarily claims to save us from some sin and its punishment or wages. This is nothing else but making atonement in part for ourselves, by our works of conditional salvation. It is evident, therefore, that the doctrine of conditional salvation, in any part, is a denial of the perfection and fullness of Christ's atonement for all the sins of his people. For a full and complete atonement for all our sins, is full redemption, free justification and perfect salvation. Conditional salvation from any sin, either of commission or omission, contradicts this full and perfect salvation through the atonement of our Lord and

Savior Jesus Christ, and charges imperfection and failure in part to his perfect work of obedience unto righteousness and full justification and salvation. Conditional salvation denies that all salvation and its joys and blessings come to us through Christ's atoning suffering unto death for our sins, but claims that salvation in part comes to us because of our own obedience; that is, the atonement for our sins of disobedience is in part conditional, and depends upon our good works of obedience. There is no escape from this fatal consequence of conditional salvation, for all salvation is from sin and death, and that which brings salvation is an atonement for sin; if this is our works, then it is not the blood of Christ that obtains our salvation and God's blessing. Unitarians deny the divinity, vicarious sufferings and atonement of our only Lord Jesus Christ; therefore they depend upon their own works of supposed obedience to the commandments of God to atone for their sins and obtain salvation for themselves; that is, they hold to personal atonement by works of obedience, and to conditional salvation either present or future; for it all depends upon works, and is not by grace.

With thanks to God for his unspeakable gift, we turn away from this bloodless atonement and faithless salvation, to the "fountain filled with blood, drawn from Immanuel's veins, and sinners plunged beneath that flood lose *all* their guilty stains," and in joyful faith and praise we say, "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 forever and ever. Amen."

Let us notice, 1st. The necessity of the atonement. We read, "Without shedding

of blood is no remission." "For all have sinned, and come short of the glory of God." "There is none righteous, no, not one." "And so death passed upon all men, for that all have sinned." "For the wages of sin is death." The Savior of sinners, therefore, must give his life-blood and die for their sins, as the atoning sacrifice and price of their redemption. Christ thus gave himself for all his people, and made this perfect offering and sacrifice of himself. "By his own blood he entered in once into the holy place, having obtained eternal redemption for us."

2nd. The completeness of Christ's atonement. Atonement must cover all sin, pay all the debt, redeem from all iniquity, remove all guilt and every curse, and justify from all things, in order to fulfill the law and satisfy justice. Should the least stain of sin remain upon the body of Christ, the church, then both he and his people for whom he died must have remained forever under the curse of the law, and the dominion of sin and death. Paul shows this in 1 Cor. xv. But blessed be God, the obedience and death of his holy Son possessed this perfection and infinite merit and saving power. So we read, "While we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."

3rd. Since the atonement of Christ removes all guilt and cleanses from all sin, it freely justifies us from all things, and none can condemn or lay anything to the charge of God's elect. "There is therefore now no condemnation to them which are in Christ Jesus." "For by one offering he hath perfected forever them that are sanctified."

4th. Paul testifies that God raised Christ from the dead for our justification, and that whom God justifies he also

glorifies. "Being justified freely by his grace through the redemption that is in Christ Jesus." This full and free justification not only makes us forever free from all sin and guilt and condemnation, but it also brings us into righteousness and salvation and eternal life, as heirs of God and joint-heirs with Christ. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

5th. The atonement of Christ, then, makes an end of sin, destroys death, and brings in life and immortality for all who are his. This is the holy and blessed estate of all for whose sins Christ died. Their sins are all blotted out forever for Jesus' sake, and they have free and full and everlasting forgiveness from God their Father. Yea, they are born of God, have passed from death unto life, and shall live for evermore, because Christ lives in them. His fullness of grace and glory is theirs in him, and in him is their full salvation and all spiritual blessings, both for time and eternity. "If Christ is mine, then present things and things to come are mine." When Christ, who is our life, shall appear, then shall we also appear with him in glory.

D. BARTLEY.

SANTA CRUZ, Cal., March 20, 1905.

DEAR BROTHER CHICK:—I am admonished by the date on the wrapper of my paper that it is about time to renew the subscription. It comes to me as a friend, as an adviser, as an exponent of all that I believe and hope for, and as long as I live I desire its presence and its communications.

I am so lonely, and get so hungry for food, that I believe I would be dwarfed worse than I am, spiritually, were it not

that I find so many who are thus tried, and who are similarly situated. In looking over my past life I find nothing to recommend me to God's mercy, nothing for which I can claim the least favor, but much to be justly condemned for, much that under other circumstances would separate me from his presence forever.

Someway, somehow, I came into the belief that my sins were forgiven, and the world says that I ought to be happy all day long, but I am so rebellious, so disobedient, so sinful, that I grieve more than ever to know that I am continually crucifying him afresh, that I cannot love and serve him as I desire to do. If I had no other evidence than the above I would not be able to say, "I know that my Redeemer liveth," but my love for the brethren which passes understanding, my hunger for the bread of life, my desire to live among you, and to be buried among you, cause me to think that there is a spark of life in my being, which even death will not extinguish, but which will burst forth therefrom more radiant and beautiful than anything I have ever known here, and all because he purposed it before the foundation of the world. It seems almost too wonderful to contemplate, almost too joyous to hope for, but by the indwelling of his Spirit we are permitted to claim his precious promises, and for awhile we look away from self and sin to the Author and Finisher of our faith, and have confidence that we will awake with his likeness. What manner of love is this that he hath bestowed upon us, and how little we understand it, but by and by we shall know as we are known, and shall praise him without ceasing. How glad I am that it is not reckoned unto us according to our works; how thankful that Jesus paid the debt which makes us free, and

how delighted that his promises are yea and amen. None but Jesus can do helpless sinners good, therefore I rejoice in a Savior who saves to the uttermost all for whom he died, and who will keep all his promises concerning us, whether we pass through fiery trials, through the waters of affliction, or through seasons of great doubt and darkness. He will manifest himself in due time, will roll the burden away when it gets too heavy to be borne, and out of our affliction will cause us to glorify and magnify his name.

Truly our light afflictions, which are but for a moment, work for us an exceeding weight of glory. Therefore we should feel thankful that we are counted worthy to suffer with him.

I think of the coming association at Bethlehem, in Virginia, so often, and always with a great desire that I might be present. How I would like to hear dear brother Badger preach once more. The last sermon I heard was preached by Elder White at sister Waddy's; I think she is sleeping that sleep from which none ever wake to weep; and the dear Elder has been to the brink of the stream across which lies the city, new Jerusalem, but thank God, it seemed good in his sight to spare him awhile longer, for the little flock has need of the faithful undershepherd, and I pray that he may be spared many years to minister to them.

I had a short letter recently from brother Badger; the very postmark opened my heart for a warm reception of its contents, and I lived over again my acquaintance and christian fellowship with him. Not only does the name of the great Shepherd sound sweet to a believer's ear, but those of the undershepherds as well. All the names are dear to me, because I believe they have

been bought with a price, and that they are one with God the Father. I am drawn in christian love very near to all who write for the SIGNS, and would like to meet each one, that I might tell how very comforting and assuring their communications have been to me, thus encouraging them to continue. Occasionally, some brother or sister whom I have never seen, addresses me so cordially that I begin to search myself to see if I am worthy of it. If they could see and know me, I am afraid their letters would be those of reproof, instead of commendation. Still there must have been one or two responsive chords in my writings, because of a testimony of salvation by grace; of the efficacy of the blood of Jesus to clean us from all sin.

My husband and I are alone, our nearest child being one hundred miles distant, but we are blessed with fairly good health and means by which we are enabled to obtain the necessary bodily requirements. I pray that I may be thankful, and that I may continue to rejoice in the Name that is our hope on earth and that will be our joy in heaven.

I wrote to brother Badger some time ago, and wrote so confidently that I have wondered at myself ever since. The Lord must have led me to say just what I did, for I would never write that which I do not feel; still as I remember it, he might construe it into boasting, which I hope God will forbid, for with my sense of unworthiness, the knowledge of my sinfulness, I am surprised that I ever take up my pen. His letter in the last volume of the SIGNS made me search my heart as never before, and if I am one of the redeemed, it seems that even in heaven I cannot help but feel less than the least of all. Brother Chick, I sometimes wonder how you can have the pa-

tience to read all the letters sent you, when you have been given so many talents, so much spiritual understanding, but since beginning this paragraph I have found out the more grace and love and knowledge God bestows upon you, the more sympathy, and patience, and forbearance, and love, you have to bestow upon us; unto him must we ascribe all majesty, all dominion and all goodness.

Now why have I written all this? I knew I could not say much of interest, but it was on my mind, and I shall feel better for having done so; that is my only excuse.

Remember me to your wife and to sister Atkinson, never once forgetting yourself.

Sincerely and truly your friend, and with the hope that I am a sister in spirit and in truth,

(MRS.) J. L. WRIGHT.

TOUCHET, Wash., March, 1905.

DEAR BROTHER CHICK:—Once it seemed that I was sailing heavenward; suddenly I fell; the fall awoke me; I was in great agony bodily. Soon after this I was at a Freewill Baptist meeting; I sat quiet and was unconscious of anything around me. In my childishness I thought that preachers were all holy men of God, as I had read of the prophets sent by the Lord. Suddenly a voice stronger than that of man (not louder, but stronger, for it brought me down with penitential tears,) said to me, "Ye must be born again." This sounded loud and positive, it brought my poor frame low with grief and anxiety. At length it pleased the dear Lord, after he had fully shown me the utter impossibility of my bringing myself near to him, and when I had given up all hope of receiving the evi-

dence which I so much desired that I was born again, to whisper peace to my soul. O the sweet comfort and peace of a soul in its earliest love.

"If ye love me, keep my commandments." For about two years this word seemed to be with me constantly, and I was anxious to find a people that believed Bible doctrine. None of the preaching I had heard agreed with Bible doctrine as I understood it. Alas, where could I go? Now we come to see the wisdom and power from on high, which directed Jacob's hand when, being blind, he was directed to lay his right hand on the head of the younger son. So God in his infinite mercy directs the steps of man. In the year 1847 there was a church organized in Marion county, Oregon, fourteen miles from where we lived. My husband, B. Walden, was at the organization, and united with the church and was baptized. O the grief it gave me that I was not there also, yet the precious Lord so ordered it. I soon had the privilege to go, riding fourteen miles on horseback, carrying my six months old babe. Then and there I heard the doctrine and an experimental sermon preached. O, thought I, these are the people I have been seeking to find, for they surely understand the doctrine which the Bible teaches. I went home rejoicing that I had found a people with whom I could unite. It was not long before I had the privilege to go again. The distance appeared but a little way. We arrived in good time at the place of meeting. Dear old Elder Simpson preached again an encouraging sermon, at least it seemed so to me. When he called for any one who wished to unite with the church, before I was aware I gave him my hand, with my heart, bowing at the feet of my Lord and Master. I was received into the number, and the

next day was baptized, and received in full fellowship. Of all the days of my life that was the happiest. There were several men and boys who had climbed up into the trees on either side of the bank; a brother young in the ministry spoke at the waterside, his name was John Stipp. Several mocked him, and I thought, If they should throw mud in my face I would rejoice just the same.

The dear Lord dealt gently with me for years, teaching me the truth as it is in Christ. Now I see that I was a poor, little, weak lamb of the flock. Surely he leads in ways that we know not of; he orders our steps, and has appointed our destination. He gave us proof of this when he told Peter by what death he should die, and many proofs are given us to show that he leads us, and that he keeps us and gives us strength as our day; O how often I have realized this. Every day he teaches me the fact that by terrible things in righteousness he will answer us. Again, he says, "Come and see the works of God: he is terrible in his doing toward the children of men."

I will say that for many years I sailed, or soared, heavenward; in other words, joy was mingled with all my sorrows, but the time of the trying of my faith came. I began to see more of humanity, more of my own weakness, and sometimes I doubted whether there was anything in religion, and for a moment the thought would come, Is there a God in Israel? O, is there any one like me? I seem not to be able to turn one cheek when smitten on the other; I seem to try to defend myself. So my sailing ceased. This caused me serious thought, and I wondered if I had been led by the devil transformed into an angel of light. I mourned and grieved much about such a state; I could not control my emotions and feel the for-

giving spirit that I wished. I was in prison many days, when it pleased the dear Lord to give me strength to stand, and to pray for my enemies, or any that might despitefully use me.

"By terrible things in righteousness wilt thou answer us, O God of our salvation." I have learned daily that all these things are needful for me. We must have soul trouble, it must needs be, else how could we be crucified with him, or in what way could it 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"? It is not given to the children of the kingdom to sail smoothly, else how could we drink of the cup of which the Lord and Master drank? If there is any evidence in the foregoing which shows that one has been born of the Spirit which comes down from the Father of lights, and has tasted of the Fountain of living water, of which if one drink he shall never thirst, then these are the things needful for the child of grace.

I beg an interest in the prayers of all the dear ones, for shortly I must put off this my tabernacle, being in my seventy-seventh year. I have been stirred within to testify of my hope, or rather to speak of the way in which I have been led on and on, in and through this vale of tears. With fellowship for all the household of faith who give to God all the honor and glory, crowning him Lord of all, I will close.

Yours in hope of eternal life,

S. J. CUMMINS.

WARRENTON, Ore., March 23, 1905.

ELDER F. A. CHICK—DEAR BROTHER IN A BLESSED HOPE:—I want to tell you that I enjoy the dear old SIGNS very much, and wish it came weekly, for I am

always so very anxious to get my paper that I can scarcely wait for it, and when I do get it I am like a hungry wretch at a feast, and truly it is a great feast to me, of which I partake most heartily. O the glorious truth of the gospel of Christ, how good it is to helpless sinners who feel their need of him; to them it is the power and wisdom of God, and O that he would give me an humble, contrite heart, and write his name thereon, and help me to see more and more of the beauties of this God-honoring and creature-abasing doctrine, and help me to understand and admire, reflecting on what God has done for his little ones. How I long to hear the preaching of the dear Old Baptists who still continue steadfastly in the apostles' doctrine and fellowship. How grand this theme, and I love it most dearly, if I know my heart. If I did not know that the Lord must plant his grace and make his glories known, I should almost be wondering how any intelligent person could be blind to the beauty and comforting satisfaction there is in this blessed doctrine; to the world it is foolishness, hated and despised, and if the wise ones of the world had the power, as they have the will, it would be blotted out, with all who love and believe it. How glad I am that God rules and reigns on earth as well as in heaven.

But I only wanted to tell you how good all the editorials are to me, and that I read them many times, as I do all there is in every number, and when I feel such loneliness, and the longing to be with the people of God, this reading of the SIGNS revives the love in my heart for them, and fills the aching void as nothing in the world can. There are many dear ones who write for this much loved paper who tell my trials and tribulations much better than I can, and while it is

great encouragement to me, it astonishes me as well, as I feel that none can carry such a load of sin as I, and I am often in Egyptian darkness, stumbling, falling and groping around for the Father's hand, which I cannot find. My peaceful hours are then only memory, and often that, too, is gone from me, and I fear that I have never known anything of a dying and risen Savior; if so, I have lost the way marked out by his blood. The little hope which I hope has been given me, and which has helped me in many troubles in this life, seems to fade away, and I have nothing but tears; then comes the much loved SIGNS like a messenger of rest, love and peace, cheering and comforting, bringing near to me all the household of faith in love and sweet fellowship of the Spirit, and out of the fullness of my joyful heart I can say, My brother and my sister, thanking the Father for all his mercies to one so unworthy. Then these lines come:

"Cheer up, ye trembling souls;
On Jesus' aid rely:
He sees us when we see him not,
And always hears our cry."

O the love and faithfulness of the thrice blessed Jesus to permit his grace to shine upon us, and there is nothing now nor anything to come that can quench that divine spark. O that he would guide me in the way as I journey on, a pilgrim and a stranger here, to find him my Rock of defense in time of need, and my Safety from all the wiles of the enemy, then I could boldly face the raging Satan and the frowns of the world with a smile. How the world glories in its much loved and esteemed "head" religion; this is what I call it since I was told that they think the head is the place to carry their religion, and perhaps it is, but I cannot think that there is much love in such religion. One of my chief

troubles is, I fear I cannot love enough. I want the love for God and for his people to so fill my heart that there will be no room for hatred, malice, anger or any such thing, which only tend to trouble. There are none near me who can at all understand me when I wish so much to talk of things which interest me more than all things in the world. All the preaching I have is in the SIGNS OF THE TIMES, and the good letters which I receive from the dear brethren and sisters in the east, and nearer home; their letters are very enjoyable and comforting to a lonely sinner, and I am always glad to get them, and hope they will continue to write, and many more also. There are none near who can talk to me of the wonderful wisdom and power of God as can the great rolling Pacific Ocean; it, by its continuous roaring, speaks of the ceaseless love and goodness of God to his children, and nothing but contrary winds and storms can deafen the sound of its roaring and blot out its beauty and majestic grandeur for a time. How often we lose sight of the goodness of God and his many mercies when storms arise and beat upon us, and we feel that our frail bark will be lost unless the Master speaks, then it is calm, and we can smile at our fears.

Dear brother, I did not mean to write so much in this wandering and imperfect letter; I hope you will excuse me, as I seem to have gone to you in love and in the spirit of truth, and to have forgotten myself. I hope you may long be spared to wield "the sword of the Lord and of Gideon," and be a help and comfort to all who love to read your good editorials. May the Lord be ever with you, helping you to cry aloud and spare not, and when you have served his righteous purpose here he will call you to come up higher. Such is the prayer of your unworthy sister,
S. L. H. STUART.

SHELBYVILLE, Ky., March, 1905.

DEAR BROTHER CHICK:—I inclose a letter from sister Thompson, which to my mind is full of marrow and fatness, wine upon the lees, well refined. You are at liberty to publish the portion of it that pertains to the good of Zion and the glory of God. All are in our usual health, and hope that the same is true of you. Cold, icy winter is, as we hope, about over, and how we long for the bright sunshine and the warmth of its enlivening rays; but how much more is this true spiritually.

With love to all sincerely,
P. W. SAWIN.

FRANKLIN, Ind., Feb. 3, 1905.

DEAR BROTHER SAWIN AND FAMILY:—I will now try to answer your good, welcome letter. I am now in Indiana; my sister wrote for me to come, her husband, David Poe, was very sick. I received her letter the night I received yours. Her husband is better.

Brother Sawin, the comfort and consolation your letter has given me makes me feel sure it would comfort others, may I send it to be published in the SIGNS? I feel that others ought to have the privilege of reading it. Ah, dear brother, in all my dark trials and deep afflictions, if I did not feel that there was a wise purpose in it all, and that he means it all for my good, I surely would sink in despair.

I was at Simeon Riggs' nearly a week, we had a feast nearly all the time; he preached sitting down, as we often say. Once he quoted the hymn, "God moves in a mysterious way, his wonders to perform;" and also hymn 15. When he came to the words, "Not Gabriel asks the reason why, nor God the reason gives," I thought, How true the words are; God

does not give the reason why we are called to suffer such deep affliction, except in one thing, that we are partakers with Christ in his sufferings; and that is enough, my dear kindred, to silence our murmuring. If we can only be permitted to suffer for his sake we ought to rejoice, for it is written, "If we suffer, we shall also reign with him." Suffer with him; my mind fastens upon these words. Dear ones, if Jesus were not with us, could we suffer with him? And O what a consolation it is to feel that Jesus is with us in every needed trial. Yes, dear brother Sawin, as you said or quoted in your letter, God meant it for good. God means all our sorrows for our good, but our poor minds cannot comprehend it. We cry for God's grace to bear us up, and make us submissive to his righteous dealings with us, for in our weakness we often cry with Jacob, "All these things are against me," but when Jesus manifests himself to us again, all is well, and we say, It is all for our good in some way. Often the beautiful verse comes into my mind:

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

O how it melts my heart to think that God would smile upon such a poor, unworthy creature as I am; it prostrates my soul as Joseph's brethren were prostrated before him. O, if I can but feel the tender compassion of my dear Savior as they felt it to be in Joseph; what words of tenderness he spoke. To feel in all our afflictions that God means it for good is soul-cheering; in this blessed belief my soul has been made happy under deep tribulation.

My son started for California, and I have not heard from him for so long, O, if it were not for God's sustaining grace,

and knowing God means it for good in some way, I surely would have lost my mind. My comfort is that ever since he has been gone I have had, as it seems, more spiritual enjoyment. You, dear brother, were trying to get some means whereby you could travel and preach, God meant it different, and so he has provided for you to go and preach. My intentions were to live with my son, and perhaps I may have placed my dependence too much upon him, and did not trust in God to rule, but now my trust is entirely in the Lord. I do not worry about food or raiment, my pleasure is to talk or write upon the Scriptures, or better still, to read from or hear others talk, giving God all the power and all the praise; food and raiment are supplied me, and my faith is that he will never leave nor forsake me.

I did not think of writing so much, only to ask permission to send your letter to the SIGNS; I feel it will comfort many poor souls in their sore trials. When I feel so impressed to write for publication, I feel surely God has a message in it for some one; and that is the way I feel about sending your letter: it has comforted me, and there are others who need comforting.

Dear kindred all, I would be glad to see you, but we all have a hope of meeting above.

I will close, hoping to hear from you very soon.

Your unworthy sister,
SOPHRONA B. THOMPSON.

HAMPTON, Iowa, March 2, 1905.

ELDER F. A. CHICK—DEAR BROTHER:—Inclosed you will find a letter from sister S. E. Runkle, of Macomb, Ill. It is so interesting that I would like to see it in the SIGNS, if you think proper.

Your kind letter was of great comfort to me. We keep up our meetings regularly, although we are but few. We feel encouraged to believe the Lord is with us. May our God enable you by his grace to fill your place as editor of the SIGNS, is my humble prayer.

Yours to serve in the kingdom and patience of Jesus Christ,

E. A. NORTON.

MACOMB, Ill., Feb. 22, 1905.

ELDER E. A. NORTON—DEAR BROTHER IN CHRIST:—I received your good letter some time ago, and will now try to write something in reply. I have not forgotten the good letters you wrote me some years ago, and I guess you are right about writing to me last, if I remember aright. But for the last two years, and especially during the past year, my health has been poor, so much so that I could not write at all part of the time. I am feeling some better now, and will try to write something in response to yours, and to other good letters I have received from my dear brethren and sisters. I have quite a number on hand unanswered, and I trust the dear ones will not think hard of me for delaying so long in writing, for I do love to receive their dear, precious epistles of love, though I do not feel worthy of their notice. Yet O how it would pain and grieve me to know I had not the confidence and fellowship of God's dear children. I have waited quite awhile, too, about writing, to see my mother, who I know would send some word to you and your aged mother, but I have not seen her for some time, and as the weather and roads are bad, it is not likely I will see her soon, therefore thought I would not wait longer. She lives at the old homestead, about three miles from me. She is very well, and

not at all feeble, and aside from being hard of hearing she seems as well as she did ten years ago. She raises a nice garden, has a great many flowers, and also chickens, which she tends herself, and will not let any one wait on her, but will help others. She reads four of the Baptist periodicals, several newspapers, magazines, &c., can read some without glasses. She takes great interest in spiritual things, and is firm and sound in the faith. I am sure she remembers your father and mother, and would wish to be remembered to you and her.

Yes, I remember well when your father passed away. When I think of so many of the aged ministers whom I used to know and hear preach so often, I feel sad and am made to wonder who will fill their places. But when I go to meetings or associations and hear the same truth preached now that was so ably contended for in those days, I am made to rejoice and thank God, who hath declared he would not be without witnesses, and I do feel to say that I have never heard the truth preached more ably or the doctrine of the Old School Baptists set forth more clearly and forcibly than at our association and other meetings I have attended in the past two years. We have not been troubled here with any strife, and I feel we ought to be thankful that it is so, for there is no enjoyment like that of the children of God dwelling together in peace and unity, meeting in love and fellowship and hearing the gospel preached in its purity. But O how different when anything steps in to mar the peace, how soon our spirits droop and we feel cast down, and there is no enjoyment in our meeting. We do not feel edified or built up. But when two or three meet together in the name of Christ he has promised to be with them.

You write of seeing my dear father in 1855, and hearing him preach, and remembering his text. I can remember well when I was a young girl of hearing certain ones preach, their text and the sermon, and how I feasted on the precious things of the gospel. To this day these blessed, glorious things are sweet to me, they never grow old or worn, but are a well of water springing up into everlasting life. Many times the only evidence I have of a hope in Christ is the love of these things. I do feel I love God's people, and love the joyful sound of the gospel. May you and all God's ministers be enabled to go on preaching his word, not fearing man, but rather fearing God who hath promised to be with his faithful servants to the end. May he be with you, to strengthen and uphold you, keep you in the declining years of your life, is the wish of your unworthy sister.

Remember me in love to your mother, and excuse this uninteresting letter.

SARAH E. RUNKLE.

[We will add to this note from brother Norton, that sister Runkle, whose letter is published above, is a daughter of Elder I. N. Vanmeter, whose name was so familiar to the readers of the SIGNS years ago. Her father was a steadfast friend of the paper, and of the doctrine advocated in its pages. Many of our older readers will well remember his able articles which for many years from time to time appeared in the SIGNS. Personally, we remember meeting Elder Vanmeter but once, when he attended our eastern associations one spring. We recall how pleasant he was in manner, and how firm he was in presenting the truth which he, and we all, loved. It is good to have the memory of the old soldiers of the cross brought up from time to time. The Lord

has been wonderfully good to the aged widow of Elder Vanmeter. May his goodness continue, both in all temporal and in all spiritual mercies, is our desire. His people shall still bring forth fruit in old age, to show that the Lord is upright.—ED.]

DADE CITY, Fla., Feb. 6, 1905.

DEAR EDITOR:—I have not seen anything from the pen of our departed brother Beebe in the SIGNS for a long time. I will inclose you one of his letters for publication, which has been a source of great comfort to my poor soul. I believe it will be read with mingled gladness of soul and sorrow of heart by many of its readers. I have some other very precious letters from him that I may send for publication some time.

Your brother, I hope,

M. L. GILBERT.

MIDDLETOWN, N. Y., July 25, 1902.

ELDER M. L. GILBERT—DEAR BROTHER:—I beg your forgiveness for so long delaying the acknowledgment of the receipt of your picture. I have been too ill most of the time since I received it to be at the office, and am always buried in work when able to be there. I would not have allowed want of leisure time to keep me from writing, for I would have taken time, and let something wait; but I cannot in the midst of hurrying work command the frame of mind I would like to have when writing. Indeed, I oftentimes seriously doubt whether I ever have been anything but carnally minded. When I attempt to write the brethren, or converse with them, there is such a feeling with me that I am deceiving them, that I feel I am the worst hypocrite on the face of the earth. Then again if I attempt to say anything in our meet-

ings, the thought will nearly always suggest itself, How will that make you appear to the brethren and sisters after you have shown your hypocrisy and been cut off from their fellowship? Strange as it may seem, although I would so dread to have the brethren know the hidden evils of my heart, yet it is a source of comfort to me to think that known unto God are all my ways, and I cannot deceive him. If I believed that my acceptance with God either in time or eternity depended on any good that I could do, I would be without hope. It is only in the righteousness of Jesus that I have any hope, but I see so little of the fruit of the Spirit manifested in me that it causes great fearfulness and trembling lest my hope in that righteousness is vain; but I am sure of this one thing: "The Lord knoweth them that are his," and not one of the elect vessels of mercy can ever be lost; his love is as great as his power, and once embraced in that love nothing can separate us from it. Another thing that comforts me is that I do feel that I love the brethren, and when I hear them tell of their spiritual exercises, there arises a feeling of love and fellowship over which I have no control, and a witnessing within to their testimony, and this gives me hope that I do have the Spirit within. As I have told you before, this was the case when I read the first article I ever remember reading of your writing, and every communication I have received from you since then has increased that love and fellowship for you, until a strong desire has taken possession of me to meet you in the flesh.

I am now fifty-eight years old, and very much broken in health, and it is not likely I shall remain much longer on the shores of time, and I do hope I may have the pleasure of seeing you next spring,

if not before. I will send you the Minutes of our four associations in succession, each commencing a week apart.

I have strung this letter out in hope that it would improve as I proceeded, but it is far from what I wish it was, so will close by saying I received your letter of July 18th, and that I would be glad to receive for publication articles from your pen whenever you might feel impressed to write.

Yours in hope,

B. L. BEEBE.

KANSAS, ILL., Feb. 8, 1905.

PUBLISHERS OF THE SIGNS OF THE TIMES:—I herewith send a good letter recently received from Elder J. G. Sawin, with the request that you publish the same. Such letters are worth a place in our dear paper, the SIGNS OF THE TIMES.

I remain yours to serve,

JAMES M. TRUE.

MATTOON, ILL., Jan. 30, 1905.

ELDER JAMES M. TRUE—DEAR BROTHER IN CHRIST:—Reading your letter in the SIGNS, which came to us to-day, I was reminded that I should write you, and now seat myself for that purpose. Whether my thoughts may interest you or not is not for me to say. In fact I know not on what lines my pen may run. One thing I feel glad of, and that is you can write occasionally and tell us something that we already know by experience. Of course it is more effectual and of greater moment to us to hear about things we do know and understand, than to hear of ten thousand things that we do not know or understand. John said to his brethren that he did not write what he did because they were ignorant of them, but because they did know and understand them. These things were the

glad tidings of salvation; the joyful sound they recognized as soon as they heard it, for this secret is with them who fear the Lord; and from the way you write and talk I am persuaded that you have this wonderful secret, and you fear the Lord, because he has given you the secret. Then you know the joyful sound when you hear it, and because of this attribute you are blessed and can truly say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Such food, such rest and such joy and hope as came to us when we sat with great delight under the shadow of the Almighty, were not the fruits of our fleshly labor and toil, of this old corrupt and sinful nature of ours, but the blessed fruits of the Spirit, which are love, joy, peace, gentleness, meekness, faith, &c. Whether I know anything about these or not, one thing is sure, I love to hear the name of Christ exalted as a Prince and a Savior, full, complete and victorious in every respect. Man may boastingly claim great wisdom and power in reaching out after the kingdom of heaven, but the Savior forestalls his way by saying, "No man can come to me, except the Father which sent me draw him." Paul adds, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Every one who has heard and learned of the Father knows this, but the world cannot receive it because the world did not receive Christ; his words have no place in them.

But I am jotting down too many of my rambling thoughts. This leaves us in common health. We shall try when the weather improves a little to get over and see you once more, if the way opens. My wife joins me in sending love to you

both. Remember us to sister Lillie and family.

Your brother in hope,

JOHN G. SAWIN.

215 LEXINGTON AVE., ALTOONA, Pa., Feb. 21, 1905.

DEAR BROTHER CHICK:—Inclosed you will find money order to renew my subscription to the dear old SIGNS. I hope you will pardon me for not sending it sooner, but it was just put off from time to time. It was not because I do not love the SIGNS, for I can hardly wait for the coming of one to another. It makes no difference what I am doing when one comes, I must stop and look through it; it contains all the preaching I get. Sometimes I stop and think that I am like the children of Israel, murmuring against God, but I know that it is his will, and for some wise purpose, and that in his good time he will bring me home to his children, if indeed I am one of his children. But O, I feel myself such a poor sinner that I am often afraid I am deceiving the dear children of God by wanting to be numbered with them. Dear brethren and sisters, I cannot help it, I do love you all, and how I would love to meet you and hear the truth preached. There have been different denominations wanting me to join with them, as my church is not here, but it would be like tearing my heart in twain to leave the dear Old Baptists; I cannot do this. Some say that I ought to join some church where I could take my children with me, but O I cannot. Am I doing right or not? God knows I want to do his will.

Will some one please tell me the nearest Old School Baptist Church to Altoona? If there should be any Old School Baptist preachers going through Altoona who could arrange to stop, we should be so

glad to have them preach for us at our home, the address of which is at the head of this letter. Tell me, is there an Old Baptist Church at Los Angeles, Cal.?

Your unworthy sister, if one at all,

(MRS.) BELLE RUPERT.

[As regards the nearest church to Altoona, will Elder Vail write to this sister, giving the information she desires? We do not know. Perhaps he or some other one can stop there. We do not know of any church in Los Angeles, Cal., but we will here give the addresses of some subscribers to the SIGNS in that city: Elder A. H. Hagan, 110 E. Washington St.; Nellie A. Little, 2920 S. Flower St.; Mrs. Luella E. Bray, 626 Ruth Ave. Of the above we are personally acquainted with sister Little, and have often received letters from Elder Hagan. Our sister does only what the Lord requires at her hands in not attending the services of people who do not believe or preach the gospel of grace; she is serving God by so doing, and by not taking her children to hear false doctrine proclaimed. We do not see how she could do otherwise, with a conscience void of offense before God. Be encouraged in this conflict, for the Lord smiles upon those who love and revere him too much to even seemingly stay up the hands of those who pervert the gospel of grace. To dwell alone is better than to dwell with those who reproach the truth which we love.—ED.]

FORESTBURG, TEXAS March 9, 1905.

DEAR BRETHREN:—In sending my remittance to the dear old family paper, which is all the preaching I get in this desert land, I want to thank our kind editor and publishers for their kindness and forbearance in sending the paper to me when I am so far behind, but I want to assure you, dear ones, that it was not be-

cause the paper was not appreciated or the doctrine was not what I love, for if I know my own sinful heart, it contains the doctrine I was made to love many years ago. Yes, dear ones, the Lord's people shall be a willing people in the day of his power, and I do feel it was so in my case, for no other power could have caused a poor, sinful creature to love that dear people as I do, though separated many miles from them, and never hearing a sermon preached, I feel that I love them all the more, for they bear the marks of my blessed Master in humbleness and meekness. O I feel that I love a people who esteem each better than themselves; I feel to be so little and insignificant, but they seem to have fellowship for me, and that is something I do crave above everything else, though unworthy. I wanted to write a word by way of appreciation to our dear editor and to all the household of faith for the kind and encouraging words they have written in the SIGNS, and tell them how much comfort they have been to a poor, unworthy mortal, who never sees an Old Baptist. I see that it is not in man that walketh to direct his steps, neither can I control my mind and thoughts to comfort any of God's little ones; if I could I certainly would before I closed this rambling letter. I will only say to them, Write on, and may the good Lord bless all your labors to his own glory.

Many have expressed my very thoughts in the loss of brother Beebe; may the good Lord uphold you, and all the household of faith. If you see proper publish this. I ask an interest in the prayers of God's people.

As ever, your little sister,

S. E. ELLIS.

SILVERTON, Texas, March 30, 1905.

EDITOR OF THE SIGNS OF THE TIMES—
DEAR BROTHER:—I herewith inclose post-office money order for three dollars for the dear SIGNS, which I feel I cannot give up as long as I can get the money to pay for it.

O the many ups and downs I have had, downs that have sunk me to the lowest depths, where it seemed no other had ever been, yet have been made able at times to feel and say, I know that the Lord liveth, and that he that waiteth on the Lord reneweth his strength. O that I could cease to look for comfort and happiness in this old, sin-cursed world that I sometimes hope I have been crucified to; but each trial seems to be new and comes in such a way that I feel unprepared to meet it, and feel that with such weakness as mine I must surrender at last; yet this morning I feel to say, Thy will, O Lord, be done in earth as in heaven, and teach me the measure of my days. O, if I did not feel to know that all my changes are wrought for me by an unchanging God, what would I do? I want always to feel that all things that befall me here are for the best. I am in my sixtieth year of natural life, and it is over forty years since, I hope, the Lord spoke to me and said, Thy sins, which are many, are all forgiven. Then with this blessed assurance I felt I could never sorrow for sin again, but O how mistaken, for my sins weigh me down at times like mountains, and the billows of despair sweep over me, and I am made to cry out again, Lord, save, I perish.

I saw the earth close over my dear husband the 19th day of this month, and perhaps some know who read this how I feel as to earthly comfort. Will my dear kindred pray for me? for it seems I cannot for myself, feeling such great weak-

ness spiritually. I feel I am asking too much, and that I am trespassing on valuable time, so will close with the best of wishes for the SIGNS as a means of comfort to the little ones scattered abroad.

Your unworthy sister, I hope, in much sorrow,

E. C. FOGERSON.

UNION, N. J., March 31, 1905.

DEAR BROTHER EDITOR—BELOVED IN THE LORD:—I want to add my feeble testimony in behalf of the SIGNS. I do not think there has ever been a time that its columns have been more precious to me. I thought as I read sister Fisher's piece, How many of us there are who can testify that it is the only way in which we are fed and nourished; each have their own way of telling it, but it is the same sweet story, salvation by grace.

"Salvation! O the joyful sound,

'Tis pleasure to our ears;

A sovereign balm for every wound,

A cordial for our fears."

I can truly say goodness and mercy have followed me, and underneath are the everlasting arms bearing me upward and onward; blessed be his name.

I long to meet with the dear ones. I have not been to meeting since the association. A gentleman said to me he thought a *good* christian could worship anywhere. I agree with him, "but ye have not so learned Christ;" none are good, no, not one.

I had been thinking before our last paper came of the complete nothingness all over the land, but as I read our pastor's piece my heart responded a hearty amen. Here we are a little band, and how the dear SIGNS does bring us together into oneness of spirit. I am glad I love the doctrine my parents advocated, and their paper. Father had not been able to read in many years, yet

so eager to listen, and said, First of all, tell me who the writers are, and it seems to bring them so near to me. Elder Durand gave us such a good piece to begin the new year. Sisters Terry and Brewster and myself are so glad to hear again from Elder Vail. Now, dear ones, write on for the comfort and edification of the saints.

I leave this for your disposal, and send love to the household of faith.

Yours unworthily,

MARY A. HAINES.

HAMILTON, Texas, April 16, 1905.

DEAR EDITOR:—The April 15th number of the SIGNS just received, and after reading the two editorials my soul has surely had a feast. Brother Chick's reply to brother McPherson's request was just suited to my taste; it was full of comfort to me. Elder Gilbert Beebe's editorial in regard to religious revivals is grand; surely nothing could have been more timely and profitable for the consideration of the church. It seems impossible for me to write for publication as some others do to profit; may I be allowed space however to say in my humble judgment that I have long thought that it is wrong for any true gospel church to ordain a man to the work of the ministry until he is fully established in the doctrine of God's sovereignty. If that doctrine can be erased from the church then I say there is no church or life. The fool says there is no God. I feel like I am the weakest among the weak who bear the name of Primitive Baptist, and desire the prayers of God's dear children that I may ever trust in Jesus.

I have been a reader of the SIGNS for twenty-two years, and I try to compare it with my experience and the Bible as I have understanding, and my love for it

seems unabating; it has been advocating the doctrine of God our Savior all these years, so I do not know how to do better than to keep my subscription paid up as long as I am able. I send my love to the editor and the many gifted writers for it, and bid you all Godspeed in his service. I believe it is about as impossible for me to stop loving the true grace and grace alone Baptists as it is for graceless hypocrites to love them.

I am your friend in hope of a better world,

W. D. WOOD.

ROMULUS, Okla., June 10, 1905.

DEAR BROTHER CHICK:—Somehow I feel a desire to write you a few words, although if it be left to unworthy me there will be nothing in it that will be of any profit. "It is not in man that walketh to direct his steps;" neither is it of him that "willeth, nor of him that runneth, but of God that sheweth merey." I praise God for this, for I do feel that had it been left for me to direct my steps, and to have followed my own will, and to have walked as I felt to desire, I would still have been in my lost condition, and could never have said, "I know that my Redeemer liveth." How can any one say that Jesus is the Lord, but by the Holy Ghost?

The Savior said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." Now, dear brother, has not this already been the case with us poor worms of the dust? I feel assured that it was the voice of the Son of God that showed me that I was a lost and condemned sinner, else I would still have been traveling in that broad road that leadeth to destruction. Thanks be to God, there is no other name given under

heaven and among men whereby we must be saved. I feel too unworthy to be called an Old School Baptist; I am so little and blind that I fear, at times, I have been deceived and am deceiving the children of God; but then when I have the happy privilege of meeting with those whom I love so dearly, I can but feel as John said, that I know that I have passed from death unto life, because I love the brethren. Love heals every wound and drives away every fear. It was because Jesus loved us that he was nailed to the tree; it was not because we had done any good thing, for he died and paid all our debt before we were born into the world. He loved us even before we loved ourselves, and he loved us when we were dead in trespasses and in sins; and I feel to rejoice that there is nothing whatever under heaven that can separate us from that love. I hope to be spared to be with the dear brethren and sisters, and to live with them the rest of the time which I have to spend in this low ground of tribulation. I have experienced what it is to be cast away where there is no one to talk with or to comfort me, but yet he gives me strength in time of need. I felt that I was not able to go to meeting, but still went, and it seemed to strengthen me so much that I felt better and stronger than before. We now have the pleasure of attending the meetings of the church close to us, and have able ministers who preach the blessed gospel in all its purity. I feel so glad that the dear Lord has spared my life, and at last has led me where I have the happy privilege of coming into these green pastures. What a great blessing it is to be with those of the same faith, and who have been led by the same Spirit. I am sure that our doctrine will stand all the tests. Although I may be

deceived in myself, yet the doctrine is sound.

I have written more than I thought I could write when I began; I did not feel as though it could be of any benefit to any one, yet it was my desire to write, and when I go on in what I feel to be a duty, there is peace of mind. Now do with this as you deem best. I hope that you will judge it, as you are more acquainted with the letter of the word than I am, for I am nothing but a poor sinner, saved by grace alone, if saved at all. May the blessing of God be with you and yours is my prayer.

In christian love, your sister,

(MRS.) ELLA DAVIS.

WILMER, Ark., Feb. 1, 1905.

DEAR BROTHER CHICK:—Since the death of my four little children, or babes, four years ago, three being dead in the house at the same time, and all dying in less than one week, I have not felt or seemed to be the same being that I was before, but with bowed head and drooping spirit I go about, not caring to see or to be with any one, save a few special ones, my brethren. But when I begin to think and realize how our Savior died, and how he suffered, sweating, as it were, great drops of blood, and that, too, for his chosen people, his children, whom he loved with an everlasting love, I am then made to see the beauty of predestination, the wonders of electing love, and that, even, in that mournful hour and in the agony of death. There was left a sweet smile upon the cold and pallid lips of my children, and their innocent faces reminded me of the Savior's smile, when he says to his little children, "Come home." O then, as the heavens are garnished with God's eternal glory,

I believe also that these little ones are happy in the bosom of their loving Savior, who called them home so early in life, out of this troublesome world of sin and sorrow. With this glorious assurance that they are at rest and free from the cares, trials, disappointments and follies of this unfriendly world, I can say with a full heart, and with full confidence in that God who doeth all things well, who commands and it stands fast, who works and none can hinder, who hinders and none can work, Thy will, O God, be done. Then again he said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." I trust then that my children are a part of that glorious kingdom of which Christ is King. Ought not I then to be fully satisfied, reconciled and content to sorrow on while in this world of sin, with a hope that I shall one day meet them beyond this vale of tears, where the parting hand is never given, and sorrow never enters? I have no confidence in the flesh, nor confidence in or fellowship for those who believe in Sunday Schools, Christian Endeavor societies, or in sending the gospel to foreign lands in order to save the heathen (so-called). I had rather believe, and I do believe that God is able within and of himself to raise up of the stones, whether Jews or Gentiles, believing children, in his own way and manner, and at the right time, which is the fullness of the time in which he has appointed that his chosen people, his children, shall come forth, and shall show forth his praise. Then the work of salvation must be all of God, and not, as Arminians say, partly of ourselves. Then this being true as the Scriptures abundantly teach, does not our God deserve all the praise, and man deserve none? As he has done all the work, and

has all the power, then let him that glorieth glory in the Lord.

Your brother,

C. G. IRWIN.

[BROTHER Irwin has certainly passed through sore affliction; the sympathy of all who read this letter must go out to him; but out of the affliction he has been sweetly led into the comfort of God's predestination, and has come to see more and more clearly that all power to save is God's, and so can have no confidence, as he has said, in the flesh, either his own, or in the fleshly efforts of others to do the work of the Lord. Neither predestination, or any other principle of the doctrine of God our Savior can be of comfort to any soul only as that soul is led by the way of affliction and trial to see their need of this doctrine, then, out of the hard and flinty rock, such souls can suck honey. The doctrine of God seems to us all a hard and flinty rock, until we are brought to see our need of just such a rock, and then how sweet is the assurance, the honey, which is hidden in that rock against such a time as this.—ED.]

LAWN, Texas, May 15, 1905.

DEAR BROTHER CHICK:—I feel sad and lonely to-night; it is now near two o'clock in the morning; my husband is absent, sitting up with his mother, who is sick, and I am up with my sick babe; it is thundering and lightning, and a storm appears to be at hand; I feel impressed to write a little for the SIGNS, if the dear Lord will give me anything to write. While no eye can behold me, save the eye of Jehovah, and I see the lightning flash and hear the thunder roar, it brings to my mind the wonderful power and might of the Most High, who has all power in heaven and in earth, and among the inhabitants of earth, and none can

stay his hand or say, Why or what doest thou? O, my dear kindred in Christ, how glad I am that it is so; the predestination of God, his overruling power and his control over all things and events, are beautiful to me; I rejoice in them. I feel that it is one of the greatest blessings that our heavenly Father has bestowed upon me, that I have been kept by his power from going away from these truths, with those who would limit the predestination of God. It is not because there is any goodness in me, but I am "kept by the power of God through faith unto salvation, ready to be revealed in the last time."

We came to Texas five years ago, and I have not been in an Old Predestinarian Baptist meeting since we came here. There is no church anywhere around here, and so my husband and myself are holding our letters. O how I long to go home to my friends; where they live let me live, and where they die let me die. I feel like a little child that has been away from home for a long time, and is crying to go home. I feel sometimes as though I cannot stay away from home much longer. There is a church not far away of those who limit the predestination of God. If it were the will of God to send one of his ministers near us, I believe there would soon be a church constituted here. O how I long for a home; but if it is the will of God for me to live the rest of my life without a home here on earth, let me say, His will, and not mine, be done. I am so sinful and unworthy, perhaps it is best for me to be situated as I am, for I am not worthy to be with such good people. I have a little hope that cannot be bought with such corruptible things as silver and gold, that when I am done with time and time things, I have a home prepared for

me above, eternal in the heavens, where I shall never cease to sing God's praises throughout the endless ages of eternity. I feel that I cannot praise him enough for his goodness and mercy to unworthy me. "Bless the Lord, O my soul; and all that is within me, bless his holy name." "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

Now, dear brother, do with this as you think best. Your sister,

(MRS.) J. H. GRIFFIN.

WARWICK, N. Y., June, 1905.

DEAR ELDER KER:—About six years ago I began this article, then thinking I would send it to the SIGNS, but could not make up my mind to do so until now. Several of the churches in our place united, and with the aid of an evangelist held revival meetings, where night after night they tried to get the people to accept Christ. My idea is that Christ accepts us before we can accept him. I would have accepted him long ago if it had been in my power to do so, and I think I would be the happiest creature on earth if I could feel that I were a christian, and that my sins were forgiven me. One of my friends called and wanted me to go out to the meetings; I told her that the Old School Baptists did not believe in these exciting meetings, and that the Bible says, "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." I think that Christ is able to do his work, and will save his people, it matters not where they are or of what nationality. I feel that all I have comes from Christ, and that he will do with me as he sees fit, as he is the author and finisher of our faith. While these meetings were going on I

came to this passage in the Bible, "Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." This morning while I was about my household duties these words came in my mind, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God; for I shall yet praise him, who is the health of my countenance, and my God." Why these things come in my mind I cannot tell.

Yours sincerely,

MARY A. DREW.

ASHLAND, Ill., April 8, 1905.

EDITOR OF THE SIGNS OF THE TIMES:—
DEAR BROTHER:—I have felt for a long time that I would write for the SIGNS, but I feel so unworthy; I will try, however, to write a few lines. I love to read the SIGNS, and to hear from the brethren and sisters, for I think it is a great privilege.

We still have Elder John L. Scott to serve our little church at Union, better known as Yatesville. I do not get to attend our meetings very regularly, as my health is very bad in winter. I was able to go to meeting the first Saturday and Sunday in April. I know the Lord knows best, he is the one in whom I put my trust; he says, I will never leave nor forsake thee; I feel that this is too good for me. O how good it is to believe in the predestination of all things; some of our people to-day try to get around this strong doctrine; it is to-day preached at our church strongly; it is the true doctrine, and I enjoy hearing it. I am a believer in the Lord Jesus, he rules all things in heaven and in earth.

DELIA BURACKER.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1905.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITOR :****Elder F. A. Chick, Hopewell, N. J.***All letters for this paper should be addressed, and money orders made payable, to
J. E. BEEBE & CO.,
Middletown, Orange Co., N. Y.***PROVERBS XXX. 12-15.**

BROTHER W. H. Chaney, of Clairette, Texas, has called attention to Proverbs xxx., especially to that portion embraced from the twelfth to the fifteenth verse, and asks that we present such views as we have regarding this portion of the word of God.

First. The whole book of Proverbs is as much the inspired word of God as is the prophecy of Isaiah, or the four gospel narratives of the New Testament, and is to be handled with reverence, as is all other Scripture. If we know our own heart at all, our desire is, and has been from our youth, to search the Scriptures in order that we may know the mind of God in them, and not to sustain some view which may have been taken up by ourself. We have in our later years become more and more impressed with this one thing, viz: that the Scriptures must be given their full primary meaning, regardless of any difficulties which may appear in so doing. If there seem to be difficulties it is sure that they are only seeming, and not real. If we are not able to solve these difficulties it is because of our short-sightedness, and not because there is any real difference or contradiction to be found in the word; of this we feel sure. It may be that we

mistake the meaning of some given portion of the word, but still the principle just named is right, and we ought to seek to abide by it in our reading and interpretation of the word. It has become very fashionable in these days to regard some portions of the word lightly, and to call the inspiration of some portions of the Bible into question. We should not think it needful to name this were it not that professed christian teachers engage themselves in this unholy criticism. We want to say with all the force and strength that is in us, that no man is fit to be called a believer, much less a christian minister, unless he accepts the Bible, from the beginning to the end, as the inspired word of God. It is becoming in one called to the ministry of the word to admit that he does not understand all things in the word, and that it is not in the grasp of his powers to trace out the divine harmony that is in all the word, but it is not becoming for any servant of God to cast doubt upon any portion of the Bible as being God's own word to men; no humble-hearted servant of God will do so. For ourself, we have long felt, and often have said, that could it be proved to us that any portion of the professed Scriptures of the Old and New Testaments were but the record of man's thought, and man's judgment, or of man's observation merely, we could never again preach anything in the Bible as the eternal truth of God.

Perhaps before leaving this subject it might be well to explain more fully what we here mean by the inspiration of all the words of the Bible. We do not mean that, for instance, the words of Job's friends proceeded out of divine inspiration in themselves, or that the words of Satan were in him inspired, or that the words of the pharisees spoken to the

Savior, or to his disciples, or that the words of heathen kings or false prophets, or even the words of the very children of God were inspired at all times of God when they were spoken by them, but that the writers who recorded these things in the Bible were inspired so that they have given us an infallible record of what was said by all these various men, and that the record of their deeds is also absolutely correct. Historians all make mistakes, and all history outside of the Bible is to be read with a knowledge that the writers, though painstaking and careful and honest, were yet liable to be misinformed and mistaken. But the record of the Scriptures is not so; every word is just as the Holy Ghost would have it recorded, and there are no mistakes in the Scriptures. If there appears to be, it is our ignorance that makes it to so appear, and not any mistake in the word itself. Satan was not inspired of God to lie, but Moses was inspired so that he recorded just the falsehoods which the father of lies uttered. Job's friends were not inspired, but the writer of that book was inspired of God, so that we have an infallible record of just what they said. We trust that this will make our meaning plain.

The reason why we have here said these things is, that some who ought to speak better things have cast reflection upon this very book of Proverbs as being only a collection of human sayings, such as any uninspired man might get together, and that God was not in the writing of these things at all, in any other or deeper sense than he is in the writing or speaking of any sober and earnest man who strives to speak or write what seems good and true to him. If we believed this, we should not try to respond to the request of our brother, but because we

do believe that every word in this book is as entirely the product of the moving of the Holy Ghost in him who wrote it as is any other part of the Scripture, we will try to present some thoughts upon the portion named by our brother. We feel sure that deep and true and wholesome lessons are here presented for the instruction and edification of all them that love and fear God. Still further, we desire to expressly say that the things recorded in this wonderful book were given to King Solomon in response to the desire of his heart before God when above all other things he desired wisdom to be given him. These words are the words of that wisdom which he desired from the Lord.

The verses named by brother Chaney, and almost all the rest of this book, contain general truths, applicable, as it appears to us, to many of the things which we meet with in this life as pilgrims and strangers who are seeking and journeying to a better country. Fallen human nature is searched into and probed, and its various failures and deceitfulness and unbelieving questionings are presented to view; and these things are true of all men, and in all ages of the world. Happy indeed are those to whom these things come as revelations of themselves to themselves, through the light of the Spirit in their hearts.

Let us take each verse of the number named by our brother. The statements of each are descriptive of some men everywhere and in all time. In verse twelve it is said, "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." It is evident that it was so in Solomon's day, for the text says so. "There is a generation." It was so in the days of the blessed Savior, for he said much in that

way concerning the pharisees. It is well to say also that there were pharisees among the Gentiles as well as among the Jews, although among the Gentiles they did not bear the same name; not only was this true of the sect of the pharisees among the Jews, but also of thousands of them who were connected with other sects, such as the Sadducees, the Essenes and the Herodians. Phariseeism is found everywhere that a fallen man is found; phariseeism dwells in and plagues the heaven-born themselves, so that under it they cry out, "Who shall deliver me?" and in the case of the churches scattered throughout Galatia and the countries round about, so much of it was found that they were easily led away and bewitched when the doctrine which ministers to pharisaical pride was proclaimed among them, and it is as true as ever to-day among men, for boasting is rife among all classes of professed religionists, and creature merit and creature goodness is exalted in all directions, and on every hand. Much is said about the great improvement that has been made in the world in point of purity and goodness, but the text is still true: they that are pure in their own eyes are not washed from their filthiness. It is as true now as ever that men wash the outside, while within all is unclean; whited sepulchres men call them, and so the Savior called them; beautiful without, but within dead men's bones, and all uncleanness. This uncleanness may not be outbreaking sin in the words or in the conduct of men, but the boastfulness and self-pride which can exalt its own purity is the filthiest kind of filthiness. The pharisee of old was not half so free from his filthiness as was the sinner whom he despised. Job said, "If I say, I am perfect, it shall also prove me perverse."

This twelfth verse then speaks of self-righteousness among men in all ages, then as well as now, and now as well as then. The men that are pure in their own eyes are really filthy. One must be washed from his filthiness ere he can know that he is not pure. The eyes are blinded in him who says, I have no sin, I am pure. Such an one is filthy and does not know it. Brethren, let us take heed lest we also be again ensnared by the devil, and so come to believe ourselves purer than others. He that says, I have not sinned, is blinded by his sin, but when sin is put away then he confesses himself vile; and all his life on earth he will say, "I know that in me (that is, in my flesh,) dwelleth no good thing." All the way along he will say, "Behold, I am vile." When men compare themselves with their fellow-men they may exalt themselves, but when they are given to compare themselves with the holy One, then they will not be able to speak, since they are men of unclean lips.

In verse thirteen we read, "There is a generation, O how lofty are their eyes! and their eyelids are lifted up." This is the same generation as in verse twelve, and loftiness of heart and loftiness of look are but the firstborn child of self-righteousness. Such as these have no regard for the poor sinner, they pass him by, drawing their garments closer around them, that they touch him not; they see him not, even when he is at their very feet, because they carry the head so high. The lofty look, the lifted eyelid, are but the outward index of their self-esteem and superior excellency. "I am holier than thou," is written in their every look and gesture; Solomon said there were such men in his day. There always have been such men, and there are such men now. How great a mercy it is if any of

us have been humbled by grace so that our eyelids are not lifted up, but cast down in shame, and self-abasement, and self-contempt, and our eyes look to the earth rather than to the skies. The lofty ones can have no compassion for a poor sinner, since they are not sinners themselves, and even among disciples of the Master such self-esteem may find a lodging-place for a time: Peter was once boastful. What good could he have ministered to a poor sinner when he said, Though all men deny thee, yet will not I? What comfort and strength can any one now, who has it in his heart to say, I am walking obediently, and I can walk obediently, minister to such as Peter became when in that long and sorrowful night he denied his Lord with cursing and swearing? But Peter, after all this, could minister to his brethren, and so the blessed Savior said, "When thou art converted, strengthen thy brethren." His fall was needed to convert him from his still greater curse of pride and self-sufficiency; the lofty eyes and the lifted eyelid fell in Peter when he denied his Lord.

This very generation is still further described in verse fourteen. David said of them, They speak loftily oppression. To be full of self-esteem, and to despise others, is but the easy road to oppression and entire disregard of any rights that others may have. This is so in the common every day affairs of life. It is so with the ruling classes among men, in pursuit of their aims they may trample others as worms into the earth. Once we remember reading of one who had climbed to a high estate among men, in his pride and arrogance saying, What are the lives or the comfort of a thousand such as these, the rabble, compared with my great plans and purposes? This man's teeth were indeed like swords, as

the text says, and his jaw-teeth like knives, to devour the poor and the needy. This is to-day the spirit of the great mass of the rulers among mankind. James said to some who would obsequiously humble themselves to show special favor to the rich, Harken unto me, do not rich men oppress you? James could have written this at this very time with almost deeper force than ever before. What an abhorrent spirit then must the spirit of self-esteem and self-glorifying be, since it leads to despising others and to devouring them; what a terrible spirit to find a lodgment in the church of God. If we bite and devour one another the root of it all is self-righteousness. I am wiser, and better, and holier than thou; I walk more consistently; I am sounder in doctrine; I am more faithful both in faith and practice than others; such a spirit is abhorred of God and it is evil, and works grievous harm among men; it may exist among the poor in this world's goods as well as among the rich, and is equally abhorrent to God in both. And so James said both to the rich and to the poor, "Grudge not one against another, brethren, lest ye be condemned." It is equally evil when the rich man boasts over the poor, and when the poor man thinks himself better than the rich. In either case their teeth are like knives and swords, to bite and devour each other. But we do not forget that the text refers especially to the lofty and the proud devouring the poor, and here comes in that which will be manifest wherever this self-righteous spirit exists. Such as are possessed by it will have no mercy upon such as are publicans, who can only plead for mercy upon a sinner. Mercy will never come to them through the mouths of such as are full of self-righteousness, but all the words of such will

be to their condemnation. If our brother has sinned, as long as we are not in a frame to consider ourselves lest we also be tempted, we shall never be able to restore him. If indeed we ever do restore him it will be when we ourselves are fully possessed of a spirit of meekness, and this spirit comes only where there is a heart-felt knowledge and conviction of our own sin.

As to the figure used in the next verse, the horse-leach, we do not know just what special thing this name represents, but this much is clear at least, viz: that the thought is that of being insatiable. Her daughters have but one cry, and that is, Give. Let much be given them, still the cry is for more, and it would seem that the desire is only fed by what is supplied to it, and grows more and more insistent and insatiable. Principles rather than particular men, or parties of men, are intended here, and wherever this desire for more and still more is manifested, there is the horse-leach and her daughters. Among natural men it shows itself in the reckless disregard of the comfort of the people by imposing higher and still higher taxes upon them, professedly for the support of the government, but really to line the coffers of those who have such things in charge. The spirit of insatiate greed has always been and still is in the world, and love of this world, of its praise, honor, glory and wealth, work more harm among the children of God than almost all things else put together. The Spirit of Christ does not cry, "Give, give," but rather, Bestow. It is not the spirit of the master, but of the servant that is inculcated in all the life and teaching of the Master. May the Spirit of the blessed Lord search us, and know us, and show unto us all our secret sins, and cleanse us from self-

seeking and self-righteousness, that we may not despise others, that we may not devour with teeth like knives and swords the poor and needy, and that we may have the spirit of service rather than that of demanding service; this is the spirit, whether in our own heart or in others, that is still crying, Give, give, as do the daughters of the horse-leach.

We will here leave this theme for the consideration of brother Chaney and all others who may read. These are very solemn words of the wise man. May the Lord grant us a spirit to hear and to heed them.

CIRCULAR LETTERS.

(WRITTEN BY ELDER JOHN MCCONNELL.)

The Warwick Old School Baptist Association, in session with the New Vernon Church, June 7th, 8th and 9th, 1905, to the churches of which this meeting is composed, sends salutation with love in the Lord.

DEARLY BELOVED:—In this our annual epistle of love and fellowship may we be comforted together in the assurance subscribed to by the apostle, "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.

Next to the glory of his grace God has purposed the good and blessedness of his people as the chief aim or end of all he does, or ever will do, in this world. It was not according to his wisdom to leave them to the conduct of their own understanding and will; but he prepares them for that salvation he has chosen them to, by revealing his Son in them by the Holy Ghost. To prevent any defeat of his purpose, and that the purpose of his grace might stand, he prepares them to

the appointed end by a giving of all things pertaining to godliness. All things whatsoever necessary to salvation are given of God freely to us, and wrought effectually by his power. Salvation in this sense we understand to be the perfecting of the saints in blessedness, and the things necessary to that salvation, or which accompany salvation, we understand to be all gifts, grace and operations which will assure us of that salvation; God working these things in us in that ability which he has reserved to himself, and this power is not moved or governed by the creature's act, but by the good pleasure of God's will. Of all the things which work together for good to the called according to God's purpose no exception can be made; it is absolutely all things. "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."

Let us briefly consider some of the things which must be evident in our presentation before the Father in love. After election, the first thing to be done for us is to be redeemed from sin. The justice of God must be satisfied; all righteousness must be fulfilled: the devil must be destroyed and his works of darkness dissolved, that immortality might be brought to light. None of which could ever be done but by one of the same nature as the party transgressing, and yet equal in power with the majesty offended. For this purpose God sent forth his Son, made of a woman and made under the law, &c., that what the law could not do, because of its weakness through the flesh, the Son of God in the likeness of sinful flesh, might perform,

and so condemn sin in that flesh which gave it entrance. In God's Son we have redemption through his blood (the forgiveness of sins). "Christ hath redeemed us from the curse of the law, being made a curse for us:" "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." And, if reconciled to God by the death of his Son, much more shall we be saved by his life. It may truly be said of every one he died for, "He is just, he shall surely live." No man is actually justified till he actually believes; but repentance and faith being purchased by Christ, they shall as certainly be made to repent and believe, as that Christ died for them. That faith which was purchased by Christ empties us of our own righteousness by discovering our uncleanness and showing the necessity of a better. It reveals in whom this better righteousness is to be found, and that this better righteousness and our own cannot stand together. It also empties us of our own strength; that is, of all confidence in self to obtain this better righteousness. It convinces us of impossibility to keep the law, but assures us that nothing is impossible with God, and makes us therefore lay hold of the hope set before us. It is faith which works (by love) all the while, though we know it not till afterward. Another necessity is sanctification. Justification is a righteousness imputed: sanctification is the righteousness of God infused. The first is in order of nature, but they commence together in order of time. Sanctification is the divine nature imparted, or communicated, by which the old man is put off with his deeds, or is subdued and brought into subjection. So we are said to be translated out of Satan's kingdom (or

government) into Christ's. Christ is formed in us; we are given dispositions according to God, or a heart after his own. It is also termed, the putting away of old things, and a becoming new of all. There is a change of principles and aim of a man's life. The old faculties are not blotted out, or destroyed: the same understanding, will and affections remain, but they are now disposed and qualified to walk in the way of holiness.

The calling of God is unto faith and holiness. These things are necessary to salvation, for without faith it is impossible to please God; and without holiness shall no man see God. The new creature is God's workmanship entirely and alone. Not born of blood, nor of the will of the flesh, nor of the will of man: but born of incorruptible seed, of the Spirit, which is plainly to be the offspring of God. It is he that hath made us his people, and not we ourselves. "Of his own will begat he us." The genuine import of salvation is broad and comprehensive. It extends to and includes all things which conduce to the perfect accomplishment of the thing itself. The promise of salvation implies and carries in it all things pertaining to safety. Of these things, redemption, faith, holiness and holding out to the end, are absolute essentials to salvation; any of these being absent would invalidate the rest. God's people are chosen unto salvation, and faith and holiness is the way of actual possession. These things they must be ordained to, as well as to salvation itself; for, to be predestinated to the adoption of sons, and to be conformed to the image of Christ, they must be predestinated also to all intermediate dispensations and grace which is needful. They are therefore said to be chosen to salvation through sanctification of the Spirit and belief of

the truth. God wills the end first; then the way. The end is the cause of the way, and election the cause of them both. God has no delight in the things of a man. Self-pleasing, self-justification, and all that the the spirit of man can conceive as wisdom, shall not glory in his presence. The gift of faith and call unto holiness work death to a walk by sight, and lying down in sorrow always results to them who fall into such temptation. But what so often seems evil and hard to be borne works for our good. In the trial of our faith Jesus is revealed in a fullness of grace and truth, and we are made able to bear hardness like good soldiers. All the power of Satan cannot work evil to one of God's little ones: none shall hurt in all his holy mountain: none can pluck them out of his hand. He is faithful in all his promises. Faithfulness was the necessary qualification he must have to do the will of the Father for which he came into the world; and this was his will, "That of all which he hath given me I should lose nothing, but should raise it up again at the last day:" that is, that he should give them eternal life. And we find him declaring that he will do it, according to his promise so often repeated in John vi. 39, 40, 44, 54, and he keeps them in faithfulness to his truth; viz. that the Scripture might be fulfilled. He could have kept Judas as well as the rest had he been committed to his charge, for he gives to every one according as he received for them; (see Psalms lxxviii. 18, and Eph. iv. 8.) In one place it is said he received gifts for men, and in the other he gave gifts to men. These therefore for whom he received eternal life cannot fail of it, unless he should fail of his trust. This he cannot do, for he is faithful in all his house. He will never part with the inheritance of his Father;

he will bring every son to glory. In that he liveth, his life is everlasting intercession for them. Surely there is great weight in the language of Paul, "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." The sum of his intercession is, that those given to him might be kept from evil; that they might be one with him and the Father; and that they might behold his glory. If the salvation of those for whom he died was the aim or end of his death; if it be the Father's will that they should be saved; if also, this salvation be the thing for which he prays, and whatsoever he asketh of God he will give; it needs must follow that the intent of Christ's death can never be defeated. How precious and restful the assurance is that the word of the Lord endureth forever; that his days shall have no end. What he commands will surely come to pass. For his name's sake, for his word's sake, for Jesus' sake, he will never suffer a work he begun to fail of performance to the end.

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

CORRESPONDING LETTERS.

The Delaware Old School Baptist Association, in session May 24th, 25th and 26th, 1905, to the associations and meetings with whom we correspond, sendeth greeting.

AGAIN in the providence of God we have been graciously permitted to meet together as an association of churches. We have been abundantly blessed with the preaching of the word, each in harmonious strain presenting those things which make us to see "what is the fellowship of the mystery, which from the

beginning of the world hath been hid in God, who created all things by Christ Jesus." The reports from the different churches show abundance of the grace of God in preserving peace and harmony amongst us. Your messages of love and fellowship extended to us by your Minutes and messengers we greatly appreciate, and desire that the correspondence may continue to express our fellowship one for another. We have been blessed with a good attendance, both of ministers and hearers. We hope we feel thankful for the many good things from the Lord which have been vouchsafed unto us in providence and grace.

The next meeting of our association will convene with the church at Wilmington, Del., at the usual time, next May, 1906, when and where we hope to continue our correspondence of love and fellowship with you.

J. G. EUBANKS, Moderator.

P. M. SHERWOOD, Clerk.

The Delaware River Old School Baptist Association, held with the church at Locktown, Hunterdon Co., N. J., May 31st and June 1st and 2nd, 1905, sends greeting to the sister associations and meetings with whom we correspond.

DEAR BRETHREN IN THE LORD:—We are glad of the privilege again of writing to you our annual epistle of love and fellowship in the truth. Intercourse between those of like precious faith, who possess the Spirit and are led by it, cannot fail to be edifying and encouraging. From the earliest days epistles of love were wont to be written by apostles and churches to others who were too far away to meet readily or statedly. This custom was good then, and it is no less good now.

We have at this session of our association been made glad by letters from our

own churches, and the coming together of their messengers. We have also again been made to rejoice by the coming of your letters, messengers and ministers to us. Such blessings we are not in any wise worthy to receive; they are given us from the free mercy of a covenant-keeping God. We are glad also to say that your ministers who have come to us have been enabled to preach the everlasting gospel with special light and power. Under the preaching there have been many evidences that the hearts of the Lord's people have been filled with tender contrition, praise and joy. Good is the word of the Lord, and in it is the glory of God manifested, and it is seen by those whose hearts are prepared; all these sing and give praise to his name; this is a sweet employ indeed.

The next session of this association is appointed to be held with the church at Southampton, Pa., to begin, as usual, on Wednesday before the first Sunday in June, 1906. We trust that we shall be favored to meet there again your messengers, and to hear of your welfare as the Lord may prosper and bless you.

D. M. VAIL, Moderator.

ELIJAH LEIGH, Clerk.

The Warwick Old School Baptist Association, in session with the New Vernon Church, to the associations, corresponding meetings and churches with which we correspond, sends greeting.

BELOVED IN THE LORD:—It has again been our privilege to meet in an associate capacity, and to receive your Minutes, messengers and messages of love and fellowship. For such a blessed privilege we desire to be thankful to our God, whose mercy endureth forever. Our meeting has been harmonious, no uncertain sound having been heard. The

preaching has been especially good, glorifying God and comforting his people. We desire a continuance of your correspondence: it is good to be thus acquainted with the order of the house of God.

Our next session is appointed to be held with the Middletown & Wallkill Church, in the city of Middletown, Orange Co., N. Y., to begin Wednesday before the second Sunday in June, 1906, when and where we shall again hope to receive your messengers and Minutes.

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

MARRIAGES.

By Elder John McConnell, April 27th, 1905, at the residence of the bride's parents, 371 Fifth St., Brooklyn, N. Y., Loversa A., daughter of Mr. and Mrs. Lewis Cudney, and Tracy H. Windrum, of Indianapolis, Ind.

By Elder J. M. True, at the residence of the bride's parents, June 7th, 1905, John T. Hayes and Miss Adelia Kirkham, both of Kansas, Edgar Co., Ill.

OBITUARY NOTICES.

DIED—At her home, Kelly Corners, N. Y., June 16th, 1905, after a lingering illness of pulmonary trouble, **Mary Stonger Hubbell**, wife of Burr Hubbell. The deceased was not a professor, yet was brought up under the teaching of the Lutheran creed. But as her affliction grew upon her she became fearful of death until the past winter, realizing there could be no recovery from the fatal malady she seemed to be resigned to her lot, and the last week of her life she longed for the change, and finally passed peacefully away to her happy home, as she said she had a view of it as a land of sunshine on Sunday morning before she died on Friday evening. No man could give better attention to a sick wife than did my son Burr; everything that kind hands or physicians could do was done, but to no purpose, God had willed that she should go hence, leaving husband, mother, three brothers and other relatives to mourn, but their grief was somewhat assuaged by her reconciled mind to God's will. We all feel the loss we sustain, and our help is in the Name of him that made heaven and earth.

Elder Slauson preached to the comfort of the afflicted. May the Lord comfort the afflicted.

J. D. HUBBELL.

KELLY CORNERS, N. Y.

Dr. John Thorne, of Baltimore, Md., passed away from earth June 12th, 1905. A suitable obituary will soon be published in the SIGNS. His illness lasted, as we are informed, about ten days. He was well and widely known among Old School Baptists.—Ed.

ORDINATION.

PURSUANT to a call by New Hope Church of Regular Predestinarian Baptists, at Greenbush, Warren Co., Ill., for a presbytery for the purpose of ordaining brother B. F. Butler to the full work of the gospel ministry, the following churches and brethren responded:

Friendship church, Winchester, Ill.—Elder Giles Reeder and Deacon Elias Taylor.

Mt. Zion church, near Astoria, Ill.—Deacons Wm. Stevens and J. S. Fisher.

Waterford church, near Lewiston, Ill.—Deacon L. G. Owens.

New Hope church, at Greenbush, Ill.—Elder J. B. Dobbs, pastor, and deacons Alfred Simmons and Joshua Ray.

The presbytery organized by choosing Elder J. B. Dobbs Moderator, and Elder Giles Reeder Clerk.

Elder Rolla Simmons being present, was invited by the presbytery to participate in the ordination.

The matter of ordination and the candidate were put by the church into the hands of the presbytery.

The church appointed brother Thompson Simmons as spokesman for the church.

Brother Butler was called upon to relate his feelings and impressions with regard to his experience and call to the ministry.

The spokesman was then interrogated as to brother Butler's qualifications, as given by Paul to Timothy. All questions being answered affirmatively, and brother Butler's qualifications being satisfactory, by motion and second, the presbytery decided to enter into the ordination of the candidate.

By motion and second, Elder J. B. Dobbs was chosen to deliver the charge, and Elder Giles Reeder to offer prayer.

After prayer and laying on of hands the charge was delivered.

The work of the presbytery being completed, adjourned.

ELDER J. B. DOBBS, Moderator.

Attest: ELDER GILES REEDER, Clerk.

GREENBUSH, Ill., June 17, 1905.

CONTRIBUTIONS FOR THE "SIGNS."

Elder Horace Lefferts, Pa., \$1.00.

MEETINGS.

PROVIDENCE permitting, the next meeting of Peace Valley Association of Regular Predestinarian Baptists of the Primitive order, will be held with Poolville church, Poolville, Parker Co., Texas, instead of Friendship church, Acton, Hood Co., Texas, as per Minutes of last meeting, commencing on Friday before (at 10 o'clock a. m.) and embracing the third Sunday in August, 1905. Those coming by railroad from any direction will be met with conveyance at Weatherford, Texas, Thursday before the meeting. All lovers of truth attend.

W. O. RUTLEDGE, Association Clerk.

ELDER Carnell, of Dutton, Canada, will preach in Hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m., in the Red Men's Hall, First and Congress Streets in Troy, N. Y., and at 2:30 p. m. in West Sand Lake, N. Y., at the home of Mrs. Moul. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

E B E N E Z E R

OLD SCHOOL

BAPTIST CHURCH,

IN

NEW YORK CITY.

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor.

Elevator entrance on either 19th St. or 8th Ave.

10:30 A. M.

2:30 P. M.

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

PICTORIAL HISTORY

OF THE
UNITED STATES.

BY JOHN D. McOABE.

This work is no dry mass of details—no bombastic effort to inflame the natural pride, but a vivid and brilliant narrative of the events of our history, from the discovery of the American Continent down to 1893.

The work is printed from plain, new type, on fine calendered paper, and comprised in one octavo volume of 960 pages. It is splendidly embellished with nearly 500 fine engravings, embracing battles and other historical scenes, portraits of distinguished men, views of our principal cities, &c., &c.

Bound in Fine Silk Cloth, Plain Edges, \$2.00 post-paid. Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

BI-CENTENNIAL CELEBRATION OF THE WELSH TRACT CHURCH.

The bi-centennial of the Welsh Tract Church, Newark, Del., was celebrated Oct. 20th, 1903. After some delay it is now published in pamphlet form, and is now on sale. Price 15 cents. The pamphlet contains photographs of the Welsh Tract meeting-house and Elder J. G. Eubanks, the pastor, the proceedings of the anniversary, letters of greeting from sister churches and a historical sketch written by Dr. B. F. Coulter, of Philadelphia, Pa., and read on the occasion. Some of the brick in the meeting-house was brought from Wales to this country, and hauled on mules' backs a distance of ten miles. The pamphlet is very interesting and full of information.

The edition is limited, and orders should be sent without delay in order to secure a copy. Send all orders to

P. M. SHERWOOD,

NEWARK, Newcastle Co., Del.

AT A GREAT REDUCTION.

PRIESTHOOD OF THE SON OF GOD.

A NEW BOOK

BY DAVID BARTLEY.

This is the only book offered to the Christian people (so far as the author knows) which is entirely devoted to the Priesthood of the Anointed Son of God, as the only Mediator between God and men. It contains the following chapters and subjects: Introduction, Necessity of a Priesthood. The Priesthood of Aaron. "God sent forth his Son." Our Brother High Priest. Christ's Priestly Offering. Christ's Intercession within the Veil. The order of Christ's Priesthood. Christ's Better Testament. Christ the Prophet-Priest-King. The People of Christ's Priesthood. Kings and Priests unto God. The glorified Saints. Conclusion: The Sacrifices of the Royal Priesthood.

The work contains 144 large size pages, in long primer type, clear print on white paper, bound in cloth, and will be sent to any plainly written address, post-paid, for cash orders, as follows: one copy, 40 cents; two copies, 75 cents; three copies, \$1.00; twelve copies, \$4.00, to one address. Please send cash by money order, or in registered letter. All will do well to order soon, as the work is not electrotyped, and the edition is limited. Send all orders to

ELDER DAVID BARTLEY,

LEBANON, Ohio.

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 the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00. Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY,
MIDDLETOWN, ORANGE CO., NEW YORK.To Whom all letters should be addressed, and
money orders made payable.

EDITOR :

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

CRUDEN'S COMPLETE
(STUDENT'S EDITION)
CONCORDANCETO THE
OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9½ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible reader should possess a copy.

Address,

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

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.

First Quality Turkey Morocco, very handsome, \$2.75 per copy.

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in a variety of bindings at the following prices, viz:

Cloth Binding\$1 00

Cloth Binding, half dozen 4 50

Blue, Marbled Edge 1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

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

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73.

MIDDLETOWN, N. Y., JULY 15, 1905.

NO. 14.

CORRESPONDENCE.

WINNSBORO, Texas, Jan. 8, 1905.

DEAR ELDER CHICK, AND ALL THE SAINTS OF OUR MOST HIGH GOD:—It is with a hesitating mind that I attempt to pen a few words for your consideration, for I often doubt as to my sincerity in the profession I have made; but as weak as I feel myself to be, I would not take worlds for my little hope. I often think of my first serious thoughts in regard to my salvation, and wonder why it is that I cannot realize my feelings prior to that time; for I once went into the ranks of the Methodists (Babylon), and partook of their good works, and I verily believed they were right; but often when alone I felt happier, and felt that I was not doing right. This caused me much trouble, and I began to look for a straightedge by which I could try them. All who have been led astray know, when they have an understanding of God's word, that it condemns sin and all its works, and I will tell you I was not long in finding that I was lost in the enemy's camp. When I realized this I turned about to find the church that the straightedge would fit, and found it to be the much

hated Primitive Baptists, and on November 27th, (Sunday,) 1904, I asked for membership with the people I hope I love. Does it not seem strange that I lost myself for the time being? I felt that I could tell those people wonderful things that my Lord had done for me; but not so, I only told them that I was a poor, miserable wretch, not worthy of their confidence, then I burst into tears, and to my surprise, a sweet peace was mine for a few moments; but when I came to myself I was afraid they would reject me, but as miserable as I thought myself to be, I was unanimously received. At my request, baptism was deferred one month, and on December 25th, 1904, I was led down into the water and buried in the liquid grave by dear brother Rufus Rodney, who is sound in the faith, and when we came up out of the water I was met by my uncle, brother I. H. Webb, and could go no farther, but lost control of myself and burst into tears, and could only say of my Savior, "Praise his name." Then my dear mother met me, and O how happy she was. Next my aunt and several others gave me comforting evidence of their joy; but let me say, I did not feel worthy a place in their loving

confidence, and felt that I was deceiving them; I felt to say with Paul, I am "less than the least of all saints." Although feeling my infirmities and unworthiness as I did, I was happy, I was glad; glad that I had followed in the ordinance of my Lord and Savior Jesus Christ.

I am sending two letters for publication, one from Elder H. B. Jones, the other from my uncle, I. H. Webb. I am sending them without their consent or knowledge; they are encouraging and comforting to me, and I hope they will be to others.

I will say a few words in regard to the dear old SIGNS, and all the saints, not as a judge, but as encouragement to the household of faith. I have read the SIGNS a great deal, and if I know anything about the Scriptures, the SIGNS is in harmony with them, and has been all the while; this should encourage the editor to stand firm, be on the watch, and keep out of its columns everything that has any tinge of Arminianism; we have to be careful, we have to stand firm. If all who bear our name were of like precious faith they would not condemn us for standing in the old paths; but they are not of us, therefore they went out from us. May the God of all grace give his cross-bearers everywhere grace as their day, and may he build up Zion, is my prayer for Christ's sake.

R. W. DYKES.

Mt. VERNON, Texas, Dec. 28, 1904.

MR. RICHARD DYKES—MY DEAR YOUNG BROTHER IN THE JOYS AND SORROWS OF THE GOSPEL OF JESUS CHRIST:—I received your loving epistle this morning, which was read with much comfort, and of which I feel so unworthy. I was truly glad to hear of your joy in following the blessed Master; I felt to

know that this would be the case with you when I read the first letter you wrote me. I would have been so glad to have been with you all at Hopewell, but it was not so ordered of the Lord.

The relation of your experience in joining the church, and being baptized, calls me back to a period in my own life, some twenty-nine years ago, in the old State of Georgia, where I was born and raised. Serious impressions in regard to my spiritual welfare begun with me when so young that I cannot remember the first. Before I was nineteen years of age I was permitted to try fully all my power to bring myself into a justified state, or to the point where I could feel that I was numbered among the Lord's redeemed. Coming fully to the end of my own strength, every refuge having utterly failed, all my efforts at good works, prayers, repentance, belief, acceptance, which were all more or less intermingled in my previous good resolutions, all having failed to bring me the long sought and much needed relief, I was brought down at the feet of sovereign mercy, so to speak, with a felt sense of condemnation justly deserved, but with the prayer of the poor publican welling up from the depths of a broken heart, "God be merciful to me a sinner," sweet peace, to my surprise, as a heaven-sent messenger, sped as it were on angels' wings, to the perfect relief of my troubled soul. O the simple, childlike love for the Lord and his dear people; my joyful heart turned to them with longing desire to tell them what a dear Savior I had found. Only a few months elapsed before the opportunity, with courage sufficient, was afforded me, and I went before the little church called Mt. Paran, in Crawford Co., Ga., of which my dear, aged mother was a member; I was then

only a little past nineteen years of age. I thought I could relate to this dear little band of disciples all my travels through the darkness of night to the break of day, and the sweetness of that breaking of day to my poor, troubled heart, but alas, I was too full for expression; I could only say, If I am anything, I am a poor sinner saved by grace, and then burst into tears, and sobbed (I imagine) like a child that had been lost from home, father and mother, and had just found them again. Your relation of your experience in joining the church seemed so like my own that it led my mind to write you the above. I will tell you a little more in which, for aught I know, we may part, but if we do we will come together again at the baptismal waters. To my surprise (for I thought I must tell much more than I did before Old Baptists would receive me) I was received into the fellowship of the church by a unanimous vote. My baptism, at my request, was deferred one month, and such a fight of afflictions as I endured up to the time of baptism I can never describe. Saturday evening after I was received into the fellowship of the church I returned to my mother's house, and all that long autumn evening I was pressed down with an indescribably miserable feeling; as though I had committed some crime; and this same miserable, fearful feeling followed me most of the time up to the very time when I was led down into the water. At the waterside, before I was baptized, my sister, several years older than I, related a beautiful experience, but it brought no joy to me; my mind was totally enshrouded in darkness, a dreadful feeling that I could not account for, and yet I still desired to be buried in the liquid grave, and when this was done I came up out of the water rejoicing in

heart; my joy and peace were as inexpressible as before my sorrow had been. And now, my dear brother, I feel that we come together again, and I can but feel that we have been together more or less all the while. Is it not so?

Now I will sing you a somewhat doleful song of my life along down the years since the happy days above mentioned. How little I then knew of the difficulties of the way, the sins, the doubts and fears, the trials and tribulations, only a few bright spots, a few elevated places on the long journey, which I felt to rejoice in at the time as a revelation of my Master's face; but down in the dark valley a good portion of my time I have almost lost sight of all these bright spots, and the language of the poet seems to be mine:

"O once I had a glorious view
Of my redeeming Lord;
He said, I'll be a God to you,
And I believed his word;
But now I have a deeper stroke
Than all my groanings are:
My God has me of late forsook,
He's gone, I know not where."

So the prayer of the poor publican was from necessity mine many years ago, has been from the same cause mine all along, and is from the same cause mine yet: "God be merciful to me a sinner." Instead of growing better and stronger, it seems that I have grown worse and weaker. I sometimes hope that it is through the light of revelation that the corruptions and unprofitableness of the flesh are made more and more manifest. This I know, that I have become more and more settled in the idea that no sinner of Adam's race can ever meet God in peace save through the imputed righteousness of Jesus Christ. I know that if I am saved it is because my sins were laid upon him, and for them he suffered, bled

and died, and his obedience to the holy law of his divine Father, even unto death, was for me, and consequently is mine. But O how the motions of sin in my members harrass and torment me, until I doubt if I am really one of his. I know not what all this is for, except it be that I might be brought into the fellowship of his (Jesus') sufferings; that I might be made conformable to his death, and to know the power of his resurrection. One thing from time to time has been encouraging, comforting and strengthening to me along the journey of life: I know I love my Savior, the Lord Jesus Christ, King, High Priest and Sacrifice, Shepherd, Husband, Friend and Brother, the Savior to whom the patriarchs, prophets and apostles bear testimony, the Savior of whom the Old and New Testaments testify, the Savior to whom the experience of saints of all ages bears witness, One who is meek, humble, poor, tempted, grieved, sorrowful, like unto his brethren in all these, yet wise, mighty, powerful, wonderful: "his name shall be called Wonderful, Counselor, The mighty God, the everlasting Father, The Prince of Peace," &c., one with his divine and holy Father in all these. I love that same Spirit, and I am shown it in the walk and conversation of his dear, humble, cross-bearing followers. If not deceived, to know that I am one of them is the highest aspiration of this poor heart of mine. I have been troubled sometimes about the "foes without," but the "foes within" have all along given me by far the most trouble. I agree with you as to why God's people love one another: they are all born of one parentage, taught by one Teacher, and by one almighty power love is shed abroad in each heart.

In conclusion, dear brother, allow me to say, your kind words to me in your

letters, and your clear expressions of gospel, doctrinally and experimentally, coming to me as they have to-day, at a time when I am very much cast down in feelings, have drawn you very close to me in fellowship, if indeed I know what fellowship is; and although I am several letters behind with my correspondence, I have felt to write you these scattered thoughts so soon, which please accept as a token of brotherly love and esteem. Write again when you have a mind and opportunity.

In hope of eternal life, your brother,
H. B. JONES.

WACO, Texas, Jan. 12, 1905.

RICHARD W. DYKES—MY DEAR NEPHEW:—I think of you often, and in many ways, and I feel like writing to you to express some of my thoughts and feelings. I think of your manifested faith, and the wonderful power of sovereign grace in bringing you to see and realize the distinction in the work and power of an almighty God, and the works of the flesh and the devil. In all this I feel to rejoice and praise the Lord for his continued mercy and the fulfillment of his word and promise. He has said he would never leave himself without a witness, and these occasional manifestations that we see of such in bringing the sons and daughters of Adam to acknowledge the sovereignty of his love and power in their redemption from sin is one of the greatest and most glorious evidences that can be produced to keep his believers from falling away into the slough of despondency and discouragement. If we could see no evidences of his promises and his word coming to pass and being fulfilled, then we might with some degree of propriety have good reason to doubt the truth of anything being cer-

tain. We are prone to doubt all these things anyway at times, and it is one of the wonderful mysteries of God's power and the work of grace that keeps his believers from falling. Yes, they are kept unto salvation; they do not keep themselves, but the power that once saved from sin continues to keep, and save, and preserve through time; hence one salvation, and this is Christ the Lord. "I am the way, and the truth, and the life." There can be but one true way, and if Christ is that way why should we desire any other way? We salt meat to save it, and if the salt has done the work of preserving in the outset, the same savory power continues to preserve and keep this meat while it remains in its state of preservation. The meat had no power to save itself, neither had it any power to resist salvation (or salt), and neither does this same meat have any power while it remains in time to either extract or replenish this salt, but it is kept unto its first state of preservation by the same power and influence; and there is another beauty arising here I will speak of, and that is, the salt coming in contact with the meat does not make any change in the nature of the meat, whether it be pork, beef, fish, or any other kind, but we see a great difference in its condition. The meat does not become part of the salt, neither does the salt become meat, but the meat does become partaker of the salt, and "can't help it." So in like manner in our being saved from sin we become partakers of that power that saves, and in such a manner that it is effectual through time, and there is no power, principality, throne or dominion that can separate us from this love, this salvation; our life is hid with Christ in God; I in you, and you in me, and I in the Father. All this work is so wonder-

fully clothed in mystery that no living mortal can fathom or explain it, yet it is so simple in its effects that the babe in its mother's womb could leap for joy and rejoice in the unspeakable fullness of glory. Wonder of wonders! Praise the Lord, O my soul, and all that is within me, praise his holy name. I think of you being the first of my nephews, and the only one of my parents' grandchildren that has ever united with the Old School Baptists. This to me is mysterious in some respects, yet it teaches me that I must be still and know that he is God, and it is not mine to direct or judge of his ways. I have now passed the meridian of life, and you are young, and I feel to sympathize with you in your situation in life, knowing from experience something of the difficulties along the way, and the many discouragements you will have to encounter, but I feel now like I can say in truth, "The Lord is my Shepherd, I shall not want." Your situation in life seems to be similar to mine in many respects, which makes me feel like I want to try if possible to offer you some encouragement to press on in the discharge of all incumbent duties. I have been a sluggard, and disobedient to the calling of my Master, and now am lame and a cripple in the camps of Israel, and sometimes feel like I am a stumbling-block and in the way of my comrades, which makes me feel discouraged, and I find myself complaining at my lot in life, but then again when I am revived, and the Sun of righteousness shines forth in my soul, I can sing,

"In all my Lord's appointed ways,
My journey I'll pursue;
Hinder me not, ye much loved saints,
For I must go with you."

Now may God in his wonderful way guide and direct you, and give you grace to sustain you through life in all your

career, that you may be useful in his cause, and an honor to the calling where-with you are called.

Your devoted uncle,

I. HARVEY WEBB.

PERSONVILLE, Texas, Feb. 27, 1905.

DEAR BROTHER CHICK:—You will find inclosed a letter written by brother Robert S. Pace, which I would like to see published in the SIGNS. It was indeed rich to me, and I would like all the children of God to feast upon it, too. I have never seen brother Pace, but I can say of a truth that he and I are surely related in Christ Jesus the Lord. Brethren, let us all do as brother Pace has done here, write upon the subjects of peace and love, and not upon subjects that tend to strife and confusion. O how thankful we should be to receive such epistles of love.

Your brother in hope of life eternal,
JAMES D. TRACY.

PINEHILL, Texas, Feb. 6, 1905.

DEAR BROTHER TRACY:—I know that you will be surprised to hear from me, but I want to tell you how much I enjoyed your good letter to the readers of the SIGNS, which I have just read. I read many good letters in the SIGNS, and feel sometimes to write and tell them of the comfort they bring to me, but often before I can write my mind is darkened, and a feeling sense of my unworthiness comes over me, and I fear that I am only thankful through the flesh. At the present time I feel shut up in darkness, and not worthy to claim you or any of the Lord's little ones as my kindred. My thoughts come and go like a flash, and I cannot hold my mind upon one thing long enough to write it down; such has been my experience for the past two months. I seem to have lost all interest in things pertaining to Christ's kingdom,

yet because of the troubles in Zion I am cast down and go mourning day and night. Again, my sins are ever before me, and I am made to wonder if any of the children of God who have passed from death unto life have troubles like mine. In this state of mind I am left to wander in darkness, with no heart to pray for deliverance. It was the contrast between my experience and yours which caused me to reflect upon the past, and such reflections are always mixed with fears and with enjoyment; there have been a few moments of rejoicing along with my days of mourning, but they are so soon taken away that I am forgetful of all but my troubles; still my troubles are not such as the Lord's dear children are made to mourn under. You spoke of such times of trouble in your experience as caused you to resort to the woods and other secret places, and to pour out your heart to God in prayer. David said, "In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in him at all times; ye people, pour out your heart before him." I cannot locate the time or place of the beginning of my trouble, when I first had thoughts of death and its consequences; but it was in my nineteenth year that I became concerned about getting religion, and preparing myself to meet God in peace when I should die. My first step was, not to pour out my heart before God in prayer, but to go to the revival meetings of the New School Baptists, and resort to their public mourning-benches. O how different from the ones who have been convicted of the Lord, who are satisfied with none but the most secret places, there to pour out their souls before God alone. I tried to manifest more interest in their meetings, but my eyes were dry, and I had no heart to mourn or pray.

Then I thought it my duty to join with them, and to be baptized, as that was all that seemed to be lacking in my case at that time; but O what a disappointment, what anguish of soul, what sore trials came upon me when I presented myself for membership. A little girl had presented herself at the same time, and the preacher questioned her first. While I was waiting my turn I heard the preacher ask the little girl how long she had been praying for the Lord to pardon her sins. I could then have wished myself a thousand miles away. I had never cried unto the Lord for mercy, and what was I to answer when this question should come to me? However, the preacher did not ask me that question, but another of which I was still more ignorant and less prepared to answer. No wonder that I went home that night feeling myself a guilty sinner before God, yet I had not the courage to confess my hypocrisy before the church, so-called. This brings me to a time and place which I shall never forget. When I reached my room and was alone, after joining the church, I spoke for the first time; I was so burdened as to fall upon my knees and to pour out my soul unto the Lord, confessing my sins and pleading for his pardoning grace; this was the beginning of my deep sorrows within, and my hypocrisies without; I abhorred myself on account of my sins, and was ashamed of my profession to the church; I remained so until the joy of the Lord seemed to come gradually into my soul, after nearly six years of sorrow and shame, and in a manner that I can neither understand or describe. At the end of that time I found myself rejoicing in the full assurance of God's love and mercy through the Lord Jesus Christ, which blessings were all stored up in him for his people from before the foundation of the world. Before

I had this hope I felt alone in the church, without hope and without God in the world, but after I obtained this hope I found that I was still alone where I was, and I was afterward led to see that the Old School Baptists were the only church, and the only home in the world (though not of the world) for such a poor sinner as I knew myself to be.

I have told you of the first time that I was given a heart to pray, but I cannot tell when or where I was given this faith which looks to Jesus alone for salvation for time and for eternity. This heart to pray, like the blessings of joy and gladness, is not at my command; how often would I pray, but cannot. When I would study to show myself approved unto God, I find that instead, I am trying to justify myself before men; when I would try to meditate upon the wonderful things of God, I am absorbed in the affairs of this life, and my mind is turned away from the Lord, and I am made to cry, "O wretched man that I am!" I go about in sorrow and cannot pray; I mourn over the troubles in Zion, and cannot cry unto the Lord for his help; I am grieved over my sins, and do not know how to pray for deliverance. Brother Tracy, if this is not prayer I know not what it is. It is a groaning within which cannot be uttered, yet I fear that it is all of the flesh, and not of the Spirit.

But I am writing more than I intended, and cannot write my thoughts as I would like. I feel that my experience cannot be interesting to any one, and sometimes feel no interest, or at least no comfort, in meditating over my wandering ways myself. Surely there can be no beauty in it to you, such as I find in meditating upon your dream of the feast. What a striking figure of the true servants of the Lord; how beautifully it pictures God's ministers

who have nothing at hand at their disposal with which to feed the flock of God; but, at the hour when they are seated at the Lord's table, gathered together in his name, he supplies his servants with all manner of delicious food to be set before the people. The disciples wondered how the multitude was to be fed when they had only a few loaves and fishes; even so with the ministers of the Lord now; how often they stand trembling, with nothing to set before the people, the little ones who are looking to them for bread, as the Lord supplies it to them; but their trembling and fear only show that they are empty in themselves, and must trust only in the Lord, and the Lord will graciously provide them with necessary food for the little ones. How different from the ministers of other orders of religion, they can tell just what they are going to preach (if it may be called preaching) the day before, or it may be the month before. I was at a meeting once when the preacher made apologies to his town friends, who were with him out in the country, in this way: You will pardon me for preaching the same sermon to-day that I did yesterday; I hope that you will find it interesting still. It is not so with God's ministers, for they look to him for the words they are to speak, and he is as able to supply them with words as they utter them as he would be to give them wisdom to prepare a sermon beforehand, if it so pleases him. Now may the Lord bless you with wisdom, and if I should never see you, or hear your voice, may I often see your letters in the SIGNS. If not asking too much, I would be glad to get a letter from you personally.

Less than the least, your brother,

ROBERT S. PACE.

PINEHILL, Texas, April 2, 1905.

EDITOR SIGNS OF THE TIMES—BE-
LOVED IN THE LORD:—The inclosed letter

from brother James D. Tracy is comforting and instructive to me, and I think others would enjoy it also.

I love to read the SIGNS, and have fellowship for those who believe the doctrine it sets forth. I wish the SIGNS well, and may the Lord bless its many readers.

Your brother,

ROBERT S. PACE.

PERSONVILLE, Texas, March 8, 1905.

ELDER R. S. PACE—DEAR BROTHER:—

Your epistle of love and comfort came in due time, and gives me much pleasure. It seems to me that you are looking through my glasses, and have the same old book I very often go to for reference. It is an old story made new to me; it is as old as Jehovah himself, and never wears out or grows old, it is the word of God. Our path is laid out for us by him who hath set bounds to the sea, and we will travel it without a single variation.

"The steps that I take, and the station I fill,
My Father determined, and wrote in his will."

Not one little lamb can wander beyond the bounds set for it by the heavenly Father, nor stop this side of its bounds, and at the appointed time all the flock will be gathered into the fold.

"Great and marvelous are thy works, Lord God Almighty; just and true are thy ways thou King of saints." Our pathway lies through the dark and thorny desert, it is very narrow and strewn with briars and thistles, but all are necessary; not one pain, one trial, one temptation or cross of any kind is in vain, all are according to the determinate counsel, foreknowledge and absolute predestination of God. "For by me kings reign, and princes decree justice." It is just as much ordered of God, that "in the world ye shall have tribulation," as it is that we shall have peace in him. Without grief

we have no joy; without night we have no day; we stumble upon things only as God determined we should, and we cannot avoid the stumbling. I read in my Bible that he is the Creator and Preserver of all things. "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things." With his own hand he hath formed the crooked serpent, by him all things consist, whether they be thrones or dominions, principalities or powers, things visible or things invisible, all are made by him and for him. Yea, wisdom hath hewn out her seven pillars, she hath builded her house, she hath mingled her wine, she hath killed her beasts, and Jesus Christ the Lord is this great and wonderful wisdom. We are taught to be subject to the powers that be, for there is no power but of God. This being the case, I can but conclude that our God is Alpha and Omega, the all in all.

Brother Pace, I would like to see you, and hear you talk of these things. It seems to me that there are such a scattered few of us who believe this grand old doctrine, that I want to meet and rejoice with all who do believe it; but when I think of my imperfections I do not want any one to see me. I am cast down sometimes, then again I am exalted; but I find that this, too, is in his absolute predestination, for he abases the exalted, and exalts the abased; he raises up, and casts down; but the question in my mind is, Am I one of those who have in their forehead the seal of the living God? By the eye of faith, and through a glass darkly, I sometimes get a glimmer, sometimes a vivid flash, of what lies beyond this vale of tears, when this corruptible shall put on incorruption, this mortal shall put on immortality; I feel to sing with the poet,

"Amazing grace! (how sweet the sound!)
That saved a wretch like me."

This is indeed a feast to poor me. I am ready to say with Job, "Though he slay me, yet will I trust in him." "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him."

Brother Pace, you did not tell me to what association you belong; please send me a Minute of your last session. Write whenever you feel like it, on any subject. I have shown your letter to our little band, and they seemed pleased with it. May God bless you and your little family, is my prayer. Hoping to hear from you soon, I will close. Farwell.

Your unworthy yoke-fellow in the Lord,

JAMES D. TRACY.

WINONA, Wash., March 19, 1905.

DEAR BROTHER:—I undertake a task new to me, and it is with much fear and trembling I begin. I feel as though the expression of the prophet suited my case where he said, "Then I said, I will not make mention of him, 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."—Jer. xx. 9. Dear brethren and sisters in Christ, because of having been caught between the upper and nether millstones and pulverized, utterly dissolved, and every previous form changed so that it has no resemblance of ever having been grain, you give evidence of the Spirit that agrees with the witness which I sometimes hope governs me, though it seems presuming in me to claim such fellowship, but after having all my former hopes thwarted, dissolved and disconnected, it seems that you and I are brought together and possess that character which I will call

the power to stick together, which power is reigning grace, with which we were blessed before the foundation of the world, in Christ who is our life, our light, our hope, the substance of things hoped for, the evidence of things not seen. Now seeing that we are blessed with such a precious hope, let us run with patience the race set before us, ever looking unto Jesus, the author and finisher of our faith.

Let me call your attention to some things that have been in my mind, and which are in my heart as a burning fire, and I am wearied with forbearing. I know there are some, and perhaps all, of this stiff-necked generation who are agreeable to reproof so long as it does not particularly disturb their customs or practice. I am guilty of the same thing, and I believe the Spirit has reproved me in this matter, of which I wish to write. I hope the Spirit will make us willing subjects to the counsel of his will. We find an admonition in the New Testament like this, "Be not conformed to this world." Again, we find this, "Be no more children, tossed to and fro, and carried about with every wind of doctrine." An expression agreeable to my faith to unhesitatingly denounce everything for which we have neither use nor fellowship among the unfruitful works of darkness, such as Sunday Schools, Missionary societies, secret orders, oath-bound societies, and other things too numerous to mention; these are practices of which I cannot now write. But how about the things which we, as a church, practice, for which in the testimony of the word we have no precept, example, admonition or counsel? This is what is troubling me now. We read in the eighty-fourth Psalm, "For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will

be withhold from them that walk uprightly."

After we have tasted of the good word of God, and the power of the world to come, some have instituted protracted meetings to swell their numbers. Is this a good thing? It is written, "The Lord added to the church daily such as should be saved." To some he gave power to become the sons of God, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. This is not the result of the efforts of man. If protracted meetings are a good thing, why is there not an example? Because there is no such precept nor example, I say it is not a good thing; for all Scripture is given by inspiration of God, and is profitable for doctrine and instruction, that the man of God may be perfect, thoroughly furnished unto all good works.

Again, why are funeral sermons practiced among us? There is neither precept nor example for this in the word. If it be a good thing, why were we not so instructed by the Spirit? I have sought an excuse for its practice, but I cannot find it. The Master, when he was here in the body, reproved service toward God, done to be seen of men. He did not allow his disciples to pray to be seen of men; and I have sometimes questioned whether we are permitted in the word to open our meetings after the custom that is among us. When I have asked some, who should have reason for what they practice, what Scripture there is for funeral sermons, they have simply said it is to show their respect to the dead, which is perhaps true, but I have seen many go to a funeral to show their respect to an enemy. Such funeral sermons are among the most cunning schemes to scare the poor and simple into their ranks. It is a golden

opportunity to work on natural sympathy, and it is a success, and the world practices it. But is it right? There is an admonition to keep one's self unspotted from the world. Let this be in the light of the truth: in his light, of whom it is said, "No good thing will he withhold from them that walk uprightly." I have no objection to the preaching of the gospel at any time; but when the gospel is preached there is no other reason necessary than to simply preach the gospel; it does not admit of any other cause or reason; there is no other pretence; it has never proposed nor accepted any form of compromise with its work, and has never offered any reason or apology, for it is the power of God unto salvation to every one that believes. I know by experience that I have felt and do feel the pangs of a guilty conscience, that I have felt and do feel extremely sorry because of my unworthiness and inability to serve my Master. "For to will is present with me; but how to perform that which is good I find not." And, "When I would do good, evil is present with me." "The good that I would I do not: but the evil which I would not, that I do." "O wretched man that I am! who shall deliver me from the body of this death?" There was a time when I expected to merit the favor of God by doing that which others said that they were doing that was good. But alas, the grain that appeared to be sound had to come between the upper and nether millstones, and my natural hopes were destroyed; the law which I thought was ordained to life I found to be unto death; but in all my afflictions he was afflicted, and the angel of his presence saved me; this same Sun and Shield is my Fortress and Deliverer. In all his dealings with me, he poured in the oil of joy for mourning, and gave me beauty for ashes,

and the garment of praise for the spirit of heaviness.

I have suffered the loss of one daughter, three sisters and four brothers, but out of all my afflictions he has delivered me; but yet neither the Spirit nor the word have ever suggested a funeral service. I am most anxious to hear a gospel sermon, but I am not willing to affix the pretence of a funeral occasion to bring it about. It is not right to compare a natural death to that which once I feared, everlasting separation from the peaceful presence of our God. God was able to deliver such an one as I, and I am persuaded to believe it quite unnecessary to propose such an occasion as a funeral that he may comfort the bereaved; in all the funeral services that I have ever seen, the effect has been to disturb instead of comforting, to revive sorrow instead of quieting it. When it pleased God, "Who commanded the light to shine out of darkness," to shine in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ, we were made to rejoice with joy unspeakable and full of glory.

I have written too much, my mind has not run as I expected; if there is anything in it of the Lord, from whom cometh every good and perfect gift, and who will withhold no good thing from them that walk uprightly, weigh it in the balance of the gospel; if it is of the Lord of truth it will stand the test, but if not, it will fall. I do not feel that it is worthy a place in the SIGNS, which I love to read for the truth's sake; I hear in it of some who have learned in the same school that, I trust, I have. Brethren, bear with me in my weakness, and let us heed the admonition that we henceforth be no more children, carried about with every wind of doctrine, by the sleight of men,

and cunning craftiness, whereby they lie in wait to deceive. Remember me at the throne of grace.

Yours unworthily,

A. G. JONES.

[WE feel like adding a few words at the close of our dear, aged brother's letter. It must ever be true that the one thing for all the people of God to do, is to seek a thus saith the Lord for all that they believe and practice. This has been the glory of the church of God in all ages, and we trust that it may always through grace be the same. We have no law-giver but Christ. Our brother does well to insist upon this, as he does in the above letter, and we certainly do appreciate his kind and brotherly way of writing what is in his mind. We feel as much opposed as he does to modern funeral discourses whose object is the flattery of the dead, or to stir up and excite the natural feelings religiously, by narrating deathbed scenes, or by appeals to the emotions of those who are already filled with grief. We have heard utterly Christless sermons on such occasions. We mean by this, sermons in which the name of Christ was not named once. All this is an abomination to the spiritual mind, and an abhorrence to God. But we have always felt that it was our place to preach the gospel at any time and place where the people were gathered together, whether at the time of a burial or at any other time. We have preached many times upon funeral occasions, but never a funeral sermon. We have preached the gospel as best we could then, as we try to do at any other time. There is no special command to preach on Sunday, but Sunday is a day most convenient to most people, and so appointments are made mostly on that day. At funerals, people are gathered together, and it is a

convenient time, when they so desire, to preach the gospel to them. This is the way we have always felt about the matter: preach the gospel wherever the people will hear it, whether at funerals or any other occasion. We want to commend out aged brother for his desire to walk in the ways of the Lord in all things.—ED.]

CORAM, N. Y., Feb. 10, 1905.

DEAR ELDER CHICK:—I have this day been reading, or rereading, your letters to me, some of them written two years ago, and they are new to me. I felt a joy and peace while reading, in believing the glorious truth that you hold forth: salvation by grace. In your last letter to me, the reply concerning the resurrection, how glorious the thought that we shall be raised changed into the likeness of Christ's glorious body. If I have been redeemed by his precious blood, I shall see him as he is, in peace, and without condemnation. My hope is in Christ; salvation is of the Lord. I know that I am a sinner, and hope saved by grace. The Lord's loving-kindness has been toward me in all things; he has sustained me through the changing scenes of this present life, even down to old age, and I feel sure that he will not forsake me, but at last receive me unto himself; what a glorious hope, to be forever with the Lord. I love his word, I love the people that proclaim the gospel of the finished work of Christ. The Old School Baptists are the only ones that I know who teach the truth of the gospel as it is written. It is more than human not to err, but God's word is before them and with them. I love to read of that upper room as it is presented to us in the Acts, where the church was first established, and where Peter preached to the multitude a risen Savior, who while on earth had stilled

the tempest, and there was a great calm. Here were the souls who cried out, What must we do to be saved? Here they were told of the Lamb of God who died for them, and, believing on him, they were saved. There was no other way only through Christ, and in him they received that peace which the world cannot give; so our souls are quieted. "Be not afraid, it is I." It is I who lived, I who died that thou mightest live and reign on high. Behold my hands and feet, and my side, and be convinced it is I.

I was very sick the week after I came home from Middletown, with a heavy cold on the lungs, and my heart was seriously affected; for a number of days I did not know but the end was near, but the Lord saw fit to restore me again to quite comfortable health. While I was sick the words would come to me, "My kingdom is not of this world;" "if it were not so, I would have told you." A dear friend came in, and I told him of these words. He said, No, but it will be. Jerusalem will have a temple built, then his kingdom will be set up, and he will sit on the throne of David, for said he, the Scriptures teach this; all denominations, said he, confound Israel with the church; the new covenant spoken of in Hebrews is still in the future for Israel. I replied, I do not understand what you say; I thought all things were settled in Christ, and in him all are ordered and sure. I said that it is said in Genesis that "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." In Jeremiah the covenant is spoken of, and in 2 Corinthians it is said, not to be written with ink, but in the heart, and in Hebrews it is said, "If that first covenant had been faultless, then should no place

have been sought for the second." "Behold the days come saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah," and it is spoken of as an everlasting covenant. I said to my friend, I cannot see an unbroken chain in your view; Christ is all and in all to his chosen people, and as regards the building of the temple at Jerusalem, the Lord said, What house will you build me? for I dwell not in temples made with hands.

Now, dear Elder Chick, I do not expect you or desire you to spend time to reply to any of this letter; could I have seen you, I should not have written any of this to you; forgive me for sending it. I hope that you are all well, and that you will come to visit us when the weather will permit.

With kind regards to you all, I remain your sister in the hope of Christ,

ELIZABETH SMITH.

MAY, 1905.

ELDER CHICK—DEAR BROTHER:—The words recorded in John iv.: "Come, see a man which told me all things that ever I did: is not this the Christ?" came to my mind while thinking over my past life. She had seen the Redeemer face to face; when she first came to the well it is doubtful if she had ever had a thought that she would ever meet with one who could tell her of her past and present life; she must have been amazed; O what a change his word can make. As she meditated on his words to her, no wonder that she said to all whom she met, "Come, see a man which told me all things that ever I did: is not this the Christ?" It is said that many believed on him through her word. The Lord said, "I will pour out my Spirit." Through the teaching of that Spirit we

are convinced of our sins, and of the judgment to come; is not this true? How beautiful! Our Lord's teaching to this woman led her to exclaim, Come and see one who knows the innermost thought of my heart, and all the evil of my past life; is not this the Christ? All glory to the name of him who has saved us and called us. "God is a Spirit: and they that worship him must worship him in spirit and in truth."

I well remember, over sixty years ago, of walking over two miles to a Baptist meeting held in a schoolhouse. Elder Philip Brome preached, and he was of the old order, and swept self-works to the winds. My father, Elder Henry Hait, was one of those who walked with them in all the order of the Lord's house blameless; salvation through Christ was all his theme. I was then young, and not well versed in the Scriptures. Those meetings were precious to me, and I hold them in grateful remembrance. (I have more knowledge of the Scriptures now, and what a comfort it is to me when reading the word of God to feel that the Spirit guides me into all truth.) I have passed through many changes since that time, but our Lord changes not; there have been dark seasons, yet I have never forgotten that peace of mind which was given me through the Spirit long ago. I have now arrived at a good old age, and I still rest upon the finished work of Christ.

Your sister,

ELIZABETH SMITH.

[His people shall still bring forth fruit in old age to show that the Lord is upright; they shall be fat and flourishing. What sweet, spiritual letters the above are! Though written to us privately, we greatly desire that our brethren shall share in their richness.—ED.]

ECCLESIASTES I. I.

"THE words of the Preacher, the son of David, King of Jerusalem."

The Preacher sought to find out acceptable words, and that which was written was upright, even words of truth. The Preacher shows that all things in nature are vain; he says, "Consider the work of God: for who can make that straight which he hath made crooked? In the day of prosperity be joyful, but in the day of adversity consider. God also hath set the one over against the other, to the end that man should find nothing after him." He gives us the bread of adversity and the water of affliction, to the end that we may learn it is best. Yes, it is better with the godly in adversity than with the wicked in prosperity. The Lord trieth the righteous, but of the wicked it is said, "This shall be the portion of their cup."—Psalms xi. 6. With the righteous there remains a spark of heavenly fire; it may lie dormant in the broad daylight of prosperity, but in the dark hours of adversity it kindles, beams and blazes. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." "He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease." Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud. "Woe to them [it is said] that are at ease in Zion." "Rise up, ye women that are at ease; hear my voice, ye careless daughters." "Tremble, ye women that are at ease; be troubled, ye careless ones." Truly God is good to Israel, even to such as are of a clean heart; but as for me, I have many times lost sight of his goodness and mercy toward me, and in the language of David I must say, "My feet were almost gone; my steps had well

nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plained like other men." "They have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily." "Therefore his people return hither; and waters of a full cup are wrung out to them." O how often I have thought of the last clause of that verse. Waters of a full cup are wrung out to you, were the words that it seemed were spoken to me one night soon after I had left the New School Baptists and joined the Old School or Primitive Baptists, which was in the year 1888, August 4th, it being my forty-eighth birthday. O this full cup, this bitter cup of which I have to drink, yet it is nothing to be compared to the cup of which our Savior drank. His will is to shew us how great things we must suffer for his name's sake; he gives strength and endurance in all our tribulations, there is a balm for every wound; he makes the wounded spirit whole, and calms the troubled breast; he bath his way in the whirlwind and in the storm. (Nahum i. 3.) The cup which my Father hath given me, shall I not drink it? said our Savior, and with him we must say, "Thy will be done."

Waters of a full cup are wrung out to you. O why was it said to me? I am so vile, so full of sin, which makes me fear that I am not born again. I said before I thought, Lord, shall I be able to drink it? I awoke with a severe headache just as the clock struck two; so severe I felt unable to bear it, when this message was delivered me. Surely it was written in my mind, for I have never forgotten it, and how can I, when there are so

many trials, and temptations, and persecutions, pains and distresses for me, I so sorely grieved and vexed about many things? Many who seemed friends while I was with the Missionaries now open their mouths against me, and instead of bearing all in a Christlike manner, I give way to the flesh. In sorrow and sadness I live broken-hearted. O, can there a mortal be found surrounded with troubles like me? In vain I attempt to describe what I feel. I know if my soul were left to starve, it would be what I well deserve, yet I am ever learning that it is through trouble and distress we make our way to God.

"Thy people, Lord, have ever found
'Tis good to bear thy rod;
Afflictions make us learn thy will,
And live upon our God."

O, if I only could at all times follow my Savior, but a wounded spirit who can bear? As said poor Job, my complaints are not causeless, and with him I can sometimes say, "I know that thou canst do everything, and that no thought can be withholden from thee." Before honor is humility, and when humbled I can say, "Behold I am vile; I will lay mine hand upon my mouth." "Wherefore I abhor myself, and repent in dust and ashes." O how blessed when given "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

(MRS.) N. A. SLAYDEN.

CLINTON, Ky.

(Her obituary appeared March 15, 1905.)

CRAWFORDSVILLE, Ind., Jan. 4, 1905.

DEAR BRETHERN:—The experiences and trials published in the SIGNS are so much like my own that they loose my prison bonds and make me hope the dear Lord still remembers this poor, doubting worm. I love what Mary Hill Terry

says about the "little ones;" I feel to be in that class. I was a small child when I first knew there was nothing good in me; I resolved to quit doing wrong, to control my giddy thoughts, and tried with all my strength to walk uprightly, but alas, I found in great sorrow that there is no good in me. For many years I traveled this gloomy road without hope. One time I dreamed the end of time had come, I saw the trees and all nature shining like burnished brass; in front of my father's house was an ox whose horns extended to heaven, and people were hurrying from every direction to take hold of a horn and ascend to heaven; but I was helpless, not able to move hand or foot. I stood thus in despair, when a man with a compassionate face turned to me, stretching out his hands, saying, I will help you. I knew it was the Savior, and the joy wakened me. I was then twelve years old, and now am an old woman, but I love to see the spot where I saw my Savior; I often go there and think of that dream; that was an oasis in this barren desert. I travel in clouds much of my way. In 1850 it came to me that Jesus died for sinners, and he was able to save even me. That day my heart was filled with singing, and I felt nothing could trouble me again; but in a few hours the doubts came again, and I am asking myself time and again,

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

One thing soothes me: the Lord knows them that are his, and he knows I want to love him.

Last Sunday was the regular meeting of our church, and I was well enough to go. Our pastor took for his text Hebrews vi. 17, 18; and I was comforted. He told who were heirs of promise; talked about our strong consolation, our

fleeing for refuge to lay hold of the hope set before us, and my little hope that seemed almost out of sight grew brighter, so when we sung, "Children of the heavenly King," I wanted to sing my Savior's worthy praise, glorious in his works and ways. We sang also,

"Why, O my soul, these anxious cares?
Why thus cast down with doubts and fears?
How canst thou want if God provide,
Or lose thy way with such a Guide?"

And another:

"Every moment brings me nearer
To my long sought rest above."

I will send an old letter of mine I found among my mother's papers, to let you see how I am changing.

"Change and decay in all around I see;
O thou who changest not, abide with me."

I like Elder Ker, why does he not write more? All my writings sound lame to me, but if you can cull anything from what I have written to fill up some little corner of the dear old SIGNS, you may be the judge. The SIGNS is like an old, tried friend. Brother Beebe shone in his writings brighter and brighter before he left us.

Your sister,

LINA W. BECK.

SUNDAY, April 30, 1865.

DEAR MOTHER:—We have had a refreshing shower of grace here in Crawfordsville yesterday and to-day, and I thought often of my dear absent father and mother, wishing that they could be here to partake of the sumptuous feast, for we have been to the banqueting-house where the banner over us was love. I long for language to praise my God, who has permitted me once more to behold the light of his countenance, for I had felt like David, that my feet were almost gone, that my steps had well nigh slipped. My soul was almost in Egyp-

tian darkness, which made the light of his countenance now brighter than the noonday sun. Elder Orr drew a comparison in his sermon yesterday that looked beautiful to me: he said, "To-day, as well as several others, perhaps a week, has been very dark and rainy, and when the sun comes out and the sky is again clear, we rejoice that it is so, more than if we had had sunshine all the time." This meeting I have enjoyed as much as I ever have any meeting, for there seemed such a warm feeling among the members, such a shaking of the dry bones. In the morning the house was well filled, and the congregation appeared interested; in the afternoon there was preaching and the house was quite full. There were seven ordained ministers present, two preaching at each meeting, so that I have heard six discourses, which you will think is enough to fill me. I am filled, but I pant for more. "As the hart panteth after the waterbrooks, so panteth my soul after thee O God." While sitting under Elder Nay's preaching to-day (Elder Brady following him with a few appropriate remarks,) I felt as though I could never grow weary while listening to such precious truths. The text was, "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted." When I think of it now, it appears as though nothing was left unsaid; everything new and everything old was beautifully laid before us, and presented in such an humble, Christlike way, that I could say, Surely they come in the strength of Israel's God, for they have no strength of their own. It seemed as

if I never could doubt again, for everything was so clearly explained. We sang, "Beneath the sacred throne of God I saw a river rise." Also we sang another song of grace (494, Beebe's Collection,) which was so in harmony with the preaching that I almost cried out, "Grace! grace! from first to last." "A sinner saved by grace," was music in my ears. The psalmist David said, "Because thy loving kindness is better than life, my lips shall praise thee." "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips."

Elders Nay and Brady took dinner with us to-day. The former has started through the rain in his carriage for home. He lives twenty-eight miles from our place. Elder Nay remembers father, and regrets not seeing him here. We talked of our first acquaintance, about ten years ago, when father and I went to the Conn's Creek Association to meet Elders Gilbert Beebe and J. F. Johnson. That is a bright spot in my memory; I love to think it over now. There seemed such unity in the meeting; they all used the same language, taught them by their divine Master, and all was so peaceful and quiet. I hope that you and father will have the pleasure of meeting with Elder Beebe before your return; and this reminds me to ask, Do you see the SIGNS regularly? What a beautiful letter that is from Bessie Durand; how she does write out my feelings, so much better than I can do myself. If I had language to express myself I would love to tell her how near she is to me, just because she bears the image of the heavenly Father. No matter how much I doubt my own heart, I know that I do love the children of the heavenly King, the society of those I feel sure are christians, and I

know I would rather be a door-keeper in the house of my God than dwell in the tents of wickedness.

One day has passed, dear mother, since I began this, and taken with it many cares. You know what a busy day Monday is with me; but I found time to go over to my old home and get the last SIGNS, and have just finished reading it while I rocked my babe to sleep. I have come to the conclusion while reading of Elder Wm. Beebe's long imprisonment, as well as others, that we, or I at least, am highly blessed above many who are so much more worthy. I hope that I am thankful, and that I will know how to prize my privileges. How Elder Beebe's heart must have bled for the sufferings of his children; but he knows all things work together for good to them who love God; and God alone has power to strengthen him through all these hard trials.

Your affectionate daughter,

LINA BECK.

MORGANTOWN, W. Va., May 10, 1905.

DEAR EDITOR OF THE SIGNS:—If not asking too much I wish you to publish the letter inclosed, written to me by my youngest daughter a short time before her death, which occurred May 1st, 1900. I had three daughters, all grown to womanhood; the youngest lived to be twenty-six years of age; all three lie side by side in the cemetery. It was hard to give up my daughters, but they all left such bright evidences that they were going to a fairer world on high, that I am reconciled and satisfied that they are at rest. I have passed through deep waters, which have nearly overflowed me; it seemed that sun, moon and stars were hidden from my sight for days and weeks, but I am still left as a cumberer

of the ground. I am greatly cheered on my way by the writings in the SIGNS, which have come to me for more than a third of a century; nothing cheers me more than a letter from a brother or sister in Christ, or a visit from them.

Elder Cole was with us at our April meeting; he is a young brother highly esteemed for the truth's sake. The Redstone Association holds her next annual session, the one hundred and twenty-eighth, with the Indian Creek church, near our place. I wish the editor and contributors of the SIGNS liberty with the pen. If I had the pen of a ready writer, I would write more.

Your sister,

(MRS.) NANCY BARBE.

GEORGETOWN, W. Va., 1899.

DEAR MOTHER:—You asked me more than a year ago to write you the reason why I possessed a hope. I have thought of your request every day since; many nights I have lain awake, and have written you letters in my mind, but you have never received them. This morning I am going to try to write on paper, but do not know whether I will finish it or not. You will remember that last winter, one year ago, when the meeting was going on here, I went to the anxious-bench. When I went I did not think that I could get religion there, but was willing to go to any place or to do anything. The longer I went the worse I felt, and I could hardly eat or sleep for a week. Some would tell me to have faith, some would ask me who I was, others would ask me why I was crying, as I had never done anything very bad. No one told me to read the Bible, save one; they all seemed greatly interested in me, and told me they would do all they could for me, that they would pray

for me, and I felt glad that they did, for I could not pray for myself, I was afraid to pray for fear I would be struck dead, I felt too sinful to utter a word in prayer. On Monday night, after retiring, I felt that I could not live to see another day. I lay there till the next morning when the hymn, "What a friend we have in Jesus," came into my mind; I began repeating it over, when all at once my trouble was gone, everything looked so changed and beautiful. I lay there, I know not how long, hardly realizing where I was. I thought I must get up and tell Emory about it, but I did not, and soon went to sleep. I awoke in a short time and told Mrs. Lough; she said, "Bless the Lord." She said she did not believe that I felt any happier than she did for me. I went right along to the meetings after that, and believed almost all that the preacher said. I thought I would join the Presbyterians in the spring, as Emory belonged there. I had brought a bunch of SIGNS from home a week before the meeting and would not look at them for fear I would see something that would not suit me. I would not read the Bible much, when I did I would be sure to read something that did not suit my doctrine, or that which I was trying to believe. There were all kinds of papers sent me by different ones, and I read them all. I had decided to join the church soon, and I told them that if I joined the Presbyterians I wanted to be immersed, because I believed that to be the right way. They asked Mr. Buchanan, the Presbyterian minister, about it; he said that he could not, but that the church would take one in after they had been baptized by some one else. I was very much troubled about it, until one night I awoke suddenly, and the words, "Learn

of me," came to me with much force. I got up and looked around to see if some one had spoken to me, and it so affected me that I was all of a tremble. From that time I began reading the Bible; I gathered up the SIGNS, and compared them with the Bible, and then saw that the Old School Baptist Church was the true church, but kept it to myself, deciding not to unite with any church; I thought perhaps it would be better so. I lived on in that way very well for a time, until last fall, when I became so dissatisfied I thought that I could not live, and I so much wanted to be baptized; before that time I did not think much about it.

One night about that time, I dreamed that I was at preaching and was sitting with you. The preacher opened the door of the church for any one to unite with them who wished to do so; you asked me if I felt like going before the church; I told you that I was not worthy to sit in the meeting-house and listen to the preaching, and I never could ask for a home with them. Some one behind me seemed to say, If you tarry till you are better, you will never come at all. It greatly annoyed me; I looked back to see who it was that had spoken, but no one seemed to notice me. I then moved to another seat; several people then came up and insisted upon my going before the church. I still pleaded my unworthiness, still some one behind me seemed to be repeating, If you tarry till you are better, you will never come at all. I then dreamed we all went to a stream of water, where several were baptized. I stood by the water and watched them, and thought, O if I only could be one of them, but that I never could be worthy of being buried with Christ in baptism. After this I was in much trouble, I could scarcely do my work; many times I

would be compelled to quit my work, and read the Bible for a time, and then go to work again. I read the Bible through last summer. Often now there will be a passage of Scripture in my mind, which I will repeat aloud, and often when I am in deep study about such things, it worries me if any one speaks to me, for I do not feel like talking. After this I had another dream: I dreamed we were down home; we went down into the cellar for some apples; as we were coming up Mr. Cross came around the corner of the house, and asked us for some apples; he then said, Why not sing a hymn? I said, Sing, "O how happy are they who their Savior obey." When the hymn was finished they all shook hands with me, and he said, You have something to say. I said, There are not many here to hear me. He said, Christ said, "Where two or three are gathered together in my name, there am I in the midst of them." It seemed that I then talked a little, but I do not know what I said; I asked them why we could not go and find some water, for I wanted to be baptized. Elder Cross said, Here is plenty of water, and I will soon baptize you. I looked over under a plum tree, and there was a pond of water, the loveliest that I ever saw. I then went to get over the stone wall; I tried and tried again, and was just ready to give up, and turned around and told them that I had always tried to do everything, but had now found out that I could not do anything without help. I then got down on my knees and prayed to the Lord to help me at all times. I arose, and seemed light as a feather, and got right over the stone wall with ease, and was baptized. Aunt Mollie, it seemed, came up, and I told her what had happened, and that Ella

was there. It seemed that she told me that this could not be, for Ella had been dead three years, and she could not see her, but Ella could see me. It seemed that I then went into the room and told you about it; you did not seem much surprised, but Alice did, and asked me who helped me over the stone wall; I smiled and told her that I thought it was an angel, but I did not see who had helped me. This dream is so plain to me that I can never forget it.

From that time on I had a great desire to be baptized, yet I felt that I could never be. One night I went to bed in great trouble, and dreamed that Elder Cross was here preaching. I got as close to him as I could and not be noticed, for I thought that I seldom got to hear preaching, and I did not want to lose a word. At the close of the sermon I thought that he shook hands with me, and said, Sister, you have a troubled road to travel, but take courage, for you will come out all right in the end. I wondered why he called me sister, and how he knew that I was there, and that I had any trouble. After this dream I did take courage and got on very well for a time; soon, however, I felt as badly as ever. The words, If you do not take up your cross and follow me, you are not worthy of me, were on my mind continually. I went on in that way until I did not think I could live another day, and it was then that I wrote you that letter, and I was so anxious to hear from you. If you had not encouraged me, I could not have felt like going before the church. You see my ways are not God's ways; I would have done differently had I been left alone, but I was made willing in the day of his power. Formerly when Emory would tell people that you were an Old School Baptist I would be so

ashamed I would just say you were a Baptist, now I want every one to know what kind of a Baptist you are; you see I have been humbled. The day I was baptized I was so anxious to go to the water I could have gone a hundred miles, if needful; I believe that I would have been baptized had I known that I would never come out of the water alive. While standing there the words, "Be still and know that I am God," seemed very plain to me. I felt so happy when I came up out of the water that I wanted to stay there all the evening; I can never forget that happy day; I felt that I had done my duty. I fall short of living the way I would like to live, but know well that I cannot live in this world without sinning.

I will not write more now, though I could write a long time and not tell all that I have gone through; there are some things that I cannot write or tell any one. Ask Alice to tell me the exercises through which she has passed, I know that she has had more trouble than I have had.

Yours affectionately,

OLGA LOUGH.

Romulus, Okla., May 2, 1905.

ELDER F. A. CHICK—VERY DEAR AND HIGHLY ESTEEMED BROTHER:—I will try, if the Lord will guide me, to give you a little account of what I believe are the dealings of God with his children in this part of his vineyard. The little church at this place, Romulus, was organized by a presbytery from Shiloh church, on Saturday before the first Sunday in April, 1905. The brethren present were Elders G. M. Snyder, B. M. Green and A. Springer. After we were organized and declared to be a church in gospel order we proceeded to call to the care

of the little church our highly esteemed and ever watchful brother, G. M. Snyder. We had good preaching on the occasion, and had an enjoyable time. One month from that time, at our next meeting we commemorated the death of the suffering Savior, who is now exalted as our Redeemer, and truly it might be said the Lord was with us. The theme of the preaching was salvation, both for time and eternity, by grace and grace alone, also the complete sovereignty of God doing all things for his children, and the Giver of every good and perfect gift, and upholding us in all things by the word of his power, controlling all things, and who is not surprised at any event, because his knowledge, wisdom and power are unlimited, and who is entitled to all the glory, and none can stay his hand or say, What doest thou? was clearly presented.

I do believe, dear brother Chick, that every little, humble child of God who feels his littleness and unprofitableness, at the same time feels the greatness of the Most High, and will say in spirit, Great and marvelous are thy works, thou King of saints. Such as these will say with David, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

I will close, asking an interest in your prayers, and those of all the household of faith. I enjoy the reading of the SIGNS greatly.

Yours in hope of eternal life,

WM. E. LINDSAY.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905, &c.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1905.

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

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

*All letters for this paper should be ad-
dressed, and money orders made payable, to**J. E. BEEBE & CO.,**Middletown, Orange Co., N. Y.***2 CORINTHIANS XII. 2, 3.**

DEAR BROTHER IN CHRIST:—Will you give some thoughts through the dear old SIGNS upon 2 Cor. xii. 2, 3? Who does Paul refer to? What body is under consideration? Did he mean that his spirit went to the third heaven, while his body did not? Or does the body mean the church?

Yours to serve,

G. W. SNYDER.

MAUD, Okla., May 29, 1905.

We have no doubt that Paul himself was the man caught up to the third heaven, as he has said, whether in the body or out of it, he could not tell, therefore it appears to us that he could not mean by the "body" the church, because no one who is a believer at all and a member of the body of Christ, (church) ever could be out of that body, either on earth or in the third heaven. Paul could not have said of that body that he did not know whether he was in it or out of it. Let us notice the occasion or circumstances under which Paul speaks of these wonderful things. Some had arisen among the brethren at Corinth who sought to make light of the authority of the apostle, and some of the brethren had been ensnared by these opponents of Paul. Because of this Paul thought it needful that he should present the proofs of his apostleship; this he does in the two preceding chapters. We do not feel that it is needful to do more than call

attention to this general argument by which the apostle justifies his claim to be an apostle. Some had depreciated him from his personal appearance, as he was among them in meekness, and gentleness, and not arrogantly; to these he said that he would make his power or authority felt among them when he came to them, and, unlike some others, he did not boast beyond his measure; that is, he did not claim more than was his due as an apostle. The Corinthians had seemed to make more account of false apostles than of him, and therefore he says that he was jealous of them, and was obliged to commend himself in many respects to them as the superior of these false apostles. He had preached the gospel to them freely, taking wages of other churches. He asks, Was this an offense to them? He compares himself with all these false apostles, and claims equal natural advantages with them. Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ? So am I. Though in this he says, "I speak as a fool." Then he records his journeyings, and labors, and sufferings, which had been more abundant than any of them; beside this he had the care of all the churches, so that he was weak in their weakness, and distressed in all their offences. These were proofs of his claim to the apostleship. He goes on to speak of visions of the Lord; this he does not in the way of boasting, which he says is not expedient. The word "glory" in the first verse of the twelfth chapter means to boast. Paul evidently means that it is not becoming in him to boast of anything for his own exaltation, but in all that he has been urging he is but presenting the evidences of the Lord's work in calling him to the office of an apostle. This

claim he could not yield without denying the Lord's own work, and to insist upon this authority given him of God, was not boasting or glorying in the flesh. In verse eleven of chapter twelve he says, "I am become a fool in glorying; ye have compelled me." That is, he would not have asserted all his labors, sufferings, journeyings, persecutions, and lastly, would not have spoken of this wonderful vision and revelation of the Lord had it not been needful to assert and prove to them his claim to be an apostle of the Lord. The whole argument then, is for the purpose of showing that he was indeed an apostle, and that he was endowed with claims superior to those who were striving to turn the minds of the church against him. In all this he has been speaking, not of the evidences that he was a child of God, or a believer in Christ, but of his ministry, that it was of God. Of course all these things were indeed full proof that he had been called by grace, but still this was not what he was urging here. Many of the things named in these three chapters belonged to him and had been suffered by him because of his public ministry. The generality of the brethren had not been called to labor, travel, suffer and endure persecutions as had been the case with him. In the immediate text and connection he does not speak of the vision or revelation as one that is common to all, or as one that had been his more than once, but as something which was peculiarly his, and which was a special proof of his apostleship. So also we read that only three apostles, Peter, James and John, were taken up into the mount of transfiguration with the Savior, and these same three were taken nearer to him in the garden than the rest. This vision on the mount was but once in all their association with

the Savior on earth, and in this vision they could not abide, though Peter said, "Let us make here three tabernacles; one for thee, one for Moses, and one for Elias." Paul did not abide in the third heaven to which he had been caught up fourteen years before. According to the chronology given in the New Testament, this epistle was written about the year sixty; Paul was called about the year thirty-five, therefore he could not have referred to his experience at the time of his call by grace. According to our chronology, this vision must have been about the time when, as recorded in Acts xiii., the Holy Ghost said unto the church, "Separate me Barnabas and Saul for the work whereunto I have called them;" immediately they preached in the synagogues, first at Salamis, and then at Antioch, and when the Jews were angry at the word, and rejected it, they turned unto the Gentiles, as recorded at the close of the chapter. It would seem to be peculiarly appropriate and needful that some special revelation from God should have been afforded Paul at such a time as this, and no doubt by it he was confirmed in the truth that the gospel was designed for the Gentiles as well as for the Jews. Always afterwards we find Paul preaching and writing with no uncertain sound the grace of God in Jesus Christ, and the gift by grace. By this revelation he was shown the truth in the light of heaven itself, and was confirmed in his ministry as one called of God to be the apostle to the Gentiles. To this revelation accordingly he refers in this letter to the church at Corinth, where false teachers and enemies of the gospel and of himself were perverting the minds of the brethren, and seeking to turn them away from his ministry. He does not refer to his call by grace, nor to his call

to the ministry in general, but to his call to preach *among the Gentiles* the riches of grace in Christ; it was fitting and appropriate therefore that he should refer to this revelation in this letter to a Gentile church.

We will now make a few general remarks with regard to the whole narrative given here of the revelations. Visions and revelations are not precisely the same. The Holy Ghost does not multiply words needlessly. Visions signify things seen, while revelations signify the interpretation of the visions by the Holy Ghost. Paul saw things, and then to him was also given the interpretation or the revelation of their meaning. These visions were of the Lord; that is, from the Lord, and concerning the Lord also. The expression, "A man in Christ," simply means that which is true of all the children of God, that they are the Lord's, and live in him and by him. Twice he repeats in the next two verses that he knew this man in Christ, and that he could not tell whether he was in the body or out of it at the time of this vision and revelations; the Lord alone knew. What Paul did not know it is sure that we cannot know, and it would be sheer presumption to speculate upon it. We may say however, without presumption, that this much seems sure from these words, viz: that there is such a thing as being caught up to the third heaven in the body, as was Enoch and was Elijah, and there is such a thing as being thus caught up without the body. How this may be we are not informed, and it seems that Paul did not himself know. The visions and revelations were clear, but the state in which he received them he did not know. Once he says it was up to the third heaven, and once he says it was into paradise. The original

words are not the same, and do not mean the same thing literally. The heaven is from a word which signifies, literally, the sky or air, while paradise is from a word which signifies a garden. By both words heavenly things are meant; that is, things above nature, both as to place and kind. The number three signifies perfection, and so it seems clear that to Paul was given visions and revelations of the highest glory, even the glory of God, in which at the end all the saints shall share in full abundance. It is manifest that Paul here does not mean that state in which all believers daily live, through faith in a risen Redeemer, nor that daily communion which they all have, more or less, with Jesus, through the indwelling Spirit of God. This was one experience given to him, and given to him but once, as it seems; at least it had not been repeated during the fourteen years that had elapsed since then, but Paul daily lived by faith upon the Son of God, and daily communed with him at the mercy-seat, as do the spiritually minded in every age and place. It seems to us that the reason why Paul speaks of himself in the third person saying, "I knew a man in Christ," is that he would emphasize the difference between himself as a mere man, weak, tempted, imperfect and earthly, and that state in which he was exalted through the Spirit, so that he was for a time taken away from earthly things to see the things which were heavenly, and to dwell for a time among them. He was caught up to heaven, and caught up into paradise. He did not climb to this state, as though his own strength and merit had anything to do with it, but was caught up.

And of these things it was not lawful for a man to utter. Literally the word "lawful" is "privileged;" man is not al-

lowed to utter such things; the meaning is undoubtedly that man cannot utter them; no language known to man could express these heavenly things. Human language fits this earth, and can express the things of this world, but it falters when trying to express such visions and revelations of the Lord. We may ask, Why was not Paul suffered to tell all about the things that he saw? The answer is that they are simply inexpressible; Paul saw these things, and yet could not utter them; the visions and revelations were plain to him, and were his strength and comfort in his ministry among the Gentiles, strengthening him to endure all the sufferings and persecutions which were appointed to him. May we not learn this much, at least, from this wonderful narrative, viz: that our God gives to each that help and strength that he needs to sustain him and encourage him in whatever circumstances of trial it has pleased the Lord to call him to labor?

Of this "man in Christ" he says he will glory, but of himself he will not glory; self is put in the background here as well as in all Paul's testimony, except with regard to his infirmities, and he does not glory in the infirmities, considered as of themselves, but only because by them is the power of Christ made all the more manifest and is all the more exalted. The glory which belonged, shall we say, to his other self, was not designed to glorify his fleshly self, but rather, by contrast to bring out the infirmities of the fleshly self, that Christ might have all the glory; so in verse six he says that he would not have any man think more highly of him because of these revelations than they ought to think, viz: as a weak, imperfect, sinful man, to whom God had seen fit to

give wonderful visions, not because he was at all worthy, but because God so willed, and therefore God must alone be glorified and not himself. Then he proceeds to say that lest he himself should be thus exalted and glory in himself there was given him a thorn in the flesh to buffet him. How dangerous must such self-exaltation be, when even the apostle needed so much to restrain him. Whatever the thorn in the flesh was, it was certainly something personal to himself, causing pain and shame, as the word buffet would signify; the thought is that of a slave buffeted by his master. After the bliss, came to him the sorrow; after the joy of the heavenly revelations, came the pain of the thorn; and Paul realized that this was for the purpose of humbling him, that he might know that he was still dependent upon the Lord.

Still another lesson must he learn by this thorny road, which was that the grace of God is sufficient under the severest trials, and that prayer must not be for the removal of the trial, but for grace and strength to endure. This faith was given to Paul in reply to his prayer, three times repeated, therefore heart-felt and earnest, because his distress and his need were great, and were so felt to be by him. Out of this faith came the power to say, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Yea, he could take pleasure in infirmities, and reproaches, and necessities, and persecutions, and distresses, for Christ's sake; for he adds, "When I am weak, then am I strong." Weak in himself, but strong in the Lord, and in the power of his might.

Paul thought of nothing, desired nothing, but to glorify the blessed Lord,

therefore he welcomed all the weakness, trials, afflictions, losses and persecutions of the way, because thereby was the grace of God magnified and his power made manifest. These things were not desirable or to be gloried in, in and of themselves considered, but they were occasions for the display of the power of divine grace, and to glorify the grace of God and the God of grace was his one aim. O for just such a spirit of self-denial and self-humiliation, to exalt the blessed Lamb of God in us all. In Paul's case we see that the outcome of all this experience was that he was brought to desire only the glory of God, and to rejoice in all that would subserve that glory, though it might be a grievous thorn in the flesh. It would seem that the thorn in the flesh, the messenger of Satan to buffet him, was the infirmities, reproaches, necessities and persecutions, in which he at the end took pleasure, because thereby God was glorified in him.

We do not feel that it is ours to understand all that this wonderful experience of the apostle signifies. But we do trust that we have not in any way presented that which is contrary to the word of God.

PLEASE BE SURE,

In sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

Also when ordering the address of your paper changed give the old address as well as the new one.

MARRIAGES.

By Elder F. A. Chick, assisted by Elder Wm. Grafton, on Saturday, June 3rd, 1905, at Forest Hill, Harford Co., Md., Abram G. Ensor, of Wilmington, Del., and Miss Florence W. Whittaker, of Harford Co., Md.

By the same, on Thursday, June 29th, 1905, at Hopewell, N. J., Jefferson E. Cray, of Princeton, and Miss Mary Emma Wyekoff, of Hopewell.

By Elder H. C. Ker, in Monticello, Sullivan Co., N. Y., June 21st, 1905, Miner Benedict and Kathryn Leschorn.

By the same, in Howells, Orange Co., N. Y., at the home of the bride, July 4th, 1905, Melvin D. Waldron and Anna Grace Barlow.

OBITUARY NOTICES.

Dr. John Thorne passed away from this life at his residence, 633 North Calvert St., Baltimore, Md., on Monday morning, June 12th, 1905, aged 85 years, 3 months and 21 days. Brother Thorne was born in Devonshire, England, and came to this country when about twenty-three years of age. He spent a few years in Philadelphia, and then went to Baltimore, where he spent all the remaining years of his life. His father, Elder Thorne, was well known among the Baptists of the eastern States as a good and acceptable minister of the gospel. He had preached the gospel in England many years before coming to Baltimore. Brother Thorne had been baptized in England by his father, but several years after coming to Baltimore was baptized with the late well known brother, Eli Scott, by Elder W. J. Parington, in the fellowship of the church in that city, where he remained a faithful member until death called him away. His reason for asking baptism the second time was, that he had become convinced that he knew nothing about the work of grace in the heart at the time of his baptism in England, and he fully believed in believers' baptism, and in believers' baptism only. As he became convinced that he was not a believer when first baptized, he could not consent to be received into the church in Baltimore without lawful baptism. In this one thing appeared what was true of him during all his long life, viz: devotion to right and truth as he understood it.

It was our privilege to be most closely associated with him for twenty-eight years. During that time we were with the church in Baltimore two Sundays in each month, and we are sure that he was never absent from the meetings of the church more than a half dozen times in all these years. Brother Thorne was a faithful man in all his relations with his brethren. He was a kind and hospitable man, as

hundreds of our people can bear testimony. His house was a home for those who loved the truth. Nothing delighted him more than to have his brethren come to visit with him. He had the interests of the cause at heart all the time. This testimony we can bear without any reservation, from an acquaintance of well nigh forty years. How greatly he will be missed by the church in Baltimore, and by all who have ever known him. As will be seen in what follows, brother Rowe has written much about his last hours, and we will not repeat what he has so well said. As the aged brethren and sisters pass away, with whom in our youthful years we took sweet counsel, and who were so kindly toward ourself, we cannot but feel a deep lonesomeness and sadness. But they are at rest, and we have hope for them, and for ourself, that one day we shall awake in the likeness of the blessed Lord, and abide in his presence forever.—Ed.

I was intimately associated with brother Thorne for six and one-half years, having come to the church of his membership as pastor in December, 1898, and always found him to be interested and interesting in the things of the kingdom of Christ Jesus his Savior. He was faithful in his attendance at all the meetings of the church, either at the meeting-house or elsewhere. For many years he with others conducted a prayer meeting on the first and third Sundays in each month, which he very much enjoyed, and always felt disappointed when only a few were present. He loved to have all speak of the Lord's dealings with them. I was never in his company long without his speaking something about the blessed Jesus and his cause. He was a Bible student, and had good ideas of its teaching. I never knew any one who was more careful to look up the connection of a subject than he, and when he had done this and formed his opinion, he was, in my judgment, apt to be right. I have been comforted and benefited in talking with him. He was a true friend; he could see the faults of his friends and brethren, and would openly rebuke them when he felt it was necessary. This is better than secret love. That he had his faults goes without saying, for he was a man, but there was abundant evidence that our dear brother was given to know and feel the plague of his own heart. I have often heard him complain of a wicked heart, that was prone to wander from the God he loved. Some time last year he was in darkness for some weeks, and felt to be forsaken; it made me feel sad to hear him in his old age complain of such darkness; he would say, "I have had joy and hope, but where am I now?" I called often to see him, and one day I went in and found him shouting for joy, the blessed Jesus had fulfilled his gracious promise: "I will not leave you comfortless: I will come to you." He told me of his happy feeling, and how it

came about. He said, "I was sitting here thinking of my wretchedness because I do the things that I hate, when the Lord told me I should have a spiritual body, and in that body I shall not do what I hate, and I shall not say that which I do not want to say, but in that body I shall be pure and free from sin," and raising his hands and eyes toward heaven he clapped his hands together and said, "I am ready to take it any time." He seemed to feed on this to the end, which he seemed to feel was very near. The 22nd of February last he was eighty-five years old; in the evening several of his brethren, sisters and friends called on him as a surprise, and presented to him a new Bible, as a token of their loving fellowship and esteem. This he very much enjoyed, and appreciated the kindly feeling of those he loved for Jesus' sake. The last time he heard me speak was from the last verse of the first chapter of John. When I was through he said, "You could not go wrong to-day." He seemed to feel that the heavens were opened to him. He was in bed nine days, and suffered a great deal, but the Lord was with him. He said of his sickness, "This is my last," and truly we believe it was his last, for he is now where sickness, sorrow, pain and death are felt and feared no more.

We were glad to have with us at his funeral his former pastor, Elder F. A. Chick, whose long acquaintance with him enabled him to say many comforting things. We were also glad to have his lifelong friend and brother, Elder Wm. Grafton, with us, who spoke of several things that are true and comforting concerning him. The unworthy writer spoke a few words on the line of this writing, after which the remains were laid to rest in Baltimore cemetery to await the resurrection morn; then he shall have that spiritual body. We sadly miss him, he has been a familiar and loved figure among us so long it will seem sad and strange to see him no more. He greatly enjoyed our meetings, but I am sure he is now where the meeting is far more enjoyable than ours. He once told me, speaking of his comfort in the church, that if there was nothing for him hereafter, he had been amply paid as he had come along for all he had done and for all he had spent. His race is run and the victory won, through Jesus Christ our Lord.

JOSHUA T. ROWE.

Elder George Nelson Tusing was born in Madison township, Franklin Co., Ohio, Dec. 6th, 1821, and departed this life May 27th, 1905, aged 83 years, 5 months and 21 days. He was united in marriage with Elizabeth Harman, Feb. 18th, 1847, and they journeyed together and shared with each other the joys and sorrows of this life for over fifty-eight years. This union was blessed with four sons and five daughters, of whom three sons and four daugh-

ters and their mother survive. One brother of the deceased, Samuel C. Tusing, of New Lexington, Ohio, also survives him. There are also thirty grandchildren and twenty-three great-grandchildren. Elder Tusing was baptized and united with Friendship Baptist Church, at Reynoldsburg, Ohio, Dec. 7th, 1851. He was ordained to the ministry by this same church Dec. 10th, 1853, and he was continuously engaged in the ministry for more than fifty-one years. It can be said of him that few men came nearer than he in gaining the universal love and esteem of his brethren. He made his last pastoral visit and preached his last sermon on the fourth Sunday of last November, at Laurel church, Hocking Co., Ohio, and officiated at a marriage in that county on the 5th day of April, this year. Shortly after this, which was his last trip from home, his physical powers became so weakened and enfeebled that he was confined to his room. For the last six weeks of his life his decline was gradual, but accompanied with but little physical or mental suffering. He fully appreciated that his departure was speedily approaching, and calmly awaited the final summons. He frequently remarked that his work was done, and that he was ready to go. God had blessed him through a long life, and, in the language of the psalmist, had satisfied him. He retained fully his faculties to the end. On Saturday afternoon, May 27th, at 4 o'clock, he simply fell asleep, and his spirit peacefully departed to its Maker. "Precious in the sight of the Lord is the death of his saints."

By request his funeral was preached by the writer, assisted by Elders L. E. Thomas and L. T. Ruffner. An appropriate poem was recited by Elder L. B. Hanover at his home in Columbus. Twelve of his ministering brethren surrounded the casket during the services, viz: L. B. Hanover, J. C. Hanover, A. S. Shoemaker, L. E. Thomas, R. W. Peters, F. McGlade, J. W. Hoppes, Geo. Waddle, Wm. Lippencott, T. Cole, L. T. Ruffner and Z. K. Holliday. His remains were laid in a new tomb in Reynoldsburg cemetery, to await the voice of the Son of God at the resurrection of the just. May his promise to the bereft wife and children be verified. Farewell, brother, peace be to thy slumber. We hope to meet again in bright glory.

Z. K. HOLLIDAY.

John Moses, the subject of this notice, was born July 20th, 1825, in Augusta Co., Va.; he departed this life August 6th, 1903, aged 78 years and 16 days. At the age of four years he came with his parents to Warren Co., Ohio. He was united in marriage with Margaret Thompson, in 1849; to them three children were born. His wife having died in 1854, he was again married, to Ellen J. Wilson; to them eight children were born. Seven children and three sisters remain to mourn the loss of a loved one. He united

with the Tappscott Primitive Baptist Church in 1878. He was a faithful and devoted christian, and was loved much by his brethren. He was a firm believer in the doctrine of grace, and often would say, "If I am ever saved, it is by nothing good that I have ever done." He was of a meek disposition, always preferring his brethren before himself, and when in the company of his brethren was generally talking on the subject of religion. His departure is deeply felt by the church, as well as by his relatives and those of his acquaintance.

A discourse was delivered on the occasion by the writer, to an attentive congregation, after which his remains were laid away in the cemetery at Tappscott to await the summons from on high.

ALSO,

Ellen J. Wilson Moses was born June 13th, 1836, at Poasttown, Ohio, died Oct. 13th, 1904, aged 68 years and 4 months. She was united in marriage with John Moses March 2nd, 1859. She united with Tappscott church, Warren Co., Ohio, in 1878. She loved the precious cause of Christ much, and was always ready to fill her place in the church whenever she was able; she was a peacemaker in Zion. She tried to honor her heavenly Master. Her words of counsel will not soon be forgotten by the brethren. The church has met with a loss that is deeply felt. Her children mourn the loss of a good mother, her neighbors a kind friend.

A funeral discourse was delivered by the writer to a large congregation, after which her remains were laid in the cemetery near by. May the good Lord grant his loving presence to her loved ones that remain, is my prayer.

J. M. STRUBLE.

Mrs. Lillian Ham Allen departed this life on Monday, May 22nd, 1905, at her home in Portland, Maine, aged 38 years. The deceased was the only child of brother and sister John B. Ham, of North Berwick, Maine, who in this their sore affliction have the compassionate sympathy of the members of the church, and of all the community in which they reside. Not only her parents mourn this bereavement, but her three children, Everett Ham, aged thirteen years, Lulu Frances, aged eleven years, and Beatrice, aged seven years, mourn their loss of an affectionate mother. A little over two and one-half years ago these dear children were plunged into sorrow in the loss of their father, Edward C. Allen, an amiable man, and loving, indulgent parent. The deceased was married to Edward C. Allen May 7th, 1890, and his death as a heavy cloud overshadowed her the remainder of her days. Her last illness, though of a few days duration, was full of pain and distress, yet even amidst it all she uttered things by which we gather hope that the Lord was graciously mindful of her. She repeated the words as expressive of her

soul's consolation: "I'll be with you till the morning, I've come to save you, do not fear." Her remains were brought to North Berwick and laid in the grave.

At the funeral services at North Berwick the writer preached from the words, "Until the day break, and the shadows flee away." The children of the deceased are now under the affectionate guardianship of their grandparents. May grace and wisdom and the blessing of the Lord be theirs amidst their loving endeavors in behalf of their dear ones.

FREDERICK W. KEENE.

By request I write a few lines in memory of my dear beloved aunt, **Ann Bruce**, daughter of Japheth West. She was born in Delaware Co., Ohio, Sept. 25th, 1834, and departed this life April 4th, 1905, at her home near Chesterville, Ohio, aged 70 years, 6 months and 9 days. She was united in marriage to Joel D. Bruce July 1st, 1862, who preceded her in death Nov. 15th, 1883, leaving her with one daughter and three sons, and four step-children of his former marriage, to whom she was truly a loving, indulgent mother, always sacrificing herself that her children and those around her might be happy and comfortable. In early life she experienced a precious hope in Christ, and was baptized Feb. 16th, 1858, by Elder Zechariah Thomas, into the fellowship of the Old School Baptist Church called Mt. Pisgah, of which she remained a loved and esteemed member. She had been in failing health for some time, yet she died suddenly, but we believe she was fully prepared and resigned to the will of the Lord. Truly a faithful, precious mother and a kind, hospitable neighbor has been called from our midst, but the Lord has only taken his own, and has given us that blessed evidence that she has fallen asleep in Jesus, which insures her happiness, a sweet rest in heaven. She leaves to mourn her death one daughter, three sons, four step-children, three sisters, with a large circle of other relatives and friends, together with the church.

Funeral services were conducted by Elder A. S. Shoemaker, after which she was laid to rest in the cemetery near Chesterville, Ohio, to await the pleasure of the Lord to be fashioned like unto the glorious body of Jesus. May God bless the dear, sorrowing children, who so kindly cared for their precious mother, and manifested such tender watchfulness for her comfort and peace. May they feel his sustaining grace guiding them in the way of righteousness and usefulness through life, and may it be with us all in death.

BELLE GORSUCH.

MARENGO, Ohio, June, 1905.

Stephen Thrush was born Dec. 29th, 1821, died June 16th, 1905, aged 83 years, 6 months and 18 days.

HANNAH THRUSH.

Deacon A. G. Loden was born in Marion Co., Ala., Jan. 10th, 1849, moved to Texas in 1866 and settled in Harrison county; he afterwards moved to Johnson county, where he was united in marriage to Miss L. C. Oney; Feb. 8th, 1871. Shortly after his marriage he with his wife united with the Cottonwood Church of Primitive Baptists, and were baptized by Elder Clark. In 1871 he moved to Upshur Co., Texas, and united with Fellowship church, and was ordained to the deaconship of that church, which office he filled with honor to the church and cause of his Master, thereby purchasing to himself a good degree. The church has lost one of her best gifts. Brother Loden was indeed a lovely christian, always ready to give a reason for the hope within him, and magnifying the grace of God by a well ordered walk and godly conversation, and at the end the God whom he loved and served said, Come up higher. During his last illness he often spoke of his departure as being gain to himself; committing his companion and children to the God who had so wonderfully saved him and preserved him, telling them not to grieve for him, but ever look unto Jesus.

The writer of this tried to speak to the comfort of the sorrowing family and brethren from the words: "A good name is better than precious ointment; and the day of death than the day of one's birth," fully realizing that our loss was his eternal gain. His body was laid to rest in the East Mountain cemetery, near the church-house of his membership. May the God of all grace comfort the bereaved family and sorrowing church, is the prayer of the poor, unworthy writer.

G. F. WYATT.

GLADEWATER, Texas, June 18, 1905.

POETRY.

I SHALL BE SATISFIED.

(Selected by Mrs. C. S. Winchell, Brooklyn, N. Y.)

"If I in thy likeness, O Lord, may awake,
And shine a pure image of thee,
Then I shall be satisfied when I can break
These fetters of flesh and be free.
I know this stained tablet must first be washed white,
To let thy bright features be drawn;
I know I must suffer the darkness of night,
To welcome the coming of dawn.

But I shall be satisfied when I can cast
The shadows of nature all by;
When this dreary world from my vision shall fade,
To let the soul open her eye.
I gladly shall feel the blest morn drawing nigh,
When time's dreamy fancy shall fade;
If then in thy likeness I may but appear,
And rise in thy beauty arrayed.

To see thee in glory, O Lord, as thou art,
 From this mortal, perishing clay,
 The spirit immortal in peace would depart,
 And joyous mount up her bright way.
 When in thine own image on me thou hast smiled,
 Within thy blest mansion, and when
 The arms of my Father encompass his child,
 O I shall be satisfied then."

MEETINGS.

PROVIDENCE permitting, the next meeting of Peace Valley Association of Regular Predestinarian Baptists of the Primitive order, will be held with Poolville church, Poolville, Parker Co., Texas, instead of Friendship church, Acton, Hood Co., Texas, as per Minutes of last meeting, commencing on Friday before (at 10 o'clock a. m.) and embracing the third Sunday in August, 1905. Those coming by railroad from any direction will be met with conveyance at Weatherford, Texas, Thursday before the meeting. All lovers of truth attend.

W. O. RUTLEDGE, Association Clerk.

EBENEZER OLD SCHOOL BAPTIST CHURCH, IN NEW YORK CITY.

Meetings every Sunday at the Hall,
 corner of 19th St. and 8th Ave., fifth floor.
 Elevator entrance on either 19th St. or
 8th Ave.

10:30 A. M.

2:30 P. M.

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

ELDER Carnell, of Dutton, Canada, will preach in
 Hall, 42 Gratiot Ave., second floor, on the fourth
 Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to
 meet with us.

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30
 a. m., in the Red Men's Hall, First and Congress
 Streets in Troy, N. Y., and at 2:30 p. m. in West
 Sand Lake, N. Y., at the home of Mrs. Moul. All
 lovers of the truth are cordially invited to meet
 with us.

H. SEWARD, Clerk.

THE TWO WITNESSES, OR THE WAY OF SALVATION AS TAUGHT IN THE SCRIPTURES.

BY ELDER GEORGE W. STEWART.

To which are added several chapters containing
 miscellaneous and general information, the whole
 forming a handbook of information upon the great
 questions which are held important by the people of
 God, and bearing either directly or indirectly upon
 the life that now is, and upon that which is to come.
 The book has 407 pages in large type, with a table of
 contents and an alphabetical index. Price, \$1.25 by
 mail, postpaid. Send money by registered letter or
 post-office money order. Money orders must be sent
 to Greensboro, Ala., but personal letters to Cramer,
 Ala. And if the purchaser is not satisfied, his money
 will be refunded to him. Twenty-five cents may be
 sent in stamps. The book contains twenty-two chap-
 ters. The first four contain a very able discussion
 of the way of salvation, showing that it is not of
 men, but of God; not of him that willeth, nor of him
 that runneth, but of God that showeth mercy. The
 fifth chapter answers the question, Who are the
 Primitive Baptists? The sixth contains a brief his-
 tory of the Baptists. The seventh relates to the
 modes and subjects of baptism. Chapters are de-
 voted to a discussion of the unscripturalness of Sun-
 day Schools and secret societies. The whole book is
 replete with information, and will prove interesting
 and instructive to all who may read it. Address,

ELDER GEORGE W. STEWART.

CRAMER, Hale Co., Ala.

SPECIAL NOTICE.

Hymn and Tune book, compiled by Elders Silas H.
 Durand and P. G. Lester. Price 80 cents sent by
 mail; \$7.00 per dozen sent at expense of purchaser.

With each book will be sent upon request, without
 additional cost, a neat pamphlet of 30 pages, contain-
 ing rudiments of music and graded lessons, for use in
 singing classes in connection with the Hymn and
 Tune book. Send orders to

ELDER SILAS H. DURAND.

Southampton, Bucks Co., Pa.

PICTORIAL HISTORY

OF THE

UNITED STATES.

BY JOHN D. McCABE.

This work is no dry mass of details—no bombastic effort to inflame the natural pride, but a vivid and brilliant narrative of the events of our history, from the discovery of the American Continent down to 1893.

The work is printed from plain, new type, on fine calendered paper, and comprised in one octavo volume of 960 pages. It is splendidly embellished with nearly 500 fine engravings, embracing battles and other historical scenes, portraits of distinguished men, views of our principal cities, &c., &c.

Bound in Fine Silk Cloth, Plain Edges, \$2.00 post-paid. Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

BI-CENTENNIAL CELEBRATION

OF THE

WELSH TRACT CHURCH.

The bi-centennial of the Welsh Tract Church, Newark, Del., was celebrated Oct. 20th, 1903. After some delay it is now published in pamphlet form, and is now on sale. Price 15 cents. The pamphlet contains photographs of the Welsh Tract meeting-house and Elder J. G. Eubanks, the pastor, the proceedings of the anniversary, letters of greeting from sister churches and a historical sketch written by Dr. B. F. Coulter, of Philadelphia, Pa., and read on the occasion. Some of the brick in the meeting-house was brought from Wales to this country, and hauled on mules' backs a distance of ten miles. The pamphlet is very interesting and full of information.

The edition is limited, and orders should be sent without delay in order to secure a copy. Send all orders to

P. M. SHERWOOD,

NEWARK, Newcastle Co., Del.

AT A GREAT REDUCTION. PRIESTHOOD OF THE SON OF GOD.

A NEW BOOK

BY DAVID BARTLEY.

This is the only book offered to the Christian people (so far as the author knows) which is entirely devoted to the Priesthood of the Anointed Son of God, as the only Mediator between God and men. It contains the following chapters and subjects: Introduction, Necessity of a Priesthood. The Priesthood of Aaron. "God sent forth his Son." Our Brother High Priest. Christ's Priestly Offering. Christ's Intercession within the Veil. The order of Christ's Priesthood. Christ's Better Testament. Christ the Prophet-Priest-King. The People of Christ's Priesthood. Kings and Priests unto God. The glorified Saints. Conclusion: The Sacrifices of the Royal Priesthood.

The work contains 144 large size pages, in long primer type, clear print on white paper, bound in cloth, and will be sent to any plainly written address, post-paid, for cash orders, as follows: one copy, 40 cents; two copies, 75 cents; three copies, \$1.00; twelve copies, \$4.00, to one address. Please send cash by money order, or in registered letter. All will do well to order soon, as the work is not electrotyped, and the edition is limited. Send all orders to

ELDER DAVID BARTLEY,

LEBANON, Ohio.

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 the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00. Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY,
MIDDLETOWN, ORANGE CO., NEW YORK,To Whom all letters should be addressed, and
money orders made payable.

EDITOR:

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

CRUDEN'S COMPLETE
(STUDENT'S EDITION)
CONCORDANCETO THE
OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9½ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible reader should possess a copy.

Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.
First Quality Turkey Morocco, very handsome, \$2.75 per copy.

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in a variety of bindings at the following prices, viz:

Cloth Binding	\$1 00
Cloth Binding, half dozen.....	4 50
Blue, Marbled Edge.....	1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73. MIDDLETOWN, N. Y., AUGUST 1, 1905. NO. 15.

CORRESPONDENCE.

WHITEFIELD, Maine, May 22, 1905.

ELDER F. A. CHICK—MY DEAR BROTHER IN CHRIST:—Inclosed you will find a letter that I received some little time ago from our beloved pastor, Elder Z. M. Beal. It was very comforting to me, as it came at a time when I most needed it. In the darkest hours of our nighttimes we sometimes receive messages from our loved ones, telling us that they still hold us in fond remembrance, when we had felt so alone that it seemed we neither had a friend on earth or in heaven. Dear brother, this was my condition when I received brother Beal's letter, and it came to me as good news. In this dark and barren state of mind I felt to say, It is good to be remembered by one of my Father's family. Can there be any love like this, to be loved of God and loved by the brethren? It is a love that the world knows nothing of, for it comes from God. It was love, it was wondrous love, the love of God to me. Often I feel destitute of this love, but today as I sat down to rest I took up the SIGNS to read, and the reading was so good that love filled my heart in a mo-

ment; love to God and his dear ones, and even to those I never met in the flesh. Their writings were so good, I felt I wanted to take them by the hand and tell them how I loved them and how much good their letters of love did me. O how I love to read such letters. I think if I could only write such letters as my brethren and sisters do I should want to write all the time. But I am nothing, and I feel sometimes that I have no right to even read such letters. How different I am from what I once expected. I thought to grow in grace and in the knowledge of the truth, but it seems to me that my growth has been the other way; I grow less and less, and the gold that was once so bright becomes dim. In my youthful days in Christ I thought it strange to meet old professed christians, and hear them speak of their financial affairs; it would make me feel so badly that I would sometimes have to leave the room. I would think, How can they talk of things that are of so little account? But, my dear brother, I understand it all now, for I am so cold and lifeless the greater part of my time that I am made to cry out, “O wretched man that I am! who shall deliver me

from the body of this death?" I am so dark by times that I question these things. Perhaps all I have passed through is a delusion; and I even ask, How do I know whether there is a God or not? Then I feel to say, "Get thee behind me, Satan," I desire not the knowledge of thy ways. Surely I have to look back to the hole of the pit from whence I was digged, and the rock from whence I was hewn; these are paths I had not known. I used to have so much love in my heart, I felt sure that I loved the brethren, and this passage of Scripture was a great help to me: "We know that we have passed from death unto life because we love the brethren." But I have been so cold I could not always tell whether I loved God's little ones or not. It is a great wonder to me that notwithstanding all this, my hope in Christ remains with me, and right in my darkest times Jesus will appear and fill my soul, and this cold heart will be melted with love to God and his little ones, and hope will be revived, and I will enjoy reading the Bible and SIGNS so that the tears will stream down my cheeks and I will go about my work praising the Lord for his wonderful works to the children of men. O for a thousand tongues to sing my great Redeemer's praise. It is my cry daily that the Lord will revive his work in my heart. I want that love that flows like a river, to fill my heart all the time. Even in my darkest nights I feel to cry unto my Savior to give me strength as my day, that I may be able to bear whatever he is pleased to lay upon me without murmuring; but I am a mystery to myself. I hope God's little ones will bear with me in the future as they have in the past, for surely goodness and mercy have followed me all the days of my life, and I would dwell in the house of the Lord forever.

May the Lord be with you and yours and all the Israel of God now and evermore. Remember us in love.

Your unworthy sister, if one at all,
ELLA L. PULSIFER.

BOWDOINHAM, Maine, Feb. 19, 1905.

MRS. ELLA L. PULSIFER—MY DEAR SISTER:—For some time past I have been thinking that I would write you. I have been looking over some past numbers of the SIGNS, and in No. 17, Vol. 68, I see your letter to brother Chick, and also one from our dear and beloved brother, James H. Lowell, and another from sister Nellie Palmer, both written to you, and I thought if I could write such good letters as those that I would not hesitate writing to my loved ones. I hardly dare call them brethren, for I do not feel that I am worthy to be accounted as a brother to God's dear children; but I think I know that I do love them with an unfeigned love, and I love to be in their company, for they are very near and dear to me; and if I am not deceived, I have them in this poor old heart, to live and to die with them, and with them to be buried. Where and by whom is this unspeakable love begotten? I cannot believe that it is the work of the flesh, because I can remember a time when I think I hated all those that testified of Jesus and his effectual work in the salvation of sinners. At that time I believed in the works of man, I did not know that I was lost, did not know that I was poor, and blind, and wretched. Then I ask again, Where and by whom was this unfeigned love begotten? If it was not the work of the flesh it must be the fruit of the Spirit. Is it not wonderful? Is not this one of the names by which Jesus is known in the hearts of God's children? What wonderful things are revealed to

the faith of God's chosen ones; none of these wonderful things are ever revealed to the flesh, for no man knoweth the things of God, but the Spirit of God. How often the question comes to me, Am I one of this flock to whom it is God's pleasure to give the kingdom? There are times when I feel that Jesus communes with me by the way; then I feel that he is Wonderful, Counselor, and that he is the mighty God, the everlasting Father, the Prince of Peace, and I can say, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord." Yes, happy is that people whose God is the Lord. I believe if I should be left to do as I please, without restraint, that I should accomplish my own destruction, for "There is a way that seemeth right unto a man; but the end thereof are the ways of death." The fear of the Lord is a fountain of life, to depart from the snares of death, and at times I have a hope that God has put his fear in my heart and will not let me depart from it. I am confident that if I am not kept by the power of God I shall go in that broad way that leads to destruction. But, dear sister, our Jesus is faithful, he will not deny himself, he will never leave nor forsake those that he came to save, and for whom he gave his life; he has ransomed them from the power of the grave, he has redeemed them from death, they are no longer under the law, but under grace, and they can sing with the spirit and with the understanding also,

"O to grace how great a debtor
Daily I'm constrained to be;
Let thy grace, Lord, like a fetter,
Bind my wandering heart to thee."

I have had many precious seasons in the company of the Old School Baptists; they are nearer and dearer to me than any other people on the earth, and they

are in my heart to live and to die. Where does this fruit spring from? It must be from the Fountain of life. God's children are bound in the bundle of life, and where is that life if it is not in Jesus? He is their life, and all things are theirs, and they are Christ's, and Christ is God's. They can never be separated from the love of Christ; God in his wisdom and determinate counsel has ordained it so, and it can never be disannulled.

"This sacred bond shall never break,
Though earth should to her center shake;
Rest, doubting soul, assured of this,
For God has pledged his holiness."

When we feel in the soul these experiences and emotions it will cause us to rejoice with joy unspeakable and full of glory.

Now, sister Pulsifer, I will write you a little concerning my temporal condition. My health has been poor since October, and my wife, too, has not been very well; I have not been to meeting since the fifth Sunday in October; I do not think that the church has met together this winter. I had a letter from sister Raymond, and also from sister Attie Curtis; they were both well; sister Attie is in Lawrence this winter. I have just received a good letter this morning from sister Lowell; I love to get such letters, they do this poor old sinner much good; how kind it is of them to write to me; I feel that I am not worthy of their love or fellowship, but I know that it must be the love of Christ in them. I am getting old, a few months more and I shall have fulfilled the allotted time of three score years and ten, but the Lord has been good to me all the days of the years of my life, and I wonder why it is. It certainly is not because of any merit or goodness in me, then it must be because it seemed good in his sight; he has blessed me with the gifts of a good companion and six children,

and ten grandchildren; they are all living, and we are yet an unbroken family. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Please remember me with love to your husband; I think of him very often, and of his carefulness to entertain God's poor and needy, and although his name is not written on any church book in this world, I believe that it is written in heaven, in the Lamb's book of life, and that he is not a stranger to these things, nor a foreigner, but a fellow-citizen with the saints, and of the household of God, and is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. And finally, give my christian love to all the brethren in Whitefield. I should like very much to have a letter from you concerning your welfare, temporally and spiritually. Write me how and where they are, all of our Father's children whose God is the Lord.

May the God and Father of our Lord Jesus Christ bless you with all spiritual blessings in heavenly places in Christ, is the prayer of a poor old sinner.

Z. M. BEAL.

SOUTHAMPTON, Pa., May 21, 1905.

DEAR BRETHREN:—I send this letter to the SIGNS, because I think it good reading. I heard Elder Allison preach in the Northwestern Association of Illinois, on Sunday, August 27th, 1865, nearly forty years ago. I know, therefore, that he is a good preacher of the gospel. I have never seen him since that day, but have enjoyed many precious letters from him and his wife. I would have sent more of them to the SIGNS if there had been less in them about myself. His humility is real and sweet. I

feel about him as he expresses himself about me. I love to look up to him. He has told me much about the other ministers in that Siloam Association, which extends over the two States of Washington and Oregon; he speaks warmly of them all. They evidently are dwelling together in love and fellowship. If it were the Lord's will I would love to visit them. I have enjoyed a correspondence with some of them.

Your brother in hope,

SILAS H. DURAND.

OAK CREEK, Oregon, March 21, 1905.

ELDER SILAS H. DURAND—MY VERY DEAR BROTHER:—Your much esteemed letter, dated February 7th, came to us by due course of mail, and has been read with much interest. It is so good of you to even think of us poor, sinful, ignorant creatures, and doubly kind of you to spend time to write to us, and use such kind words, and write as though we were your equals. Well, we do hope we are equally interested in the truth "as it is in Jesus," and in the joys of salvation by grace, and in the fellowship of the sufferings of our dear Savior; and we do hope that we know that we do love our dear kindred in Christ, and love to have a humble position at the feet of our brethren. But O how unworthy we feel of that love and sweet fellowship, yet we crave it notwithstanding all our vileness and weakness, and would be desolate indeed without it. But I can say, and say it with an understanding of it, that, "Unto me, who am less than the least of all saints, is this grace given;" if it is indeed my joy to have grace at all, or the true knowledge of it.

But I will now try to write some in answer to your letter. We are truly glad to know that you and your wife and sis-

ter Bessie appreciate our poor, weak letters. It seems good for you to say, "Sister Mary." It seems to bring you closer to us. But sister Mary, my dear, faithful companion, does not write letters to any one. I commenced doing the writing of letters for us soon after our marriage, fifty-five years ago last December, and have continued to do so. Not that she cannot write, but she wishes me to do the writing, and I sign her name to the letters I write to the brethren and sisters, because I am writing for us both, and we are equally interested in what I write. You must remember, dear brother, that we are not scholars even in regard to the English language. In regard to your reason for calling my letters good, I do hope that your opinion and thoughts are correct. But O how much I doubt the very facts you name, and often feel that I now have deceived the dear brother or sister who thinks of me as something in grace, when I feel so keenly that I am nothing.

Yes, my dear brother, we are getting old in years; I am seventy-four years of age and my wife is seventy-two. I can truly say that as I increase in years I increase in the knowledge of my inner depravity and nothingness before God, and if I have any growth in grace at all it has been in the revelation to my astonished soul of more and more corruption within me, and in showing me my inner destitution and helplessness, and increasing my faith in the absolute salvation of God's people by rich and reigning grace, through the merits of our dear Redeemer.

I have been a subscriber and reader of the SIGNS OF THE TIMES since 1861, and it has voiced my faith, and has stood firm all these years in the doctrine of salvation entirely by grace, first and last, and the absolute sovereignty and predes-

tinuation of God, and has never changed or faltered, for it proclaims and contends for the same clean, unadulterated doctrine of grace to-day that it did in its first issue; so I feel under obligations to use my influence, if I have any, in the endeavor to increase its circulation. For all its enemies inside and outside of the church, with all the chicanery of the devil, have not been able to thwart God's purpose in its publication, and it still lives to gladden the hearts of God's humble poor.

Now in regard to the condition of the churches, I believe I can say that peace abounds generally among them, but it seems that they are all in a cold state. Very few additions are noted. There are a few near this church, or near enough to get here to our meeting in the summer, that are intending to join soon, so two of them have informed me. Then we have one good man that would well represent that dear friend whose funeral sermon you preached, and which appears in the SIGNS OF THE TIMES of March 15th. It has been many years since I visited all the churches in this association, but I have visited them all in years past. I have helped to constitute three of the churches: Harmony, in Dayton, Washington; Little Cedar, in Clackamas Co., Oregon, in which I baptized twenty-three, and Coast Fork church, in Lane Co., Oregon. In this church I baptized three, and ordained two ministers. I was pastor of these three churches some twenty years.

Yes, we live, or stay, about half a mile from our church-house here. Years ago this was a strong church, or at least there was quite a large membership. But in the faith of God's elect she is as strong to-day as when there was a greater number of members.

Now, my beloved and wonderfully

blessed brother, I have answered your letter the best I could; but if you ever meet me and hear me try to preach you will be able to take a full share of stock in what I say about my inability. I do not call to mind that I ever said I had any ability in preaching. But should the dear Lord send you among us you will have a warm reception from all the preachers in this association, and also from Elder Polk and others who are not members of the association, together with all the brethren and sisters. Now do not scold me, dear brother, for what I am about to say, for I must praise the gift that is in thee, if you will not allow me to praise him who has the great gift and knowledge bestowed upon him. That funeral sermon I referred to was meat and drink to us. O how good the dear Lord is to us poor, little weaklings, to allow us to understand and feast upon the glorious truths of the gospel, proclaimed by his called and qualified servants.

Now I will do what has been on my mind to do for some time. On account of what you said some years ago I have been timid about asking you to write upon any particular subject; but since I see that you do sometimes answer requests that way, I wish to have you write through the SIGNS OF THE TIMES on Matthew xxii. 42-44; and also on Ezekiel xvii. 24, through the same periodical.

With love, I hope, unfeigned, my wife joins me in fellowship to you all.

Your brother in hope,

J. P. ALLISON.

LUKE XIII. 27-30.

"BUT he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last."

These verses embrace a subject, to which the key is found in the parable contained in verses 6 to 9; this speaks of a fig tree planted in a vineyard, the owner of which came three years seeking fruit thereon, but found none. Then said he to the dresser of the vineyard, "Cut it down; why cumbereth it the ground?" But the dresser answered, "Let it alone this year [third year] also, till I shall dig about it, and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down." This fig tree represents the nation of Israel; the three years represent dispensations in which the owner (God) had come to that nation seeking fruit. The third year represents the gospel dispensation, which began with the coming of Christ, but was not fully developed until after the destruction of Jerusalem. The fig tree (Israel or Jews) stood until that time; was digged about, or in other words ministered unto by the apostles who preached the gospel to it, (Jews) but the tree proved to be barren even in the third year, (gospel day) hence was cut down. In verse twenty-three one said unto him, "Lord, are there few that be saved? and he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter it, and shall not be able." "Many" (the Jews) strove to enter the kingdom, but could not enter because they sought upon legal principles: no man can enter except

through Christ. All who have, or ever will enter the strait gate, have done so by the blood of Jesus (the truth, the life and the way). "When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity." This casting off or cutting off of the non-elect among the Jews is set forth also in the parable of the ten virgins: those ready, went in with the bridegroom, and the door was shut, and that forever. The foolish wanted to be admitted, but the answer of the bridegroom was, "I know you not." In the text under consideration they are commanded to depart; called workers of iniquity. All works are such that are not the works of righteousness. "Depart from me," is the cutting down of the barren fig tree, or the cutting off of that legal people, and all other who expect to enter in by the deeds of the law. When Israel realized that they were only a figure, and not the real vineyard, there was weeping and gnashing of teeth. When Abraham, Isaac and Jacob, and all the prophets (elect, faithful,) appeared in the kingdom of God, and they themselves cast out, (their house left unto them desolate) how great their disappointment must have been. The "great gulf fixed" (unbelief) is to this day between the elect and the non-elect. The Jews were first the manifested people of God; the Gentiles are the last people manifested as his, hence the Jews (first) shall be last, and the last

(Gentiles) shall be first in the kingdom of God, as is and shall be manifest in the earth. "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." This refers to the gathering of the elect from the four winds of the earth into the spiritual kingdom. We do not have to take a journey to be in the kingdom of God, to sit down with Abraham, Isaac and Jacob, or with each other; it is in Spirit that we are gathered; it is in Spirit that we worship; it is in Spirit that we have communion one with another; our fellowship is in the Spirit. Our King is a Spirit, his kingdom is spiritual, and "through great tribulation we must enter."

Written by request of sister Wolfe, of Albany, N. Y.

I KINGS XIX. 13.

"WHAT doest thou here, Elijah?"

Elijah the prophet was blessed with faith in God, and by faith wrought many wonderful works. He prayed that it might not rain, and it rained not on the earth by the space of three years and six months. He prayed again, and the heaven gave rain, and the earth brought forth her fruit. He said to the widow of the city of Sarepta, who was gathering sticks to bake the last cake for herself and her son, then die, Fear not, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. So it was. When the son of the widow died, Elijah stretched himself upon the child and prayed God to let the son come into him again: the Lord heard his prayer, the child revived, and the prophet presented him to his mother alive. He prayed to the Lord to send fire down from heaven to consume his offering in

the presence of the prophets of Baal, and fire came and burned up the altar, the offering, the stones on which the altar was built, and licked up the water in the trench. He slew four hundred and fifty prophets of Baal. These are a part of the works, by faith, of Elijah; but when Jezebel sent a messenger to him saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time," "he arose, and went for his life." When in the wilderness he prayed that he might die, but instead, an angel fed him, after which he went to Mount Horeb (desert), where all of us must go when faith is not in exercise. There he dwelt in a cave (bondage); here it was that the Lord said unto him, "What doest thou here, Elijah?" Where is now thy faith in the God of Abraham, the God of Isaac and the God of Jacob? Where is that confidence in God which you had when you met the prophets of Baal and all other dangers through which you have been called to pass? Is Jezebel greater than your God? Is not the Lord able to deliver thee and to preserve thy life? Why didst thou doubt? Why was not the Lord thy refuge and high tower, wherein is safety? Was he not with thee in the dangers, temptations, persecutions, to deliver thee, in the days and years of thy pilgrimage? Elijah must answer these questions as we do now (in heart), "The fear of man brought a snare;" I had forgotten thy power, thy mercy and the many deliverances in days past. All this fear and doubt is but the fruit of unbelief: in this condition we all are compelled to offer the prayer, "God be merciful to me a sinner." How precious is our fellowship with Elijah: first in faith, confidence and holy trust in God; afterwards fear, doubt, temptation,

trial and bondage to the law of sin which is in our members. The rending of rocks and mountains, the earthquakes and fires distress us because the Lord is not in them; but they must first appear and pass away without hurt to us, before we hear the "still small voice" which brings peace to the troubled mind, light to the benighted soul, liberty to the captive and faith to the unbelieving. Then we with Elijah wrap our face in our mantle to hide our shame in departing from the living God. How often we seek refuge in some earthly place or thing when pressed by danger or trial. O that we might ever look to the Rock from whence cometh our help. Helpless, weak and faint we must ever be receiving a kingdom which cannot be moved, though we be often carried away, tossed upon the billows of fear and unbelief. But though we be tossed the promise is, at last we shall be brought to our desired haven, where rest and peace are found.

Written by request of brother Donald McKay, of Scotsville, Nova Scotia.

H. C. KER.

MIDDLETOWN, N. Y.

TEHUACANA, Texas, March, 1905.

DEAR EDITOR, READERS AND LOVERS OF THE SIGNS:—It has been in my mind for a long time to write a sketch of what I hope have been the dealings of God with me in my youthful days, but I am a very poor writer, and that has been some hindrance, though the chief hindrance has been that I have feared it would have the appearance of self-aggrandizement, or trying to excel some one else; God forbid that such should be the case. I receive much comfort from the narratives of experience of the writers from all parts of the country. I hardly ever get to see any one with whom I can enjoy

talking of the love and mercy of God, who rules all things after the counsel of his own will, so I feel as if I wanted to cast in my mite in this way; but I fear I cannot make it as brief as I would like to. It seems that it would take a large volume to say what I would like to in regard to this matter.

To begin, I will say that I was born in Houston Co., Ga., December 11th, 1844, and was raised in Webster Co., Ga. From my earliest recollection I heard people talk of heaven, and hell, and God, and the devil, and that good people, or all that would do good would go to heaven when they died, and all bad people would perish in hell when they died. I feared going to that terrible place, as it was described to me, and I tried to shun it by being a good boy, as I was taught. I tried to be a good boy, not through love of God, but through fear of the devil and of hell, and because I was not outwardly as wicked and profane as some of my playmates, I thought that I was a pretty good boy, and so lived at ease till the spring of 1861, while I was going to school. I obtained leave of absence one day from my teacher, but with no particular purpose in view. I had not gone far from the school, and was standing idling and gazing about, when I heard my name called; the sound did not come from the direction of the house. While I wondered what it meant, it was made known to me in a mysterious way that I was a lost, ruined, condemned and guilty sinner in the sight of God, who was just and holy, and all my hope was then taken from me. I returned to the house and got my books and tried to study them, and thought to get rid of the impression that I had, but there was no getting rid of it; let me be where I might, or doing what I might be, it

continued to sound in my ears that I was lost without hope. I tried to pray, and it seemed that I got worse instead of better. I tried to be a better boy than I had ever been, and to work myself into favor with God, but I failed in this altogether, and became worse, as it seemed to me, all the time. I would have exchanged life with the brute creation, so that after death I would be no more. I begged for mercy, but it seemed that there was no mercy for me. One night, after bathing my pillow with tears, I fell asleep, and dreamed of walking along a certain road with which I was well acquainted, and I came to an obstruction lying across the road, and there was no way of going around it. It was like a log, and much higher than my head, so that I could not get over it. But it seemed that I was compelled to go that way, and so I went to work to roll it out of the way, but could not even shake it, much less move it. I worked very hard, but at last as I gave up and was tired and out of breath, there came a power and rolled it out of the way for me, and right under it was a light object about as large as a common pin, and as bright as gold. As I awoke, tired and out of breath, I felt that this was an evidence of my deliverance from my troubles; but being a dream, I soon got to doubting, and was in as much trouble as ever. Again I begged for mercy, and prayed to God to forgive my sins, and give me a brighter evidence of my deliverance from my trouble and my sins. It was not long until I had another dream. I dreamed that there was a trestle built, beginning about one hundred and fifty yards south of the house, and it extended in a northeastern direction about one hundred yards, and then turned west about fifty yards. It

was floored and walled very high on each side, so that there seemed no way of getting out of it. It was very high and extended over the bottomless pit, and a large number of people marched into that trestle and were forced on until they were forced off into that bottomless pit. I also was forced on till I could see them going into that flaming pit, and hear their cries as they went down; but just before I got to the brink I screamed out and woke up in a fright. I then prayed, and thanked God for delivering me from that place, and I felt that I was satisfied, and that I would not have any more doubts, but it was soon suggested to me that I was mistaken, and that there was nothing in dreams, and that I was deluded. About this time, a sister, younger than I, professed a hope in Christ and joined the Missionary church, and in a short time after that my mother was called to her eternal home, and I was in trouble again in a two-fold sense. My sister was saved, as I felt, and my mother was gone to her rest, and I was left without a hope in Christ. I felt to be friendless, although I had a kind father and brothers and sisters; I felt like I had not a friend on earth; I gave up in despair.

One morning as I went out to feed the stock, it seemed that my mother met me and told me not to weep for her, for she was at rest, and some day I would be with her. A short time after this, while in great trouble, feeling that I could live no longer, I left the house as I thought never to return. As I went out of the gate, I said in my mind, Farewell father, farewell brothers and sisters, farewell all, for I am going forever. The elements and all creation appeared to be shrouded in mourning. I went about one hundred and fifty yards, and then turned east for fifty yards, for I wanted to be by myself.

I knew not where I would go nor where I would stop. I came to an old pine log, and there I fell to my knees to ask the Lord to have mercy upon me and deliver me from my trouble. I never expected to rise from that place, but determined that if I died there I would die begging for mercy, and pardon for my sins. Right there is a space of time that I cannot describe, for I lost sight of this world. The next thing I knew I was upon my feet praising God for the great work that he had done for me, whereof I was glad. Never till then could I accept Christ as my Savior. Everything in nature joined in one harmonious strain of praise to our triune God. I was made to rejoice with that joy which is unspeakable and full of glory. I believe that I was both killed and made alive at that time. I was killed to the love of sin, and made alive to God, in the Lord Jesus Christ; this was in the summer of 1862. I soon united with the Missionaries, to be with my sisters, and where my mother's membership was at the time of her death. A short time after this I joined the Confederate army, and served there until the close of the war. Then becoming dissatisfied with the Missionaries, I offered myself to the Primitive Baptist Church at Chickasawhacky, Terrell Co., Ga., on Saturday before the third Sunday in July, 1867, and told them a little of what I have here written, and was received, and baptized the next day by Elder William Hubbard.

These are a few of the marks or pillars of memory set up in rivers of living water, to which I go back and bathe my weary soul, when led by the Spirit of the living God. But I am still a halting, hobbling sinner, saved by grace alone if saved at all; it is all unmerited on my part; it is all the gift of a merciful God.

Brother Chick, do as your judgment dictates with this imperfect letter, and forgive me if I have intruded on your precious time. I desire the remembrance of all the household of faith at the throne of grace.

I. H. BOZEMAN.

FORDYCE, Ark., Feb. 5, 1905.

ELDER F. A. CHICK—DEAR BROTHER:—My mind has been on you almost all the time since I arose from my bed. I do not know just why this has been the case, for I have never had the pleasure of meeting you, but there has always been in my heart a love for you that I do not have for people of the world, even those that I have known from my childhood. I hope that the God of all grace has been the great cause of all this, and that it has been because of the testimony to God's love, power and grace to poor sinners, (as I have for the last nine years felt myself to be,) which you have constantly borne. These things you have ably presented, together with the power of God's grace in the forgiveness of sins through the efficacy of the blood of God's dear Son.

I commenced to read your writings in the SIGNS OF THE TIMES nine years ago. I also took one other Old School Baptist paper, but it soon got to advocating "Conditional Time Salvation," and that we would by our obedience be blessed of God. I tried this, my dear brother, and found that it was a complete failure; that my mind would run after things of the world, and that when I tried to do good evil was present with me and was paramount in my mind; and these were the things that I did, though I would sorrow and weep and think I would be on my guard, and not allow such to be the case any more, yet all would

fall to the ground fruitless. So I was compelled to give up in great tribulation and distress of mind, and say, "O wretched man that I am! who shall deliver me from the body of this death?" I tried with all my might to live above these things, but found that I could not; but in all this I hope I did learn the things that our ancient brethren taught: that our sufficiency is of God, and that it is by the grace of God I am what I am, and that the grace of God was not bestowed upon me in vain, but was the Lord's perfect gift, to the praise of the glory of his grace, wherein he has made us accepted in the Beloved. This is what has enlarged my heart, as I hope, toward you and the SIGNS OF THE TIMES. The doctrine set forth by you, and in them, is to the praise of the glory of God's grace. I will also add that it is in exact accord with the experience of the true child of grace, who has been, as was Paul, crucified to the world, and the world to him. Our dear Savior has said, "Ye are not of the world." That is as true to-day as it was then. The poor in spirit are killed to the love of the world, and to all trust in it, and they are dead to it, and they are now married to another, even Jesus, and they look to, love and obey him. We are dead to the first husband (the law,) but are living the life of him who has so comfortingly said, "Because I live, ye shall live also," and, The life that we now live in the flesh, we live by the faith of the Son of God. It is through him, and by him; there are no conditions on our part at all. O, brother Chick, I want to praise him for all of it, for I am nothing but vanity in God's sight; for man in his best estate is only vanity. All the nations of the earth are to God as nothing, yea, less than nothing and vanity.

But I am a long way from what I

started out to say. First, I wanted to say how much I was comforted in reading the editorial which you wrote with regard to the division between the Old and New order of Baptists. You say, "That was a day for which we should thank God." Yes, my brother, I fully agree with you; they were not of us, and they only brought about strife and confusion. See, to-day, when one preaches a spurious doctrine how it confuses the children of God. I do hope that I feel thankful to God for this separation, for how could two walk together except they were agreed? Where there is no agreement, there can be no unanimity of the Spirit. On my return from one of my appointments, I heard one deliver a sermon (so-called,) and that man did not so much as name the name of Christ. This may seem strange to you, dear brother, but I listened closely, and Christ's name was not named. I thought of what you had witnessed of the separation, and thought, They are not of us; they trust in the law, and in their own good works, and we know them by their fruits; and God has said, Ye are not of the world; they are of the world, and the world heareth them. The world loves only that preaching which honors man. This preaching is of the world, and the world hears it and esteems it, and their trust is in it.

I had a dream last night which is now upon my mind. Whether it is just a dream or not, God knoweth. I dreamed that I was preaching to a large congregation of people, and while I was speaking of the impotency of all the Adamic family, and of their inability, I was interrupted by two men, who said to me, Speak not so any more. This they said with great threatenings toward me. My reply to them was this, I will make

you this promise, that anything that does not come into my mind I will not speak, but such as God gives me, that I will speak. Here, my dear brother, my mind runs back to the days of the primitive saints, when there was great persecution and threatenings breathed out against them for preaching the truth, and I am of the opinion that the same things that existed then, will be again. See the hatred that now exists against the true church; is it not the same spirit that has ever existed? I think it is. This church of God has ever had her hardships to endure; the adversary has ever been busy since his appearance in the garden of Eden. I am trusting in him who has put all things under his feet, and who has arisen a Conqueror over all things, and who is the resurrection and the life. Then let us take courage over these things, as these things were charged against our fathers, so must they be charged against us, and hereby we know that we are in the same old path, the good old way which Jesus trod in sorrow, even unto death. My dear brother, may God's grace enable us to be content with this way.

Yours in hope,

V. R. HARRIS.

[INCREDIBLE as it may seem, it is true in this section, as our brother says it is in his, that many sermons are preached in which the name of Christ is not found at all; but we have sometimes thought that even this was better than to mention his name and go on to pervert that name, as is so shamefully done by all Arminians. It is said that once some young man delivered a discourse under the form of a sermon, and afterwards asked some old minister who was present what he thought of it. The old man said, I saw but one thing lacking in it. Well what was that?

said the young man, I thought that I got into the subject all the text called for. Yet, one thing you left out, the old man replied, and that was Christ. But, said the young man, it did not seem that that name was in the text, or that it could find place properly in the sermon. "Young man," said the aged minister, "if Christ was not in the text, I would rake over heaven and earth to find and bring him in there, and my advice to you is that you never preach again without not only naming Christ, but making him your whole theme. There is no other name worth preaching, or that can do any humble soul good." We feel to say Amen to this. Christ is all and in all, and the whole business to which a gospel preacher is called is to preach Christ and him crucified, as Paul implies when he said, "I determined not to know anything among you, save Jesus Christ, and him crucified." We greatly appreciate our brother's kind words, and the fellowship in the truth which he has expressed.—ED.

2 CORINTHIANS IV. 6.

"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."

Language is too weak to convey the deep things of God; the natural mind cannot conceive them. The carnal mind is enmity against God; it is not subject to his law, and neither indeed can be. "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." They are discerned by the Spirit. "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." "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." The Lord puts his Spirit in his people and causes them to live, and when this is done that man begins to see that the Lord of hosts is holy, holy, holy, and that the whole earth is full of his glory. Then they begin to see that the heavens declare the glory of God, and that the firmament showeth his handiwork. "Day unto day uttereth speech, and night unto night showeth knowledge." But then the soul says, "Woe is me! for I am undone; because I am 'a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." He now sees the great contrast between God and man. He is the God of truth, and without iniquity, just and right is he. I am indebted to him ten thousand talents, and have not one farthing to pay. Then the soul says, What shall I do? "I was shapen in iniquity; and in sin did my mother conceive me." Such an one can but smite upon his breast, saying, Lord, be merciful to me a sinner. He sighs, and cries, and groans, and mourns, on account of his sins; he realizes the plague of his own heart, and knows the truth of the proverb, "There is a way that seemeth right unto a man; but the end thereof are the ways of death." He now finds that his heart is deceitful above all things and desperately wicked. He seeks, and after awhile he finds; he knocks, and after awhile it is opened unto him, though in some cases it is after a long while. It is because the Lord hath shined in his heart that he sees himself as he really is, a poor, lost sinner, helpless and un-

done; and this shining in the heart also gives him the knowledge of the glory of God, not in the works of his own hands, nor in the teachings of pious parents, nor in the Sunday School, but in the face of Jesus Christ. He hath taken away the handwriting of ordinances which was against us, nailing them to his cross; he trod the wine-press alone; he is rightly called the Captain of our salvation, for he alone fought the battle, and won the victory, and redeemed and saved his people with an everlasting salvation, world without end. He hath secured eternal happiness and immortal glory for us, and we rejoice in hope of this glory when we are permitted to walk in the light of his countenance. We can see the glory of God in no place save in the face of Jesus Christ, and when he appears then do we appear with him in glory.

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

Such an one no longer feels that he is not much of a sinner; but until he know the plague of his own heart, did not feel the need of a Savior. To the poor soul who has been made to hate sin, and mourn on account of it, and compelled to say, Where shall I go, or whither flee to escape the vengeance due to me? I would say, in the language of the apostle, "Believe on the Lord Jesus Christ, and thou shalt be saved." To believe on the Lord Jesus Christ is to look to him alone for salvation, and to see him as the great peacemaker between God and man, and as the chief among ten thousand, and the one altogether lovely. "Out of Zion, the perfection of beauty, God hath shined." This Zion is composed of sinners saved by grace. Christ Jesus came into the world to save them from all their

sins, and they all rejoice in him, and in this glorious truth with joy that is unspeakable and full of glory.

With love to all the saints, I remain
your brother,

EDWARD F. ROUNDS.

NEWARK, Delaware.

MALACHI III. 16.

"THEN they that feared the Lord spake often one to another."

This is part of the word of God concerning the coming of Jesus, after the Jews as a nation had spoken against him. Many of the Lord's chosen people spoke against Christ when he was with them in the flesh, and we to-day find ourselves doubting, fearing, walking mournfully before him. (Mal. iii. 14.) Not doubting his power, but fearing he will not be with us in times of need. Such was my condition as I went on my way to visit the associations and churches in the east. But like many a more worthy one, I found a people who fear the Lord, and speak often one to another, to whom he hearkens and hears. The ministers and other members spake to each other in psalms, and hymns, and spiritual songs, and I rejoiced in spirit, I trust, because of the great privilege of meeting with them, and the power to hear the wonderful gospel of God our Savior. It seemed to me that again in the Spirit he had come to make up his jewels, that we might see them by faith; his own in very truth. It really seemed to me that their faces shone with the peace and wisdom of God. It is true, "A man's wisdom maketh his face to shine, and the boldness of his face shall be changed."—Ecc. viii. 1. The wisdom of the Man, Christ Jesus, maketh the faces of his people to shine with the wonderful light of love, and it is a great blessing to feel that love in

our hearts for them that manifestly fear him and think upon his name. We speak often to each other of Christ because he speaks in our hearts. His presence may be manifested by a glance of the eye or a grasp of the hand, and always there is an answer in the heart that causes the face to shine; in that face we see Jesus.

In this letter I wish to speak to each one of the brethren and friends who so kindly ministered unto me in spiritual and temporal things. If I am one of his little ones I can say truthfully, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink; I was a stranger, and ye took me in." I believe I did feast upon strong meat, and did drink of the wine of the kingdom. I earnestly hope you took me into your fellowship, and that you as well as myself felt that we were, and are still, sitting together in heavenly places in Christ. May God keep you and all the chosen in Christ, and make us again to meet in love, if it is his will. I desire by this letter to thank each one of the many friends I met for your kindness to me while visiting you, and I trust I am thankful to God for guiding my wandering feet to places so pleasant. I can only write to all through our family paper, the SIGNS, but I trust you will each read this as a personal letter, and feel that when we write to the household it includes all, for we are one in Christ.

God give you peace.

DUDLEY G. JOHNSON.

LAWRENCEBURG, Ky., July 4, 1905.

HAMPTON, Iowa, March 23, 1905.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I send you a letter from Elder Gilmore, of Washington, which I should like to see in the SIGNS, if in your judgment it would be advisable. I believe you will enjoy reading it.

I remain your brother in the hope of Christ,
E. A. NORTON.

NORTH YAKIMA, Wash., March 12, 1905.

ELDER E. A. NORTON—VERY DEAR BROTHER IN CHRIST:—I received your very kind and instructive letter of the 2nd inst. I was very much surprised at first to receive a letter from my native State, for I was born in Des Moines Co. in 1848, but crossed the plains in 1852. As David said, "I was shapen in iniquity; and in sin did my mother conceive me," and ever since a certain period in my life my sins and weakness have been so very apparent that I was very much surprised to receive such words of approval and indorsement from an old Elder and soldier of the cross like yourself. I have read your articles in the SIGNS OF THE TIMES with profit and pleasure. I have read many different Baptist publications, but, like you, I have laid them all aside but the SIGNS OF THE TIMES, and as long as it holds to the sound doctrine of the Bible, as I believe it has for the last seventy-three years, I hope to be able to read it. I have never written especially for publication, feeling that my limited ability had better seek seclusion, rather than notoriety; but if my letter of which you speak has done any one any good, I hope God will get the glory. The subjects of limited predestination and conditional salvation are not agitating the minds of the brethren out here on the Pacific coast as they seem to be farther east. It seems that offenses must come, but there is a fearful woe to be executed against that one by whom they come. So it appears that we should move cautiously in all matters of difference between brethren. Paul's instruction to Timothy it seems to me would be good for us all to commence with: "Study to show thyself approved

unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness."—2 Tim. ii. 15, 16. No, I cannot limit the Lord in his predestination, his eternal sovereignty or his eternal love. Paul said, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." But it seems that while this work of conformation was in progress with many of the old Bible saints, that there were grievous sins and crimes committed. Some brethren seem to think that all the good things that those old, tried saints experienced were predestinated, but the evil were not. Well, no doubt Joseph's brethren would have said, We sent Joseph down into Egypt, but Joseph said, "So now it was not you that sent me hither, but God." What effect did this series of trials and persecutions have on Joseph? Did it cause him to seek revenge? No, but so completely was his spirit conformed to that of Christ that he forgave all their offenses, and cried, "Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you, to preserve life." By reading this narrative I understand that Joseph's faith was so illuminated that he looked back through the intervening years to where God had caused him to dream that all the sheaves of his brethren did make obeisance to his sheaf; and Jacob could interpret the dream, but could not tell how it was to be brought about. So when the wicked, deceiving brethren brought the blood-stained garment to Jacob, he recognized it, and said, "An evil beast hath devoured him:

Joseph is without doubt rent in pieces." And refusing to be comforted by his sons and daughters, he said, "I will go down into the grave unto my son mourning." Now Jacob's ignorance of God's plan of fulfilling his interpretation of Joseph's dreams, gave him room to mourn sadly for his apparently lost son; but God had determined otherwise, Jacob was not to go to the grave mourning. The fiery darts of the enemy were to be hurled at Israel for a few years, then Israel, or Jacob, was to see his typical savior alive. "And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and presented himself unto him: and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive."—Gen. xlvi. 29, 30. Now if the Lord did not predestinate all these evil acts in this narrative of Joseph and Jacob, he certainly did sanctify them (or all of those afflictions) to their good. Paul must have understood the matter in this way, for he said, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." I cannot see how all things can work for the good of God's people unless the good Lord sanctifies them ("all things") to that end. Yes, give me such a God as this, who does control all events to the accomplishment of his own purpose, and say to an afflicted Paul, "My grace is sufficient for thee;" and the old servant was so built up that he said, "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."

Now, my brother, I must bring this letter to a close, lest I tire you; I realize that it is poor and scattering. I could heartily indorse all you wrote, and will be glad to get a line from you at any time. The churches here composing the Siloam Association are in peace, so far as I know, but many of them have gone down to a few old members, and seem to be on the decline. Near North Yakima there are about twenty-seven members, but they are not all members of this, Pleasant Grove, church. There are four ordained preachers here, and two licentiates. We are in peace, and hold three meetings each month.

Yours in the fellowship of the gospel,
W. H. GILMORE.

DRAIN, Ore., April 9, 1905.

DEAR EDITOR OF THE SIGNS:—Our subscription is due on our family paper. I want to take it as long as I live, as it is next to my Bible. Our brethren are so scattered that we cannot get together often, especially during the winter season, so we can sit by the fire in bad weather and read the SIGNS, and thus hear from some of our dearest kindred on earth, they that are sound in faith, and have no use for any new theories or strange gods. If I could write as some do surely I would not hesitate, but when I attempt to write or talk of spiritual things there is such a fear comes over me, that I am too sinful and unworthy to even mention such things. These things are too sacred for me, but O how I do love to hear others tell of the wonderful deliverance from their sins, and extol and ascribe all power and glory to our heavenly Father. But we cannot always be in the light, nor can we bring forth that light in and of ourselves, nor can we remove the beam from our own eye, that

we can see clearly to pluck the mote from another's eye, but the Lord is able to do all things for us. I often think of Elder Ker's letter in a recent number of the SIGNS, where he spoke of the awful darkness of mind he was passing through; perhaps he just felt like he was the only one that ever had such fearful feelings when he wrote that letter, but it was a great comfort to me, and very likely to many others. I have no idea he thought of what great comfort he was giving others, he was only lamenting his own sad condition; but our Lord has glory in darkness as well as in light; more often his people speak words to his glory and honor when under sad afflictions than any other time. We never feel the need of a Savior only when in trouble, and we all think we have our share, (from a natural view) but when we look within our poor, sinful hearts, I conclude we have yet more blessings than we deserve; we are far more blessed than our Savior was while here on earth; he had no place to lay his head. O we poor, complaining mortals, if we were not kept by the power of God where would we drift? But we that are born of God have hope that when we leave this prison of clay we shall enter into the joys of the Lord and be satisfied.

I hope the SIGNS may be sustained, it is good enough for me; I want to hear the same old story of Jesus and his love. I hope the Lord will keep all his children in the strait and narrow path. How our hearts go out in sympathy to those that have had to pass through deep waters of affliction; I commend them to Jesus, for he is the only one who is able to comfort them.

A poor, unworthy sinner, but I hope a sister,

S. MORNINGSTAR.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1905.

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

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

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

JOHN XV. 22; X. 9.

DEAR SIR:—Please oblige an earnest seeker by explaining the following Scripture: John xv. 22: especially the first part. Christ said that he came to save that which was lost. Also please explain the following: John x. 9. Do the sheep find pasture both in and out of the church?

(MRS.) S. M. STEVENS.

NEW HOPE, Ark., March 31, 1905.

The first text suggested reads, "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." In the connection the dear Redeemer forewarned his disciples of the treatment which they might expect from the ungodly world in the future, when they should go forth preaching the word, as it had hated him, so it would hate them. (Verse 18.) They were not of the world, therefore that world which loves its own would hate them, because they were not of it. (Verse 19.) He also bids them remember the word which he had spoken to them, that the servant was not greater than his Lord, therefore they must not expect better treatment than he received. (Verse 20.) These evil things they would do to the disciples, not for their own sake as men, but for his sake, and because they were his disciples, and it was their mission to preach him. Now in verse twenty-three he said to them that their

hatred of himself was full evidence that they hated God his Father. He came forth from God, he spoke the words of God, and did the works of God, therefore in hating him they proved that they hated his Father also. Just as their hatred of his disciples proved that they hated him, so their hatred of him proved that they hated his Father also. In him was the fullness of the Godhead bodily, and God was revealed in him on earth. So also as the disciples should go preaching Christ and his work of salvation, and should be hated of all men for this reason, it would be proof that their fellowship was with him, even as his fellowship was with his Father. In the text named, he speaks of his words spoken to them, and in verse twenty-four he speaks of the works which he had done among them, which no other man ever did, and says that if he had not done these works they had not had sin. But now he says they have both seen and hated both me and my Father. Thus he unites himself with his Father and with his disciples in the fellowship of suffering, and the reproach of men. This is the general thought of the connection, and now we will give as briefly as we can what seems to us to be intended by the words of the twenty-second verse. First, they cannot mean that unless he had spoken to them, or, as in verse twenty-four, done these works among them, they had not been sinful by nature; for all men, in the word, are declared to be conceived in sin and shapen in iniquity. His coming, and preaching, and working miracles, and their rejection of him, and hatred of him, was not what constituted them sinners; this they were by nature. He did not mean either, that by things that he did or said, and their rejection of his words and teachings, they committed sin for the first time. They,

like all the race of Adam, had been guilty of outbreaking sin from their childhood. He could not therefore have intended either of these things by these words. But what do they mean? He means, as it appears to us, that they had not been guilty of this one striking evidence of their natural depravity and hatred of all that pertains to God. The Jews professed great zeal for God and godliness, but this zeal was a mistaken one, and not real. When Jesus came from God, and lived the life of his Father, and spoke the words of his Father, it became evident that they did not really love God. Without his coming this sin of theirs would not have been so plainly manifest. He does not mean the inward sin of the heart or nature by saying that they had not had sin; but, as it seems to us, he means that just this one outward manifestation of their natural depravity would not have been manifest, as it was manifested by his coming, and his work, and his teaching. By his coming and teaching their sin of heart was made plainly manifest; they had no cloak, or covering, or excuse for it. They could not say, Had we had more light we would have done better; in fact, it is not knowledge in the head that leads to righteousness of living outwardly, but the love of God and righteousness alone produces right outward conduct. This love of righteousness and of God they lacked, even while making great professions of godliness. The vanity of these professions was laid bare by his coming. It was this especial manifestation of what was in their hearts, as said before, that constituted the sin of which the Savior speaks. This they had not had if he had not come and spoken to them, and done his Father's work among them. He was the light that made manifest what was in men. When he had

preached his doctrine, the revelation of himself and of his Father, many went away, saying, These are hard sayings, who can hear them? While a few, under the same teaching, said, "To whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art the Christ, the Son of the living God." The revelation of himself made manifest the opposition of the one and the fellowship of the other. Grace had wrought in some men the very will and mind of God, and where the mind of God was made manifest in the Savior's work and words, these were drawn to it and rejoiced in it, while the rest were repelled.

Preaching Christ and his words and work to-day, has the same effect. One class of men have the secret thoughts of their hearts made manifest, that they are wrought of God, and in God, while the other class also have their secret thoughts made manifest, that they are of the flesh, and are evil. The love of God and godliness is made manifest in the one, while the love of all ungodliness is made manifest in the other. The inward sin and the inward righteousness appears in outward deeds and words. This inward righteousness or unrighteousness in men is seen chiefly by the reception or rejection of the doctrine of Christ and of God. If Christ's words had not been spoken then, and if they were not spoken now, this outward sin would not have place; the heart would remain the same, "enmity against God," but the expression of this enmity would not be so clearly seen. It is this outward sin that they would not have had if Jesus had not spoken to them the words which no other man ever spoke.

The other Scripture referred to by Mrs. Stevens reads as follows: "I am

the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

We do not understand that the visible organization of the church is here intended by the fold. If so, then to go in would mean to become a member of it by the way of baptism, and to go out would necessarily mean to cease to be a member of it. This, obviously, could not be the intent of the Savior in this parable. On the contrary, it is our understanding that many who have never become members of the visible church are within the fold, and have come in by the door, and of them, as well as of the spiritual who have become members of the visible church, it is true that they go in and out and find pasture. On the other hand, it is no doubt true that some in all ages whose names have been upon some church book have not been in the true fold at all, and have known nothing about being led in and out by the blessed Shepherd, and neither have they found pasture. The Lord's true heaven-born people are the sheep. They embrace all who have come to know him in the salvation of their souls, all who feel poor, little, weak, defenseless and unable to fight their own battles against any foe. The relation of Shepherd and sheep is very frequently used in the word to set forth the care of God for his people and their entire dependence upon him. So David, the glorious type of Christ, as king and shepherd of Israel for so many years, once kept his father's flock and delivered them from the lion and the bear; and he wrote that tender and touching twenty-third Psalm, in which he speaks of himself as one of the sheep, and of the Lord as his Shepherd. David's language in that wonderful Psalm and the language of the Shepherd in this

tenth chapter of John are in full agreement.

A flock of sheep implies a fold, and into that fold there must be a door. The shepherd comes in to his sheep by the door; a robber would climb up some other way, seeking to come in unnoticed and unknown. Jesus came in by the appointed way, the way appointed by the Father. It does not seem needful that we should seek to define the sheepfold, and the door, and the porter too closely; all these things would belong to a sheepfold literally, and it is only natural to name these things in the parable. The general thought is, that as a shepherd would have a flock, and a fold for their comfort and safety, and the fold would have a door for the entrance of the shepherd and the sheep, and for their outgoing and incoming, and there would be some one in charge to see that the door was opened when it was desired, and closed when safety and comfort demanded it, who is called the porter in the parable, so our Lord has prepared all things needful for the welfare of his sheep, his chosen ones, so that nothing is lacking in any way. They are not confined by literal walls, or guided by some visible shepherd, neither is there some visible person acting as porter, but Jesus, walking in them and guiding them as a shepherd, is their guide and leader, and he is the fold, and he is the door, and he is the porter; in short, he is all and in all that they need.

When he said that the shepherd comes in by the door, he means that he came in the appointed way, as all prophecy had shown, and as all the types declared; his mission had the seal of heaven. It was his right to come to the fold, for it belonged to him, and all the sheep were his; therefore he did not come, as others before him had come, without appoint-

ment or calling of God, all of whom were thieves and robbers, coming not for the good of the sheep, but with selfish desire to gain all they could out of the flock, to feed themselves and not the flock. Thus he sets forth the difference between himself and all false christs, and all the hypocritical teachers that had risen up among them in all the ages past.

Jesus calls his sheep by name, and leads them out. The sheep hear his voice; that is, they understand it, and know it, and so follow it, as the voice of him whom they have come to trust; a stranger they will not follow. They will flee from strangers, for they know not their voice. All this is literally true of sheep, and by all this the blessed Savior sets forth the truth that his sheep are spiritual, and their Shepherd is so, spiritually; and in all that is spiritual they know what he says, for to him has been given the tongue of the learned, that he may know how to speak a word in season to him that is weary. All this refers not to outward testimony, such as his ministers bear when they are faithful, but to the still small voice that reaches even to the inmost recesses of the heart of his people and whispers to them of pardoned sin, of peace through his blood, of rest and of bountiful provision which he has blessed and with which he will satisfy his poor. It is the heart-felt experience felt and known in silence and in solitude, when each soul is taken into sacred nearness to him through the Spirit. This the sheep know, and they know that it is the voice of their Shepherd which speaks so sweetly to them. In all the parable the thought is of personal intercourse between the shepherd and his sheep. He is to them all that they need, and they are his. It all expresses that intimate relationship which is included in the language of the

bride in the Song, "My beloved is mine, and I am his."

Now, coming more closely to the immediate words of the ninth verse, it is by him, and by him alone, that the sheep go in and out and find pasture. That is, it is by him that the sheep lead their daily life, sheltered at night in the fold, and going out by day, as they are led by their Shepherd, that they may find pasture. The design of the fold was not that the sheep should always be confined in it, but that it should be a place of safety and quiet resting at night. It was provided, first, that the sheep themselves should not stray away and be lost, or come into danger or destruction, and second, that no wild beast or robber should break in among them and devour them. The whole place occupied by the shepherd in herding his sheep would be in one sense a fold. In the sixty-fifth chapter of Isaiah there is an expression which seems to imply this thought: "And Sharon shall be a fold of flocks." Sharon was a mountain noted for its fertility, there would abundant pasture be found, and the flocks would find all that they needed of pasturage there; the whole mountain was a fold for sheep. From this we have a right to say, as it seems to us, that in the large sense of the word "fold," as used in the parable, the sheep would never be out of it. They would go in and out from the special place provided at night for them, but would still be in the fold, in the full and large sense of the word, according to the Scripture quoted from Isaiah. "Sharon shall be a fold of flocks." Again we say "going in and out" surely does not mean going in and out of the visible organization of the church. The general meaning is that the sheep are always under the special care of the Shepherd, who leads them in green

pastures, and makes them to lie down by the still waters, and continually restores their souls. It is a most wonderful declaration of the blessed Master, as to his watchcare over his own people, and of the constant provision which he has made for their wants, even as a shepherd cares for his sheep, and sees that they want for nothing. How often solemn questionings arise in the hearts of the sheep: Is this Shepherd mine? Do I know his voice, and does he know me? Such questionings are of themselves full answer to the questioning. None but the Master's sheep have any anxiety concerning this matter. None but they desire this rich pasturage, or the presence of such a Shepherd.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

MATTHEW XVIII.

BROTHER BEEBE:—Will you please give your views on the eighteenth chapter of Matthew, particularly on the subject of church discipline? Can a member of the church be lawfully excluded, except it be done according to the rule laid down in that chapter? Some think it unnecessary to take labor in all cases, especially cases where the offence is committed in the presence of the church. Your views on the subject will be kindly received.

Yours, with esteem,

C. B. FULLER.

ROXBURY, N. Y., January 17, 1862.

R E P L Y .

We do not feel competent to explain all the questions which may be suggested upon the subject of church discipline, still it appears to us that the subject is very clearly laid down in the New Testament. We have observed in our fifty years membership in the church of Christ, that as a general thing the greatest discrepancy in opinion in regard to the laws of Christ have been where churches have been least inclined to be governed by

the word and Spirit of our divine Lord and Master. We do not feel sure that what is said by our Lord on the subject in this chapter (Matthew xviii.) was designed to embrace all cases of discipline that should ever occur, but rather to cover the ground embraced in the subject on which our Lord was at that time instructing his disciples, for we find other portions of the New Testament devoted to an extended view of the same subject, and particularizing many cases in which individual christians and whole churches are required to act in obedience to the laws of Christ. Still, it seems to us that no action of a church or of a member of the church can be valid where the general instructions of this chapter are not observed and practiced.

The time and circumstances attending this instruction, show that an unbecoming ambition to excel each other was betrayed by at least some of the disciples, and to settle the matter they brought the subject to Jesus, and put the question in undisguised terms to him, saying, "Who is the greatest in the kingdom of heaven?" This kind of ambition lies generally at the bottom of most, if not all, the dissensions which divide churches, and individual saints, and is prolific in the production of disaffection and alienation; and as that ambitious fiend is still alive, and sometimes harbored in the breasts of christians, it will be well for us all to observe carefully the instructions given in this case. Jesus set a little child in the midst of them. What an example! What a volume of much needed instruction is here! "And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in

the kingdom of heaven. And who shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Here are the primary instructions in regard to discipline. Deep humility is the very first requisite, and it is indispensable as a qualification to transact the business of Christ's kingdom. Without this childlike spirit the gates of the kingdom are barred against us. The profession of this meek and humble spirit is a passport to the kingdom, and such an humble little child that believes in Christ cannot be rejected or excluded without rejecting and excluding Christ himself. How fearful, too, to offend one of those little ones who believe in Jesus. The term here rendered, offend, has a broader signification than merely to ruffle the feelings, or excite the resentment. We understand it to be in the sense that Peter was on one occasion an offense to Jesus; that is, when he savored the things which be of men, and not the things which be of God. To offend may be understood to mean to lay a stumbling-block in their way; to deprive them of their sacred rights in the house of God; to grieve their childlike spirit by unbrotherly conduct, or to overturn their faith, as did Philetus and Hymeneus the faith of some. The church as a body, and every member should be solemnly impressed with the weight of these instructions, or they cannot be competent to administer the discipline of the church of the living God. Beware then, brethren, how you attempt to meddle with the discipline of the church if actuated or even influenced by a haughty spirit that

would strive for the mastery. We answer, therefore, one of brother Fuller's questions. No member of the church can be lawfully excluded from the church without a strict conformity to this rule. Where the supremacy of this rule enjoining a childlike humility on each acting member of the church is not regarded, it were better that they were drowned in the sea, than under any other rule to expel from the privileges of the church of God one of his humblest disciples. Where this rule is observed, and the church is solemnly impressed with a sense of their responsibility, they feel that to expel from communion any who should be retained in fellowship, is to reject the Lord Jesus; there will be no room for thrusting with side and shoulder, but an ardent desire to restore the erring in the spirit of meekness, and in the bowels of Christ.

This consideration is enforced on our minds by a beautiful illustration in the same connection: "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." A brother who has given us the evidence that he has been converted and become as a little child has been accordingly received into fellowship, but subsequently he is overtaken in a fault. Shall he at once be killed? Shall he be rudely thrust out? No, "Ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one

another's burdens, and so fulfill the law of Christ."—Gal. vi. 1, 2. Go in the spirit of humility into the mountain and search diligently for the strayed sheep, remember that it is the will of your heavenly Father that he shall not perish. You cannot fulfill the law of Christ if you do not desire his restoration to the fold, and after all your toil and labor in searching the mountain, if you succeed in reclaiming the wanderer, if you possess the Spirit of Christ, it will afford you more joy to see him reclaimed and brought back to his privileges in the church, than to see all the other members, which have not strayed, in their place in the church. It is not the will of God our Father which is in heaven that he shall perish, and should it be your will to consign him to perish in the wilderness? "Take heed that ye despise not one of these little ones." Christ would not charge us to take heed if there were no liability of our doing so. Do not underrate them, they are precious in the eyes of him who came from heaven to save that which was lost; and in heaven their angels do always behold the face of my Father which is in heaven. Yet, notwithstanding the full force of all this admonition, there are cases in which exclusions are unavoidable. Woe unto that man by whom the offense cometh! "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee." "And if thine eye offend thee, pluck it out, and cast it from thee." We are the mystical body of Christ, and members one of another. No sane man would consent to the amputation of a healthy and sound member of his body, for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as Christ does the church. Should a hand, or foot, or any other member become diseased, bruised or painful, all the sound

members would sympathize with the diseased member, and before we could consent to amputation we would exhaust all the healing medicines within our reach; but if mortification sets in, and the inflammation is actually spreading to the centre of vitality, to the heart, as a last painful and dreaded resort we apply the surgical knife. So in the church, if the hand or foot, or even the eye, however useful these members may have been, or may be deemed, as indispensable for usefulness or convenience, if the law of Christ requires us to cut them off and cast them from the body, it must be done, for it is better to enter into life halt, maimed, or with but one eye, than, retaining all these disordered and incurable members, to be cast into hell fire. That is, into confusion, in the sense in which James speaks of the tongue as an unruly member, setting on fire the course of nature, and it is set on fire of hell. The discipline of the church of God must be enforced strictly according to the law of Christ, without partiality; but it must be done as well in the Spirit of Christ as in strict obedience to the letter of his precepts, for his word and his Spirit always harmonize and go together. The most essential point is to be guided by his Spirit, for that Spirit will lead us into the truth. Whenever we are led by the humble, loving, tender, forgiving Spirit of Christ, and the law of Christ and health of the church demand that we should pluck out right eyes, or cut off right hands, there will be deep lamentation and mourning, certainly not exulting, and boasting, that we have carried our points. Who ever exulted that he had lost an eye, or suffered the amputation of a hand or a foot? When we see brethren or churches exulting that they have carried their points, and procured

the expulsion of any of their members, we feel confident that the law of Christ has been violated.

Brother Fuller asks our views on this chapter, and we have endeavored to state as plainly as possible what are our views on the first fourteen verses, for we do not believe any brother or any church can possibly obey the remaining part of the instructions unless they are governed by the instructions thus far considered.

We now come to the portion of the chapter to which we suppose Elder Fuller more particularly refers, in which our Lord says, "Moreover," that is, what he is now about to say is added to what he has said, and is to be taken in the same connection; these instructions are not to be separated, divided, garbled, nor handled deceitfully: "Moreover, if thy brother shall trespass against thee." Let us observe as we read, he is thy brother who has trespassed, he is still to be recognized in that relation until the whole course of discipline has been faithfully pursued; under no circumstances then is the laboring brother or the church at liberty to apply to him offensive epithets, such as heretic, drunkard, liar, thief, fox, crafty, disorderly, &c., terms which are only calculated to excite angry passions and render a reclamation more difficult, if not impossible. Although you feel certain he has trespassed against thee, still regard and treat him as a brother, and as a brother dearly beloved, whom you desire above all things to reclaim. Keeping this in view, you cannot go to any one else without trespassing against him, and becoming guilty of the same wrong which you hold against him. Nothing can more clearly violate the laws of Christ than to publish your complaints to others before you have pursued the course here enjoined. Under no pretence are you at

liberty to get up a prejudice against him, by whispering, hinting, or in any way insinuating your complaint to others. The instruction is plain: "Go and tell him his fault between thee and him alone." If you succeed in gaining him, no other person under heaven should ever know that he has ever trespassed against thee. How often have churches been thrown into disorder and confusion by an aggrieved or an offended brother disregarding and disobeying this divine rule. Instead of going to the erring brother alone, how frequently nearly the whole church, and perhaps the world, become familiar with the matter before the offending brother has been visited alone. After going to A, B and C, asking their opinion on the merits of the case, relating to them the circumstances, exciting their suspicions against the brother, under the pretence perhaps of asking their advice, it is too late to go to the offending brother alone, unless it be to confess your own wickedness in divulging the matter. The object of the private interview is thwarted by your own disobedience to the law of Christ. But supposing you have not communicated the matter to any one, now you are required to go to him. Your errand is to reclaim him in the spirit of meekness; you are not to go as a lion, but as a little child, considering your own infirmities and liability to err. And as old father Thomas used to tell us, "Mind and go alone. Try and leave the old man behind, he will be greatly in your way." You are on the Kiug's business, therefore put off the old man with his affections and lusts, and put on the new man, which after God is created in righteousness and true holiness; then you will not seize the offending brother by the throat and demand immediate payment, but you will remember how much your Lord has for-

given you, and how much your brethren have to forgive you; then will ye be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you. If you fail to gain your brother, then take the next step, in the same kind and humble spirit, and if in this the brother cannot be reclaimed, tell it to the church. There leave it with the church, do not try to raise an unjust prejudice against the brother, but let the church carefully investigate the matter, and in the spirit and temper of the gospel make a decision. If all this be done in the manner directed, what the church shall bind on earth shall be bound in heaven, and what she shall loose on earth is loosed in heaven. Heaven has ratified and established this course. But it is wicked and impious to pretend to administer the discipline of the house of God in any other way, or when influenced by any other spirit. We conclude, therefore, and answer brother Fuller, that no member can be lawfully excluded from a church, except it be in conformity to this rule. But while we say this, we do not intend to be understood that private steps of labor are by this rule required in taking cognizance of offences which take place in open church meeting. A disorderly member is to be called to order by the church, when he acts disorderly in the presence of the church, as we understand this rule. But this must be done between him and the church alone. No member is at liberty to publish or even mention it out of the church; and the same childlike meekness is to be felt and exercised by the church as is required by the individual member. As we have before said, there are further instructions contained in the New Testament on the subject of discipline beside those in this chapter, but none which are

not in perfect harmony with what Christ has here given. The apostles were inspired to set all these things in order, and to sit on twelve thrones, judging the twelve tribes of Israel. It is perfectly safe then to follow their directions, and not only safe, but imperative; we cannot disregard them without involving disobedience to our King. Every instruction we can require is clearly presented by Christ and his apostles, to apply to all cases that can possibly call for the exercise of gospel discipline among the children of God. The greatest difficulties we meet arise from a lack of that childlike spirit which is enjoined by Christ in this eighteenth chapter, rather than from any lack of clearness in the law of Christ; for when christians are in that humble and spiritual frame they seldom, if ever, fail to settle all their differences; but in absence of that spirit their efforts are vain, for holiness becomes the house of the Lord forever.

The point on which we understand brother Fuller to desire us to be more definite is, whether there are any cases in which exclusion of members is lawful, where private labor in the first and second steps, according to the eighteenth chapter of Matthew, have not been formally taken. We answer, We think there are. For instance, "A man that is an heretic, after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself."—Titus iii. 10, 11. An heretic is one who holds and utters heresy. The church is authorized to judge in this matter. One member shall speak in the church at a time, and the rest shall judge. That is, the church shall judge of what is said by each one, whether it be sustained by the Scriptures and by the experience of the saints; if it

be contrary to the word and spirit of truth, admonish him. The church should admonish him, and all who hear him utter heresy should admonish him, tenderly and in love; and if he heed not the admonition, admonish him again, labor to convince him of his error; but after the first and second admonition reject him, if he be not reclaimed. A man that is an heretic may be a preacher, or he may be a private member in the church, but in either case he should be first admonished faithfully twice, and then if not reclaimed, reject him. We do not suppose that each member of the church should be required to go personally and separately to tell him of his faults between the two alone. If the heresy be known only to one, then let that one take the first, and if need be, the second step of gospel labor, and then tell it to the church. But if the heresy be uttered before the whole church, then let the whole church admonish him, between her and him alone, once, and then again, and if he persists in his heresy, reject or expel him from fellowship.

Further examples may be found: 1 Corinthians fifth and sixth chapters. If it be known that a member be an adulterer, a fornicator, an idolator, a thief, a drunkard, a reviler, or an extortioner, or covetous, we are required to at once withdraw all association with such; and Paul commands, in the name of the Lord Jesus, that such be delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. "Therefore put away from among yourselves that wicked person." But it is to be done when the church is gathered together, "and my spirit." Let us be sure that the Spirit of Christ, which inspired Paul to lay down this rule, is with us, pervading the whole church; and he adds, "with the power of our Lord Jesus

Christ." If we have and are actuated by that Spirit that inspired Paul, we may feel an assurance that we have the power of Christ, the authoritative power of Christ, in delivering such unto Satan, or in other words, in putting such manifestly wicked persons away from among ourselves.

Finally, whenever a christian is offended or aggrieved with his fellow christian, so that his fellowship is marréd, he is bound to regard it as a personal matter, and go privately and tell him his fault, between him and the offending brother alone, and labor to gain, not to destroy, his brother, and pursue in the subsequent steps laid down, let the offence or trespass be what it may; and if a brother bring his gift to the altar, and there remember that his brother has aught against him, let him leave there his gift, (unoffered) before the altar, and go and first be reconciled to his brother, and then come and offer his gift. Christians and churches are sometimes too backward in attending to what they may regard as but small matters, and allow them to grow and fester until they learn, by painful experience, how great a fire a little matter kindleth. A faultfinding spirit is unbecoming our holy profession, but christian faithfulness is indispensable to the peace of the church, and as members we are required to watch over one another, to exhort and to admonish one another in love. Nor is this obligation limited to any particular branch of the church of God. Although the church is scattered in her locality, and there are many organizations, yet they are all branches of the one church which is the body of Christ. Much is said of the independence of churches; that is, of their independence of each other, and of any ecclesiastical court above the church.

This independence should be carefully considered, for although we acknowledge no pope, or bishop, no synod or association, as having a right to lord it over the churches, we must contend that the whole church is the body of Christ; all who are members of that one body are members one of another, so that the hand cannot say to the foot, We have no need of thee. It takes every member to make the body, and all the branches of the church to constitute the bride of Christ; and although all the several branches, if on gospel ground, have equal rights, still these rights are limited, for no church has a right to do wrong. All are bound to be governed by the law of Christ, and the several branches of the church are as vitally connected to each other as the members of a particular branch are one to another. Hence the duties of the churches of the same faith and order toward each other as churches do not differ essentially in this respect from the relative duties of members in a church. To illustrate: My two feet, though members alike of my body, claim to be independent of each other; one of them resolves to travel eastwardly, the other is equally determined to go to the west, how long can they maintain their independence and pursue their respective courses without dividing the body to which they both belong? A house or a kingdom divided against itself cannot stand. How can two walk together except they are agreed? To maintain fellowship and harmony among the several branches of the church of God they all should be willing to compare notes together, to communicate with each other freely, to behold each other's order, and their steadfastness in the faith. Our real fellowship demands that we should be fully satisfied that we are all led by the

same Spirit, that we are pursuing the same course, that we, as one body, are of one heart and one mind; for what use has one body of more than one heart or one mind? When churches become reckless of the esteem and fellowship of sister churches, they speak loudly of their independence, and seem to have forgotten that a haughty spirit goeth before a fall; while churches walking more cautiously in the valley of humiliation feel that they need the fellowship, the sympathy and the prayers of all their sister churches.

But as we have already extended this article to considerable length, we will submit what we have written to brother Fuller, apologizing to him at the same time for delaying so long to answer his request.

MIDDLETOWN, N. Y., May 15, 1862.

PLEASE BE SURE,

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

Also when ordering the address of your paper changed give the old address as well as the new one.

CONTRIBUTIONS FOR THE "SIGNS."

Mrs. G. D. Genung, N. Y., \$1.00; S. G. Lomax, Fla., \$1.50.—Total, \$2.50.

P O E T R Y .

S L E E P .

"So he giveth his beloved sleep."—Psalms cxxvii. 2.

"He sees when their footsteps falter,
When their heart grows weak and faint,
He marks when their strength is failing,
And listens to each complaint;
He bids them rest for a season,
For the pathway has grown too steep;
And folded in fair, green pastures,
He giveth his loved ones sleep.

Like weary and worn-out children,
That sigh for the daylight's close,
He knows they oft are longing
For home and its sweet repose;
So he calls them in from their labors
Ere the shadows around them creep,
And, silently watching o'er them,
He giveth his loved ones sleep.

He giveth it O so gently,
As a mother will hush to rest
The babe that she softly pillows
So tenderly on her breast:
Forgotten are now the trials
And sorrows that made them weep,
For, with many a soothing promise,
He giveth his loved ones sleep.

He giveth it! Friends the dearest
Can never this boon bestow,
But he touches the drooping eyelids,
And placid the features grow;
Their foes may gather about them,
And storms may round them sweep,
But, guarding them safe from danger,
He giveth his loved ones sleep.

All dread of the distant future,
All fears that oppressed to-day,
Like mists that clear in the sunlight,
Have noiselessly passed away;
Nor call nor clamor can rouse them
From slumbers so pure and deep,
For only His voice can reach them
Who giveth his loved ones sleep.

Weep not that their toils are over,
Weep not that their race is run;
God grant we may rest as calmly
When our work, like theirs, is done.
Till then we would yield with gladness
Our treasures to him to keep,
And rejoice in the sweet assurance
He giveth his loved ones sleep."

(Selected by Bettie L. Turner, of Kentucky.)

O B I T U A R Y N O T I C E S .

Mrs. John H. Woodin died at her home on Dingle hill, in Andes, Delaware Co., N. Y., June 25th, 1905, of a complicated disease, in her 78th year. Mrs. Woodin had lived a widow nearly twenty-four years, and although not a professor of religion she was a firm believer in the doctrine of the Bible as held by the Old School Baptists, and in her last days regretted that she had not followed the Savior in baptism. She was a woman of few words, yet of sterling integrity; she will be greatly missed in the neighborhood where she had lived so long. She left one son and three daughters, all the daughters being believers, (and one, our dear sister, Mrs. John Muir, of Stamford, N. Y., a member of the Andes Old School Baptist Church,) beside a step-son and two step-daughters, as well as other relatives, to mourn. One step-daughter is also a member of the Andes church.

May the Lord comfort all mourners with his presence and a reconciled mind, is my prayer for Jesus' sake.

ALSO,

Mrs. Chloe Mead died at her residence, near Stratton's falls, Roxbury, Delaware Co., N. Y., after a long, painful sickness, in the 88th year of her age. Sister Mead was a woman of sterling qualities in the church and world, and we shall greatly miss her in the Second Church of Roxbury, where her membership had been for some time. She united with the Baptists before the division was final, and continued with those that desired to maintain the apostolic doctrine. She was left a widow many years ago, with one step-son and five step-daughters; three of the step-daughters remained at home, and another lives near by, all believers in the Old School Baptist doctrine, and two of them at the home worthy members of the Second Church of Roxbury. While we all sustain a great loss, we believe for Aunt Chloe (as she was called) to die was gain. While suffering and sleepless much of the time, she was as much resigned as one could be, and felt a freedom in talking about the future. She was a firm believer in the doctrine of the resurrection of the Savior Jesus Christ, and also of the bodies of the saints in a glorified state at the end of time, or last day, as the Scripture declares. It is sown natural, it is raised spiritual. The home bereft of its aged occupant will be lonely to the three sisters. May the Lord comfort and sustain them and the large circle of relatives, and his name be glorified.

ALSO,

Mrs. Lewis Whitcomb departed this life quite suddenly at a Binghamton hospital, where she had gone for treatment, July 1st, 1905, in her 58th year. Mrs. Whitcomb had been ill for a long time before she was taken to the hospital, two weeks before her death, and after treatment seemed to rally from the effect,

but was suddenly seized with a relapse and died. She was not a public professor of religion, but was a believer in the Old School Baptist or Bible doctrine, and left evidence of sleeping in Jesus. She left to mourn, her husband, one son and one daughter, (wife of Wm. Sanford) and one sister, with her family and other relatives. May the Lord comfort all that mourn.

J. D. HUBBELL.

KELLY CORNERS, N. Y.

DIED—At Washington, D. C., May 29th, 1905, **Mr. James H. Silcott**, aged about 85 years. Brother Silcott's home was near Dover, Loudoun Co., Va. At the time of his death he was at the hospital in Washington under treatment for the disease which caused his death. It was my privilege to baptize him a few years ago in the fellowship of Mt. Zion church. He had been a lover of the truth the greater part of his life, I believe, and of course a lover of the people who know and love the truth. He was a regular attendant at the meetings of the church, and had no use for any other doctrine than that preached by the Old School Baptists. He was an upright man, highly esteemed by all who knew him, and without reproach. He was blessed with a faithful wife, who was taken from him by death about four years ago, and several sons and daughters. Two of the former and four of the latter are left to mourn the loss of a faithful and loving father. Brother Silcott died in the triumph of the faith in which he had lived so many years, with a great desire to have a home with the people of God whom he loved for so long a time, but a feeling of his unworthiness hindered him; he shrank from the thought of making a profession which had no foundation in reality, but at last, after four score years had passed over him, the love of Christ constrained him, and he bowed his head to the yoke, which he found easy indeed. May God comfort his children and all who mourn.

J. N. BADGER.

MANASSAS, Va., July 11, 1905.

William Barker was born Sept. 24th, 1849, at Stouham, England, and died April 23rd, 1905, at his home at West Park, Ohio. At the age of eighteen years he moved to Ipswich, England, and united with the Strict Baptist Church in the year 1870. In 1881 he with his family went to Canada, but finding the winters too severe, (he being in delicate health) in 1883 he moved to Cleveland, Ohio, where he improved in health, and remained until the winter of 1901, when he moved with his family to West Park, Ohio, on a small farm. He leaves besides his widow four sons and three daughters to mourn his death. We found no church of our faith, but the dear Lord in his own time and way gathered together a few of his chosen, elect, faithful followers, and on the 16th of March, 1902, we met at the home of brother Cyrus Cross and were organized into a church. My dear

husband was filled with thanksgiving for this great favor from the hand of the Lord. He was a man of but few words, and of a diffident disposition, but showed by his glowing countenance, more than by words, the joy of his dear Savior's love experienced within, and he ever had a warm welcome at his home for all his dear brethren.

We laid his dear form to rest in West Park cemetery to await the resurrection, when we confidently believe it shall be raised a spiritual body, to dwell forever with the Lord.

JANE BARKER.

WEST PARK, Ohio.

MEETINGS.

PROVIDENCE permitting, the next meeting of Peace Valley Association of Regular Predestinarian Baptists of the Primitive order, will be held with Poolville church, Poolville, Parker Co., Texas, instead of Friendship church, Acton, Hood Co., Texas, as per Minutes of last meeting, commencing on Friday before (at 10 o'clock a. m.) and embracing the third Sunday in August, 1905. Those coming by railroad from any direction will be met with conveyance at Weatherford, Texas, Thursday before the meeting. All lovers of truth attend.

W. O. RUTLEDGE, Association Clerk.

THE yearly meeting of the Bryn Zion church, in Kent Co., Delaware, is appointed to meet on the third Saturday and Sunday (19th and 20th) of August, 1905. All who feel an interest in our christian welfare are cordially invited to meet with us. The forenoon trains, north and south, on the Delaware Railroad, will be met at Clayton and visitors cared for.

W. W. MEREDITH, Pastor.

THE Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist Church in North Berwick, York Co., Maine, commencing on Friday, Sept. 1st, 1905, and continuing three days. We gladly welcome all who love our Lord Jesus Christ in sincerity. Those coming will be met at North Berwick on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

THE Mount Pleasant Old School Baptist Association will meet, the Lord willing, with Cane Run church, at Turner's Station, Henry Co., Ky., on Friday, Saturday and Sunday, Sept. 1st, 2nd and 3rd, 1905. Those coming by rail from the north and east will leave Cincinnati (Pennsylvania depot) at 3:40 p. m. Thursday and 7:50 a. m. Friday, L. & N. train. Those coming from the south and west will leave Louisville, Tenth St. station, at 4:20 p. m. Thursday and First St. station at 7:20 a. m. Friday. A cordial invitation is extended to those of our faith and order.

G. R. TURNER, Church Clerk.

The yearly meeting is appointed to be held with the Harford church, Harford Co., Md., commencing at 10 o'clock a. m. on Saturday before the first Sunday in September, 1905. A cordial invitation is extended to all who love the truth to meet with us. Those coming by way of Baltimore will take train leaving North Ave. station at 3:45, for Long Green or Forest Hill, where they will be met and cared for.

NATHAN GRAFTON, Church Clerk.

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

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor. Elevator entrance on either 19th St. or 8th Ave.

10:30 A. M.

2:30 P. M.

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

**THE ALBANY AND TROY OLD SCHOOL BAPTIST
C H U R C H.**

Meetings the fourth Sunday in each month, at 10:30 a. m., in the Red Men's Hall, First and Congress Streets in Troy, N. Y., and at 2:30 p. m. in West Sand Lake, N. Y., at the home of Mrs. Moul. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

**P I C T O R I A L
H I S T O R Y
O F T H E
U N I T E D S T A T E S.
B Y J O H N D. M O C A B E.**

This work is no dry mass of details—no bombastic effort to inflame the natural pride, but a vivid and brilliant narrative of the events of our history, from the discovery of the American Continent down to 1893.

The work is printed from plain, new type, on fine calendered paper, and comprised in one octavo volume of 960 pages. It is splendidly embellished with nearly 500 fine engravings, embracing battles and other historical scenes, portraits of distinguished men, views of our principal cities, &c., &c.

Bound in Fine Silk Cloth, Plain Edges, \$2.00 post-paid. Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

AT A GREAT REDUCTION.

PRIESTHOOD OF THE SON OF GOD.

A NEW BOOK

BY DAVID BARTLEY.

This is the only book offered to the Christian people (so far as the author knows) which is entirely devoted to the Priesthood of the Anointed Son of God, as the only Mediator between God and men. It contains the following chapters and subjects: Introduction, Necessity of a Priesthood. The Priesthood of Aaron. "God sent forth his Son." Our Brother High Priest. Christ's Priestly Offering. Christ's Intercession within the Veil. The order of Christ's Priesthood. Christ's Better Testament. Christ the Prophet-Priest-King. The People of Christ's Priesthood. Kings and Priests unto God. The glorified Saints. Conclusion: The Sacrifices of the Royal Priesthood.

The work contains 144 large size pages, in long primer type, clear print on white paper, bound in cloth, and will be sent to any plainly written address, post-paid, for cash orders, as follows: one copy, 40 cents; two copies, 75 cents; three copies, \$1.00; twelve copies, \$4.00, to one address. Please send cash by money order, or in registered letter. All will do well to order soon, as the work is not electrotyped, and the edition is limited. Send all orders to

ELDER DAVID BARTLEY,

LEBANON, Ohio.

**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 the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00. Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY,

MIDDLETOWN, ORANGE CO., NEW YORK.

To Whom all letters should be addressed, and
money orders made payable.

EDITOR:

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

CRUDEN'S COMPLETE
(STUDENT'S EDITION)
CONCORDANCE

TO THE
OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9½ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible reader should possess a copy.

Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.
First Quality Turkey Morocco, very handsome, \$2.75 per copy.

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in a variety of bindings at the following prices, viz:

Cloth Binding	\$1 00
Cloth Binding, half dozen	4 50
Blue, Marbled Edge	1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73. MIDDLETOWN, N. Y., AUGUST 15, 1905. NO. 16.

CORRESPONDENCE.

CAPRON, Okla., Feb. 5, 1905.

DEAR BROTHER CHICK:—Inclosed find a letter that I wrote to my dear old blind uncle at Hampton, Kentucky, my native home. As it was not written as I intended when I began, I will write another directly to him some time, and send this to our dear family paper, for which I have been wishing to write at an early date. My uncle has been a reader of the SIGNS OF THE TIMES ever since the Civil war. If you think this letter worthy a place in the SIGNS, he will see it.

I am yours in hope of eternal life,
J. M. DULEY.

MR. E. M. DULEY—MY DEAR UNCLE, AND BROTHER IN CHRIST:—Many have been the times that we have held sweet communion together face to face; I will never forget the morning you came to me at my dear mother's corn crib, and caught me, as I hope, in humble prayer to God for my daily needs; I never will forget the tears that flowed down your cheeks while we there talked upon the goodness of God; I feel that I am not

half as good a man as I was in bygone days, I see so much of my inbred corruption now, I have lost all hope in the arm of flesh, for this old body is far from being what I would like it to be. I see that the carnal mind in me is as much enmity against God as it ever was; I am so hateful that I cannot think a good thought of myself; like Paul, “With the mind I myself serve the law of God, but with the flesh the law of sin.” When I see how mean I am I cry out, “O wretched man that I am! who shall deliver me from the body of this death?” But we see that in the new covenant our God says, “I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.” Bless the Lord, that he did not say I will be merciful to your righteousness, but to your unrighteousness; like Paul, our righteousness is such a thorn in the flesh that we beseech the Lord to remove it from us; but as the Lord said to him so he says to us, “My grace is sufficient for thee.” Why is his grace sufficient for us? Because he went before us and broke all the barriers down which our sins had raised between us and an offended God. “He hath made him to be sin for

us, who knew no sin; that we might be made the righteousness of God in him." It is all free grace; it is "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." God loves his people with an everlasting love, therefore with loving-kindness hath he drawn them. O, says one, does God draw me all the way, through these hot fires through which I have to pass? Yes.

"The flames shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine."

We are led in this furnace of affliction to consume our confidence in the flesh, to burn up all our self-goodness. Our God says, "I have chosen thee in the furnace of affliction;" everything of a corrupt nature must be consumed. Our God leads us through deep waters, but they shall not overflow.

"He strengthen thee, help thee, and cause thee to stand,

Upheld by my righteous, omnipotent hand."

I was speaking of God's love to his people; he says, "I have loved thee with an everlasting love;" and I have loved them as thou hast loved me. Let us remember that he has said, I have loved them as thou hast loved me, and thou lovedst me before the foundation of the world. Thus this love runs back into eternity; not one of these loved ones will be left out when he comes to make up his jewels; all of them will be there and hear the blessed welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." There is no uncertainty about this inheritance, it is sure to all the seed; it is a consoling doctrine. What can be more consoling than to think that every poor soul that pants for a home with Jesus has a sure home given

him. Just so surely as God begets in a poor sinner both the will, and the doing of that will, so surely heaven with all its riches is also his. It is out of the power of man to beget either the will, or the doing of that will, it is God that works in us both to will and to do of his good pleasure.

Yes, it is a consoling doctrine to think that our names are written in God's eternal book, and that all devils combined cannot erase them from that book. Jesus said to the disciples, "Rejoice not, that the spirits are subjects unto you; but rather rejoice, because your names are written in heaven." "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life, from the foundation of the world,) when they behold the beast that was, and is not, and yet is." "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." Why then should not this be a consoling doctrine? Why should our God embrace poor, unworthy me, and leave out others who are as good by nature? "Even so, Father; for so it seemed good in thy sight." These words of the dear Redeemer are all the answer that I have to give to-day. As Elder J. B. Hardy used to say, "Our God does not have to do something because it is right, but it is right because he does it;" our God is above all law.

My dear uncle, I know you are not angry because the great God has deprived you of your sight and left others with the pleasure of seeing the things of this world, because you are aware of the

truth that "All things work together for good to them that love God, to them who are the called according to his purpose;" and you are not going to call God unjust should you not be one of that happy number; for you believe that you have no claim upon him which binds him to save you or else be an unjust tyrant; you know that one of your sins, without better satisfaction than you are able to render, is sufficient of itself to forever separate you from the pure presence of a holy God.

"O when shall I see Jesus, and reign with him
above,
And from that flowing fountain drink everlasting
love?
When shall I be delivered from this vain world of sin,
And with my blessed Jesus drink endless pleasures
in?"

If it were God's will, I feel ready now to be taken home. I have a desire to remain with you, and I have a desire to depart and be with Christ, which is far better. Jesus says, In the world ye shall have tribulation, but he says also, In me ye shall have peace. O what a contrast! in the world ye shall have tribulation, there is no getting around it, but in me ye shall have peace. He has said that his peace he will leave with his poor little ones. Were it not for this peace we should not be able to bear the great tribulations through which it is the decree of God that we must go. Jesus has overcome the world; he has overcome all foes who contend against us. Surely he carried all our sorrows and bare all our griefs. Behold him weeping with Mary and Martha; he is touched with the feeling of our infirmities; this Scripture was fulfilled in the case of these two weeping sisters; he was touched with the troubles of his people, notwithstanding he knew that he would soon raise the dead Lazarus to life and action again. Jesus wept, then said the

Jews, "Behold how he loved him." Poor Mary said, "Lord, if thou hadst been here, my brother had not died." As our dear brother Chick said, Jesus intended to bestow the greater blessing upon them. It would indeed have been a great blessing to the two sisters had Jesus been there, and healed their brother, but there was a greater blessing yet that he intended to bestow on them. Broken-hearted Martha came to him bringing the sad news as she thought to him, and she said, "Lord, if thou hadst been here, my brother had not died." Now hear the answer of Jesus, "Thy brother shall rise again." Martha said, "I know that he shall rise again, in the resurrection, at the last day." And Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." Jesus went before us and conquered our every foe; he died the ignominious death of the cross, and robbed death of its sting, he conquered death and the grave; "O death, where is thy sting? O grave, where is thy victory?" This victory is given to the heirs of promise, and all the heirs of God shall outshine the sun at noon-day in their clean white garments of righteousness, that righteousness which was wrought out for them on Calvary at the cost of the dear Redeemer's life. He gave his life a ransom for all, to be testified in due time. He not only gave it, but after conquering death he took it again; he rose from the dead for our justification; all our sins were atoned for, and he burst asunder the bars of death, and came forth a triumphant conqueror over all our foes; now he ever reigns and lives to make intercession for us, according to the will of God; he is coming also to take us to himself; he is not going to send for us, but he is com-

ing for us; he loves his bride too well to trust some one else to bring her to him, so he said, "I will come again, and receive you unto myself; that where I am, there ye may be also."

I am your unworthy brother, if one at all,

J. M. DULEY.

EXTRACTS FROM DIARY OF MARY JANE BOGGS.

HOPEWELL, N. J., 1865.—A new year has dawned upon us; may it be fraught with heaven's blessings. I am still a monument of God's sparing mercy, spared for what purpose is known only to him that seeth the end from the beginning. May we abound in every good word and work. In the presence of God! Who can conceive what it will be to bask in the full sunshine of his presence and be forever with him? He who hath clean hands and a pure heart, he only shall dwell in the presence of the Most High. Who among us can claim that we are clean and pure? Only through the cleansing power of that precious blood spilled on Mount Calvary, shall we find an abundant entrance into his presence, who cannot look on sin with the least allowance. The all-absorbing question with me is, Am I of that number who on the tree of the cross were represented in Christ Jesus? If in him then all things are working for our good, and we shall come off conquerors, and more than conquerors, through him who hath redeemed us unto himself out of every nation, kindred and tongue, an innumerable, great company, that no man can number. In thy presence! O that I may feel that I am surrounded by thy blessed presence; that I am resting in the arms of thy love; that wisdom, righteousness, sanctification and redemption have been made

mine; that thy wisdom has taught me the knowledge of good and evil; thy righteousness hath clothed me with a glorious robe without seam; sanctification has set us apart and made us a peculiar people, zealous of good works; redemption redeemed us from sin and death, raised us to the glories of an inheritance at the right hand of God, made sons and daughters, heirs of God and joint-heirs with Jesus Christ. If so, then shall we dwell in his presence and go out no more forever, enjoying the full fruition of perfect bliss.

February, 1865.—God is a wall of fire to his people, and a glory in their midst. Is not an armor of fire invincible? What can penetrate it? A wall of fire about you! What can come nigh to injure you? It protects, defends and sets at defiance all the enemies that may rise against the saints of the Most High. He protects his children by the fire of his presence, and fire cometh out of his mouth to consume his enemies. Truly great is his power, and his ways past finding out. A glory in their midst! He is revealed in all his glorious perfection in his people. His wisdom, power, justice, love and mercy shine forth in the effectual calling of Adam's sons and daughters from the darkness of nature into the light that is treasured in Christ Jesus for the salvation of his chosen people, a people known before the foundation of the world, recognized in the councils of Jehovah before time began, as bone of his bone and flesh of his flesh. Command thy blessing upon us, O God, and may we feel an assurance that thy love is a wall of fire around us.

May 16.—From early childhood I had many thoughts on a future state of existence. Whether such thoughts are common to all children I do not know,

but I have thought that God in loving-kindness and tender mercy was then leading and instructing me. When but a child I was trying to still my thoughts on such subjects by thinking it would be time enough for me to think about the realities of eternity when my older sister should make a profession of religion; and well do I remember when with startling force I was convinced that religion is a personal matter, and that children are called from time to eternity as frequently as grown people; it was a blow never recovered from. I cannot tell when my exercises first commenced, neither can I tell when I first hoped that my sins had been borne by a crucified and risen Savior. My exercises have never been so pungent as many whose experience I have read and heard, and many times I have feared that all I knew was head knowledge, that the heart had been left untouched; but at times I am satisfied that the work must be done in God's own way. It has been a great trouble, the fear that I could not satisfy the church of my knowledge of the truth as it is in Christ Jesus. How could I expect the church to be satisfied with what I so seldom could rejoice in myself? For the last ten or twelve years the ordinance of baptism has been impressed on my mind, and very few church meetings have passed that I was not present in mind. Much of the time I have been absent from home, but a part of the time in the vicinity of other churches of our faith. Many times I have thought I would never attend another church meeting, but when the opportunity offered, inclination said go, and it was my greatest pleasure to assemble with the saints. Some months I spent in Salisbury, Md., in the midst of an Old School Baptist Church, many of whom I knew and dearly loved; but

while their interests were mine, and I could enjoy the same things they did, could rejoice in their joys, sympathize in their sorrows, I felt that they could have no confidence in me; I was outside, and truly I felt that I was. How much I suffered from it those who have suffered the same know. When first brought to rejoice in hope of an interest in a precious Savior's blood, I wondered that professors of religion should manifest at times such indifference to the things pertaining to the kingdom of God's dear Son. Then I never wearied of listening; sermons were never too long; I could not understand why they should be so indifferent; but full well I know what it is to feel that wandering of mind, wandering on subjects sinful and vain, when I would desire them concentrated on things heavenly and divine. For a few weeks past, with peculiar power have the following words been resting on my mind: By this shall ye know that ye have passed from death unto life, because ye love the brethren. Not ye shall hope or think, but know. Precious declaration to the tempted, doubting, sin-sick soul. Surely if I know anything, I know that I love the children of God, and I trust it is with that love which rolled in the bosom of the Father ere time began. Loved with an everlasting love, therefore with loving-kindness have I drawn you. I have been drawn with loving-kindness; I have not experienced such a dread of hell, but have been drawn to love the things pertaining to the kingdom; I have been led to love holiness and hate sin; I know not that a fear of punishment has mingled with it. I think I have had some view of my utter depravity, that my heart is as a cage of unclean birds, out of which no good thing can come; that I cannot think a good thought or

perform a right action of myself. I know that in my flesh dwells no good thing.

At the last church meeting there seemingly was no obstacle to my going before the church; I desired to go, it would have been the greatest privilege, but something kept me back. I believe that dereliction from duty is followed by darkness of mind, and a loss of that sensible enjoyment which is found in the path of obedience. "The Spirit and the bride say, Come." "If ye love me, keep my commandments."

June 28, 1865.—Last Saturday, June 26th, I was, by the power of God, I trust, enabled to present myself before the church. It seems to me like a dream, I cannot realize it. I feel not the ecstatic joy that many experience in walking in the commands of God, but I feel a rest, a quiet; I seem to have nothing to think about. For the last twelve years the subject of baptism has been impressed on my mind; everything forced it on my attention; it was a constant source of unquiet, and now I cannot describe my feelings in any way, except that I feel like one dreaming. I was wonderfully strengthened; I felt to leave it all in the hands of God, to take no thought what I should say. The assembled world would have had no power to affect me. I said but little, and do not know what I did say. "He giveth his beloved sleep," the precious blessedness of sleep, of rest to the weary. I can but feel that I am enjoying that transcendent blessing of rest, of sleep, that is given to the tired and weary child of God. It seems to be perfect rest, perfect rest from all care. On the Sunday of my baptism, July 25th, for the first time I partook of the Lord's supper. I did not feel any trouble arising from the fear of eating and drinking un-

worthily. The only question with me was, Am I entitled to a seat among the saints? Examine yourselves, and see whether you be in the faith or not. It seemed to me to be in the faith was to be in Christ, and if we could feel the witness in our own breast that we were born of God, then it was our duty as well as privilege to commemorate the supper in obedience to the command of God.

NASHVILLE, Tenn., May 27, 1905.

BELOVED BROTHER EDITOR OF THE SIGNS:—I received your brotherly card, and it was with much feeling of love and gratitude, though I feel myself to be unworthy. I am saved by grace if saved at all. I trust that God for Christ's sake has given me the spirit of utterance to claim and acknowledge him as my Savior, my all, the bright and morning star. We see as through a glass darkly; but I trust that in the resurrection I may find my name written in the blessed Lamb's book of life, then shall I dwell with the ransomed of the Lord, and be with Christ, our great Mediator and High Priest, where we shall all see face to face and know as we are known.

Dear brother, in reading your able and instructive editorial upon the seven churches of Asia, and your application of it to the present time, it seems that then there were no two alike, then men had different beliefs and different idols, and worshiped them; this was all then the work of the flesh. They were not holding fast to the works of God, which were wrought in Christ, as prepared of God before the foundation of the world. They had gone aside from the truth to the doctrine of Balaam, which taught the casting of stumbling-blocks before the faithful who have no confidence in the flesh. Those evil men ate things sacrificed

to idols, and held the doctrine of the Nicolaitanes, which is confidence in the works of the flesh, and is pleasing to the world. With such things the Zion of God is wounded, and the faithful hate them. Paul admonishes the faithful to abstain from meats offered to idols. It is also said if we keep ourselves from them we shall do well.

There is great lukewarmness in the churches of the present day. Why is it so? It is because some have departed from God, who bought them with the precious blood of Christ, and have gone into idolatry, trusting in their own strength, seeking the loaves and fishes, thus denying the all sufficiency of God. You speak of the Laodicean church, which was neither cold nor hot. This is a very good representation of the present time when so many have become worshipers of idols. Men have become prosperous and rich, having accumulated much filthy lucre, and are self-satisfied, and are puffed up, claiming that God will honor and reward them for their good deeds and obedience. May God forgive if I should at any time entertain such vain thoughts. I have nothing of myself to offer; as the prophet said, my righteousness is as filthy rags in the sight of God. This Scripture ought to convince any sane mind that we have no righteousness to offer before God. Moses was commanded to take his shoes from off his feet at the burning bush, for the place where he stood was holy ground; and it was the command to take away the filthy garments from Joshua the high priest. This is enough to prove that the Adam-man has no part in the work of saving the soul. If I have any obedience at all, it is all the Lord's, and not mine. I feel to hope this precious gift has been bestowed upon me, a poor sinner. I can claim no reward or

honor, upon my part there have been no conditions performed. Our blessed Savior is our all, and without him I am lost. If those boasters had been spiritually poor they would not have boasted, for they would have seen that they had nothing to boast of in themselves. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This is his own righteousness imputed to us; it is all his work, and his people shall be made willing to acknowledge this in the day of his power, and not before. Having predestinated his children by Jesus Christ unto himself, they have redemption through his blood, according to the riches of his grace, and have obtained an inheritance, being predestinated according to his purpose, who worketh all things after the counsel of his own will, that we should be to the praise of his glory. Dear brother, all our help must come from God, both in things temporal and spiritual; we are indeed the clay and God is the potter, and he fashions the clay to please himself, and we have no right to say to him, What doest thou? The child needs chastening while he sojourns in this world of sin and misery, he must also have the eye-salve to enable him to see and feel and believe that his righteousness is of the Lord, and that all the good that man can do will not help him on the way to righteousness and rejoicing. To hunger and thirst after righteousness is the beginning of sorrow rather than of joy, and it is the mark of the Spirit's work. Paul said, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." O may we find our names written in the Lamb's book of life. We are citizens of a spiritual kingdom, an holy habitation

never to be taken down; it was sealed to us by the precious blood of the Lamb of God. It is a spiritual gift of God, and ordained of God, who gives to his children understanding, and to his faithful servants to minister to the weak, in preaching the riches of his grace. They that dwell in the house of the Lord grow in grace and in the knowledge of our Lord Jesus Christ.

We are told to try the spirits whether they be of God, because many false prophets are gone out into the world. I pray, O Lord, keep me humble, so that I may not follow after the Arminian world, which is crying, Lo here and lo there, and Peace, peace, when there is no peace outside of the imputed righteousness of Christ. Jesus said to his disciples, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." This worldly religion has no soundness in it, it has not Christ's imputed righteousness; to them there remaineth no such peace as Christ giveth to his people. He puts his law into their hearts and minds, and says, They shall be to me a people, and I will be to them a God. He said this shall be. When we have this peace we can rejoice, even while journeying in this sorrowful wilderness. O how good is our gracious, loving Lord to look upon such sinners as we, and how condescending and kind to bid us look up and stay ourselves on him. O how good he is to the poor and afflicted. He is a strong consolation to such as have fled for refuge to lay hold upon the hope set before them. I often look back over my past life and see how the dear Lord has led me, and, as I trust, has directed my steps in the right way, and if it is his will I shall reign with Jesus; if so, I must suffer with him. Let us

therefore go forth unto him without the camp, bearing his reproach, for here we have no continuing city, but we seek one to come; then shall our sorrows end, and God shall wipe away all tears from our eyes. We are in his hand, as are all things else, and are to be disposed of as seemeth good in his sight. He shall bring his many sons and daughters into the knowledge of his truth as it is in Jesus. Man may invent many ways, but after all there is but one fold, and one Shepherd, and here is the only place where rest can be found to the soul. The same God rules now as when the letters to the churches of Asia were penned, and he commands his true servants to admonish and exhort with all long-suffering and doctrine.

Brother Chick, after reading your card and meditating over the goodness and mercy of God, and learning that you have been blessed with the privilege of meeting my people in the flesh, and, as I hope, in the Spirit also, and that from the evidence that you have of their godly walk and conversation you can fellowship them as the children of the heavenly kingdom, strong in faith, I could but rejoice. I felt glad that you have had the pleasure of meeting my sister, Mrs. Hume Francis; she is a dear, beloved sister in the flesh, and is strong in the faith and hope of eternal life through Christ. I am the oldest of a large family, and but three of us are left. I shall be seventy-three the 13th of July, if it be God's will to spare me till then. I am always glad to receive some word of comfort from you. Our little flock is at peace, and for this we feel to thank God. We have a true and faithful pastor, Elder J. K. Womack; he is much afflicted, but is sound in the faith. May God bless you in all your labors, is my prayer.

O. B. HICKERSON.

ROMANS XI. 29.

“For the gifts and calling of God are without repentance.”

This truth, this declaration of the inspired apostle Paul, forever puts to silence the theory of vain men that sinners of Adam's race may be in a saved state to-day and lost to-morrow or next week or some future time in their pilgrimage, and that after receiving a hope in the grace, mercy and pardoning power of Jesus they may yet, by some overt act of omission or commission, fall away and be finally lost. The Scriptures clearly teach that when the Lord shows mercy and bestows peace, and the blessed graces of the Spirit, faith, hope and love, on any of the lost sons or daughters of Adam, it is without repentance or turning away; for whom the Lord loves, he loves unto the end. He says, “I will never leave thee, nor forsake thee.” And, “Lo I am with you alway, even unto the end of the world.” It can be no other way, for he is God, and changes not; the same yesterday, to-day and forever, without the shadow of turning, and we can sing with the poet:

“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.”

There have never been but two beliefs or principles in the world since the beginning of time, and there are but two to-day: the one is a belief that is peculiar to all of the Lord's chosen people in all ages of the world: that salvation is of the Lord; his work is perfect, nothing shall be added to it, and nothing shall be taken from it; and this class are firm in the belief that Jesus has saved all of his people, even all that the Father gave him, every heir of promise included in the covenant of grace; for the new covenant has not an if or peradventure in it,

and is from every condition free; fenced with Jehovah's shalls and wills, ordered in all things and sure. The other belief is the conditional, or do and live system, whereby many are looking for merit in themselves to bring God under obligations to save them. They fast twice a week, they pay tithes of all they possess, &c. This class, when told that God hath mercy on whom he will, and doeth his will in the army of heaven and among the inhabitants of the earth, are ready to challenge the justice of Jehovah; they set their mouth against the heavens, and go about endeavoring to establish their own righteousness, and boasting of what they are doing for the Lord. Shall mortal man presume to be more holy, wise and just than Deity? Those who believe in sovereign grace desire to show forth the praises of him who hath called them out of darkness into his marvelous light, and to tell of the great things the Lord has done for them, and are willing to trust all they have and are, and all that are near and dear to them, in the hands of the Lord, knowing that the God of the whole earth will do right.

These two beliefs were set forth in Job's day; Job in his sore trial said, “I know that my Redeemer liveth.” Job did not say, I know I am going to heaven for my good works, but simply, “I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.” Job's three friends set forth the do and live system, and it has never been exploited with any more force, logic and eloquence than those three friends preached it to Job. Job informed them that they were miserable comforters, physicians of no value, and forgers of lies. The advocates of the conditional system are no better to-day; they make merchandise of the gospel under the guise of

saving souls, or leading souls to Christ. The Lord himself condemned the theory of Job's three friends, and informed them that they had not spoken that which was right, as his servant Job had. So it is to-day, the whole race of mankind adhere to one or the other of these two doctrines, to whatever creed they may belong. Those whom the Lord hath quickened and caused to trust in him know that where he has begun a good work he will perform it unto the day of Jesus Christ, and that wherever his people may be scattered ("The Lord's portion is his people,") the Lord knows his own, and his arm is not shortened. Jesus did save his people, and all shall come unto God by him, not one shall be left out.

"They may on the main of temptation be tossed,
Their sorrows may swell as the sea;
But none of the ransomed shall ever be lost,
The righteous shall hold on his way."

And, "I if I be lifted up from the earth, will draw all men unto me." No purpose of Jehovah was defeated by the fall, it was all for the lifting of Jesus on high. They crucified him, the Roman soldiers and the wicked Jews; so did we. My sins, my cruel sins, his chief tormentors were; each of my crimes became a nail, and unbelief a spear. When poor sinners are quickened by the Holy Spirit, and drawn by the cords of his love, they are at once sealed heirs of God and joint-heirs with Jesus Christ, and they desire to ascribe all praise to the blessed Lamb of God, for by his blood he has redeemed his people with an everlasting salvation out of every nation, kindred, tongue and people under heaven. This is the tabernacle that the Lord pitched, and not man; not one of the stakes thereof shall be removed, or one of the cords be broken. This people trust in Jesus, who has all power in heaven and in earth, and

they have no confidence in the flesh. He is our high Tower, our everlasting all and in all, our strong habitation where we may continually resort. (Psalms lxxi. 3.) They are not afraid of evil tidings, for their heart is fixed, trusting in the Lord. (Psalms cxii. 7.)

"Then should the earth's old pillars shake,
And all the wheels of nature break;
Our steady souls would fear no more
Than solid rocks when billows roar."

It is a fact that none have ever been saved since the creation of the world, or ever will be saved while time lasts, except through the perfect atonement, imputed righteousness, sovereign grace and electing love of our Lord and Savior. Fear not, ye poor and afflicted ones, whose names are cast out as evil, our light afflictions here, which are but for a moment, will soon be over, and we will reach the blissful clime where temptation and suffering will be no more.

"And if our dearest comforts fall
Before his sovereign will,
He never takes away our all,
Himself he gives us still."

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

Yours in hope,

WM. F. SLOAN.

CLAY VILLAGE, Ky.

EAST DIXFIELD, Maine, May 17, 1905.

ELDER F. A. CHICK—DEAR BROTHER IN HOPE:—Your very welcome letter arrived in due time. Whether the time be long or short, they always come with surprise at your continued favors, for two reasons which I will mention. The first is that I know how fully your time must be employed, and the second is that I feel how meagre a reply I give for your

very comforting tokens of remembrance. I must say, as I have before, that I thank God and take courage, trusting that we are fellow-travelers, and that to each of the Lord's humble poor from time to time he applies his gracious promises as our need requires, and that it is of his mercy that we are not consumed. For myself I sometimes feel to praise his holy name that the chaff is burned up, and the dross separated from the gold, and that the refining must go on as long as we sojourn in the flesh.

I took great delight in reading in the last number of the SIGNS the editorial from the text in Revelation iii. 20. It is a text that for a few years past has been often in my mind. As I was seated at my work one evening, with my mind resting upon the various afflictions to which we are subject, the various thorns in the flesh, I felt disheartened and weary in the conflict, and a longing to lay it all aside and to be forever with the Lord, and then the words of this above named text came so forcibly to me that I involuntarily raised my head and looked toward the door. My next thought was to read the entire connection, which I did; and yet it is only from time to time that its force and beauty are revealed partially. We must always in this life see as through a glass darkly. Your discourse was very comforting to me, as are the various communications in the dear old SIGNS. My desire is that you may have strength to conduct your labors in your position, and not be overtaxed. I hope that the meetings which you are about to attend may in one sense prove a vacation to you; I mean in this, mingling with the brethren, that you with others be refreshed, and that, as has sometimes been said, you may have a pentecostal season.

I very often dwell upon the time when you were here and spoke at Jay, and I have wished that it might prove as a ray of light to some one who was seeking; but of this we cannot tell. How sweet to feel that all our times are in the hand of our most gracious God, and that not even a sparrow falls to the ground without him. With the psalmist I would say, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction." I think that as the years go on I find myself more and more dwelling upon the loving-kindness of the Lord; I have nowhere else to go, and nothing to present before him but the perfect righteousness of Christ, the crucified and risen Savior, who came to seek and to save that which was lost.

"Unshaken as the sacred hill,
And firm as mountains be,
Firm as a rock the soul shall rest,
That leans, O Lord, on thee."

I think that I will never again, in time at least, realize the sensation I once did from the text, "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." He is of one mind, and who can turn him? He can wound, and he can heal, he can kill and he can make alive, and best of all, his mercy endureth forever. He knoweth us altogether, and nothing is hidden from his sight. What a strong tower is this to run into and be safe. May each of his believing children joyfully ascribe salvation to Jesus our King.

I feel to thank you for your kindness. It is indeed as a cup of cold water to the thirsty, and deep in the heart of myself and husband is a spring of thanksgiving for your words of fellowship and kindly remembrance. My desire is that in your journeyings you may find peace in th

churches, and that the blessing of the Lord may be with you. It is not alone where great numbers are congregated that his presence is found, the declaration is, that where two or three are gathered together in his name there is he in the midst of them. How tender is the hand of our most gracious God, and I desire to be found submissive to his will, and to be found having the wisdom which is from above, and pressing toward the mark for the prize of the high calling of God in Christ Jesus. What emptiness in the sublunary joys of time, all of which perish with the using.

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

With much love to you and yours, I
remain your sister in a precious hope,
ELIZA WHEELWRIGHT.

THE PREDESTINATION OF GOD.

THE apostle Paul in Romans viii. tells us that "Whom he [God] did foreknow, he also did predestinate to be conformed to the image of his Son;" and in order to this conformation calling, justification and glorification are necessary, and all these things the Lord does himself; he calls the sinner, he justifies him by the blood of Jesus, and glorifies him through the perfect righteousness of Christ. This leaves the work of man out entirely so far as salvation is concerned. There are none that can predestinate but God. The heart of man deviseth his way, but after all his planning and appointing he often is unable to do the things necessary to the accomplishment of the desired end. None can predestinate in the true sense of the word unless he has the power to work all the means necessary to bring about the end designed; this

power God alone has, and he it is that works all the means necessary to the eternal salvation of his people, he is not waiting for others to bring about that which he has predestinated, but he does it himself by his own glorious presence and grace, working by his Holy Spirit in the souls of those predestinated to eternal life. He predestinated before the world was that those chosen in Christ should in time be called to a knowledge of their sins, and then to the knowledge of salvation provided in Christ for the guilty sinner, and so in the fullness of time he himself in the personal appearing of Christ calls the sinner to know himself as a sinner and Jesus as a Savior, and there is no power on earth besides that which is in Jesus Christ that can do this most glorious work. He also predestinated the justification of the sinner, and as no flesh can be justified in his sight by the deeds of the law, he predestinated the death of his Son, by which sacrifice the law is satisfied and the sinner is justified, all because the choice of God made him a member of the body of Christ, and this is manifested by the wonder-working power of his grace, which he shed on us abundantly through our Lord Jesus Christ. He also predestinated to glorify the sinner, and as this could not be done upon their own merits he has given them Jesus, and with his righteousness he is well pleased, and said when he came to die, I have both glorified thee, and will also glorify thee again. Jesus said, addressing the Father, Behold I and the children that thou hast given me. Then he brought them with him, and therefore when he was glorified by his Father the members of his body were glorified in him, and hence are beyond the reach of Satan and all his emissaries except to annoy them in the

flesh, but their life he cannot take from them, for "Ye are dead, and your life is hid with Christ in God;" so then when Christ, who is our life, shall appear, then shall we also appear with him in glory. Earthly fathers in their minds often appoint great wealth and honors for their sons, but they fail many times through weakness to bring about the desired end, and though they may succeed in doing all that is necessary on their part, the scheme often fails because the son lacks either the will or the ability to do his part, and so all that has been done is a failure. This can never be true with God and his sons. "Beloved, now are we the sons of God." Our Father is abundantly able to do all that he has predestinated, and having done all the rest he works in his sons both to will and to do of his good pleasure. The mind of the sons of men may be and often are very different from their fathers, and the father cannot put his mind into his son, but with the heavenly Father it is very different; though the mind of his sons are by nature unreconciled to him, he puts his law in their minds and writes it in their hearts, and when he does this they love the law of their Father and delight to do his will. "We have the mind of Christ;" and "If any man have not the Spirit of Christ, he is none of his." Is it not wonderful and glorious to contemplate the work he has done for poor sinners, to remember that his thoughts towards us are thoughts of peace, and not of evil, to give unto us an expected end? How sweet to know that there can never be any miscarriage in the predestination of our heavenly Father, for he is the sovereign ruler of the universe, and as he is ever present with his people and is himself doing all the work necessary to bring the expected end, he certainly will not

allow any one to come between him and his loved ones, and then being present with an all-seeing eye, and an all-powerful arm, he sees all their needs, and will supply them according to his riches in glory by Christ Jesus, who is worthy of all our praise, for he has redeemed us by his blood out of every nation, kindred, tongue and people. To him be praise, honor, dominion and power, now and for evermore. Amen.

JOSHUA T. ROWE.

ROLAND PARK, BALTIMORE, Md.

DADE CITY, Fla., June 23, 1905.

DEAR EDITOR:—I rejoice to know that the meetings of your associations were good and pleasant. It was the wish of our dear brother Benton L. Beebe, for this poor sinner to have visited him and the Baptists of his section during his last days upon the earth. Now that you, as well as some others, have expressed a desire that I should visit your associations, I think that I will go next year, if the way is open, for I have had for some time an abiding desire to do so.

To-day while sitting by the bedside of my afflicted son, who has been for some weeks, and is yet to all human appearances, at death's door, some pleasant reflections have been in my mind from the words, "Stand still, and see the salvation of the Lord," and "Go forward," recorded in Exodus xiv. 13, 15, which I will write you.

Faith infolds these conditions as the product of grace; unbelief waives these conditions, and cries, What must we do? if we stay here we shall all perish. Faith answers, "Stand still, and see the salvation of the Lord." Faith rests; unbelief is always in a hurry. A prophet hath said, "Their strength is to sit still,"

Faith believes that the Lord hath delivered, doth deliver and will yet deliver. If salvation is of the Lord, what help does he need from man? Why will vain man intrude upon the Lord's work? Echo answers, "Why?" No concurrence of man is needed. What need of two acting when one is able and will do all? His glory will not be divided; for he is a jealous God.

Who is there that would light a candle at midday to help the sun give light to the world? If such there be, he might be considered wise in comparison to one who thinks he has to do something to help the Lord, or to do something to get the Lord to help him. It was not said, Stand still and see the salvation of God and man. To be called to see God's salvation is proof that "salvation is of the Lord," complete in him.

Unbelief is consequent to and perfectly consistent with the nature of free will, hence it never could have gone forward at the command, as faith did. The man of faith had to learn to "stand still" before he could effectually "go forward." In the provision of grace he went forward in the wake of the hand and rod, which were stretched over the sea. God opens the way and leads the feet to take the first step. What more could faith ask? "By faith they passed through the Red Sea as by dry land." Evidently the sea through which the Israelites passed was not open throughout at once; if so, sight and not faith would have been the measure of their tread. Most assuredly the sea only opened as they went forward, so that their faith at every step was cast upon God. Thus upon the banks of deliverance they could sing, The Lord hath triumphed gloriously. Only by faith can the Lord's portion go forward, when the eyes of nature stand

aghast, hedged in on every side. Such was and ever will be the path under the Lord's conducting hand that the men of faith "go forward." When unbelievers see an open way they may essay to go forward, and like the Egyptians, perish in the attempt. It will ever prove defeat and confusion when the world will try to do what God's elect can only do when lead by faith in the way he directs.

The real condition of the heart is tested by the command; as, "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." "If ye love me, keep my commandments."

"Holy men of God spake as they were moved [not moved upon or entreated] by the Holy Ghost." It is the same power which leads and guides into all truth to-day. Only when the Spirit has engrossed the thoughts of any of the Lord's people, do they care to walk in the way of Mount Zion. The man of faith does not act in order to receive the blessing, but from it, as the man with a withered hand did not stretch it forth in order for it to be made whole; the extended arm is the evidence that it is whole, else it would have remained inert, dangling at his side. The immediate commands of the Lord are spirit and life, and from the same source comes the power and will to obey. The natural will cannot, though ever so anxious, produce love, belief or a blessing. These are fruits of the Spirit, and flow out spontaneously, constraining us to love and serve him from whom we have received all things that pertain to life and godliness. "From me is thy fruit found."

Your brother, I hope,

M. L. GILBERT.

KANSAS, Ill., Feb. 28, 1905.

DEAR EDITOR:—I send you the inclosed letter for your consideration, and publication if you choose to do so. Such letters are too good to be kept private.

I remain your servant;

JAMES M. TRUE.

WARRENTON, Ore., Feb. 18, 1905.

ELDER JAMES M. TRUE—DEAR OLD BROTHER IN CHRIST JESUS OUR LORD:—If it will be no offense for a poor, sinful creature to address you in this way. I have so often read your good letter written December 14th, and published in No. 3 of our dear paper, the much loved SIGNS OF THE TIMES, in which you tell us your age, and your wish to be remembered by its readers. I am one of its readers, and if I know anything, I love and believe the doctrine it advocates, and often as I read my eyes are blinded with tears of joy, and love fills my sinful heart to overflowing, and like you, dear old father in Israel, I hope perhaps I have a little life because I love the people of God so dearly. To know you, an old servant of our gracious Master, wonder if it can be possible that this grace is given to you, one of the least of all saints, gives my lovely heart comfort. Every day I must ask God to have mercy on a poor sinner, as prone to wander as the sparks are to fly upward, and leave the God I love. So often I am asking, Do I love the Lord? I surely must; then why this dull and lifeless frame? But I must not fill this with my doubts and worriments. Dear brother, how sweet to find that years of trials, of darkness and doubts, cannot take anything from that blessed hope, but instead makes it sweeter to the tempest-tossed, as the bright rays of the morning sun appear after the long, dark night, and how good it is to

hear you, one of the dear old heralds of the cross of Christ, say how firmly the blessed doctrine believed by the Old Baptists, and preached by them, has become settled in your mind, and that you know by experience that salvation is all of grace, and free to the called, who are the only people who are willing to confess that they are lost without this free grace, this unconditional salvation. I know that I could never do anything to merit this great blessing, no matter how much I might try, but must ever say that if I have ever been made to feel my sins forgiven, it has all been through the goodness of God to a poor, unworthy worm of the dust, which I feel myself to be, and O that I could thank and praise his holy name as I should for all his mercies. O how sweet to our hearts it is, my dear old father in love of the truth, to know that God will not leave his little ones alone or unprotected, but ever watches over them, and guards and guides them. They may not always know that God is near, but underneath are his everlasting arms, and although the poor frame may become feeble and trembling he will not leave nor forsake them. Even when in old age, when the head is whitening for the tomb, they are borne in his bosom as the tenderest lambs, sustained by his eternal, unchangeable love; there is nothing that can separate them from this great love which they have in Christ Jesus their Lord.

I did not mean to write this much, and hope that I have not wearied you, and that you will excuse me, if you think me presuming, for I had such a longing desire to speak to you, and that must be my excuse. Is this love for the people of God and his truth?

I have often thought lately that as we grow older the Scriptures seem to glow

with a light that in younger days we could not see so plainly, as, so to speak, the nearer we come to the station the brighter its light becomes to our vision, and things appear in clearer light and more beautiful.

May God be with you all your remaining days to comfort and bless you, and when you are called home may you awake with his likeness, is the prayer of your unworthy sister,

(MRS.) S. L. H. STUART.

WILTON, Maine, March 28, 1905.

ELDER F. A. CHICK—DEAR BROTHER IN A PRECIOUS HOPE:—I feel like talking with you this evening, as I sit here alone in my quiet home. I cannot say that I am lonesome, or that I feel alone. I hope and pray that it may not be some fancied notion that the unseen Eye is upon me, and that his almighty arm is underneath, lifting me up and supporting me in these quiet days while I am here all alone without sound of no human voice. I often find myself trusting and relying upon the precious promises which are only for the body of Christ, the chosen of God, and while thus resting and trusting, the question arises, What evidence have I that my name is written in the Lamb's book of life, that I am a subject of redeeming love and reigning grace, and how do I know that it will not be said to me, Depart from me into everlasting punishment? I pause and reflect, how could I bear those words to depart from Jesus, who, as it seems to me, has been my best friend all the years of my life, or from my youth, now almost fifty-two years, since he was first manifested as my Savior? But as dear as is that name, and as precious and sweet as is his presence, that sentence would be just.

"And if my soul were sent to hell,
Thy righteous law approves it well."

I enjoy hearing of the temporal welfare of my friends, but I would rather be a doorkeeper in the house of God than to dwell in the tents of wickedness. During the past four weeks, I have been favored with the desire to read the precious word, and I sometimes hope that it has, some portions of it at least, been blessed in some measure to my understanding. The communications in the recent SIGNS, with the editorials, have been unusually precious. I do not mean to be understood that there have been special days of rejoicing, but that a great share of my time my mind and thoughts have been more than usual upon spiritual things, and the things of this world and of time have seemed trivial.

Will you remember me at the throne of grace as a poor, weak, helpless sinner, with nothing to plead but the blood and the complete righteousness of Jesus, the holy and spotless Lamb of God? That same all-wise being who shields and protects you in Hopewell, and as you travel on the cars and on the waters, shields and protects me in this my lonely home. As I awake to see the approaching daylight, and the sun shining in all its beauty and splendor, I am reminded that our God is wonderful in mercy, infinite in wisdom and almighty in power.

I am glad to say that my health has greatly improved in the past few weeks, and my whole system appears to be in better condition than for several years.

Now, may rich and reigning grace be with you, and sustain you, and all who are connected in any way with the SIGNS, is the earnest desire of a very unworthy sister in tribulation, and yet in hope,

MARTHA K. HUBBARD.

BETHAYRES, Pa., June 6, 1905.

ELDER F. A. CHICK—DEAR BROTHER: I have been asked to write my experience for the readers of the SIGNS. Tongue cannot tell, or words express, what I have experienced, but in my feeble way I will tell the best I can the road I feel the Lord has brought me through. I was born and raised a Quaker, or "Friends," as they are called in this day. It is their rule that when parents are members, their children are members at their birth. I was a member until I was twenty-five years of age. I then was about to be married to Annie M. Duffield, whose parents were Old School Baptists in belief, but not members; I was then obliged to resign from the "Friends" to be married by a minister. That caused my resignation. In 1882, the 22nd day of November, we were married by Elder Purington, of Hopewell, N. J. When I took my wife to the Old School Baptist meeting at Southampton, Bucks Co., Pa., I would stay outside while meeting lasted, until I felt ashamed of myself, when I went in and heard the preaching. I thought it was the worst doctrine that I ever heard, and I would go away and say all manner of mean things about them and their doctrine. I went so far as to say I could join their church any time I wanted to, thinking they were like the other churches and would be only to glad to take me in; I was like Paul, in thinking I was doing right. I think it was in 1887 I began to inquire about some things in the Bible of Elder Purington, and found to my surprise I was being tossed about in some way, finding myself reading the Bible, and believing just what I said I would never believe. I began to see the wrong was all in me; I was undone, I could do nothing of myself. Not knowing where to go, or what

to do, I was in trouble of mind for about two years. On several occasions I found I was talking to people, and believing as I had heard Old School Baptist people talk; I could not understand it. Finally one morning, when in my stable grooming my horses, darkness or blackness came over me, I was going down, as it seemed to me, out of sight of everything, and I thought I was leaving this world. I fell down with uplifted hands and tried to get out of this place, but could not. My arms dropped to my side, I thought I was gone and cried, Have mercy on me, when I heard a voice speak to me, saying, Be not afraid, it is I, rise and follow me. The darkness disappeared and the light was brighter than the noonday sun; for three days I could see nothing but this light. Then I felt that I wanted to go and tell the people at Southampton what I had seen and what Jesus had done for me. The next church meeting I went before the church. Ah, they were, like Ananias with Paul, afraid of me; they knew what I had said about them, so they would not take me in. I felt if they would only let me come and hear that wonderful gospel preached, giving God all the praise and debasing man, it would be much to me. I was made to love these people more and more, and also the doctrine with an unspeakable love. Then, like Job, my friends told me these people would never take me with them. They wanted me to join some other church, but all their preaching was like chaff to my ears; I wanted to hear about Jesus and him crucified. I was left in this trouble for one year, then again I felt I wanted to be with these people. I went to church meeting and asked to be taken in, and yet God had not made them see their way clear, so they said no. I felt very

badly, but I felt it was all for the best. I knew all things worked together for good to them that love the Lord, I never had an angry thought pass through my mind about these people; I loved them still more, it seemed that nothing could break this love I had for them. Then ministers and members of other churches came to comfort me, but it was of no avail, the more they said about the Old School doctrine the more I loved it. I found I was being led by another power than man's; I was made to praise the Lord for his goodness; I still went to meeting, hearing myself condemned, knowing I was a very sinful man, and no good in me. I found that Elder Durand was telling me all about myself. In this road I traveled one more year, loving these people and their God above all things, then I went before them the third time, and to my surprise they accepted me. Had they known me as I know myself they would never have had fellowship for me. O how I look back over those years and see that the trials and troubles I went through were all for my good. I was completely separated from all I once loved, and made to love the things I once hated. It is my desire to give God all praise, honor and glory, and may his mercies to me endure forever. I know he is a far-seeing God.

Do as you think best with this and all will be well with me.

I hope I am your brother in the faith, unworthy as I am,

C. S. BOND.

HOPEWELL, N. J., May 28, 1905.

MY DEAR ELDER CHICK:—I feel it both a duty and pleasure to tell you how greatly the meetings of yesterday and to-day were blessed to me, they were manna to a hungry soul; a staff to a

weak and halting one. And after coming home the meeting is still going on, though I am here all alone. If he is with us, it is all we need, we can have meetings anywhere, and under all circumstances. At these two meetings everything has looked so lovely to me. All the week I had looked forward to them with such a desire to be there, and when the time came the Lord surely blessed me beyond all I had hoped, and I can say, "My cup runneth over." It did me good to see so many present, and among them those who can seldom meet with us. I hope it was as much to them as it was to me. And the aged ones, too, while I love them all, yet those who have reached old age seem nearer and dearer to me, somehow they seem like a link between my mother and myself. How good it is when we can forget for awhile the cares of this world, and meet as one family for a little season. It seems to me after the kind words of admonition you spoke to-day, we never should forsake our meeting unless we cannot avoid it.

Last evening I visited kind friends who insisted I should remain with them to-day, but how glad I am that their influence did not prevail; they meant all right, and could not understand why I must come home, but I could not stay. It was so plain to me that my place was at meeting; and while I feel just as unworthy as ever I did, and possibly more so, yet my blessings never seemed as great.

Why was I ever made to hear his voice? or why have I been kept thus far? Why am I blessed with such unspeakable blessings, living in the midst of my brethren, and hearing the gospel proclaimed, when so many are denied that privilege? Surely it is all of grace from first to last.

“Grace taught my soul to pray,
And pardoning love to know;
’Twas grace that kept me to this day,
And will not let me go.”

To-day it came to me, if these meetings here on earth (when we are sinful and polluted) are so lovely, what will it be when we are free of these bodies and meet him in glory? If these little foretastes are so precious, what must the fruition be? Sometimes the losses and crosses of this world seem more than I can bear, but what are they to be compared with the better things which we hope will be ours when we are done with earth and earthly things? If I could always remember that, “He in the thickest darkness dwells.” I hope he will make me willing to walk with patience the path that is marked out for me, whether it be strewn with thorns or roses, trusting in an all-wise God, who is too wise to err and too good to be unkind.

Sometimes I take myself to task for doubting, when he has been so kind and merciful in the past, but that is where the weakness of the flesh comes in, and I have to say, “Help thou mine unbelief.” So the warfare goes on, and the longer I live the more I feel that I am a pilgrim and sojourner here, and that this world is not my home. While I remain I pray to be kept by his mighty power from the snares and delusions of the world; holding fast the profession he enabled me to make, and feeling that his watchful eye is ever over me, and his protecting care about me. With such a God what is there to fear? He controls all things, and will not suffer his faithfulness to fail; and may I ever remember him who is the Giver of every good and perfect gift, and that it is not of works, but all of grace, and, if it were possible, at all times to say,

“My spirit looks to God alone,
My rock and refuge is his throne;
In all my fears, in all my straits,
My soul on his salvation waits.”

Your unworthy sister,

ANNA J. SUTPHIN.

VEGA, N. Y., April 21, 1905.

ELDER H. C. KER—DEAR BROTHER:—
I will try and write you a few lines. I have often thought of you since I received your letter, but have had no mind to write, and cannot write now of anything spiritual, for my mind is burdened with temporal things, and no one knows how I mourn over the loss of my desire to read the Bible, and because I have no desire to meet with people of our Father’s kingdom; I cannot tell why this should come upon me. Every day that I live I find in myself more sin, and less evidence that I am a child of grace, and less evidence that I am a servant of the Lord. Where can I look? all is vain, dark and wild. O could I have a little glimpse of light, and be freed a few moments from this horrible pit; surely, my dear brother, I know what a bottomless pit is. How low can a poor worm sink in despair with no ray of light, and hope almost gone? My prayers are become a chattering noise, and I cry, Unclean, unclean. The Scriptures, “Hath God forgotten to be gracious?” and, Is his arm shortened that he cannot save? are often brought to my mind in this dark trial I am passing through. Surely there is no one like me; no one so far from his God; no one so vile and sinful. All I have is to think of past experiences, and call to mind some of his loving-kindness toward me, a poor sinner, without hope and without God in the world, that in his own time he spoke peace to my poor soul, and I was raised above all worldly things. This was after eleven years bur-

den of sin; I thought I should never be released from that burden, and that the lowest hell was my eternal doom. But in the moment you think not, the Son of man appears, and it was in the moment that I thought surely I was lost that he appeared with healing in his wings, my mourning was turned to joy and my burden was gone. Then to praise Jesus all the day long was my joy and song; my delight was to meet with his dear people, and listen to the preaching of the gospel. I well remember the sermon that you preached from these words: "Sin no more, lest a worse thing come unto thee." It has come unto me, I have experienced that worse thing, that is, to me, to mourn an absent God; yet, dear brother, when I think of the low places I have been delivered from, I hope to be delivered from this darkness of mind and soul. How true the Lord's ways are not our ways. As I look over the past and see how gracious he has been to me, as poor, vile and sinful as I am, and how he kept me during the months of dreadful temptations, and saved me from the hand of the enemy, I am made to praise his name. Truly Jesus is with us alway; O could I praise his name, and could I walk more as a child of God should walk. I cannot illustrate my condition better than by a man that has a life sentence in prison, and not only in prison, but confined in a dark cell, where there is not a ray of light, and he is taken out for a short time in the light and then must go again into the dark cell; the times he is in the light represent the times when I have liberty in speaking, but no sooner am I through than I must go again into that dark and lonesome cell, there to mourn an absent God, where wild beasts at midnight howl.

I must bring this to a close; I have not written at all as I thought to when I

began. This leaves us all well, and I hope you and family are well. Brother Ker, write as often as you can.

With love to all the brethren, I am your brother in darkness,

JOHN B. SLAUSON.

CLANTON, Ala., June 16, 1905.

DEAR BROTHER:—Inclosed find postal money order to renew our subscription for the SIGNS; we much enjoy reading it; it are all the preaching we have; my wife says that she cannot do without it, and when one comes she never stops reading until she has read the number through. She is sixty-eight and I am seventy-three years of age. We get no help, but we want the SIGNS as long as we live, for it contains the truth, and contends for it.

I see in the SIGNS a request for an explanation of the unpardonable sin. Now if I am not mistaken, our God gave me a clear answer to that about ten years ago; I never had any light upon it before. I had gone into a house one evening where several brethren were gathered together; as I stepped in one said, Brother Chandler, tell us what that Scripture means, and the answer came to me as quick as thought, and I believe it came from God. Now I will give you what came to me: we find in the Scripture that there is but one offering for sin, and that Christ by that one offering has forever perfected them that are sanctified, or his elect, and we find that he never prayed for any others. Our God in his wisdom and power never suffered one of his chosen people to commit that sin, because all their sins are already forgiven; that is, the sin of his bride; and the sins, all of them, that the whole world commits, are embraced in that sin, for there is no more sacrifice for sin.

Now I hope all will understand what I mean, viz: that none of the church can commit that sin, and all the remainder of sin, or the sin of the non-elect, is that sin. Please excuse me for writing this.

Your brother and sister in hope,

JOSEPH & RUTHA CHANDLER.

[WE feel like calling attention to one thing at the conclusion of the above letter. Let the unpardonable sin be what it may, of one thing we feel well assured, viz: that not one of those who feel troubled lest he or she has committed that sin have been guilty of it. We feel well assured that if any man has committed that sin that man can have no trouble or anxiety about it. If one is anxious about it, it is sure that that one is not guilty of it.—ED.]

MONTICELLO, Ark., April 10, 1905.

DEAR EDITOR OF THE SIGNS OF THE TIMES:—I herewith renew my subscription for another year to the SIGNS, I love the old household paper, it brings me good tidings. Every time it comes it reads just as I see things. I do believe that we all have been to the same school. I know that no man ever taught it to me, nor did I ever learn it of myself. It is the Comforter that must teach the doctrine that the SIGNS OF THE TIMES advocates. It preaches Christ and him crucified, and salvation of the Lord through grace alone.

This salvation has no conditions in it, and so the SIGNS teaches. This is why I like the paper; it brings me news which makes my soul overflow with praise, to think that I hear the same news from so far off. Jesus is the way and the truth and the life, and I do believe that he has paid the debt for his bride.

Dear brethren and sisters of the household of our God, I do crave the prayers

of you all when it goes well with you. I pray that God will give the editor and publishers of the SIGNS knowledge and wisdom to maintain the publication, and that he will lead, guide and direct every word that they print. I hope that the old precious paper will go on in truth and firmness, as it has always done. As to the doctrine which I believe, the SIGNS seems to me the soundest paper of which I know; it is next to the Bible with me.

I must bring this letter to a close, for I know it is like the writer. I hope the dear people of God will pray for me. I read many good letters in the SIGNS; they give me comfort. Brother Bartley faithfully points out the error of conditional time salvation. Elder S. H. Durand wrote comfortingly upon the lilies of the field. Brother Roberson, of North Carolina, wrote well about the old man, and all of the rest are good.

Now, dear brethren, please cast the mantle of charity over this writing. If I am saved it is by grace, and grace alone. My love to all who love the truth.

From a poor sinner.

A. TULLAS.

DELEVAN, Cal., Feb. 8, 1905.

DEAR BROTHER CHICK:—I sit down this morning to try to write a little, but whether I shall be able to write so you can understand me I do not know. I am now in my eightieth year, and my hand is so unsteady that I can hardly write, even with a pencil, which I hope you will excuse.

I am now behind with my subscription on the dear old SIGNS, and I inclose a postal money order, and also desire one of the pamphlets called "Feast of Fat Things." I had one of them several years ago and loaned it to an old brother, and he lost it, so I want another one.

The task for the Arminians is indeed an everlasting one. It would be useless for me to order any number of them to try to sell them, for I am here in this far western country where anything that is tintured with Old School Baptist doctrine is considered an abomination. So you see, dear brethren, if one so unworthy may claim such a relationship with those dear people whom I esteem above all others in this world, that I am alone in this country, and while I review the accounts of the good and happy meetings of the brethren and sisters, I almost envy them their happiness.

I find in May 1st number the comment of brother P. W. Sawin upon the hymn 1203, and I think it is sublime indeed.

I hoped when I took my pencil in hand that I could write something that would interest you, but I have failed, so will close.

Will Elder David Bartley give his views upon Genesis ix. 25-27? Tell us how Canaan comes to be a servant of servants unto his brethren. Write about Canaan, and then take up Shem, and place him in his place, and then show how Japheth comes to dwell in the tents of Shem, and Canaan shall be his servant. I tried to expound it myself some time ago, but was not satisfied.

May God bless you and all the household of faith, is the prayer of your poor, old brother, if one at all,

D. KENNARD.

SHERIDAN, W. Va., April, 1905.

DEAR EDITOR AND PUBLISHERS OF THE SIGNS OF THE TIMES:—I have received and read with much interest No. 7, present volume. When I read from the pen of the able writers and expounders of the truth, I feel like I want to respond to them all, and tell them to write on and cheer God's poor and afflicted

people, whose only hope is in the mercy of the blessed Lord and Savior, who pitieth us as an earthly father pitieth his children; he knoweth our frame, that we are but dust. Looking at the past and present, I think I know what tribulation is. I was so glad brother D. G. Johnson wrote on that subject; many, very many, can respond to his words: "We know what it is to suffer alone." O how consoling it is to read our own thoughts and desires from the pen of those we never saw, but we greatly desire to see them and hear them preach the word of truth; and those little ones who tremble as they write, like myself, I want to say to them, Write on, your words of truth and love cheer some one, or probably many; oft-times it is as cold water to a thirsty soul. Many and varied are our afflictions and trials while we sojourn here in this mortal life, but thanks to our dear Lord, tribulation worketh patience, and patience experience, and experience hope; yes, precious hope that he will never leave nor forsake us. May he cause us to walk in the narrow way, that we may enter in at the strait gate that leads to life eternal, where "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." —Rev. xxi. 4.

Brother editor, I have written this letter, as I feel it a duty to cast my little mite into the treasury of our correspondence.

E. JOHNSON.

LAURELVILLE, Ohio, May 7, 1905.

EDITOR OF THE SIGNS OF THE TIMES—
DEAR BROTHER:—I again send remittance for the SIGNS another year. I bless God for the steadfastness of the dear SIGNS. It does not teach a salva-

tion partly of the law and of works and partly of grace, but of grace, and grace alone. I was much comforted by the editorial of the late Elder Gilbert Beebe upon revivals; we could hardly make ourselves believe that it was not written for the present time. We were much comforted, for it led us to think that the same worldly religion beset the people of God forty years ago, and we believe a long time before.

Our pastor, Elder G. N. Tusing, has not been able to be with us since last November, and we feel that Laurel church has suffered a loss that no man can repair. We have faith to believe God is able to raise up under-shepherds to care for his flock. One dear sister said to me she hoped that the Lord and not man would supply our need. So much of the preaching of the present time I am too ignorant to make harmonize with the words of divine inspiration; they are surely courting the approval of the world. Our prayer is, that God will keep Zion pure by burning the dross, and that the SIGNS may never fail to give a certain sound on the trumpet. We sincerely desire the prayers of the saints in our behalf.

I remain, yours in hope of eternal life,
GEO. W. HARTSOUGH.

ATLANTA, Ga., June 28, 1905.

DEAR ELDER CHICK:—Please pardon me for letting my account run over since April 1st. I have not sent in my remittance for the SIGNS in a long time without sending some new subscribers. I think this is the best way to demonstrate to you that I appreciate and love the cause which its columns advocate. I have been taking it over twenty-five years, and expect to as long as I can pay for it. I send you now two new subscribers, also

my own subscription; I will try and send more new subscribers, as I have them promised. My dear readers and kin people, I want you to make a little effort and send in a few new subscribers every time you renew. If you never tried it you do not know how easy you can do this, and then you will not have to tell the publishers of the SIGNS how much you delight in reading the precious articles which they contain, and that you do not want any one else to see what a good thing you have all to yourself. I have no contract with the paper, but I am anxious that all christians shall see its contents.

Brother Chick, could you give a little space on what is called exhortation to church members and all christians? and oblige
H. H. BENTLEY.

SULPHUR SPRINGS, Texas, April 13, 1905.

DEAR EDITOR OF THE SIGNS OF THE TIMES:—Please find postal order for two dollars to pay for the good old SIGNS OF THE TIMES another year. It is about all the preaching I get. I have been a subscriber three or four years, and I believe the doctrine that it sets forth is as strong as any of the brethren get. I am not a member, but I hope that I have a hope. I do love to read the good letters in the SIGNS, and I love all of the good brethren everywhere, but I feel like none love me.

My dear friend, or brother, if you will allow me to call you brother, I never have written any for publication, because I am not a scribe or scholar, and feel too unworthy to attempt to write, but somehow I desired to write these few words, and if you think it is worth the room in your valuable paper, you can put it in, if not, throw it aside and all will be right with me.
J. N. OWENS.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1905.

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

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

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

QUESTIONS ANSWERED.

SOME time since, we received a letter from Burdette, N. Y., in which the writer asked a number of questions concerning the doctrine of election and that of predestination. It has never been our gift to engage in controversial speaking or writing very much, and so we do not now desire to write about these things controversially. Still, it may be that some of the children of God are troubled about the same things proposed in this letter, and for this reason *only* we feel like saying something about these matters here. In doing so, we will take up the different things suggested in the letter to which we have referred in the order in which they occur there.

The writer says, Having read the last number of the SIGNS, and seeing that you positively say that Christ did not die for all men, I wish to ask a question or more: Does all mean all, only a part of the time, when used in the Scriptures? To this we reply that it always means all to whom the subject refers at the time, but it does not always mean all mankind, or all the brute creation, or all the worlds above, or even all the children of God; sometimes it means one thing, and sometimes another. A very cursory reading of the Scriptures will

show this clearly, so that we need not argue it any further. We will just suggest two or three texts in point. Paul addressed his epistle to the Romans, "To all that be in Rome," but limited the "all" by adding, "Beloved of God, called to be saints." No one supposes for a moment that all the inhabitants of Rome, to say nothing of all the inhabitants of the whole world, were intended by this address. In 2 Cor. i. 10, Paul says, "I beseech you brethren by the name of our Lord Jesus Christ that ye all speak the same thing." Manifestly there the word "all" refers to the church which was at Corinth, and not to all the inhabitants of the city. But this will suffice. There are scores of places in the word where the word "all" is thus limited; indeed it is always limited by the connection; it may mean all the inhabitants of the world, or it may mean all saints, or it may mean but a portion of mankind, or a portion of a city, or even a part of the church, or a part of a family. The connection must always decide how broad the word is in any given place.

The writer refers in the above connection to 1 Cor. xv. 22: "For as in Adam all die, even so in Christ shall all be made alive." All Arminians, as well as Old School Baptists, believe that all men are not finally saved. Let the reason for this be what it may, still they hold that some men are finally lost. Manifestly they cannot use the above text against us without involving themselves also in difficulty. But the text does not refer to the question of either universal salvation or of the salvation which is according to election, as a question taken by itself. The apostle is talking of the resurrection, and presents the truth that as all sinned in Adam, and therefore die in him, so it

is only through Christ that redemption (redemption which is completed in the resurrection) is accomplished. Universalists, however, do lay hold upon this text and claim that it supports their contention that Christ died for all mankind, and that therefore all mankind will be finally saved in glory. To such we simply reply as above, that the theme is not the atonement, but the resurrection, and the apostle is showing that as in Adam all fell and die, so it is alone through Christ that life everlasting is obtained by any one, either Jew or Gentile. The verse preceding shows this clearly: "For since by man came death, by man came also the resurrection of the dead."

Our correspondent also refers to the text, "Whom he did foreknow, he also did predestinate." And asks, Did he foreknow all, or only a few? Universalists might use this text, and we suppose do so, but Arminians generally find no support for their theories here. For if he foreknew all men, in the sense of the text, then all men will eventually be conformed to the image of his Son. Our God in his infinite wisdom did indeed foreknow all men and all things, including the animal creation, and all inanimate creation also, but he has not predestinated that all this creation shall be conformed to the image of Christ. The word "foreknow" means here, as it does in some other places, that peculiar electing knowledge which embraces the objects of his love, and presents the thought of intimacy and favor. Our God foreknew his people in the sense that they were his treasure and delight; and he foreknew them individually, and personally. Besides, in all this epistle to the Romans the address is to the saints at Rome. And in the verse before (Rom. viii. 28.)

Paul defines those who were foreknown, by saying, "All things work together for good to them that love God, to them who are the called according to his purpose." These are the foreknown of the text. In the infinite wisdom of God he foreknew all events, and beings, and things, but in the sense of the text, he foreknew only the loved and called according to his purpose.

Our correspondent refers to Acts iii. 21: "The restitution of all things," and says, Does this mean only certain individuals? We are far from sure that it relates to the atonement, and that complete redemption which is in the atonement, at all. Rather, the text signifies the fulfilment of all things spoken by all the prophets. Every prophetic declaration, whether relating to the final salvation of the Lord's people or to other events in the providence or grace of God, will in the end be fulfilled. It has been our thought that this is simply the intent of the apostle in these words.

Our correspondent also refers to the words, "whosoever will," &c. The very expression, "whosoever will," implies beyond question that some will not; and all through the history of the world there have been those who will, and those who will not. "Ye will not come to me." But whence arises this difference of will in men? How is it that some men will come? There is no difference between men naturally; by nature there was no difference between the two thieves who hung upon the cross, both were highway robbers, both were evil minded men altogether, and both of them cast the same in his teeth alike, yet we find one continuing on in his railing, while the other confesses his sin, and prays for mercy. Now to such an one as this penitent thief come the words of

pity, and mercy, and grace, "whosoever will," and these words now meet the will in him, and respond to it, and the will in him responds to these words, as they come with power to his sinful, sorrowful conscience, and in them he finds the revelation of salvation, that salvation that is just suited to his need. Yes, it is most blessedly true that all the riches of Christ are for those who will. But this does not at all touch the question as to how a man who will not today, comes to love these things tomorrow. This is God's work wrought in him by the Holy Spirit, and it is in him an evidence of election, and that of God. God has given him this will, this desire to come, and it is the evidence of God's choice of him before the foundation of the world. But we ask our correspondent, How about those who will not? How shall their will, their love, their desire, be changed into will, rather than will not? The only answer that meets the question and accounts for this miracle is the grace of God.

Our correspondent refers to the words, "Without faith it is impossible to please him [God]." How vain then are all the prayers, praises, alms-giving, sacrifices, and even martyrdoms of the unrenewed man. By none of these things can he please God without faith, and this the unrenewed man has not. Faith is declared to be one of the fruits of the Spirit, and a gift of God. True the Bible speaks of our faith, and Jesus once and again said, "Thy faith," as he healed men and blessed them; but our faith is ours only because God has given it. When he has given it, it is ours indeed. What God gives is more completely ours than the gift of any earthly friend can be ours, because with the gift he gives a heart to receive and appreciate and to desire it.

Our correspondent says, Those who believe in the predestination of all things try to upset much of God's predestination. Why try to so do if all is fixed? Man's inconsistency is no argument against Bible truth; it only proves unbelief and weakness in man. We do not know what it is that God has predestinated in the future, and because we do not know, like those who crucified the Savior, we fulfill God's predestination. Let our correspondent, and all who may read this, turn to Acts xiii. 27, for evidence that men, because they are ignorant of the purpose of God, do fulfill his purposes: "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every Sabbath day, they have fulfilled them in condemning him." We act according to the judgment which God has himself given us, and do not know of any other way to act, but all is, after all, moving unwittingly to us, right on to the fulfillment of the purpose of God, and afterwards we are sometimes permitted to catch little glimpses of the truth that all has been according to the purpose of God.

Prayer, and exhortation, and commandments, are not inconsistent with the predestination of God, as our correspondent seems to say. In all our life we have believed in the predestination of all things that come to pass, and yet this has never for a moment checked any word of exhortation and admonition that we have had to utter, and neither has it thrown any check upon the spirit of prayer when we have, as we trust, at times felt the presence of it. Paul believed and taught the predestination of all things, and no writer in the New Testament utters the words of prayer or of exhortation oftener than he. Besides,

if we believe in the foreknowledge of God, equal difficulties arise, according to human reason, that are met with if we believe in God's predestination. If it be asked, Why warn against a sin that God has embraced in his predestination, or why pray against it? we in return must ask, Why exhort against a sin, or pray to be kept from it which God has foreknown, and which therefore must be sure to take place? In all these things are questions too deep for reason's line to sound. The only question is, What does the Bible teach? If we deny that it can teach predestination, because prayer and exhortation are often used in the word, then by parity of reasoning we must deny that God's foreknowledge is taught there. Will any one undertake to question his foreknowledge?

We do not wish to engage in a lengthy argument regarding this matter, but simply to present a few thoughts and leave the subject for consideration.

Our correspondent asks, Cannot he who hardeneth whom he will, soften the same? We heartily reply, Certainly he can, and does, and this is all his work; no other can control the heart, and either soften or harden. Every heart is in his hand, and he turneth them as the rivers of water are turned. "The preparations of the heart in man, and the answer of the tongue, is from the Lord." What strong arguments for sovereign grace and election are in these things. He does indeed have mercy upon whom he will, and whom he will he hardens.

Lastly, our correspondent says that she believes in a God who is able to do alone if he wills, but who does will to do by human instruments. We see no reason to question that God is able to do all his will, and that he will do all his will, and neither are we disposed to deny that often

he does make use of men and things to accomplish his will. But there is one thing in which he has never used any instrument or human means, but works alone, and in it speaks and it is done, and this is that he never uses any human power in giving life to the dead. His disciples may roll the stone away before Lazarus lives, and they may remove the grave clothes after he lives, but it is not theirs to be used of the Lord to impart life to him. This the blessed Lord does by direct command, a command which has power, the power of life, in it. Preaching is used to turn many from darkness to light, and from the power of Satan unto God, but these are living men and women, for the dead cannot be thus affected and turned. Many upon the day of Pentecost were pricked in the heart, so that they cried out, "What must we do?" but they were already alive. Warnings, admonitions, promises, comforts are ministered to the living in Zion through preaching, singing and prayer, and the ordinances of the Lord's house, but never life itself. Our God works always without human means, but he does indeed minister to the living through his servants; and it is their joy that it is given them to minister a cup of cold water to his disciples from time to time.

We leave these considerations to our correspondent, and to our readers. May God bless them to the good of some one.

NOTICE.

Of late many obituary notices containing poetry have been sent to us, and as the poetry has not appeared in the obituaries when published we feel called upon to make an explanation. We have always been ready to give space for obituaries, and are still perfectly willing to

continue this custom, and often have tried to make room for the poetry accompanying them, but as our space devoted to obituaries is limited, have found it impossible to publish all poetry. Should even two or three verses appear in each obituary they would take the space of at least one or two death notices in each number of the SIGNS, hence obituaries would often have to be held over when it would seem expedient to publish them, and to avoid offence if possible, we have thought it best to omit all poetry in obituaries. We hope our brethren and friends will understand and accept this explanation, and feel that poetry is left out for lack of space, rather than indifference to them or disapproval of the verses sent.

RESOLUTIONS.

WHEREAS, it hath pleased Almighty God in his unerring wisdom and divine disposition of events, according to his ancient decree, "Dust thou art, and unto dust shalt thou return," to remove from his field of labor in the gospel ministry our beloved pastor, Elder G. N. Tusing, therefore be it

Resolved, by the Laurel church, Perry township, Hocking Co., Ohio, who listened to and believed the divine truths as published by him to us over fifty years ago, and who still hold fast those same things taught by him in his last days on earth and will not let them slip, that we desire to bow in humble submission to the will of him who doeth all things well, and while our hearts be sad by reason of our bereavement, we desire not to murmur, but like Job we would say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

That we hereby set forth in these resolutions, as a sacred and solemn duty, our sincere and heart-felt respect, love and true devotion to the memory of our beloved brother and pastor, and in this dispensation we pray that we may have grace given us to serve God acceptably and with godly fear, hoping that he will raise up another by his might and wisdom to minister to us in his stead. Be it further

Resolved, that the church sympathizes with our dear sister, Mrs. Tusing, in her bereavement, and commends her to that God who doeth all things well, and who hath said that he will be a husband to the widow. Also,

Resolved, that these resolutions be spread upon

the church records as a tribute of love and respect to the memory of our dear pastor, and a copy sent to the SIGNS OF THE TIMES and *Zion's Advocate* for publication.

Z. K. HOLIDAY, Moderator *pro tem*.
M. E. HARTSOUGH, Clerk.

MARRIAGES.

By Elder J. N. Badger, at his residence in Manassas, Va., June 29th, 1905, Elder J. Corder Mellott and Miss Alice A. Hagerman, both of Philadelphia, Pa.

OBITUARY NOTICES.

Deacon C. S. Hefner departed this life at his home in Gilmer, Texas, of cerebro-spinal meningitis, on the 22nd day of April, 1905, aged 75 years, 3 months and 17 days, having been born Jan. 5th, 1830, in the State of North Carolina. He moved to Texas in the year 1849, settling in what was then Titus county. Brother Hefner was married to Miss M. A. Truit, Nov. 8th, 1856. To them was born one child, a girl, who died in early childhood. Through patient and honest toil, coupled with economy, brother and sister Hefner accumulated some property, and while they raised no children of their own, it is said they raised and partly raised fifteen orphan children, who were fed, clothed and schooled as though they were their own. He, together with his wife, joined the Old School Baptist Church called Mt. Zion, Oct. 23rd, 1886, and was baptized by Elder Wm. Caudle, of which church he remained a consistent and faithful member until called hence, serving as deacon nearly seventeen years of that time. In all the walks of life, as a neighbor, citizen and soldier, (served in the Confederate army during the Civil war, belonged to company I, 14th Texas volunteers infantry, McCullough's brigade, Walker's division, Trans-Mississippi Dept.) language would fail me to speak of his many noble traits, but it is as a husband, brother and friend he is most sadly missed. A writer of a notice of his death in a local paper, though not a Primitive Baptist himself, says of brother Hefner: "He belonged to the Primitive Baptist Church, and was as firm in his belief as the rock of ages, trusting with a full assurance in God's mercies. He never joined any lodge, organization or secret society in his life. He stood as a bulwark of strength and influence in the Primitive Baptist Church, contending honestly for the faith as he understood it. I was personally acquainted with brother Hefner for many years, and looked upon him as one of the best men I ever met in life." Our brother was for many years a subscriber and reader of the SIGNS OF THE TIMES, and loved the doctrine for which it contends. He was an humble, quiet man, and his only hope for life and salvation

here and hereafter was in the abounding grace of God.

May the Lord, who is the God of the widow and the orphan, comfort all who mourn, and prepare us, with all the blood-washed throng, for that happy home where sin and sorrow and parting are no more.

H. B. JONES.

MT. VERNON, TEXAS.

DIED—At his residence at Brown Station, Ulster Co., N. Y., July 17th, 1905, **Mr. Louis Brooke**, aged 81 years. Mr. Brooke had been failing for a number of years, beside being nearly blind. He was not a professor of religion, but we believe he was a possessor of a good hope through grace. He was well cared for by a loving daughter who lived with him, and also a son and his family, who lived in the same house. He has left a number of children, with other relatives, to mourn.

ALSO,

At his residence, after a long illness, **Deacon William Ballard**, of Vega, Delaware Co., N. Y., July 19th, 1905, in his 75th year. Brother Ballard united with the First Roxbury Old School Baptist Church many years ago, and was a firm believer in the truth, and a lover of the peace of the church, being a steady traveler. How sadly we all shall miss him. Truly his late home is one of mourning. His dear companion, one son and his wife, our dear sister, and their son and daughter, all were leaning upon the head of the house. He leaves beside two brothers, one sister and the church. All of us feel the great loss, but we believe our loss is his gain. Our brother was aware of the approaching end, and was quite reconciled to the will of God. May the Lord sanctify this sore affliction to the general good of all the mourners, and his name be glorified.

ALSO,

Mr. Cornelius Keator died at his residence, Low Beach, N. Y., July 20th, 1905, after a long illness, in his 77th year. Mr. Keator was a firm believer in the doctrine of God our Savior, though not a professor. He has left a lonely widow, one son and family, with many other relatives, to mourn, who mourn not as those that have no hope. Thus within four days three of our fellow clay have been deposited in the grave, and the large attendance of relatives, friends and neighbors have shown their sympathy by paying their last tribute of respect to the departed.

J. D. HUBBELL.

KELLY CORNERS, N. Y., July 24, 1905.

BROTHER **C. C. Hubbard** was born in the State of Virginia, in the year 1840; in 1853 moved with his parents to the State of Missouri; in 1855 moved to Atchison Co., Kansas; there he was married to Miss Eliza Swiney. To them were born eleven children, of which six are living to mourn their loss. In the year 1865 they moved to Oregon, where they united

with the Old School Baptist Church; in the year 1871 moved to Columbia Co., Washington, where they, with a number of brethren and sisters, were constituted into a church called Harmony, of which they remained faithful members until their death. They were firm believers in the doctrine of foreordination and predestination, believing that God is all-wise and knew all things from the beginning, that he works all things for the good of his true followers that love to serve and honor him. Sister Hubbard was suddenly killed June 9th, 1903, by a horse running away and throwing her out of the buggy. Brother C. C. Hubbard died April 23rd, 1905, in California, at the home of one of his sisters, of the same faith and order, but his remains were brought to Dayton, and laid by the side of his wife, there to remain till the resurrection.

His funeral was preached by brother Barnes, of Tusha Station, to a large number of friends. Brother Hubbard was the clerk of our little church, and also assistant deacon. O what a sad stroke it is to our little church to give up three of her best and most faithful members, all of the same family, in less than three years, but we do not mourn as those that have no hope. Although their seats are vacant when we assemble ourselves together in the house of worship, but few of us in number, to return thanks to our blessed Savior, who has been so kind to us, and blessed us with so many rich blessings, we hope he will still keep us near the cross till he shall see fit to call us home, where we shall be united.

(MRS.) W. R. SAVAGE.

DAYTON, Wash., July 7, 1905.

Cora Lee McCall, daughter of Mr. and Mrs. R. M. McCall, was born Oct. 30th, 1899, died May 14th, 1905, making her stay on earth 5 years, 6 months and 14 days. During the last two years her health was poor, but she bore her affliction without complaint until the last week of her illness, when she said to her oldest sister: "I would like to die, because I feel so bad, but I do not want you all to cry." Her life was short, but we must all go at the appointed time. Many times amid heartaches and toils she has kissed and caressed away her father's and mother's cares. She was a bright and loving child; all who knew her loved her. We must remember the Scripture says, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven." She leaves father, mother, two brothers and five sisters, and a host of relatives to mourn, but their loss is her eternal gain. May the dear Lord, who rules and reigns, comfort and strengthen the bereaved family, and prepare them for that kingdom above, where there is no parting, but eternal rest with the Lord forever.

Written by her eldest sister,

BESSIE McCALL,

KENNEY, Fla., July 25, 1905.

CONTRIBUTIONS FOR THE "SIGNS."

Dr. Geo. M. Hite, Tenn., \$3.00; Martha B. Fancher, N. Y., \$1.00.—Total, \$4.00.

MEETINGS.

PROVIDENCE permitting, the next meeting of Peace Valley Association of Regular Predestinarian Baptists of the Primitive order, will be held with Poolville church, Poolville, Parker Co., Texas, instead of Friendship church, Acton; Hood Co., Texas, as per Minutes of last meeting, commencing on Friday before (at 10 o'clock a. m.) and embracing the third Sunday in August, 1905. Those coming by railroad from any direction will be met with conveyance at Weatherford, Texas, Thursday before the meeting. All lovers of truth attend.

W. O. RUTLEDGE, Association Clerk.

The yearly meeting of the Bryn Zion church, in Kent Co., Delaware, is appointed to meet on the third Saturday and Sunday (19th and 20th) of August, 1905. All who feel an interest in our christian welfare are cordially invited to meet with us. The forenoon trains, north and south, on the Delaware Railroad, will be met at Clayton and visitors cared for.

W. W. MEREDITH, Pastor.

The Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist Church in North Berwick, York Co., Maine, commencing on Friday, Sept. 1st, 1905, and continuing three days. We gladly welcome all who love our Lord Jesus Christ in sincerity. Those coming will be met at North Berwick on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

The Mount Pleasant Old School Baptist Association will meet, the Lord willing, with Cane Run church, at Turner's Station, Henry Co., Ky., on Friday, Saturday and Sunday, Sept. 1st, 2nd and 3rd, 1905. Those coming by rail from the north and east will leave Cincinnati (Pennsylvania depot) at 3:40 p. m. Thursday and 7:50 a. m. Friday, L. & N. train. Those coming from the south and west will leave Louisville, Tenth St. station, at 4:20 p. m. Thursday and First St. station at 7:20 a. m. Friday. A cordial invitation is extended to those of our faith and order.

G. R. TURNER, Church Clerk.

Spoon River Association will meet with brother John McFadden, (in behalf of Sugar Creek church) six miles west of Table Grove, Ill., on the Rock Island—St. Louis branch of C. B. & Q. R. R., Friday before the first Sunday in September, where trains will be met. A cordial invitation is extended to all.

B. F. BUTLER, Moderator.

The yearly meeting is appointed to be held with the Harford church, Harford Co., Md., commencing at 10 o'clock a. m. on Saturday before the first Sunday in September, 1905. A cordial invitation is extended to all who love the truth to meet with us. Those coming by way of Baltimore will take train leaving North Ave. station at 3:45, for Long Green or Forest Hill, where they will be met and cared for.

NATHAN GRAFTON, Church Clerk.

The Licking Association of Old School Baptists will be held with the Goshen church, in Anderson Co., Ky., Sept. 8th, 9th and 10th, 1905. Those coming by way of Louisville, Lexington or Harrodsburg will get tickets at either place for McBrayer station, on Southern R. R. All trains will be met on Thursday. Any coming later must notify Jas. E. Paxton, Lawrenceburg, Ky., R. F. D. Lovers of the truth will be welcome.

DUDLEY G. JOHNSON, Moderator.

A. B. BICKERS, Church Clerk.

The Lord willing, the Roxbury Old School Baptist Association will be held with the First Church of Roxbury, Delaware Co., N. Y., on Wednesday and Thursday, Sept. 13th and 14th, 1905. Trains will be met on Tuesday p. m. at Roxbury and friends taken to the place of meeting and cared for. All lovers of the truth are cordially invited to meet with us.

JOHN B. SLAUSON.

The Old School Baptist Church at Cammal, Pa., has appointed a two days meeting to be held Saturday and Sunday, Sept. 9th and 10th, 1905. Those coming from Williamsport will take New York Central R. R. train to Cammal, Pa. Trains leave 7:10 a. m., 2:10 and 5:25 p. m. Those coming from Corning will take the same road to Cammal. Trains leave Corning at 6 and 10 a. m. and 5 p. m. Would be glad to have a goodly number of brethren and friends with us.

D. M. VAIL.

PROVIDENCE permitting, there will be a meeting of the Old School Predestinarian Baptist Church of Albany & Troy, N. Y., Thursday and Friday before the fourth Sunday in September, 1905. All who desire to come will be made welcome. Come to Albany, N. Y., and take electric cars at Union depot for Troy, N. Y. At Troy take electric car for Albia, there change and take electric car to West Sand Lake, and inquire for Mrs. Moul, who lives about five minutes walk from the electric car depot. Those coming on Wednesday will go to brother Charles Schade's, 423 Sheridan Ave., Albany, N. Y., where they will be cared for until Thursday morning, when they will go with him to the meeting. Those coming Thursday will go direct to West Sand Lake from depot, according to directions. Meeting is to

be held at the home of Mrs. Moul, by her request, who makes every lover of the truth welcome, for she loves them for Jesus' sake.

H. SEWARD, Church Clerk.

The Old School Baptist Church at Justus, Pa., has appointed a two days meeting to be held Tuesday and Wednesday, September 19th and 20th, 1905. Friends coming on D. & H. R. R. and O. & W. R. R. will be met at Olyphant, Pa., Monday at 4 p. m. Mrs. Augusta Tripp, formerly Akerly, lives near each depot, and will be glad to see any who may call at her home. Those coming on D., L. & W. R. R. will come to Glenburn, Pa., and take stage to my house, one and one-half miles. We hope to have a good many friends and brethren with us.

D. M. VAIL.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m., in the Red Men's Hall, First and Congress Streets in Troy, N. Y., and at 2:30 p. m. in West Sand Lake, N. Y., at the home of Mrs. Moul. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

ELDER Carnell, of Dutton, Canada, will preach in Hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

PICTORIAL HISTORY

OF THE

UNITED STATES.

BY JOHN D. McCABE.

This work is no dry mass of details—no bombastic effort to inflame the natural pride, but a vivid and brilliant narrative of the events of our history, from the discovery of the American Continent down to 1893.

The work is printed from plain, new type, on fine calendered paper, and comprised in one octavo volume of 960 pages. It is splendidly embellished with nearly 500 fine engravings, embracing battles and other historical scenes, portraits of distinguished men, views of our principal cities, &c., &c.

Bound in Fine Silk Cloth, Plain Edges, \$2.00 post-paid. Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

AT A GREAT REDUCTION.

PRIESTHOOD OF THE SON OF GOD.

A NEW BOOK

BY DAVID BARTLEY.

This is the only book offered to the Christian people (so far as the author knows) which is entirely devoted to the Priesthood of the Anointed Son of God, as the only Mediator between God and men. It contains the following chapters and subjects: Introduction, Necessity of a Priesthood. The Priesthood of Aaron. "God sent forth his Son." Our Brother High Priest. Christ's Priestly Offering. Christ's Intercession within the Veil. The order of Christ's Priesthood. Christ's Better Testament. Christ the Prophet-Priest-King. The People of Christ's Priesthood. Kings and Priests unto God. The glorified Saints. Conclusion: The Sacrifices of the Royal Priesthood.

The work contains 144 large size pages, in long primer type, clear print on white paper, bound in cloth, and will be sent to any plainly written address, post-paid, for cash orders, as follows: one copy, 40 cents; two copies, 75 cents; three copies, \$1.00; twelve copies, \$4.00, to one address. Please send cash by money order, or in registered letter. All will do well to order soon, as the work is not electrotyped, and the edition is limited. Send all orders to

ELDER DAVID BARTLEY,

LEBANON, Ohio.

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 the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00. Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY,
MIDDLETOWN, ORANGE CO., NEW YORK,To Whom all letters should be addressed, and
money orders made payable.

EDITOR:

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

CRUDEN'S COMPLETE
(STUDENT'S EDITION)
CONCORDANCE
TO THE
OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9½ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible reader should possess a copy.

Address,

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

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.

First Quality Turkey Morocco, very handsome, \$2.75 per copy.

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in a variety of bindings at the following prices, viz:

Cloth Binding \$1 00

Cloth Binding, half dozen 4 50

Blue, Marbled Edge 1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73. MIDDLETOWN, N. Y., SEPTEMBER 1, 1905. NO. 17.

POETRY.

NEVER ALONE.

(By Eben E. Rexford.)

“How many times discouraged
We sink beside the way;
About us all is darkness,
We hardly dare to pray;
Then through the mists and shadows,
The sweetest voice e'er known,
Says, Child, am I not with thee,
Never to leave thee alone?”

O soul, hast thou forgotten
The tender word and sweet,
Of him who left behind him
The print of bleeding feet?
I never will forsake thee,
O child, so weary grown;
Remember I have promised
Never to leave thee alone.

Take courage, way-worn pilgrim,
Though mists and shadows hide
The face of him thou lovest,
He's ever at thy side:
Reach out thy hands unto him,
And lo, the clouds have flown;
He smiles on thee who promised
Never to leave thee alone.”

Chorus:

“No, never alone, no, never alone;
He promised never to leave me,
Never to leave me alone.”

(Selected by Mrs. N. M. Owens, Grover, Pa.)

CORRESPONDENCE.

PHILADELPHIA, Pa., June 1, 1905.

ELDER F. A. CHICK—DEAR FRIEND:—
I would like to address you otherwise, but am not at liberty to do so. No doubt you will be surprised to receive a letter from me, but probably you may not receive this, as I may be ashamed of it before I get through and destroy it. A desire was created within me to write to you, telling some of the ways in which the Lord has led me for over forty-seven years, and his dealings with me. This feeling or inclination to communicate to you, manifested itself at the time you preached the funeral sermon of my brother-in-law, which is nearly two and one-half years ago. Why it should do so at that time I am unable to say, as I cannot call to mind now a single word you said then, but somehow there was a peculiar drawing toward you at that time which I am unable to describe. I have refrained from undertaking the task, as I am so much of the time carnally minded, and it was my desire that when I did write I might be entirely free from all worldly cares or thoughts; but that time never appears to come, and I am made to

repeat the expression which has been repeated so often, that when I would do good, evil is present with me, and always seems to be uppermost in my mind, which unfits me entirely for the task which I have undertaken; nor do I now feel any more fit for the duty than I did two years ago, so if I continue to write now I will have to depend upon the Lord to guide my thoughts; I hope I may be led by him, as I know full well unless he takes me in charge and guides my thoughts this epistle will be of no interest to you.

In viewing my past life it appears like a blank. Of what use have I been upon this earth? I remember Elder Wm. J. Purington made the remark at the funeral of my sister, in May, 1868, that I was spared for some wise purpose (as I was then the only child living out of five). All these years since, I have failed to see the wisdom in that purpose, although there is wisdom in it. I have that faith, even if I am too blind to see it. It appears to me that it would have been better if I had been taken away when I was young like the rest; I know that I would have escaped much vexation and sorrow, which torture me day after day; I know I should not murmur, but at times I cannot refrain; I know I am a very rebellious creature, yet there are times, thanks be to God, when I am quieted for awhile; I am also at times led by the still waters, and made to lie down in green pastures. O what a pleasant place it is to be, no other place is to be compared with it. O could I always remain there, I am loth to leave it; but it is not the will of the Lord to allow me to remain in that place long at a time, nor does he allow me often to enter into such a blissful abode, but he knows what is best for me. He has marked out my road, and I must travel that road, and none other, although

at times it may appear dark and gloomy.

This reminds me of an incident that occurred twenty-five or thirty years ago: I was away from home over twenty miles, and when I started for home it was raining, and very dark, too. The first few miles all went well, but it was not long before it grew very dark, and I could not recognize anything along the road; everything appeared strange; I became bewildered, I did not know where I was. I traveled on, passing numerous objects that I had seen many times before, but all looked strange now until within two or three miles of home, when a set of farm buildings that I approached looked familiar; then my mind went back over the road that I had come, and the various objects I had passed, and the numerous turns I had made, crossing over a railroad, turnpike, bridges, up hill and down dale, and at one time I crossed over a very prominent and wide road down into a narrow road with trees upon each side; it looked very gloomy, but on I went, knowing not whither I was going. All this looked familiar when I looked back over the road that I had come, as I had traveled the same road many times before. I felt simple and foolish, and wondered how it was possible for me to travel over that road which I was so familiar with, and not recognize anything by the way. Thus does it appear my life has been spent. As I said, my road is laid out for me, and I must travel that road and no other; I am in the right road all the time, but I do not seem to know it; all the time I seem to want to go some other way, I am not content to travel the road that is laid out for me. To look back over the road, it seems as if any road would be all wrong, but the wisdom of an all-wise God is shown in laying out such a road. But

while I am traveling this road it appears different from any road that anybody else travels: I do not seem to see anybody else in the same road, I appear to be traveling all alone; it is a lonely road for me to travel. True, at times I seem to cross the road that others travel, I see them occasionally, but they are traveling a different road from what I am, which makes me feel as if I certainly am on the wrong road, which troubles me. This brings to my mind the hymn 1033:

“’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?”

But there are a few things that comfort me: one is, I trust that I have a hope, if I did not, I would be much more miserable than I am. Another is, I love to meet and mingle with those who as I believe are the children of God, although many times I feel as if it were no place for me, and that I am not welcome among them. I many times am made to feel as if they had no love for me. But I know not where else to go to receive real enjoyment, and I feel like saying as did Ruth, “Entreat me not to leave thee, or to return from following after thee,” &c. I also feel that if this people knew me as I am, if they knew my thoughts, they could not possibly have any love for me, and they would no longer have any use for me. This road that I am traveling, and in which I am beginning to recognize the familiar objects by the wayside as I am nearing my home, is indicative that I am nearing my heavenly home, (I hope) and that the end of this pilgrimage is drawing near, and that this world is not my home. I feel like saying with the poet, I am a pilgrim and I am a stranger, I cannot tarry but awhile, do not detain me, for I am going to where the streamlets are ever flowing. While I

do not wish to hasten the time of my departure, I do not wish it to be postponed, but I wish to wait with patience my Maker’s call, wait until he says, Child, thy Father calls, come home. I have no fear of death, but believe it will be a happy deliverance from this vile world of sin and sorrow. There appears to be nothing worth living for; it is better to be at home with my God. My dearly beloved wife and I have been journeying along down through this pilgrimage together happily over thirty-eight years, yet I find I am not traveling the same road that she is. I am very much like the dog that starts out to follow after his master’s wagon through the country, and instead of trotting along in the road behind the wagon he is roving over the fields or through the thicket in search of game, and only when he crosses the road over to the other side to continue his hunt is he in the road. So it is with me, I am continually going in by and forbidden paths, gratifying the lusts of the flesh, and occasionally I cross the road that I should be traveling in, and am found on the other side, still continuing my hunt for something to gratify my sinful carnality. Thus does it appear that my whole life has been spent, making resolutions one after another to do better in the future, only to be broken as often as made.

My mind is carried back about forty-eight years, or probably more, when Elder Daniel L. Harding was pastor at Southampton, who preached from the text found in Deut. xxxii. 11, 12: “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.” That sermon has come home to me a great

many times since. I am told the eagle selects some crevice among the rocks high up in the cliffs to build her nest and rear her young, and when they become old enough and strong enough to fly, the mother bird begins to tear up the nest, tearing away a stick at a time. In the language of the text, she stirreth up her nest until they are compelled to make an attempt to fly, but as their first effort proves a failure they begin to sink, and down, down they go, and would be dashed to death upon the rocks below, did not the mother dart down underneath them and bear them upon her wings, as is said in the language of the text. Thus does it appear with me; my nest, so to speak, that is, this carnal nest which I have so often nestled in, has just as often been stirred up, and at such times I feel as if I were sinking down, down, each time lower than the previous one, and much deeper than any other mortal possibly can go, and if it were not for his everlasting arm, which is always ready to bear me up, I would give up in despair; but that blessed hope (although very small) still lingers with me and holds me fast. O what would become of me if I should lose that hope? But I have the blessed assurance that this will never be, so my poor soul at such times is made to be still and know that my Redeemer liveth.

Since writing the above I have been reading a few letters in the last SIGNS, and I find in each one many expressions that seem to speak my feelings, and describe my travels through this pilgrimage here below so much better and clearer than I am able to do. This makes me feel as if I had better stop and destroy the whole of it; but I have written just as my mind was led, and if there is nothing in it interesting to you, you may de-

stroy it and attribute all to my ignorance of the whole matter. I hope you will overlook all my shortcomings, which I know are numerous. I know it is impossible for me to even think a good thought, much less to act a good deed, unless directed by my heavenly Father.

I fear I am wearying you with this, but bear with me a little longer; it appears as if I cannot get at what I want in a satisfactory manner, but hope you may be able to glean a little of my thoughts and feelings. I know I am only skimming over the surface, not entering any depth as I wish, and if I should go on and write as much more I would not be able to tell the half; like the queen of Sheba, the half was not told her, as she said. I feel as if this subject is inexhaustible, no terminus to it; it matters not how much is said or written upon this subject, there is just as much left as when we began, in fact it seems to expand, and its beauties seem to loom up with greater brilliancy. The noonday sun appears gloomy when compared with its effulgence.

But, my dear friend, I will close; I find I am not capable of doing as I would like. If you feel like answering this, or can give me any comfort in any way, I shall feel very thankful to you for it. I feel as if I needed support every day of my life, and perhaps the Lord may be pleased to send through you some message to me that will prove a "balm in Gilead" to my soul.

Ever your friend,

C. S. FETTER.

LAMAR, Okla., June 9, 1905.

ELDER F. A. CHICK—VERY DEAR AND PRECIOUS BROTHER:—May one so utterly unworthy as I claim that relationship? I have been a long time answering your good and much welcomed letter, which came to me nearly three years ago. This has been because I knew myself wholly inadequate, and felt that it would be an imposition upon you, and so have refrained until now. I do not now make the attempt because I feel to be any more capable or worthy than before, but there are other motives prompting me. First I will say that I did as you advised in your letter: I went to the church and told them my feelings, as I hope, and my desire to unite with them. While my desire was to be with them, if I know my own heart, I did not desire to be an impostor; and, dear brother, somewhat to my surprise, they received me gladly, and I was baptized by Elder W. C. Perdue the next day, the fourth Sunday in November, 1902. Since that time and for a long time before, I have had a hope that worlds like this could not buy, though sometimes like the poet I must say my hope seems so little that I almost lay it by; then again it seems sufficient if I were called to die. Comforting as this is to me, I have something which I doubt not will prove more interesting to the readers of the SIGNS, which I will send to you for publication. I send you the narration of the experience of our dear sister Dessie S. Perdue. Dear brother, in reading what this sister has written of the dealings of the Lord with her, one can readily see how much there is in what she has said to testify of the Lord's work. Yet to know her life, to be acquainted with her walk and conversation, and to see the manifestation of the love of God in her heart, shows that but a small

part has been written. There is much to read between the lines, by those who know her.

I must close. Please remember me when at the throne of grace. I hope that we may meet in this life, but if not, may we meet in that never-ending eternity, where parting is unknown.

Yours in hope of eternal life,

J. H. HARDY.

(K)

MY DEAR BROTHER:—Although many times I have been requested to write my experience in full, yet it is with a feeling of great hesitancy that I am now making the attempt, for I have so many weaknesses and imperfections; but since it has been said to me, This is not your own, I feel that I have no right to refuse to try to tell my feelings when (as I hope) God saw fit to manifest me a child of his, and if a child, then an heir, and a joint-heir with Christ Jesus our Lord.

I had the usual run of happy, care free childhood, surrounded by my friends and loved ones, although from my eighth year (when I lost my eldest brother) death was a mystery to me. I was in the habit of attending the meetings of various denominations of religion and hearing them speak of the line of accountability; I set about trying to figure out whether I had passed it or not, but could never decide it to my satisfaction. Even then I think religion was sacred to me; and from that time on the thought of death troubled me. But during my sixteenth year my troubles suddenly became much worse. The places of amusement I had been in the habit of attending with my brothers and young friends, all at once grew distasteful to me, and though I still continued to attend them, I took no pleasure in them, and felt convinced I would have enjoyed myself bet-

ter had I remained at home. My young companions noticed this, and chided me for a lack of interest in their sports, and though I tried very hard to take part in their amusements, the more I attended them the less interesting they became. From this time until my twentieth year things gradually grew worse, until at last I had reached the very depths; I saw myself as I was, a poor, lost, ruined sinner, without God and without hope in the world. I was powerless to help myself, and knew there was not one hope for me; I knew my doom, and knew, too, that it was merited. Often I wished for death, yet at the same time when I began to think of eternity my fears cannot be described. It seemed that I could do nothing but beg for mercy, mercy for a wretch that did not deserve it, and my constant prayer was, Lord, have mercy on me. So things went on for several months; then our Saturday meeting was held in August, 1902. There was a visiting minister with us, and he had asked to hear some of the experiences related, and my dear mother in relating hers, told of her great sinfulness, her great trials. O how sweetly she told of the pardoning grace of her Savior, his loving mercy to her and of the little hope that she might be an heir of the home above. As she was speaking the great burden rolled away from my tired heart, a voice was speaking directly to me saying, "Lo, I am with you alway," and I was left rejoicing "with joy unspeakable and full of glory." O the perfect peace of that moment! O that sweet, sweet rest! I was like a tired child that had traveled a long way and this was my first sweet rest. Surely I can never forget the perfect harmony in heart and soul when

"On the wings of His love
I was carried above
All sin and temptation and pain."

There was such a beautiful light surrounding everybody and everything, and O it seemed I was so near the dear Father, even in his arms. All nature was changed, and all faces wore a different expression. It seemed there was never so goodly a company as had gathered at church that day; the mark was in all their foreheads, and God's love was so sweetly surrounding them, and when they sang the following, my joy was inexpressible:

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

That sweet comfort was mine
When the favor divine
I first found in the blood of the Lamb:
When my heart first believed,
O what joy I received,
What a heaven in Jesus' name."

I wished very much to be with such a lovely band of his followers, but hesitated until too late. Can I ever describe that beautiful drive homeward? I had gone to church with a storm raging in my heart and soul, and now all was changed, and I felt so sweetly loved and protected by one who was able to pilot me through all future storms, by one who had so lovingly said, "Lo, I am with you alway."

"And I could not believe
That I ever should grieve,
That I ever should suffer again."

Ah yes, it seemed that I would evermore rest in the sweet security of his everlasting arms, that I should always be soothed and comforted by those tender words, "Lo, I am with you alway." Ah, blessed promise to cheer me through all the dark days of the future, for my gloom partially returned after a time, but never quite so deep and overwhelming as at first. Sometimes there was sunshine, some-

times shadow, but round about all (I hope) the strength of his everlasting arms. I told no one of my feelings then, and after awhile I desired to conceal them. This continued for about a year, then I became sick, and all my friends thought I must surely die. I became better, however, and was constantly worried by such Scriptures as these: "He that denieth me before men, shall be denied before the angels of God." "Let your light so shine," &c. My mind was continually worried, for I felt I had left a duty unperformed, yet when I thought of asking for a home among God's dear people, the thought of my own imperfections seemed to make this an impossibility, and so I determined to keep the whole thing to myself; but one day when I lay so sick, the physician who was attending me, and who, by the way, is a brother in Christ, came in, and during my unconscious moments heard me express some of my feelings (which I had meant to conceal). As soon as I recovered consciousness he told me of what I had been talking, asked me several questions which I could not deny, and which seemed to please him. Later we had conversations on the same subject, and he quoted to me the same Scriptures which had been puzzling me, and said to me, Ask for a home among the brethren. I replied that they would not think of admitting me, but his only answer was, Ask and see.

One night in my sick room, after I had suffered terribly and was completely exhausted, I had fallen into a troubled sleep, when O such a bright, glorious light illumined my room, and there was a sweet presence near saying, "Peace be still," and O the beautiful calm which followed the storm which had been raging in my soul but a moment before; I

was left thankful and happy for many days. So many of these bright seasons have come to my sick room, and though to some they may have no meaning, yet to me they were a great comfort and consolation, for it was then God seemed so near and hope so bright.

About a month after I had this dream they held meeting at the home of my childhood. Besides the church members there were my brothers, my husband and my sweet little four months old girl present. We listened to such a sweet discourse by D. B. Nowels, (now an Elder) followed by Elder W. C. Perdue, from Luke viii. 43-48. O how clearly brother Nowels spoke of our God as being a refuge, a God of last resort; how after we had used every available means of our own to save ourselves, we would turn as did the woman, to one who is able to heal, comfort and soothe our every heart-ache; to one who would not turn us empty away, but would say, "Daughter, be of good comfort; thy faith hath made thee whole." O what a comforting sermon, and it seemed appropriate. They had sung that old, old song, "Amazing grace!" and now selected the song of which I had such sweet memories: "O how happy are they;" and though I hesitated until they were almost ready to close, I felt that I could not allow them to go away without first asking for a home among them. I would not have been surprised had they refused me then and there, but instead they asked me to relate the Lord's dealings with me. It is one of my characteristics to say the least when I feel the most, but in all my life I had never been at such a loss for words. I told such a little in such a stammering way I did not see how they could understand me, but I was received. O how unworthy I felt of

this blessing, this place among his children, and O how incomparably unworthy I felt of a home with God himself. I often feel that I have deceived all these good people, and feel tempted to tell them so, yet when a suitable opportunity presents itself I do not; and although I have not been baptized as yet, (my health remaining poor) I hope soon to be buried with him in baptism. My experience and my sufferings bring to mind that sorrowful scene in the garden when he cried, "Father, if it be possible, let this cup pass from me! [yet with sweet submission] nevertheless, not as I will, but as thou wilt." And that cruel death of the cross when he cried, "My God! my God! why hast thou forsaken me?" O how ashamed I grow of my complaints and murmurings when I think of his great agony. O glorious, O perfect work of redemption, when he set his people free from this terrible curse of sin. O how God must have loved the poor, lost sinners to send his only begotten Son to suffer and die that we might live. After the toil and turmoil of this tempestuous life, which is painful at present, we shall mount to the heavens above to see our blessed Redeemer and be like him, where we are arrayed in spotless purity and made to sit down in the throne and forever sing praises to our blessed Redeemer. O what a beautiful thought it is, this life beyond the grave, where there is "no more death, neither sorrow, nor crying, neither shall there be any more pain;" for God shall be with us and be our God. O when the summons comes to each of us may we be prepared to say,

"It is not death to die,
To leave this weary load,
And, 'midst the brotherhood on high,
To be at home with God."

DESSIE S. PERDUE.

FRANKLIN, Ind., March 10, 1905.

ELDER F. A. CHICK—DEAR BROTHER:—I send you this letter written to me by our esteemed brother, Elder P. W. Sawin. I have obtained his consent to send it to you for publication. He says that if I think it will comfort any one I may forward it. I know that it has by the direction of God, comforted one in trial. I feel unworthy of such tokens of christian fellowship, yet they cheer me on my lonely way, and I feel sure that many others will be edified by this letter.

Your sister,

SOPHRONIA B. THOMPSON.

SHELBYVILLE, Ky., Jan. 15, 1905.

DEAR SISTER IN A PRECIOUS HOPE:—You will doubtless be much surprised to receive a letter from me. I have often had you in mind to write you, as I have seen your name occasionally in the SIGNS. Your letters have always given evidence of an abiding faith in Jesus, the only Savior of sinners, and in the doctrinal principles declared by Baptists as being affirmed by the apostles. In both the prophetic and apostolic ages our God has raised up witnesses testifying of his almighty power, love and mercy, to the exaltation of his name, which is called Wonderful, Counsellor, the mighty God, the everlasting Father, &c. As I was reading a few nights since, the history given of the selling of Joseph into Egypt, I wondered how any child of God could deny the absolute control of our God over all things, and in all time. I had been much tried in body and in spirit, and filled with many questionings as to whether the Lord had anything to do with me, and if so, why it was with me as it was. As I read of Jacob's view of the direful situation when he was driven to conclude that "all these things" were against

him (and such had been the breathing of my poor heart,) instantly a light shone upon this page of God's eternal truth as I never had seen it before; I could see and feel the hand of God in it all. Not a single link in the chain of God's providence could be left out and the designed end accomplished. There could be no chance in the matter, or in any part of it. They could not kill Joseph, for there was one to protest. A pit had been prepared, the Ishmaelitic merchants could go no other way, Joseph must be sold into Egypt, "to save much people alive." His brethren say that they will not bow to him, but God has purposed that they shall, and everything is working to that end. Joseph, through intrigue, is cast into prison, but the butler and baker are there to dream dreams. Had this not have been so, then what? They must be there; no other way will do; God has so purposed it. He has purposed in all this, both the evil and the good, because the end cannot be accomplished without it. Joseph is there to interpret their dreams as wisdom directs. The thing comes to pass as he told them. Joseph is forgotten until the time appointed of the Father, then Pharaoh dreams, sees visions in the night when a deep sleep falls upon him; and no one can interpret them for him. But now listen. The chief butler says unto Pharaoh, "I do remember my faults this day." *This day*, not yesterday or the day before, but this day; just now; in due time. Joseph can interpret the wonderful dream; there is to be a famine; such a famine as shall try the souls of men. What will humble a nation more? The treasures of Egypt are all given into Joseph's hands, and what wonderful provision is made and treasured up for the time of need. Joseph is in this a lively type of Christ whom we sold for naught. Hunger now

drives Joseph's brethren into Egypt to buy corn there. Little did they know of all the way that God had determined for them. Let us not forget that they had said with self-vaunting spirit, We will not bow down to him. No doubt they started out in full self-confidence and egotism; we will pay for all we get. Here is merit and reward, but now there is a sense of self-condemnation. They feel the stain of their brother's blood; they are accused of being spies; evil seems to compass them on every hand, and their every effort seems to sink them deeper in this trouble. How wonderfully all this portrays the way in which the Lord brings all his poor, sinful, tried ones; and the closing scenes are most wonderful indeed. On the very verge of despair Joseph is made known to them. What shame they feel! How willingly they bow to Joseph as in pity and compassion he looks upon them. Hear him now solve the whole problem. Ye meant it for evil, but God meant it for good. How true the words of the poet:

"Each opening leaf and every stroke
Fulfills some deep design."

"God is his own interpreter,
And he will make it plain."

Jacob can now see that all the things he thought against him are for good. He can now look over all these events, and view them as of God, and like Paul he can now say, "All things work together for good." Now, dear sister, did we not as vauntingly say of ourselves, We will not bow to Jesus, the Prince of peace? And when the famine came, over the which we had no control, we thought to go full handed in a demanding way. But everything goes wrong, and somehow we felt a sense of condemnation, yet thought we could make amends. But no, the burden is still greater. How often we

had thought of the cruel mockings of the Jews against Jesus and the prophets of old, but now we see the stain upon our own hands. Yes, yes, it was my sins, my cruel sins, that nailed him to the tree. Every good deed has become evil in our eyes; we sink in the mire where there is no standing; every legal form proves a failure, and we stand naked, exposed to wrath; the Lord seems to aggravate our woes by bringing all things to our remembrance, and surely they are enough to sink us forever in eternal darkness. But O what compassion in his blessed, loving eyes when he, like Joseph, looked upon us; how sweet the assurance,

“I died to redeem thee from death,
And raise thee in glory on high.”

Though he suffered at the hands of wicked men, God meant it for good. He died, the just for the unjust. Who himself bare our sins in his own body on the tree.

Now it seems to me that in all the intricate wanderings and meanderings through which the Lord's people are led it is to the manifestation of his grace and power, and no subject of this sovereign and reigning grace will ever justify himself in any of the evil which he ever did, any more than did the brethren of Joseph. They felt to be guilty sinners then, and no doubt ever after; they had no word of self-justification; they knew full well that it was hatred that prompted them; and now how can our brother be so kind? This every poor sinner feels, and feels it from day to day, that every blessing is a divine favor bestowed. My own deep tried experience is a confirmation of the providence and grace of God. O the deep trials in providence which I have passed through, with the loss of all things in this world's goods, as you also know. But all were ordered, I believe, of the

Lord, and but brought about and made manifest his purpose. Every link in the chain was needful, but this in no wise excuses or justifies me in my mistakes; no, in no wise. So also Paul must preach the gospel in Rome, He goes a prisoner in chains. That was God's way. So also in my case, he could have sent me to Kentucky in some more pleasant way, but the way I came was God's way; it was my salvation through him. I know of but one salvation from sin, temptation and trouble, and that is by grace, or the standstill salvation, as it does seem. It is mockery in the sight of God to preach do and live as gospel. But I do believe in him, as I trust, who works in his people the living and the doing, or to will and to do.

But, my dear sister, I had no thought of writing along this line, only to mention a few things of which you spoke in the January 1st number of the SIGNS. Yes, I remember well the time of which you speak. I think that I remember my text on Saturday, but to me it seemed one of the most signal failures I had ever made. I thought the countenance of every one read shame for me, and that I should forever after keep silent. I spent the afternoon and night in groanings and cryings, resolving sometimes that I would never open my mouth any more in public. I think that I intended to tell the brethren so the next day. As we drove along to meeting on Sunday, we overtook you, as you were walking to the meeting, and we stopped to take you in; I saw tears in your eyes, and as I reached out my hand for you, you said, “O, brother Sawin, I never did want to see you so badly in my life.” Here my thoughts took a rapid flight: Now she is going to score me for my miserable failure, and tell me that I had better quit trying to preach, for it is

a failure. No one can ever know my surprise as you went on to say, "I never want to hear of your saying again that you will not or cannot preach." Then you spoke of the great comfort you had received the day before. I think that we both talked and cried all the way to the meeting, our hearts were touched because of the goodness and mercy of God. Where reason and sense fail God's mercies and wisdom abound. This occurred, I think, in the latter part of the seventies, and there have been many changes since then.

Now I have this cold day written you a long letter, much more than I intended. I hope that you may be enabled to gather a few crumbs from it, but if it fails to bear any real tidings it will be in line with the author. My dear, aged mother is with us now, in her ninety-seventh year; she is very feeble.

With best wishes, I am your brother most sincerely,

P. W. SAWIN.

THE GOSPEL.

It becomes us to inquire into the truth concerning the gospel. That which is of such vast importance to the believer in the Lord Jesus Christ, must necessarily call up questionings in our mind as to the true meaning of the word. Not that we would seek out derivatives, roots, endings, and the natural meaning of the letter of the word, for, "the letter killeth," so says the Scripture; but it is the substance that we are searching for; in other words, the spirit of the word, which giveth life, light and understanding. The child of grace would pine away and quickly die were he fed upon the husks of Latin, Greek and Hebrew derivations. Suffice it to say, then, that the word "gospel" signifies "good news,"

or "glad tidings." But what value would accrue to you or me, unless such messages come directly into our own soul? Only those who are the recipients of good news or glad tidings can obtain joy or gladness from it. That which would come as good news to my neighbor might be adverse news to me. Therefore the application of the gospel is personal, and the substance is Jesus Christ our Lord. It always comes to us by way of revelation, never by searching. But it comes to us in different forms, sometimes in the form of a promise, for example: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed," as also do all the promises of God in Christ Jesus come to us. A natural promise from a trustworthy source, of some favor, is pretty sure to give us pleasure. How wonderful then is the good news and glad tidings of great joy when we receive from our heavenly Father the promise of life eternal. The wonder increases in the certain knowledge (received by faith) that in him "is no variableness, neither shadow of turning," and that his word of promise is as the everlasting hills, immovable and eternal. The gospel reveals God's grace in the salvation of the sinner by a new and living way, through the mediatory ministration of the holy Son of God. Under the law, the knowledge of the justice of our condemnation is so clear that we cannot see any way that we can be justified and the law made honorable. Then what joy and rejoicing, when the Spirit of redeeming grace conveys to our darkened soul the gospel tidings that a ransom has been found, a Savior has appeared in the gospel heavens, the law has been satis-

fied, and we are free, and we hear the voice of Jesus, saying, "I am the way, and the truth, and the life." The gospel also brings us this refreshing news, that while justice is never tempered with mercy, yet as the sword has been removed from the way of the tree of life, by reason of a completely satisfied law, now the mercy of God to fallen, sinful man is made clearly manifest. The agonized heart has been crying for mercy all of the six days of labor and toil under the law, but the cry brought no relief. The law demanded the death of the transgressor, and here is presented the wondrous love of God, that, "While we were yet sinners, Christ died for us." Of this wondrous grace the gospel comes to us laden with good news; herein is the promise of God fulfilled: "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." It being further declared, "The zeal of the Lord of hosts will perform this." The redemption price being paid, through the death of our gracious Redeemer, and the truth of his perfect work is revealed to us in the gospel of the grace of God, through the Spirit of truth, and now by faith we lay hold of the promises, and "being justified by faith, we have peace with God through our Lord Jesus Christ." It does appear sometimes to our limited understanding that the experience of the revelation of our justification by faith is the beginning of our life of faith, but such is not the case; we are subjects of the faith of God from the time we are quickened into divine life, and become conscious, sensible sinners under the law. For is it not declared of Abraham that, "By faith Ab-

raham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went"? Faith, hope and love go with us all our journey through, and thus we go on, not knowing whither we go, and not knowing what invisible, mysterious power is impelling us. The gospel is also preached unto us then, as it was to Abraham in the promise of the blessing of life eternal, which promise we cannot yet grasp, although we enter the race that we may obtain the prize. In preaching this very gospel Paul said: "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." Let us remember at all times that Jesus is the essence and substance of the gospel, that it is not a simple communication of glad tidings, but that we receive it through an experience of the grace of God, which brings with it in our crucifixion a fellowship with the sufferings of Christ; that it is a reality, and not a chimera of the brain: for those who are exercised thereby are made willing (as was Christ) to endure the cross, despise the shame, for the joy that is set before us. There is no mention of the gospel in the Old Testament Scriptures; all that transpired under the law was a shadow of the gospel day; the law demanded "an eye for an eye, and a tooth for a tooth;" it demanded the death of the sinner whom it condemned, yet in its types and shadows it pointed to the atoning sacrifice which should usher in the gospel day; it set forth the great truth that is realized in every christian experience, that, "as in Adam all die, even so in Christ shall all be made alive." Jesus said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet

shall he live." In all the doctrine of the gospel of Christ, and in all gospel tidings, there is nothing of more vital importance to the child of grace than the resurrection of Jesus Christ from the dead; it brings into the light of our spiritual understanding all things else concerning our salvation. And so the apostle declares: "If Christ be not raised, your faith is vain; ye are yet in your sins." What does the natural sun give to the inhabitants of the earth? Does it not give to the living, light, heat, energy and all vitalizing influences by which we obtain strength and power to execute the things of time and sense? Upon the dead it has no effect. So also to the living in Christ Jesus, the Sun of righteousness gives light, and every other form of spiritual life, through the revivifying power of the gospel, as Jesus is revealed in our hearts a Prince and a Savior, the author and finisher of our faith. Therefore the apostle declares that the gospel of Christ is "the power of God unto salvation to every one that believeth." It is when we have come to know and to feel the power of the resurrection, that the light of divine truth illumines our soul to the knowledge that we have been delivered out of death into life, out of darkness into light, out from under the condemnation of the law, into the light and liberty of the gospel of Christ. And now that we have tasted and handled the good word of God, and possess the earnest of our inheritance, what shall it be when the vail has been removed and we have entered into the full fruition of that which we now hope for? Faith will be swallowed up of love, gospel tidings, the harbinger of our joy and peace, will have accomplished its welcome duty, and then we shall stand in the presence of the Father without a vail between,

complete in his wondrous glory, honored and acknowledged as the bride of the only begotten Son of God. To this glorious end the gospel of Christ is preached to the believer. By this faith, and in this hope, we are kept (in these low grounds of sorrow) "by the power of God through faith unto salvation, ready to be revealed in the last time."

B. F. COULTER.

PHILADELPHIA, Pa., March 22, 1905.

THE GOSPEL THE POWER OF GOD UNTO SALVATION.

Most people of the world think that the gospel is in the power of man, and if the young man will apply himself in studying for the ministry, and educate himself in that line of business, he can then preach the gospel of Christ. But that kind of preparation will not suit the true minister of the Lord Jesus Christ, for they must be qualified in a different manner, by the power of God. For the apostle states in Romans i. 16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Yes, when the true minister is rightly qualified, it comes to him and to every believer that hears him, as the power of God unto salvation; it is always unto salvation to every believer in Christ Jesus. Peter states that the Lord's people are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Thus we see that no other kind of preaching will suit or comfort the saints of the true and living God, for they can see no other way of salvation only in the power of God. But the thought comes into my mind now, What am I, that I should attempt to write on this wonderful and powerful subject? for I am so ignorant and blind that I feel at times I

must give up the whole. But if I have any hope at all, it is in the power of God, for in me and of myself I can do nothing good. I heard a New School Baptist a few nights ago try to preach; but I do not know that he thought he was trying, for no doubt he felt he had it all noted down, and trying was left out; the words of his text were, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He said in his remarks that the Lord had made waymarks all through the Bible to catch the eyes of everybody, if they would only heed them, but many would not heed and would be lost. Yes, it is always with the Arminian world to catch the eye, but not the heart. When the poor soul is sick and heavy laden with the sins which bring them low, truly then they desire rest, and Jesus says to such, I will give you rest; no rest away from Jesus. The poor soul will say in his heart, I am all undone, "For the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."—Isaiah i. 5, 6. These are the characters spoken of in the Scriptures, that need rest, for the whole need not a physician, but the sick. Jesus is the great Physician, and unto such he gives rest. O I would starve to death on Arminian preaching, for there is no rest in it; all work and no rest for the weary soul; no gospel of the power of God unto salvation. Pleasant thoughts now run through my mind as my pen runs along the lines of this paper, and my mind carries me back to an incident that occurred over thirty years ago, while I was visiting my brother in the valley of Virginia. The evening that I arrived at his

home my brother and I after supper took our seats in the yard to have a pleasant talk, and after sitting there for an hour or more my attention was drawn to the sweetest singing I had ever heard in all my life, which sounded to me like an angel from heaven. The singer began: "How sweet the name of Jesus sounds in a believer's ear!" He sang the hymn through, and I turned to my brother and said, "Who is it that sings so sweetly?" "It is old Uncle Sam, the colored man, who lives alone in the log hut over there," he said; "he sings almost every night, and I tell you he can sing, too; I think the old man can give you a good reason of his hope." I felt very anxious indeed to see the man, let him be black or white, that could sing so sweetly and give a reason of his hope. Some days after this I crept out of my brother's house to see if I could find the sweet singer. I found the old man at the hut, and he said to me in substance, You are a stranger in these parts, are you not? Yes, I said, I came here a few days ago to visit my brother, Mr. Oliver. He seemed then to be glad to see me, as he knew my brother very well. I then said to him, The first evening I came I heard some one singing in this direction, and my brother told me it was you. He told me then in substance, that it was he in one sense of the word, and calling me dear child, told me in broken words as best he could all the way the Lord had lead him from nature to grace, and said he could take me to the very spot where the Lord first spoke peace to his troubled soul, which caused him to go on his way rejoicing. I soon found by his talk that it was not he alone that did the singing, but Christ in him, the hope of glory; as it is written, we must worship in the spirit and sing with the spirit. I soon

found that the old man knew this, and was very much comforted by his talk, for he did preach to me Jesus, the power of God unto salvation to every one that believeth. I was not a member of the church at that time, but I wanted to hear and know the truth for myself. The good old colored man passed away many years ago, to that mansion in heaven; not a log hut, but an house not made with hands, eternal in the heavens, where he sings sweet songs of praise to his great Redeemer, world without end. My brother, also, spoken of in this letter, passed away many years ago, but gave evidence before he died that he had been with Jesus and learned of him, and of the power of God unto salvation. I am the only son of my father's family of five left on earth to tell of the ups and downs of life; I, too, must soon pass away, and the place that knows me now will know me no more forever. O may I confide in his love and his faithfulness to the end, is my prayer for Jesus' sake. Amen.

Dear brother editor of the SIGNS, I submit this letter to your better judgment, do with it as you think best, I am no letter writer. I have only hinted at a few things that came into my mind as my pen ran along the lines of my paper; I do not know that I have even touched the substance of the text.

Your brother in hope,

J. F. OLIVER.

HERNDON, Va., June 8, 1905.

PINSONFORK, Ky., April 27, 1905.

DEAR EDITOR OF THE SIGNS OF THE TIMES:—In the SIGNS for March 1st, 1905, I see a request from brother Z. Ward, of Bear Wallow, Va., for some of the brethren to give their views on Revelation vi. 16, 17, which reads as follows: "And said to the mountains and rocks,

Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" As I have not seen anything yet from any of the brethren on the text, I have decided to offer a few thoughts on the subject and send them to you, and if you deem them worthy a place in the SIGNS you can print them for brother Ward's consideration, and for the readers of the SIGNS generally; but if not, throw them aside, and all will be right with me. I have not the least thought that I can write in a way that will be of much comfort to any of the readers of the dear old SIGNS, but the text has been lingering on my mind at times ever since I saw brother Ward's request.

Now I will at once try to come to the point with few words, and first will say my conclusion has long been and is now that the book of Revelation is a summary of the entire Bible, and after the introduction and address to the churches every chapter begins alike, all with the copulative conjunction "and," showing that it is but one continued subject. This occurrence took place literally at the opening of the sixth seal, which was at the crucifixion of Christ, the great day of the wrath of God; when "Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me."—Psalms xlii. 7. When the wrath of God was poured out on the sin-bearing victim, the loving Lamb of God, who bore our sorrows and carried our griefs, and fully and completely satisfied every farthing that the law demanded or justice required, he forever hushed all the demands of law and justice against the entire election of grace; therefore the great day of his wrath is (now) come, and

the plowman has overtaken the reaper, and the treader of grapes him that soweth seed.

I am aware of the fact that some of our people believe that this has reference to the closing of time, the end of this material world, but I do not know to what extent this idea prevails. I do not look at it in this way, nevertheless it may be so; but as I have already said, my view of the matter is that it took place when and after Jesus was crucified, and we have but to read the first verse of the seventh chapter to learn that time was still going on after the great day of his wrath had come, and men were crying for the rocks and mountains to fall on them to hide them from the face of him that sitteth on the throne of judgment, to reprove the world of sin, and of righteousness, and of judgment; for he says at the beginning of the seventh chapter, "And after these things I saw four angels standing on the four corners of the earth," &c. It seems clear to my mind that this had direct reference to the time of the opening of the sixth seal, when the old Jewish heaven departed as a scroll, with all its legality and carnal ordinances which were imposed on them till the time of (this) reformation. Those characters who cried for the rocks and mountains to fall on them and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb, had taken refuge in these rocks and mountains, and were in league with them, hoping for salvation or deliverance through them; therefore they cried unto them for salvation from the wrath of the Lamb, "for the great day of his wrath is come; and who shall be able to stand?" But "Truly in vain is salvation hoped for from the hills and from the multitude of mountains: truly in the Lord our God

is the salvation of Israel."—Jer. iii. 23. These kings of the earth, and the great men of the earth, and the rich men of the earth, and the chief captains of the earth, and the mighty men of the earth, &c.; these scornful rulers among God's people in Jerusalem said, "We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves." These mountains and rocks are here used in a figurative sense, and represent the religious institutions of men, from whence their converts are taught to hope for salvation, but as the prophet has affirmed, all their hope from these sources is in vain, for truly in the Lord our God is the salvation of Israel, neither is there salvation in any other; hence none others are or can be saved, none but the Israel of God, a people saved by the Lord. These characters who cried for the mountains and rocks to fall on them when the great day of the wrath of God was being poured out on Jesus, his dear Son, had hid themselves safely, as they thought, in these mountains and rocks, or these institutions of men, and were saying, "When the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves." This is what men have done and are yet doing. Lies make but a poor refuge, and cannot stand, and falsehood never has, no, nor never can, hide any one from the judgment of God; for he says, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plum-

met: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."—Isaiah xxviii. 16–18. Thus we see that "the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet."—Nahum i. 3. Well might John say, "And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."—Rev. xx. 12, 13.

I have held this over from April 27th till to-day, May 11th, not knowing whether to send it to the editor of the SIGNS or consign it to the flames. I cannot see anything in it that seems calculated to comfort any of the Lord's people, but notwithstanding all my fears of burdening the mind of the Lord's humble followers, I feel to believe that the Lord is all-sufficient, and looketh not as poor, mortal man looketh, and can bring comfort and consolation to his people out of that wherein we see none. It has been a mystery to me ever since I have been writing for publication and trying to preach, (thirty-three years) if God has called me, how it is and why it is that I know so little about it, and that I am so short-sighted and carnally minded. I often think that I never will make another effort to preach, or write for publication, and am resolved daily what to do.

I would love to know if any one of the called servants of God is like me in these things. Why I am yet trying to preach is a great mystery to me.

As ever, a poor sojourner,

W. J. MAY.

COVINGTON, Ga., June 27, 1905.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I have been hoping that I might be able to send some message to the kindred in Christ, but because of my unworthiness, and I fear because I am not a true child of God, he refuses to come and make his abode with me, or to send his holy Comforter to bear witness of himself to me. I bow my head and can only say with Peter, "Lord, thou knowest that I love thee." Again, "To whom shall we go? thou hast the words of eternal life." The precious apostles voice my feelings from beginning to end, but I hunger for the loving and revealed presence of my Savior. It has been so many years since I had an unmistakable revelation from him that I long for him to take me again to his bosom, as he did in the first months of my happy child experience, and to whisper once more loving words as he bears me above the flood-tide of sin that unceasingly rolls at my feet. Lead me not into temptation, but deliver me from evil, I cry, while the battle rages fiercely. The war has been on long, but I have hoped in his word. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." "Thou shalt call his name Jesus: for he shall save his people from their sins." That was the mission of our Lord, but let us remember that back of all the unspeakable agony necessary for the salvation of his people from the terrors of the law and the awfulness of sin, that the

great inspiring cause that made him willing to lay down his life was love. "Our God is a consuming fire," yet love is of God, and "every one that loveth, is born of God, and knoweth God." I believe the essence of the whole matter, the work that he came to do, is comprehended in this: both to be saved from sin and to the love of God at one and the same time. In their regeneration his people are killed to the love of sin and made alive to righteousness. Those two effects are distinctly produced, and they follow the true believer and are manifesting themselves throughout his life in contradistinction to the world. Now do we love God and his righteousness, and do we hate sin in all its manifestations, "hating even the garment spotted by the flesh." I thank God that even the little babes in Christ can love him, and that they do, and that they hate sin with a perfect hatred. Let us then walk in the light, that is to say, let us in humbleness and obedience daily endeavor to keep his commandments, for we are truly told that they are not grievous. Let us deny ourselves and take up our cross and follow him, shunning the very appearance of evil; let us walk after the Spirit, and not after the flesh; let us so live as to glorify our Father which is in heaven, others seeing our good works. These things do and teach. Let our beloved ministry shun not to declare the counsel of God. "If ye love me, keep my commandments." We all love the grand theme of God's redeeming love, and salvation by grace. There are many things that we are commanded to do, and there are many that we are forbidden to do. Read Christ's sermon on the mount, and see what he bids us do, and read Paul's letters to his brethren, in which he thought it important enough to go into

minutest details as to how they should do and what they should do at home and abroad in the world at large, and their specific duties in the church. Just see how many things are denounced as wrong and hurtful. I believe that the word of God 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." Do not misunderstand me, brethren, I do not wish to minimize the importance of our faith that all our works are by grace alone; I like to have the works that are the legitimate fruits of love both preached and practiced, because I understand them commanded by God to be thus preached and observed. Am I wrong? We have to wrestle daily with the sin that is in our members, and the sin that is in high places, and we are made to mourn because of the terrible things we have to witness, and like Paul we pray that the messenger of Satan may buffet us no more, but we receive the answer that he did: "My grace is sufficient for thee." We are looking for the day of full deliverance, when even our vile body shall be changed, and when we shall awake with his likeness, while with our faces turned heavenward we pursue our daily march toward Canaan. What would we do were it not that our loving Father writes his love and will and blessed commandments upon the fleshly tables of our heart? I thank God for Elder Keene's letter on this subject, given in February 1st number of the SIGNS; it was a rich repast because it was altogether the breathings of God's Spirit, there was no impress of the human found in it. How the children love the unmixed food, and taste and see that the Lord is good. Every little babe in Christ, though unlearned in what is

called doctrinal things, will find his whole spiritual being pulsating at the voice of the Father speaking through its pages. In this Elder Keene seems to have dispelled the shadows and clouds before our spiritual vision, and shown us most clearly how the loving Father not only writes upon the tables of the heart in our conviction and conversion, but that he is all along, every day of our lives, by the ministry of the blessed Comforter, writing thereon the things for our guidance and our daily salvation and our comfort and joy, and that he writes when we are in darkness and know not the way, "Be not afraid, it is I," and "Lo, I am with you alway, even unto the end of the world."

This disconnected letter is written for you, brother Chick, and I feel that you will be too faithful to allow it a place in your columns if it would be harmful or take up unprofitably your valuable space. God help you in your arduous labors, and daily strengthen and sustain you, and may the blessings of his grace rest upon each contributor and reader of the SIGNS.

Yours in hope,
(MRS.) MITTIE DAVIS ROBERTS.

[WE were glad to receive the above excellent letter from sister Roberts, and we feel like saying that we fully concur with her when she calls attention to the importance of exhortation among the children of God. It is worthy of careful consideration that Paul in nearly all his letters speaks first of the strong doctrine of salvation by grace and grace alone, and then of the daily conflicts, and trials, and warfare, and deliverances, and victories of the believer, and then of the things that are good and needful to be followed after in the outward life of the child of God. Thus the teaching of the word concerning the one way of salva-

tion, the experience of that salvation in the hearts of his people, and the fruits of this inward work as they appear in the daily conduct of believers, are all joined together; they are one, and ought not in our minds or in our preaching to be severed. The closing chapters of all Paul's epistles are filled with warnings, reproofs and exhortations, and they are all good and profitable to be considered. They stir up the pure minds of the saints to a remembrance of all that the Lord has taught in his word with regard to a steadfast adherence to the truth, whether in faith or practice.—ED.]

FARMINGTON, Ill., June 22, 1905.

DEAR BROTHER CHICK:—I still have you in remembrance, with all the writers of the SIGNS. I feel that they are my people, and their God is my God, and where they die there I desire to die. I feel a desire to once more bear my testimony to the love I have for them. It seems to me that if it were not for the testimony that they give in the SIGNS I would be without hope, but they testify to my experience, and can tell it much better than I can myself, and much more to my satisfaction. This gives me hope that I am a child of God, and that we have all been taught in the heavenly school. I get very low down in doubts and fears as to whether or not I have been born of God. I am now near the end of my journey; I cannot say that I want to die, yet I feel tired and wearied of life. My life seems to me to have been such a failure. I have been a member of the Old School Baptists since 1860, and I have often felt like asking forgiveness of all my dear kindred for imposing upon them my poor writings in the SIGNS, and especially the forgiveness of the editor. It is in my mind that this is the last time

I shall write for it. If I could be sure that I had a good hope through grace I should like to depart, for I feel that this world is a wilderness of sin, and I am carnal, sold under sin. I feel that I have lost all interest in the things of time. God has been good to me through all my long journey of life, but I feel that I have come so far short of honoring him for all his mercy ever bestowed upon me.

Dear brother Chick, I have often thought that men like you, with all of God's ministers, should never have any doubts or fears with regard to your hope, but could ever read your title clear to mansions in the heavenly rest. Surely you do not get so low down in the slough of despond as I do. I feel to call upon the Lord continually, as did Peter when he started to sink in the water, and cried, Lord, save, I perish. Also the prayer of the publican, God be merciful to me a sinner, must be in my heart at all times. I have thought much of late about the blessed words when the Master said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." If we felt full of righteousness and were not hungering after it, this would not belong to us. But I do feel so unrighteous and unholy that I am ever hungering and thirsting for righteousness. I know that it is alone through the mercy of God that my hungry soul can be filled. Can it be possible, I often ask, can it be possible that I can love the truth, and all the dear brethren in Christ, and yet be separated from them at last?

I have spent much hard earned money traveling among the Baptists, because I love them as the excellent of the earth, and I have no fellowship for the worshippers of Baal with which I am surrounded; there is nothing among them for me,

There was a great evangelist (so-called) that preached in our town on Monday. The large house was crowded. I thought, How they wonder after the beast. There was not a word of gospel in it. The same man held a meeting at Macomb for four weeks. He had thirteen hundred converts, and got three thousand dollars. He is now holding a meeting about thirteen miles from here, and he claims to be saving sinners. What idolatry! It was said of one of old that it vexed his righteous soul to see the unlawful deeds around him. I do not think there was any more idolatry in Sodom when it was destroyed by fire, or in the antediluvian world that was destroyed by water, than I saw as I sat in that congregation Monday, where about five hundred persons were gathered. I wonder if there was any one else there who felt as I did, to be a poor, lonely, helpless sinner. Could they all be right, and I wrong? The Lord knows.

I have just been reading in the SIGNS for 1903. I put each year's numbers together, and in reading them I have found some rich food suited to my hungry soul. I have been reading the SIGNS for more than fifty-five years, and always look for it as I would for a dear friend. I do not like to see a number destroyed.

Now, dear brother, I feel more like burning this than I do like sending it to you; I never have written anything that has been published in the SIGNS that I thought worthy of such a place. I must ask your forbearance for the time it takes you to read this letter. I am well aware that you have many perplexing letters to read, and I cannot ask you to publish this.

I felt that I was with you in spirit at your last associations. I have often met with the dear ones at your associations

I think now, if the dear Lord spares me and gives me health, I will try to attend next spring. We may propose, but God disposes. We will be glad to meet, but sorry to part so soon again.

Pray for a poor sinner.

E. D. VARNES.

ROCK SPRINGS, Md., July 2, 1905.

DEARLY BELOVED EDITOR OF THE SIGNS OF THE TIMES:—It has been in my mind for some time to write something of my travels in this low ground of sorrow, but because of my inability have put it off from time to time, fearing what I would write would be like the writer, full of emptiness; but be that as it may, I will endeavor to write what I humbly trust the Lord puts in my mind. When I look within and see how prone I am to wander in forbidden paths, how dare such an one even call on the name of the Lord? but I am often made to say, Save, Lord, I perish. The Scripture says, "The just shall live by faith: but if any man draw back, my soul shall have no pleasure in him."

"Grace alone can cure our ills,
Sweeten life with all its cares;
Regulate our stubborn wills,
Save us from surrounding snares."

I looked forward as I grew older to grow better, but how can one that is so full of sin and pollution? He who formed all things doeth what seemeth good in his sight; he kills and makes alive; the Lord knoweth how to deliver the godly out of temptations. There are times when I envy the very beasts of the field, I feel so cast down with sin and sorrow. But why do I murmur and complain? I am just as God made me, and he does all things well, so I should thank him and take courage. Christ suffered the ignominious death on the cross, and what for but the sins of his people? Another

question is, Am I one of them? The words that fell from the lips of Elder E. Rittenhouse when in the pulpit at Rock Springs often give me comfort; they were, "I mourned because I could not mourn;" but O, poor me, I am of such an impulsive disposition, and how often it grieves me. The Scriptures say, Blessed are ye when men shall revile you, and say all manner of evil against you for my name's sake. These words give me great comfort; if we could only say as did Stephen, Lay it not to their charge.

"Creatures of fear, we drag along,
And fear where no fear is;
Our grief we labor to prolong,
Our joys in haste dismiss."

If I could only bind the scarlet line in the window. In my early experience I looked forward for something brighter, but I am often made to look to the beautiful light that lighted my soul with joy unspeakable, and the words that sounded in my ear, "Fear not, I am with thee; O be not dismayed;" and the whole room shone in this most beautiful light, such as I had never seen before. There was no one in the house but myself when I heard the words, "Fear not, I am with thee." They are found in the third verse of hymn 751 (Beebe's Collection). I sang as loud as my voice would allow me; and there is where I go when I get despondent.

There are so many good writers for the SIGNS that I do not know whatever prompted me to try to write, but will say to the dear brethren and sisters, Write on, it is good to see your communications in the SIGNS.

Our association at Rock Springs was something for me this spring, as I was made to rejoice in the Lord that he had given me a hearing ear and a heart to understand. The introductory sermon was preached by Elder H. C. Ker; his

text was, "By grace are ye saved;" it has been in my mind so much of late. Our dearly beloved pastor, Elder Wm. Grafton, comes to us every second Sunday, and on other occasions when called; a faithful pastor he is. My hearing is some impaired, and I do not get the good of the preaching as I would like, but I do enjoy meeting the brethren and sisters. The Scriptures say, "We know that we have passed from death unto life because we love the brethren."

Now, dearly beloved, if I have written anything out of place I beg the Lord to correct me, but with judgment, not in anger, lest he bring me to nothing.

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

There is just where I want to be kept, at his feet. I have more trouble with myself than with any one else to keep this old body in subjection. I feel to express the language of Paul, When I would do good, evil is present.

I have already run this to a greater length than I expected; will draw to a close; do with it as you see proper, and it will be satisfactory to the writer.

SALLIE LOWE.

PUEBLO, Colo., April 16, 1905.

DEAR EDITOR:—Inclosed you will find money order for three dollars to be credited to my subscription for the SIGNS OF THE TIMES; I can truthfully say I am well pleased with the SIGNS; I have just finished reading April 15th issue. I value the editorials of Elder Gilbert Beebe above price; O how full and sweet is the one I have just read, remarks on religious revivals. O if we only had many more God-honoring and God-fearing ministers such as he was, who never failed to cry aloud a complete and fin-

ished salvation by the Lord. I have never seen an article yet that had too much predestination for me. Give me election, predestination and grace, and the world can have all the isms they can invent. There are no Baptists in Pueblo that I can find.

I will close for this time. Respectfully yours,

J. A. MITCHELL.

WINFIELD, Iowa, May 29, 1905.

ELDER F. A. CHICK:—Inclosed you will find two dollars to pay another year's subscription for the SIGNS OF THE TIMES. I could not do without it, it is about all the preaching I have. It is so far to my meetings, and I am crippled with rheumatism, so cannot go often. The dear old SIGNS is a great comfort to me; may it be published a long time for the comfort of the Lord's poor and afflicted people. I do wish all would pay up; I cannot see how people can read such a good paper and not pay for it; it seems to me there are perilous times ahead, but the Lord is able to take care of his people.

Your unworthy sister in hope of a home beyond the grave,

CLARA BEAUCHAMP.

McCLONE, Ky., May 5, 1905.

DEAR EDITOR:—I wish to express my good wishes to all my brethren and sisters of the SIGNS OF THE TIMES. About all the preaching which I believe is the truth, I find in the SIGNS. I could not be contented without your paper; it is always a welcome visitor in my home.

With best wishes for all, I am your sister,

MISSOURI WHITT.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1905.

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

EDITOR:

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

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

ROMANS VIII. 10.

BROTHER H. B. Jones, with whose name all our readers are familiar through his occasional good letters in the SIGNS, and whose address is Mt. Vernon, Texas, has written, asking that we give such thoughts as we have upon the Scripture found in Romans viii. 10. This text reads as follows: "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Brother Jones speaks of there being difference of views among some brethren, and briefly states his own view of the last half of the text; we believe that we are in agreement with him in the view which he has presented.

We cannot say that we have not thought much concerning this Scripture in the past, and in some respects our view has been decided concerning it. Deep things of God are here declared; deep things of true and gracious experience wrought in the heart of every saint are here presented. The text declares just what all who are spiritual know to be true, not only because of the divine testimony in the word, but because this testimony has been made to live in them. When rightly understood, there is no more edifying, comforting and strengthening sentence in the Bible than this text. Believers are

often perplexed by the warfare within, and at times are almost ready to throw away the hope that has been put into their hearts as an anchor of the soul, because of this warfare. In this text, as well as in many other Scriptures, the reason and ground of this warfare are given; and it is shown that the state of the believer in this life is such that a warfare must be expected. Indeed, if there be no warfare in a man, that man is not a believer, the Spirit of Christ does not dwell in him.

Perhaps nearly all who have come to possess hope in Christ, felt when that hope was first theirs as though all trial and all danger of ever doing or feeling wrong was now over forever, and that henceforth it should be theirs to walk in perfect peace to the end. Soon we all have found that this was not so with ourselves; sin and doubt and fear have arisen to plague us, and then we were ready to believe that all our hope and joy had been vain, and that we had never really known his salvation at all. This perplexity was because as yet we had not come to know doctrine; that is, we had not yet learned of the conflict within between the flesh and the Spirit. Indeed, we had not at the first of our experience of this salvation believed that anything of the flesh remained with us, but supposed that all within was changed already and made like the holy Son of God. This we must soon learn was not so; and when it pleased God to apply some such Scripture as this to which brother Jones has called attention, we once more walked in utter hopelessness and gloom. But as we were led, little by little, to see the teaching of the word of God concerning this matter, and that this teaching is that we are still in the flesh, and that all is not yet made perfect within, and that

holy men of old, whose experience was by inspiration of God recorded in the word, also could not do the good they would, and did the evil that they would not, we came to be encouraged once more, and our hope once more sprang up and rested now upon a better understanding of the truth than at the first.

How many of us can remember when some such Scripture as this came to us in our darkness and despair because we had found that sin was still in us, and was mixed with all that we did, and being applied to our understanding by the Holy Ghost, was made the medium of relief and comfort and instruction to us. We need to be reminded again and again of those same things. It is needful especially that we should know something of what the word does teach concerning this warfare, which must endure while we remain in this life. The flesh will lust against the Spirit, and the Spirit against the flesh, until mortality is swallowed up of life. But thanks be to God, the word declares that there shall be a final victory, after which there shall be no more warfare, and none shall say, I cannot do the good that I would. All those who have had an experience of this warfare, and who have mourned because they do what they do not want to do, and do not do what they do want to do, must look forward to that final victory which is promised, with longing desire. As Brother Thorne, whose obituary recently appeared in our columns, said, Then we shall not do what we do not want to do, and shall not fail to do what we do want to do. In that blessed abode we shall have no will but God's, and there shall be no murmur of rebellion within us against his perfect will.

But we desire to call attention specially to the wording of the text: "And if

Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Notice, it is not the body is death, but "dead;" and it is not the Spirit is alive, but "life," life itself. In the original this word "dead" is very emphatic. It is the body *indeed* is dead. The original requires the word "indeed" to bring out its full force, and the thought is, the body still remains dead, even though Christ dwells in it. It was most surely dead before, and it still is dead, and the indwelling Spirit of life only discovers its deadness to him who possesses this Spirit. As this deadness unfolds more and more in our daily travel and conflict, we come to cry as did the apostle, "Who shall deliver me from the body of this death?" Notice also that the apostle says the body is dead for just one reason, "because of sin." Where sin is, there is death; where sin is not, there can be no death. So long as sin remains in the body it must be dead.

Now notice on the other hand the expression of the last part of the text is not, the Spirit is "living," but the Spirit is "life," life itself. In his letter brother Jones presented this, and it is the truth. Manifestly, there is a vast difference between that which lives, and life itself. The believer lives unto God, but it is life, life in Christ, which makes him live. The first man, Adam, was made a living soul, but the second Adam a quickening Spirit. Here is the difference between that which is natural and subject to change, sin, decay and death, and that which is immortal and subject to none of these things. It seems sure to our mind that the word "Spirit" in the text can only refer to that Spirit of Christ which dwells in the redeemed and quickened sinner, and which is the only Spirit of which it can be true that it is "life"

itself. If the text read, The Spirit is living, then we might conclude that it referred to the natural spirit of man, and that the meaning was that it was made alive while yet the body still remained dead. But this is not the language. The Holy Spirit, which inspired the apostle to write all that he has written, has used a word here which definitely fixes the Spirit that is meant: it is the Spirit of Christ which dwells in us, which is life itself.

The verse before also helps to prove this view of the matter: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." And again, "If any man have not the Spirit of Christ, he is none of his." Manifestly it is the Holy Ghost of which inspiration here speaks. Paul very often uses similar language: "Your body is the temple of the Holy Ghost." Again he says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" But this we need not say more about here. It will not be disputed by any Bible reader. This ninth verse then undoubtedly is presenting the Holy Spirit as dwelling in the child of God. It is this indwelling Spirit which cries Abba, Father, and by it he also cries Abba, Father. It is by this indwelling Spirit that he comes into the realization of sonship through Christ, the Son of God, and who by the apostle in Romans is said to have been declared to be the Son of God with power by the resurrection from the dead; and in the Sonship of Christ alone is our sonship.

Again, in verse eleven we have another proof that it is the Spirit of Christ, or of God, of which the apostle is treating. We read there, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal

bodies by his Spirit that dwelleth in you." Manifestly Paul does not here mean the spirit of man, which he has by nature, but the Holy Ghost. Why then, if this be the meaning of Paul in verses nine and eleven, should we suppose he changes his meaning in verse ten? There was no reason why he should use the word Spirit differently in verse ten, from its meaning in verse nine, and in verse eleven.

Now then, this Spirit which dwells in us, and which raised up Jesus from the dead, and which is life itself because of righteousness, performs a constant work in us. It is life, and it quickens; it quickens our mortal bodies, which are dead. This Spirit alone can perform this work. Looking at the deadness of the body, as the believer is given to do, there can be no hope arising from it, but rather hopelessness and despair. How can such an one as I ever draw near to God, ever know what the love of God means, ever feel any kindlings of warm desire, any upliftings of heart, any intercession before God? Looking at myself, behold I am dead. Can these dry bones live? They cannot until the Spirit of God comes upon them; then indeed what a miracle takes place; then they stand upon their feet; then they live and move, and their living and moving is toward God. Sometimes there does not seem to be life enough in us to even sorrow that there is no life; the heart is cold and unmoved at the blessed news of salvation. Even when in the sanctuary under the sound of the gospel word, there is nothing but a wandering mind within us, and the story seems but as an idle tale. Perhaps there is life enough so that we are dimly aware of our condition, and there may be some dim regret that it is so, but the heart has no prayer in it, and there is no struggling to get out of the bonds. Perhaps we

feebly realize that this is not right, that we are far away, and that it ought not to be so, but there is no energy to even struggle in desire and prayer. There is no help in ourself, there is no help in the minister who is preaching the word, there is no help by reason of the sanctuary where we are gathered with the people of God. How shall we live again? Here in verse eleven is the answer. This Spirit of God, which dwells in us, shall quicken even these dead bodies, and it does quicken them. Or ever we are aware our souls make us like the chariots of Amminadib. Ere we are aware we are like him who said, "My heart and my flesh crieth out for the living God." Once more we say, "When shall I come and appear before God?" Once more we say, "Whom have I in heaven but thee? And there is none upon earth that I desire beside thee." And by this indwelling Spirit, which is life itself, our thoughts are filled with meditations of him which are sweet, our desires embrace all things heavenly, our voices sing his praise or bear testimony to the goodness of the Lord, our hands work out his commandments, and our feet go to the house of God, or visit the needy or the troubled, as he has commanded us. By this indwelling Spirit these things become joys rather than tasks and burdens, and the life of Jesus is made manifest in our mortal body. This is not always with what we speak of as great animation of feeling, or even with great gladness of feeling, but rather most of the time with lowliness, and humility, and confession of unworthiness, and with quiet walking. It is this indwelling Spirit by which men are steadfast and faithful, doing what their hands find to do with their might, though it may be midnight within, and they see no day-star shining brightly before them. How many

thousands of the Lord's children have gone steadfastly on in the sight of God, and in the knowledge of his people, who yet cannot speak of much animation, or of frequent seasons of exalted joy; yet they have been firm and constant and clear in all their profession of the name of Christ. The Spirit has been quickening their mortal bodies all along the way. By it they have overcome weariness and weakness, and have fought a good fight, and have overcome through the blood of the Lamb. Thus God their Father has fulfilled his blessed promise to them, and in them, quickening these mortal bodies in the way.

What a wonderful mystery this is! What a wonderful mystery is in all the Lord's work of salvation! Paul said "I live; yet not I, but Christ liveth in me." Both expressions are true; "I live" is true, and "yet not I," is also true. "I labored more abundantly than they all," is true, and "yet not I, but the grace of God," is also true. Both statements in both texts make up the whole truth. So the body is dead because of sin, and yet it is quickened by the Spirit of God. Both are true, and both are expressions of what every exercised child of grace knows for himself to be true. Reason cannot enter here, but experience does. And, most blessed of all, we know that all this present experience of quickening is but the foretaste of the final glory. One day the warfare shall cease; one day the final victory shall be received; one day we shall be like him, for we shall see him as he is. Then shall have righteousness forever triumphed over sin, and life over death.

"This glorious hope revives
Our courage by the way;
While each in expectation lives,
And longs to see the day."

OBITUARY NOTICES.

My dear sister, **Mrs. Susan Elizabeth Britton**, widow of Eli Britton and daughter of the late Elder Gabriel Conklin, bid adieu to earthly scenes and associations on Sunday, Oct. 2nd, 1904, in the 73rd year of her age. She had been sorely afflicted with rheumatism for a number of years, and though in some respects she was better during the last summer of her life, still the disease had fast preyed upon her mortal frame, and she had become much reduced in strength. This, with some acute throat trouble, had so weakened her that when the closing days of her mortal life had come, and up to within a few minutes of the final moment of dissolving nature, she was a great sufferer, but under the blissful smiles of a kind Providence she was permitted to breathe her last peacefully and quietly, to the comfort of her mourning kindred present, as well as to those unavoidably absent. She was married and left the parental home some fifty-five years ago, and after a very short but pleasant married life of fourteen years the unwelcome messenger of death crossed the threshold of her pleasant home and robbed her of the dear companion of her joys and sorrows, and left her with a family of five children to battle with the world and to meet the stern realities of the unwritten future. Subsequently at three different periods of her life she was called to pass through very deep waters of affliction, in seeing three of her loved offspring consigned to the cold and silent tomb, one of whom was a lovely and only daughter, of sixteen summers, who made the home atmosphere so very pleasant by her cheerful, unselfish disposition, and her unusual musical abilities. This was a crushing blow to my already deeply afflicted sister. While it had been the sovereign and undisputed pleasure of our heavenly Father to cause her to thus drink many copious draughts from sorrow's bitter and grief-stricken cup, it had also been his pleasure to support her with his all-sustaining grace through all those dark and very trying visitations of his inscrutable providence; for we believe, and feel truly thankful to be assured, that it was his pleasure to make known to her the riches of his saving grace more than forty years ago, and while in the mysterious providence of our God she had a name and a very welcome place within the borders of that great but doomed city of Babylon, yet from the testimony she left behind, we feel assured she was a citizen of that glorious and "strong city" Zion, whose mighty bulwarks are salvation itself, the appointment of our God, and having the everlasting arms underneath her she was brought safely through her pilgrimage journey till she had filled up the number of years allotted to man upon the earth, and some over, and then in his own appointed time and way he gently removed these frail garments of mortality, and bade her spirit haste to

the blissful climes of endless day; for when she drew her expiring breath, such was the unusual smile upon her face that one standing near said to another, "Why, look, she is laughing," and thus was my deeply afflicted sister lulled into that sweet sleep from which none ever wake to weep.

ALSO,

My very dear and very devoted sister, **Mary Jane Conklin**, the last of our family circle of six, except myself, fell asleep in Jesus on Monday, May 8th, 1905, at my residence in Newark, N. J., having just passed her 75th year. Although never very rugged, still she enjoyed a fair degree of health for the most part, and was quite enduring up to September, 1898, when she was taken seriously ill, having a hard spasm and becoming unconscious, with her left side entirely paralyzed. Contrary to the doctor's expectations she survived, and in the course of two or three days was able to walk out again, the paralysis having mysteriously disappeared, and not returning again for six years. She continued to have those unconscious spells about every two months as long as she lived. On the 23rd of last October she had the second attack of paralysis, from which she was almost entirely helpless for three weeks. On Saturday, May 6th, I assisted her out into the dining-room, as usual, and while dressing she lost her balance and fell to the floor, causing such a shock to her nervous system that death ensued on the following Monday. It was so ordered by a kind Providence that I could give her my undivided attention, which was very comforting and gratifying to her. On the third Saturday in September, 1867, she was enabled to go before the Kingwood Old School Baptist Church, at Locktown, N. J., and relate what she hoped were the merciful dealings of the Lord with her, and on the next day was baptized by our dear father, the late Elder Gabriel Conklin, some seven months before his death. My sister's membership was with the Warwick church at the time of her death. The last time she had the privilege of meeting with the people of God in public worship was at the session of the Warwick Association in June, 1904, at Warwick, which she greatly enjoyed. She also enjoyed the opportunity that was then afforded her of seeing and speaking to so many of her kindred in Christ, and other cherished friends. She was a firm and uncompromising believer in the doctrine of salvation by grace, and upon that solid foundation which involves the glorious and soul-comforting doctrine of the absolute predestination of all things she rested her comfortable hope for time and for eternity. For some months she had felt that her stay upon earth was short, and in view of the very solemn moment of dissolving nature she was permitted to contemplate that great change with a degree of comfortable calmness and composure. When it pleased God to remove her from time to eternity, it was his pleasure to remove

the frail garments of mortality so tenderly, so peacefully and so quietly, that had I not been watching her face intently I would not have known when her last breath was drawn, it seemed like one going peacefully to sleep.

As very many of her near and dear kindred in Christ, and other intimate and cherished friends, lived in and near Warwick, her funeral was held there in our meeting-house on Friday, May 12th, where and when a comforting discourse was preached by our dear brother, Elder H. C. Ker, of Middletown, N. Y., and on the next day the sleeping dust of our dear sister was taken to New Vernon by carriage, twenty-four miles distant from Warwick, and was there confided to its earthly cavern for safe keeping till that bright and glorious morning when, as we are informed, the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, to awaken the slumbering dead and to raise changed (not exchange) their vile bodies fashioned like unto his most glorious body. "O death, where is thy sting? O grave, where is thy victory?"

GEORGE D. CONKLIN.

NEWARK, N. J., July 22, 1905.

Miss Ella Merryman departed this life at Warren, Baltimore Co., Md. Her death is much lamented by very many relatives and friends, and is especially felt by her brother Henry, who is left lonely in the large house where the two lived happily together and entertained many of their friends. The deceased was firmly established in the doctrine of salvation by grace, and was very regular in her attendance at the little meetings at Warren, and none more active in aiming to make comfortable those who met at that place. Her home was open to those who attended there, and others of the old order of Baptists. The deceased made no public profession of her faith in Christ, although living the life of a christian. I am in receipt of a few lines sent by her sister, Mrs. Crain, found among some of her papers, in reference to her departure. Among other things she said, "If saved, it is by grace." I have served that little congregation for over forty years, and of course have mingled with the people long enough to know much about them, and perhaps feel the loss as much as others, as this was my principal stopping-place.

Her funeral was attended on July 18th, 1905, services being held at the old mansion where she was raised, conducted by the writer. Elder A. B. Francis was present, also two other ministers, who took no part in the services. Interment in the family burying-ground on the farm.

May the Lord in his providence be with those who remain of the immediate family, and others who feel their loss.

WM. GRAFTON.

FOREST HILL, Md., July 31, 1905.

My mother, **Mrs. Mary Smith**, died May 1st, 1905, after an illness of nine months from the effects of blood poisoning, contracted five years ago, aged 81 years, 7 months and 13 days. She was born in Sangamon Co., Ill., where she was married Nov. 30th, 1847, to C. W. Smith. She leaves four children to mourn a loving mother: Nannie, who lived with her, Matthias, who lives near Farmersville, Ill., Mrs. S. D. McMahon, living in Atwater, and John, of Kansas City, Mo. She is also survived by five grandchildren and one great-grandchild. Although her name was not written on any church book in this world, I believe it is written in heaven in the Lamb's book of life, and that she is forever at rest. Three times in her life she thought she would offer herself to the church, but a sense of unworthiness kept her back. She was a great sufferer, but very patient through it all. She was reconciled to God's will, and ready to go when the summons should come. When friends came in they would say to her, It is too bad you have to suffer so. She would smile and say, No, it is not, it is just right, or it would not be so.

Elder John L. Scott, of Pleasant Plains, Ill., (a cousin of hers) preached her funeral from Romans xiii. 8. Hymns selected by her to be sung were 1228, 368 and 1216 (Becke's Collection). The morning before she left us the writer sat on the bed beside her and read hymn 900 to her, which described her feelings; it was also read by brother Scott. She had taken the SIGNS for many years, and believed the doctrine it contends for. She was laid to rest on the 3rd in the beautiful Moors cemetery until the morning of the resurrection.

Her lonely daughter,

NANNIE SMITH.

ATWATER, Ill.

BROTHER C. D. Neal was born June 24th, 1830, died April 10th, 1905, of Bright's disease. He suffered a great deal, but bore his suffering with christian fortitude. He joined the Little Flock Old School Baptist Church the fourth Saturday in June, 1883, and was baptized by Elder J. E. Newkirk. He was a strong believer in the doctrine of salvation by grace, and grace alone. He always filled his place at meetings unless providentially hindered, but was always resigned to the will of God, never complaining. He was united in marriage to Miss Lydia A. Martin, Sept. 24th, 1890. He was a kind husband. He leaves his wife and three children by his first wife to mourn their loss, which is his eternal gain. He is gone from this sin-polluted world, no more to be buffeted about by sin, but is now resting in the presence of his dear Redeemer and with all the redeemed that have gone before, in that city whose maker and builder is God, where moth doth not corrupt nor thieves break through and steal.

His funeral service was conducted by Elder D. G.

Johnson, who preached a very comforting discourse, after which the remains were put away in the family burying-ground.

ALSO,

My dear little granddaughter, **Daisy Lee Waterfill**. She was born Dec. 31st, 1904, died June 20th, 1905. She was a bright and sweet little girl; she knew nothing of the sin of this world. She has gone where there is no sin, but all is love and joy for evermore.

J. J. WATERFILL.

ALTON STATION, Ky., August 5, 1905.

Mrs. Ann Langfitt passed to her eternal reward on April 8th, 1905. She was a devoted lover of the SIGNS, having subscribed for it ever since its first publication. Her age was 97 years at the time of her death.

GEORGIE WEBSTER.

MEETINGS.

PROVIDENCE permitting, the next meeting of Peace Valley Association of Regular Predestinarian Baptists of the Primitive order, will be held with Poolville church, Poolville, Parker Co., Texas, instead of Friendship church, Acton, Hood Co., Texas, as per Minutes of last meeting, commencing on Friday before (at 10 o'clock a. m.) and embracing the third Sunday in August, 1905. Those coming by railroad from any direction will be met with conveyance at Weatherford, Texas, Thursday before the meeting. All lovers of truth attend.

W. O. RUTLEDGE, Association Clerk.

The yearly meeting of the Bryn Zion church, in Kent Co., Delaware, is appointed to meet on the third Saturday and Sunday (19th and 20th) of August, 1905. All who feel an interest in our christian welfare are cordially invited to meet with us. The forenoon trains, north and south, on the Delaware Railroad, will be met at Clayton and visitors cared for.

W. W. MEREDITH, Pastor.

The Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist Church in North Berwick, York Co., Maine, commencing on Friday, Sept. 1st, 1905, and continuing three days. We gladly welcome all who love our Lord Jesus Christ in sincerity. Those coming will be met at North Berwick on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

The Mount Pleasant Old School Baptist Association will meet, the Lord willing, with Cane Run church, at Turner's Station, Henry Co., Ky., on Friday, Saturday and Sunday, Sept. 1st, 2nd and 3rd, 1905. Those coming by rail from the north and east will leave Cincinnati (Pennsylvania depot) at 3:40 p. m. Thursday and 7:50 a. m. Friday, L. & N. train,

Those coming from the south and west will leave Louisville, Tenth St. station, at 4:20 p. m. Thursday and First St. station at 7:20 a. m. Friday. A cordial invitation is extended to those of our faith and order.

G. R. TURNER, Church Clerk.

SPOON River Association will meet with brother John McFadden, (in behalf of Sugar Creek church) six miles west of Table Grove, Ill., on the Rock Island—St. Louis branch of C., B. & Q. R. R., Friday before the first Sunday in September, where trains will be met. A cordial invitation is extended to all.

B. F. BUTLER, Moderator.

THE yearly meeting is appointed to be held with the Harford church, Harford Co., Md., commencing at 10 o'clock a. m. on Saturday before the first Sunday in September, 1905. A cordial invitation is extended to all who love the truth to meet with us. Those coming by way of Baltimore will take train leaving North Ave. station at 3:45, for Long Green or Forest Hill, where they will be met and cared for.

NATHAN GRAFTON, Church Clerk.

THE Maine Old School Baptist Association will be held with the church at Whitefield, Maine, commencing on Friday before the second Monday in September, 1905. Trains will be met on the Maine Central R. R. at Gardiner, Maine, on Thursday afternoon before the meeting. Also all who go by way of the same railroad to Wiscasset, and from thence to Whitefield by the Narrow Gauge R. R., will be met on Thursday afternoon. All who love the Lord in truth are welcome among us.

Z. M. BEAL.

THE Licking Association of Old School Baptists will be held with the Goshen church, in Anderson Co., Ky., Sept. 8th, 9th and 10th, 1905. Those coming by way of Louisville, Lexington or Harrodsburg will get tickets at either place for McBrayer station, on Southern R. R. All trains will be met on Thursday. Any coming later must notify Jas. E. Paxton, Lawrenceburg, Ky., R. F. D. Lovers of the truth will be welcome.

DUDLEY G. JOHNSON, Moderator.

A. B. BICKERS, Church Clerk.

THE Old School Baptist Church at Cammal, Pa., has appointed a two days meeting to be held Saturday and Sunday, Sept. 9th and 10th, 1905. Those coming from Williamsport will take New York Central R. R. train to Cammal, Pa. Trains leave 7:10 a. m., 2:10 and 5:25 p. m. Those coming from Corning will take the same road to Cammal. Trains leave Corning at 6 and 10 a. m. and 5 p. m. Would be glad to have a goodly number of brethren and friends with us.

D. M. VAIL.

THE Lord willing, the Roxbury Old School Baptist Association will be held with the First Church of Roxbury, Delaware Co., N. Y., on Wednesday and Thursday, Sept. 13th and 14th, 1905. Trains will be met on Tuesday p. m. at Roxbury and friends taken to the place of meeting and cared for. All lovers of the truth are cordially invited to meet with us.

JOHN B. SLAUSON.

PROVIDENCE permitting, there will be a meeting of the Old School Predestinarian Baptist Church of Albany & Troy, N. Y., Thursday and Friday before the fourth Sunday in September, 1905. All who desire to come will be made welcome. Come to Albany, N. Y., and take electric cars at Union depot for Troy, N. Y. At Troy take electric car for Albion, there change and take electric car to West Sand Lake, and inquire for Mrs. Moul, who lives about five minutes walk from the electric car depot. Those coming on Wednesday will go to brother Charles Schade's, 423 Sheridan Ave., Albany, N. Y., where they will be cared for until Thursday morning, when they will go with him to the meeting. Those coming Thursday will go direct to West Sand Lake from depot, according to directions. Meeting is to be held at the home of Mrs. Moul, by her request, who makes every lover of the truth welcome, for she loves them for Jesus' sake.

H. SEWARD, Church Clerk.

THE Old School Baptist Church at Justus, Pa., has appointed a two days meeting to be held Tuesday and Wednesday, September 19th and 20th, 1905. Friends coming on D. & H. R. R. and O. & W. R. R. will be met at Olyphant, Pa., Monday at 4 p. m. Mrs. Augusta Tripp, formerly Akerly, lives near each depot, and will be glad to see any who may call at her home. Those coming on D., L. & W. R. R. will come to Glenburn, Pa., and take stage to my house, one and one-half miles. We hope to have a good many friends and brethren with us.

D. M. VAIL.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m., in the Red Men's Hall, First and Congress Streets in Troy, N. Y., and at 2:30 p. m. in West Sand Lake, N. Y., at the home of Mrs. Moul. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

ELDER Carnell, of Dutton, Canada, will preach in Hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

EBENEZER OLD SCHOOL BAPTIST CHURCH, IN NEW YORK CITY.

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor. Elevator entrance on either 19th St. or 8th Ave.

10:30 A. M.

2:30 P. M.

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

AT A GREAT REDUCTION.

PRIESTHOOD OF THE SON OF GOD.

A NEW BOOK

BY DAVID BARTLEY.

This is the only book offered to the Christian people (so far as the author knows) which is entirely devoted to the Priesthood of the Anointed Son of God, as the only Mediator between God and men. It contains the following chapters and subjects: Introduction, Necessity of a Priesthood. The Priesthood of Aaron. "God sent forth his Son." Our Brother High Priest. Christ's Priestly Offering. Christ's Intercession within the Veil. The order of Christ's Priesthood. Christ's Better Testament. Christ the Prophet-Priest-King. The People of Christ's Priesthood. Kings and Priests unto God. The glorified Saints. Conclusion: The Sacrifices of the Royal Priesthood.

The work contains 144 large size pages, in long primer type, clear print on white paper, bound in cloth, and will be sent to any plainly written address, post-paid, for cash orders, as follows: one copy, 40 cents; two copies, 75 cents; three copies, \$1.00; twelve copies, \$4.00, to one address. Please send cash by money order, or in registered letter. All will do well to order soon, as the work is not electrotyped, and the edition is limited. Send all orders to

ELDER DAVID BARTLEY,

LEBANON, Ohio.

PICTORIAL HISTORY

OF THE

UNITED STATES.

BY JOHN D. McCABE.

This work is no dry mass of details—no bombastic effort to inflame the natural pride, but a vivid and brilliant narrative of the events of our history, from the discovery of the American Continent down to 1893.

The work is printed from plain, new type, on fine calendered paper, and comprised in one octavo volume of 960 pages. It is splendidly embellished with nearly 500 fine engravings, embracing battles and other historical scenes, portraits of distinguished men, views of our principal cities, &c., &c.

Bound in Fine Silk Cloth, Plain Edges, \$2.00 post-paid. Address,

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

THE TWO WITNESSES, OR THE WAY OF SALVATION AS TAUGHT IN THE SCRIPTURES.

BY ELDER GEORGE W. STEWART.

To which are added several chapters containing miscellaneous and general information, the whole forming a handbook of information upon the great questions which are held important by the people of God, and bearing either directly or indirectly upon the life that now is, and upon that which is to come. The book has 407 pages in large type, with a table of contents and an alphabetical index. Price, \$1.25 by mail, postpaid. Send money by registered letter or post-office money order. Money orders must be sent to Greensboro, Ala., but personal letters to Cramer, Ala. And if the purchaser is not satisfied, his money will be refunded to him. Twenty-five cents may be sent in stamps. The book contains twenty-two chapters. The first four contain a very able discussion of the way of salvation, showing that it is not of men, but of God; not of him that willeth, nor of him that runneth, but of God that showeth mercy. The fifth chapter answers the question, Who are the Primitive Baptists? The sixth contains a brief history of the Baptists. The seventh relates to the modes and subjects of baptism. Chapters are devoted to a discussion of the unscripturalness of Sunday Schools and secret societies. The whole book is replete with information, and will prove interesting and instructive to all who may read it. Address,

ELDER GEORGE W. STEWART.
CRAMER, Hale Co., Ala.

BI-CENTENNIAL CELEBRATION

OF THE

WELSH TRACT CHURCH.

The bi-centennial of the Welsh Tract Church, Newark, Del., was celebrated Oct. 20th, 1903. After some delay it is now published in pamphlet form, and is now on sale. Price 15 cents. The pamphlet contains photographs of the Welsh Tract meeting-house and Elder J. G. Eubanks, the pastor, the proceedings of the anniversary, letters of greeting from sister churches and a historical sketch written by Dr. B. F. Coulter, of Philadelphia, Pa., and read on the occasion. Some of the brick in the meeting-house was brought from Wales to this country, and hauled on mules' backs a distance of ten miles. The pamphlet is very interesting and full of information.

The edition is limited, and orders should be sent without delay in order to secure a copy. Send all orders to

P. M. SHERWOOD,
NEWARK, Newcastle Co., Del.

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 the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00. Address,

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

SPECIAL NOTICE.

Hymn and Tune book, compiled by Elders Silas H. Durand and P. G. Lester. Price 80 cents sent by mail; \$7.00 per dozen sent at expense of purchaser.

With each book will be sent upon request, without additional cost, a neat pamphlet of 30 pages, containing rudiments of music and graded lessons, for use in singing classes in connection with the Hymn and Tune book. Send orders to

ELDER SILAS H. DURAND.
Southampton, Bucks Co., Pa.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY,
MIDDLETOWN, ORANGE CO., NEW YORK.To Whom all letters should be addressed, and
money orders made payable.

EDITOR:

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

CRUDEN'S COMPLETE
(STUDENT'S EDITION)
CONCORDANCETO THE
OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9¼ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible reader should possess a copy.

Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.

First Quality Turkey Morocco, very handsome, \$2.75 per copy.

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in a variety of bindings at the following prices, viz:

Cloth Binding\$1 00

Cloth Binding, half dozen..... 4 50

Blue, Marbled Edge..... 1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73. MIDDLETOWN, N. Y., SEPTEMBER 15, 1905. NO. 18.

CORRESPONDENCE.

JAMES IV. 7, 8.

“SUBMIT yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you.”

First, we desire to establish the fact that this letter was written to the “brethren,” therefore the language of our text in no wise applies to the unregenerate. It is not according to the doctrine of God our Savior to exhort dead men to live, but it is according to the doctrine to exhort and admonish those born of God to live orderly and godly. If the flesh were not “weak,” and the children therefore *liable* to be led into error and ungodliness, admonition and exhortation would have been useless, but the writings of the apostles are filled with them. It was because of unrighteous deeds among the children of God that James wrote this important letter. It appears that they were living after the flesh, and were saying that God tempted them to do evil, therefore they were not accountable or responsible for their ungodly doings. The apostle meets this argument by telling them that “God cannot be tempted with evil, neither tempteth he any man;” that from God proceedeth every good

and perfect gift; that with him there is neither variableness or shadow of turning. God is righteous, therefore temptation to do evil proceeds from our own lusts or the devil. We cannot hide our sins by falsely accusing God, nor with the cloak of absolute predestination. Man has always been accountable for transgression against the holy laws of God, even though the very act be predestinated, as in the case of the crucifixion of the Son of God; wicked hands did the awful work, and they who committed the sin were held guilty before God. “All unrighteousness is sin,” and “sin is the transgression of the law;” “He that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.”—Col. iii. 25. Any child of God who would hide his sin under the cloak of unlimited predestination, or say that he is tempted of God to do evil, should be preached to in like manner as James has written in this letter. “Them that sin, rebuke before all, that others may fear.”—1 Tim. v. 20. Some of us no doubt would be satisfied to have election preached to us every Sunday in the year, while others would be pleased with predestination, others

with effectual calling, others with special and complete atonement, others with the types and shadows, and others with experience, but few indeed want exhortation and admonition. It is deplorable to see how fast such preaching is becoming utterly uninteresting and distasteful; it finds but little favor with the children of God. Often it is said, "Such a sermon was unnecessary, we do not like that kind of preaching." Those who do not like such preaching cannot be very much in love with the New Testament, for every letter without an exception is filled more or less with exhortation and admonitions. If such were right and needful then, why is it not expedient now? when so many are lukewarm, others living after the flesh and vanities of this world, and who sell their "birthright for a mess of pottage," others are asleep, others at ease in Zion, others living in malice and strife, and others departing from the living God. That these conditions exist in the church throughout the land, no one will deny. Never since the day of James the apostle, the writer of our text, have we had more need of this Scripture, "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you," than at the present time. "God resisteth the proud, but giveth grace unto the humble."—James iv. 6. Because of this truth the apostle tells his brethren to submit themselves to God; but "some man will say, How" can we submit ourselves to God? We answer, by living according to his law written in our hearts and put in our minds. This law is with us continually, and we are constantly reminded of its power and of its demands. It is not written upon tables of stone and placed inside of the ark, as was the case in the

days of Moses. "The grace of God that bringeth salvation hath appeared to all men, teaching us [Jew and Gentile] that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." This teaching is acute, and quicker than thought; its teachings are that we should *deny all ungodliness*, and before the thought is finished in the mind to do or say evil, grace teaches us to deny it and live godly; therefore our sins are willful, and for each transgression we must feel the sting of a guilty conscience and experience that "certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." (the flesh.)—Heb. x. 27. In submitting ourselves to God we yield ourselves unto God, as those that are alive from the dead, and our "members as instruments of righteousness unto God."—Rom. vi. 13. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." Again, to submit ourselves to God is to keep ourselves unspotted from the world, "for if we be dead with Christ from the rudiments of the world, why, as though being in the world are we subject to ordinances, (touch not; taste not; handle not.)"—Col. ii. 20, 21.

"Resist the devil, and he will flee from you." Again "some man will say, How" can this be done? If it were impossible for the *sons* and *daughters* of God to do this the Holy Ghost would never have inspired the apostle to write the language of our text. We often forget that if we are born of God this seed remaineth in us, therefore Christ being in us we can through him "do all things," even resist the devil. There is no greater way to re-

sist him than by living according to the gospel of the grace of God; this is accomplished by the Spirit guiding us into *all* truth, according to the promise of Jesus. The Savior in the wilderness resisted the devil through the Spirit of the Father. When Satan said to him, "If thou be the Son of God, command these stones to be made bread," Jesus resisted him in not yielding to the temptation to make the stones bread. When Satan said, All the kingdoms of the world will I give thee if thou wilt fall down and worship me, Jesus resisted him by serving God only; it was his meat and drink to do the will of God, and thus it should be to us who take up the cross to follow him. "What is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" Again Jesus resisted him when he refused to hear his voice to cast himself down from the pinnacle of the temple. It is in like manner that we, the *sons* and *daughters* of God, are to resist the devil. We are not ignorant of his cunning devices; though he be transformed into an angel of light, the Spirit of God which is in the heirs of glory is quick and powerful, and discerns that even this light is not the light of God. Satan now often tells the child of God that he will give him all the kingdoms of the world if he will fall down and worship him. The temptation is presented in this way: If you will forsake the Old School Baptists and unite with some popular religious denomination, you will be taken into society and be loved by the world, which now hates you; your financial interests will be increased and you will be prospered in every way. Again he tells us, If you will deny the absolute sovereignty of God, predestination and salvation by grace, you will be much more popular in the world, and you can

still retain the name Primitive Baptist. How shall we resist the devil? By continuing steadfastly in the apostles' doctrine, practice and fellowship. This godly life does not consist in making long prayers and the continual singing of psalms and spiritual songs, nor in going about with a long face, nor in giving all that we have to feed the poor, nor in giving our bodies to be burned, nor in forsaking our friends, or families who are dependent upon us for the necessaries of life, to visit every meeting far and near and thereby manifest our zeal for the cause. But let him that stole steal no more; let him who lied lie no more; let him who defrauded defraud no more; let him who was drunken be drunken no more; let him whose conversation was filthy use no longer impure language; let him who gambled gamble no more, and let him who danced dance no more. Whatever was contrary to righteousness in our former life, and whatever temptations we have now, are to be put away. This is the only burden put upon the children of God. (See Acts xv. 28, 29.) This course of life will ever resist the devil, and he will flee from us. "Draw nigh to God and he will draw nigh to you." To draw nigh to the devil that he may draw nigh to us, all will acknowledge is to live according to his unrighteous ways; thus we live with him and he with us. Now if this be the way on the side of sin and evil, surely it must be in like manner on the side of righteousness and "good works." In living unto God, in walking in the ways of righteousness and obedience to his holy law, is drawing nigh to God, and in drawing nigh to him we find him drawing nigh to us in holy communion; in giving us a good conscience toward him; in letting us feel his holy presence assuring us of his love in

the forgiveness of our sins through the blood of his Son, and in the separation between the sheep and the goats, we hear him saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The drawing nigh of God to us is not always experienced in rejoicing, but often it is "in the fiery furnace," "in the den of lions," "in the isle of Patmos," in the very darkness of death, when we drink of that "cup" which is his, and of which he said we all must drink, and in being "baptized with him into death." His drawing nigh to us is in no wise reward; neither does it shield us from persecution, for "All that will live godly in Christ Jesus shall suffer persecution;" but rather it is that we may have fellowship with him and with his Son Jesus Christ.

This article is written by the request of brother Fred Waterberry, of Westwood, N. J. We desire that he and all who may read it try it with an unbiased mind with the writings of the apostles as recorded in the New Testament, and with their own experience. "Be ye doers of the word, and not hearers only, deceiving your own selves."—James i. 22.

H. C. KER.

MIDDLETOWN, N. Y.

FRAGMENTS.

"AND the counsel of peace shall be between them both."—Zech. vi. 13. Not between the Father and the Son, as has sometimes been said, but between the Priest and the King. He "shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel [not council] of peace shall be between them both." A priesthood after the order of Aaron would not cause peace between a holy God and a sinner, for that

priesthood was "after the law of a carnal commandment." There must arise a priest after the order of Melchisedec, who was both King and Priest. So Jesus was made a High Priest forever "after the power of an endless life," at the same time that he is King, "and is set on the right hand of the throne of the Majesty in the heavens." Now here is the counsel of peace. He has made an effectual offering as High Priest, and as King he receives the offering, and here is the way of peace. He is a Priest upon his throne, ruling upon his throne, while he builds the temple of the Lord, and thus "is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

You ask me to write upon "worshiping God in the Spirit," and you say: "I am so ignorant and unlearned it seems impossible for me to separate the flesh and the Spirit. When one is at peace the other is sorely troubled. For a long time it was my portion to dwell in darkness, and I greatly feared it was to envelop me forever. Well, this is like me; self creeps into everything. Instead of comforting you in your anxiety and sorrow I am adding my burden, too."

In all this you have spoken for me. How can I say anything to profit upon worshiping God in the Spirit when I am so often at a stand to know whether I know anything truly about it myself? I find self, my fleshly self, in all that I do, in so many different ways, that I often am at a loss to know where I am and what I am. I do know that God is not worshiped with men's hands, nor with the feet, or even the voice; yet the hands, feet or voice are needed to give expression to that which is true worship. I am well assured that in me, that is, in

my flesh, there dwells no good thing; I feel it every day, and at times I am most terribly cast down and discouraged by it. My only comfort at such times seems to be that Paul said that concerning himself. Lately I have been so glad and thankful that he said that, and some other things in the same line. He felt bad about it, and was forced by his grief to cry out, "O wretched man that I am!" But he was inspired by the Holy Spirit to write out these feelings for the comfort of the family of God.

Whether I have experienced the true spirit of worship is often a question with me. It seems to be so exalted a thing, the worship of the true and living God, that such as I am cannot reach that high; yet I remember that the leper worshiped Jesus, saying, "Lord, if thou wilt, thou canst make me clean;" and the Syrophenician woman worshiped him, saying, "Lord, help me." Now if that is worship I must have worshiped him, for I have known for more than half a century that Jesus can, if he will, make me clean; I know he has the power. The natural man does not know that blessed truth; it is only known by the teaching of the Spirit. The wisdom of the world teaches that Jesus will if he can, and that his power depends upon the will and works of man. But the Spirit makes us know that his power is equal to his will. I know that I have cried in my spirit, "Lord, help me." That seems to be an acknowledgment of his power to do all that is needed to be done for our help, even to making us clean from sin, and as pure and white as snow. That is worship. The poor soul who lies helpless upon a bed of suffering, alone, in poverty, in ignorance as regards worldly knowledge and wisdom, can worship the Lord in spirit as fully as one who is in

health and endowed with all worldly riches and knowledge and comforts.

"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."—2 Cor. v. 10. We must receive the bad things we have done as well as the good. This is a terribly severe judgment for a living soul who hates sin, but it is a just one. We hate and loathe these bad things, they are terribly distasteful and nauseous to us, and to have to carry them along with us wherever we go, to have them in our minds all the time, to be obliged to look at them, to receive their ill odor and to feel their bitter taste, this is indeed a sore punishment, this is reaping in tears what we have sown in self-confidence to the flesh. We might think that the apostle is here declaring that the Lord punishes his people for the bad things they do by taking away their property and their relatives, and afflicting their persons with some dreadful disease. Job's friends thought so, but they were mistaken; the punishments visited upon the Lord's people for disobedience are not such as the world could see or appreciate.

YES, physical health is a blessing for which we have reason to be thankful to the Lord. Those who have felt great weakness and severe pain of body know better than others the greatness of the blessing. We know the time of pain and weakness must come; this also comes as a blessing of the Lord to his people, for which, or in which, we are still to be thankful; for the apostle says, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

So while we give thanks every day for every day's blessings of a temporal kind, we must remember that the day of adversity will come, and try to pray for grace and strength against that day, to bear with patience whatever afflictions the dear Savior may see fit to send upon us. "In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him."—Ecl. vii. 14.

It seems hard to wait contentedly till to-morrow for to-morrow's bread; I want to be sure of it now. The form of prayer taught us is, "Give us *this day* our daily bread." There seems no special promise to the Lord's people for to-morrow concerning temporal things, but we are reminded that we know not what a day may bring forth, and are told not to take thought for to-morrow, in respect of temporal things; "for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Our entire trust is to be in the Lord. But I cannot trust of myself. I want to arrange for to-morrow, though I know I cannot. I am worldly minded to a fearful degree. If the Lord did not hold me, and keep me, and hedge me in on every side, and cut me off continually from worldly dependence, I should never manifest any other than a worldly mind, if I ever do.

"CHRIST is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."—Gal. v. 4. It is evident that the apostle is saying this to brethren in Christ. No one can fall from grace who never had grace. It is one thing to fall from grace, and quite another thing to fall from a

profession for want of grace. From grace to works is a great fall, but a fall that cannot happen to one who is not a child of grace. A child may fall among the beasts, but it is still a child, though greatly out of place, and away from the protection and comfort of its Father's house.

It seems to me that when one is prepared by the Spirit to write or speak upon the precious doctrine of God our Savior, he will not feel like writing ironically or with bitterness toward those whose views he is opposing. It is wearisome to read after one who ridicules those with whom he is engaged in conference or controversy, and applies harsh terms to them. "In meekness instructing them that oppose themselves," is the apostle's direction.

Mr. Irons says that Romans v. 1, is incorrectly punctuated, that the comma should follow the word justified; that the apostle did not mean to say that we are justified by faith, but that we have peace with God by faith. It seems Mr. Irons must have forgotten other declarations of the same apostle to the same effect as this, as we have it punctuated. Three times in the epistle to the Galatians he says distinctly that we are justified by faith. (Gal. ii. 16; iii. 8, 24.) Faith seems to be the active power by which we receive the justification which was effected by the death and resurrection of Christ, and when we thus experience that justification then we have peace with God.

A DEAR brother was lamenting his inability to remember the good things he heard in preaching; he feared they were not for him because he could not keep them in mind. "Last Sunday," he

said, "I heard such a good sermon, and felt comforted while listening to it, but I had hardly left the house before I had forgotten it." I told him I saw a beautiful and vigorous stalk of wheat the other day, and it was crying. "What are you crying about?" I asked. "Why," it replied, "a sweet, refreshing shower fell on me yesterday, and now not a drop of it remains in sight." "You silly thing," I said, "the shower is inside of you." The good things that are ministered to the Lord's dear children by his gifts to the church go into the heart, into the life. The memory, however good it may be, can only retain the words, it cannot keep the spirit and life that was in them when Jesus spoke them to our souls. Never mind if you cannot remember the words of the sermon; if you heard it with comfort it was because the doctrine dropped upon your soul as the rain, and its speech distilled as the dew, as the small rain upon the tender herb, and as showers upon the grass, and it has gone into your life and caused spiritual growth.

ANOTHER was lamenting his limited knowledge of the Bible. "It is true," he said, "that I get now and then a lovely glimpse of spiritual truth, and see some new and precious unfolding of the word of God's salvation, and occasionally have a sweet drink of the fountain of the water of life; but there is so much that I do not know, and so very little that I do understand, that I cannot help but cry." "Well," I said, "what would you think of a very thirsty man who has unexpectedly come to a 'brook in the way,' and after drinking till his soul is satisfied begins to cry because so much water is running by that he cannot drink?" You cannot drink that brook dry. Be satis-

fied and thankful that you can ever have even a sip of its refreshing water.

SILAS H. DURAND.

SOUTHAMPTON, Pa., August 10, 1905.

WHAT IS "CHRISTIAN SCIENCE?"

HAVING been urged by an esteemed brother to write for the SIGNS upon the modern teaching or doctrine misnamed "Christian Science," I at last comply.

Years ago I read all the large works of Christian Science at the request of a dear young sister, whose mind was deceived by it. One book is their oracle, and it is much more to them than the holy Scriptures; it contains the whole law and gospel of Christian Science.

As to this name, "Christian Science," it is as delusive as it is false. Science is not christianity, neither is christianity science, but it is as far superior to all natural science as heaven is above earth, or as Christ is greater than Adam, or Moses, or Solomon. Science is worldly, but christianity is heavenly. There is no truth in the catching term, "Christian Science." But so far from this book containing a blending of christianity and science, as the name the religion indicates, it slaps both in the face, for it contradicts all the established laws and facts of science, and, worse still, it flatly denies the holy doctrine and sacred truths of the gospel of Christ. Christ's atonement for sin, his redemption of sinners from death, their new birth of the Spirit, and resurrection from the dead to immortality, all are rejected.

If memory serves me correctly, this strange book explains away or ignores the Bible history of creation, the entrance of sin, disease and death, denies the actual or real existence of matter or any material body, and of physical forces, and teaches that mind is the only real

existence. Mind is deified, for the claim is made that mind is God, and God is mind. It is assumed that mind is man, and the only real man is mind. This is the basis and chief corner-stone of this falsely-called science. Upon this baseless premise the claim is made that mind is immortal, even as God is immortal; that as God is free from sin, sickness, suffering and death, so is the real man—mind. Mind is all; man is mind, and mind is God. God is King, and every man is an uncrowned king. In a Christian Science chapel I once listened to a lecture upon the novel text: "We are all uncrowned kings." The reader of it told us that we should rise up above all that is low, earthly and mortal, cast off morbid, sickly thoughts and feelings, and claim our crown and equality with God. It is upon this hypothesis that Christian Scientists claim the power of "divine healing," or of throwing off and rising above the morbid and unreal notions of sickness, pain and mortality. They teach that the real man, the very ego, the selfhood, the immortal mind, may do this, and so cast off disease and death. They trumpet abroad their marvelous success as "divine healers." In this they claim the power that God gave to Christ, and that he gave to his apostles. This claim is preposterous, and it alone should condemn this false science. For with Christ and the apostles it was, "Speak the word only," and the sick were made well and the dead made alive. But those "healers" will visit the same sick one time after time, and in many cases there is no return to health. That their patients often get well is true, but so they would have done if left to the vital force, the healing power of nature, which God has ordained in every living thing, plant and tree, animal and man. Then there is

also much help to the sick in giving them cheerful and healthful suggestions to the mind, in right hygiene and nursing, no less than in sanative medication. That sickness and its cure now is through natural causes and agencies, is certainly true. The claims to miraculous and divine healing, as taught by them, are strong delusions, as was the witchery of Simon the sorcerer. It is sorrowful that any child of God should be thus deceived and misled.

It is held that the mission of Christ on earth was to heal the sick; that he gave this authority to his servants to be continued in all the gospel dispensation, even as he healed all diseases by his miraculous power. Unbelief is held to be the cause why it is not. If this claim were true, then Christ's power and word have failed, God's purpose is defeated and the gates of hell have prevailed against the church. Such a position is a fatal error. The risen Christ said, "All power is given unto me in heaven and in earth." "My word shall not pass away." The divine mission and work of Christ on earth were infinitely more and better than to heal the natural maladies of the afflicted, for all the multitudes thus healed by him and his apostles must again sicken and die. His work was not to put an end to mortal sickness in the world, or it would be done, but to make an end of sin, abolish death, and bring in life and immortality for as many as the Father gave him. To do this he himself must die, then rise again to live forever in holiness and eternal glory. He must first suffer and die, in order to enter into his glory. So all whom Jesus saves from their sins must also follow him in his steps, drink of his cup and suffer with him in the flesh. It is on heaven's side of the grave only that there

is perfect health, life and glory, world without end. The wisdom and love and counsel of God have appointed it so. The word says, "For if we be dead with Christ, we shall also live with him: if we suffer, we shall also reign with him." It was for the glory of God and his Son that Lazarus was sick and died, to manifest the power of Christ to save his people from death and awaken them out of their last sleep. This he will do.

What then were the miracles of healing the sick and giving life to the dead for? As wrought by Christ, they were to attest and confirm his Messiahship, that he was sent from God as the anointed One, the Redeemer and Savior, and they proved that he was the Son of God and dwelt in the bosom of his Father. This was necessary to establish the faith of his people in him as the Son and Heir and Salvation of God, the only Savior, as thus confirmed by this great cloud of witnesses. Moreover, every sick and dying one, thus marvelously "made whole," was a type of every sinner saved by the Lord. And as this miraculous power of healing was given to the servants of the Lord Jesus in the beginning of the gospel kingdom, it was done to infallibly prove that the doctrine of Christ was not of men, but of God, and also to forever confirm the glorious central truth of the gospel of salvation that, "Now is Christ risen from the dead, and become the first-fruits of them that slept." This blessed end the miracles of healing accomplished, to the glory of the Father and the Son, and the rejoicing in Christ of his believing followers. This is blessedly shown in their united prayer, saying, "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine

hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." And so with great power did the apostles give witness of the resurrection of Christ. But after the new doctrine was fully shown to be of God, and the church of Christ was immovably established upon the living Rock of ages, those outward "signs and wonders" ceased, for they had accomplished God's design. Had it been his will to continue this miraculous power of healing, his servants would certainly yet perform those outward miracles, for there is nothing impossible with God.

The church of Christ, from then till now, has ever had the confirmatory evidence and assuring comfort of all those "mighty works," and this is enough. When tried Jacob saw all the good things from Joseph he knew his son was yet alive, and said, "It is enough." So all that our divine Joseph has manifested to the church is enough to confirm and comfort believers. And so it is verily true, as Jesus said, "And these signs shall follow them that believe," for as they were fulfilled in the church by his servants, to whom he gave this power, every miracle stands as a living witness to every believer's heart and says to him, Christ is the true Physician, the Resurrection and the Life, and whosoever liveth and believeth in him shall never die. This assurance of faith in the risen Savior, by whose stripes we are healed, could not be more fully confirmed than it is, even if thousands of miracles of healing could yet be performed. Every New Testament miracle testifies of Jesus and confirms our faith in him, and glorifies him; but all modern pretended divine healing leads away from Christ, exalts the healer and glories in the works of men.

D. BARTLEY.

JULY 18, 1905.

JUNE 25, 1905.

DEAR BROTHER CHICK:—Once more I feel that I ought to write you a few lines to let you know that I am still in the land of the dying, and though cast down, yet not destroyed. I received your letter some time ago, and was glad of its coming, for you express my feeling so well that it consoles me in my heaviness and sorrows to know that others who I feel satisfied are the children of God are subject to the same doubts and fears and questionings that I am. I am also comforted that so many scriptural characters, or as the apostle calls them, "holy men of old," had the same travail and burden of soul concerning their sorrows, sins and trials that I have. Even the dear Savior himself was a man of sorrows and acquainted with grief, and felt the burden of our sins as do we, for he said, "Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing." Further on he says, "O God, thou knowest my foolishness; and my sins are not hid from thee." I must confess that this language is too deep for me to understand as being the utterance of Jesus the Savior.*

In the same connection he says, "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." This clearly indicates the character who is speaking, and while I confess my ignorance in understanding as to how this could be, yet I believe my faith receives it, and it comforts me so that I am made to hope that he was made to be even like me, poor, vile me.

*[THIS language is too deep indeed for us to comprehend, but this much we may remember: Jesus, through the psalmist, spake these words as our fellow, the man of sorrows, who bare our sins and felt the full pain and shame of them. It is in this relation, we have thought, that Jesus speaks the words quoted by our brother.—ED.]

This agrees with what Paul says in Hebrews, "Wherefore in all things it behoved him to be made like unto his brethren." O what blessed words! O my soul, why, O why was he so made? It was that he might be a merciful and faithful High Priest. O, my dear brother, what a great thing for me it is that there is such a merciful and faithful High Priest to intercede for me, weak and sinful as I am. I just now feel a brokenness of heart and spirit as I meditate upon this great High Priest, and his faithfulness and his mercy. I think of a faithful friend in natural things; a wife who never swerves from faithfulness to her husband, though he may sink ever so low; of a husband to his wife, whose love abides faithful though she may prove unworthy of it; of the mother whose love for her child holds true, though sad to say, oftentimes but little return is made. I think of our dear old pastor, whose love was so faithful and true even to me, who am so unworthy that I did not deserve such love and esteem and such confidence as he bestowed upon me. This is one of the comforts that I look back upon with a satisfaction that I cannot express. Yes, he was faithful and true, but when I was cast down with guilt and fear, even he could not help me. I must then have an Intercessor with God, a Daysman, who could lay his hand upon both and make reconciliation.

When one is in pain and agony can they think of anything else? We have the example of holy men of old who bewailed and bemoaned their exceeding sinfulness. Isaiah said, "Woe is me, for I am a man of unclean lips." The Psalms are full of expressions like these: "I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease; and

there is no soundness in my flesh." "I was envious at the foolish, when I saw the prosperity of the wicked." And Paul said, "O wretched man that I am! who shall deliver me from the body of this death?" Peter said, "Depart from me; for I am a sinful man, O Lord." In the Song of Solomon the bride says she is black. Jeremiah said, For these things I weep; mine eye runneth down with water, because the comfort that should relieve my soul is far from me. I am glad that there is so much sorrow and grief expressed in the Scriptures over the burden of sin. It is about all the comfort that I have, to read of good men of old being in the same trouble that I am in.

I do not think that we can think or talk too much about the electing love of God, for election carries with it whatsoever things we do that are good, or true, or honest, or of good report. If we are not elected or chosen to these things we have no part in them. The apostle Paul says we are blessed with all spiritual blessings, according as we were chosen in him before the foundation of the world, that we should be holy and without blame before him in love. I do firmly believe that all the blessings conferred upon the people of God here in time, as well as in eternity, are according to election, according to the love and purpose of God, which he purposed in Christ Jesus before the world was. The apostle said, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." It is affirmed in another place that the bounds of our habitation are set, that they were determined of God beforehand. Then let us not be afraid of talking too much of the election or purpose of God. This is the only thing that secures to us all spiritual blessings, and

also all the tribulation and sorrow that is in the life of the people of God, and in the world to come life everlasting.

"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown."

I so often think, O, if I had only done or acted differently, how much trial and sorrow I would have escaped. But I forget that our God declares the end from the beginning, and that none could be escaped. I do not wish to be understood as excusing any of my wrong doing, and I do believe that the Lord chastises his people in their going astray from his precepts, and much of my time is passed under the accusation of a guilty conscience, because of my wandering astray from his commandments. I pray and desire and hope and vow to do better every day of my life, but alas, I have the same oft-told tale of helplessness and failure in thought, word and deed to tell, so that I am ready to give up the fight and sink down in despair. But still I keep on, hoping against hope, and like the apostle, I hope that I am pressing on toward the mark, for the prize of the high calling which is of God in Christ Jesus, and not in ourselves.

I wonder why I am writing you all this. It is not because I think it will edify or comfort you in any way; but my mind has run on, and my pen has followed my mind. I hope if it is not of interest or comfort to you, that it is not contrary to the truth. I am glad that I am still kept in remembrance by you, and that you desire to continue our correspondence. It has pleased me to know that in all our talk and correspondence there has never been a sentiment on which we have differed. Like Elder Ker, "I muse on the years that are past." His communication upon those words I read with intense interest and great comfort, for it seemed

to be my exact experience. And so as I muse on the years that are past, I think of your first visit among us, and what pleasure and comfort I had in your company for the greater part of the week that we were together. That time has seemed to me to be one of the spiritual resting-places in my journey, and I wonder will I ever see another time and have another visit as enjoyable and comfortable in this earthly pilgrimage.

I have been thinking of the closing words of the Savior in the parable of the ten virgins: Watch, therefore, for in such an hour as ye think not, the Son of man cometh. To my view this is the key to the parable. Does Jesus ever say to unregenerate sinners, Watch and pray? He said these words to his disciples on another occasion: "Watch ye and pray, lest ye enter into temptation." While I realize by painful experience that I have neither the will nor the power to watch and pray, only as God gives it to me, yet there stands in the word the measuring rod, as it were, the word of God, and if we do not keep its requirements we are guilty; and just as those who violate the law of the land, so must we pay the penalty, and it is of no use to say, I had to do it, and I could not help it. Our laws will not accept such a plea. So likewise if we violate the law of Jesus our King we are guilty. But how good that we have a faithful High Priest who ever intercedes in behalf of his people. This is all my hope. May God give us understanding in all things, that we may be established and settled, and not tossed to and fro.

From

A POOR SINNER.

THE RIGHTEOUSNESS OF FAITH.

SAID Paul, "Not having mine own righteousness, which is of the law, but that which is through the faith, the righteousness which is of God by faith." In these expressions of the apostle by the Spirit we learn that there is a righteousness which is not of the law, or a righteousness which is above the law, which is of God. This in another place is called God's righteousness, that he might be just, and the justifier of him that believeth in Jesus. This is that righteousness which the apostle calls the righteousness of God by faith. This righteousness, he says, is not by the law, but by the hearing of faith, that the promise to Abraham might come on the Gentiles also. Again, the apostle says that the Jews under the law have not attained unto righteousness. "Wherefore? Because they sought it not by faith, but as it were by the works of the law." But "The Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith." Here then is a very notable and marked distinction and difference between the law of works and the law of faith. The law is not of faith. Without this distinction between the law of Moses as a covenant of works, and the gospel of Jesus Christ as a covenant of grace without works, no man living can understand either the law or the gospel. From this high vantage ground of faith in Christ alone above the law of works under Moses and its promises of life and death, the believer may catch a glimpse of the righteousness of God in Christ Jesus by faith, which is not of the law, and may behold the glory of God in the face of Jesus Christ, and seeing as in a glass, he is changed into the same image from glory to glory, even as by the Spirit; and having added to

his faith virtue, knowledge and all the sublime graces of the Spirit, he may reach into the holy and pure depths of the everlasting kingdom of God, who is upon the sovereign throne of universal empire, and all things past, present and future, he created and subdued to his glory and the good of his chosen people. He gave them grace in Christ Jesus before the world unto his glory, and according to the hope of eternal life, which he also promised before the world began. This we are told by the apostle was made manifest in Jesus Christ, "who hath abolished death, and hath brought life and immortality to light through the gospel."

The grandeur of these visions of faith as opened up in the gospel of Jesus Christ, and in the epistles of this apostle, are truly wonderful to the beholder of them, stretching out far beyond the flight of the most exalted imaginations of men. For "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." There is this much difference between the law of works and the law of faith; it is a difference truly that no philosopher of earth can distinguish, but it is made clear to those to whom the anointed is revealed, even Jesus the Mediator. Jesus has opened through the veil, that is to say, his flesh, a new and living way. O the grandeur and the glories that arise to the eye of faith from the mount of God's eternal power. Seraphims veil their faces before the throne of his glory, crying, "Holy, holy, holy." This the prophet saw in vision, while the Lord's train filled the temple and the whole earth was filled with his glory. These things are seen by faith, which did not come by the law of Moses, the servant of

God. It was well said therefore by one inspired of Jesus, "For the law was given by Moses, but grace and truth came by Jesus Christ." The law is justice and judgment, but the gospel is truth and grace, given in Jesus Christ before the world began. Therefore it takes precedence of the law of condemnation unto death by reason of sin; "For the letter killeth, but the spirit giveth life." The grace of God in Christ before the world was is first in the purpose of God, but was last in manifestation in the world; therefore the apostle said the promise was before the law. The promise of the gospel contains the hope of eternal life, promised before the world, and the promise is made manifest in the gift of Christ, the Sun of righteousness, who in his person and work fulfilled the law and obtained eternal redemption for his people, removing thereby the curse of the law. Thus was life and immortality brought to light through his resurrection from the dead. This finished work of redemption being wrought in behalf of his people, he sends the Comforter to make manifest the heirs of glory. The word of the Spirit with the apostles who are witnesses of these things, testifies of Jesus Christ, that in him alone is salvation and the forgiveness of sins. The witness of the Spirit in the hearts of the children of God who are born of the Spirit, bears witness with the word of the Spirit in the proclamation of the gospel by the apostles in the first place, and gives assurance, the assurance of faith and hope, as we receive the word of truth the gospel of Jesus Christ, who is our hope.

The word preached by the servants of Christ is not that which makes the children of God, but it is that which makes them manifest as the children of God,

The obedience of the children of God by faith in Jesus Christ is made manifest in the world. No amount of personal obedience with a nominal profession could give life to any one, any more than the obedience of the law of Moses in the letter could give life to the dead. It is not in the nature of obedience, either in the law or in the gospel, to give life, but only to manifest life previously existing. There is this difference: the subjects of the gospel are living subjects, but the subjects of the law are dead. The living can work, but the dead cannot. The witness of God in the gospel is that eternal life is in his Son, but the subjects of the law of Moses are all dead in sin and condemned already; the law is powerless to give them life or to show them any favor. And furthermore, the apostle tells us if there had been a law given that could have given life, surely righteousness would have been by the law. Paul said to the Galatians, "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." So much for the law of faith and the law of works, and so much for the folly of them who would mix them in salvation.

Brother Chick, if you feel like publishing this letter you may do so.

Your brother,

I. N. NEWKIRK.

JULIETTA, Idaho, March, 1905.

JUSTUS, Pa., Jan. 6, 1905.

JOIE E. WICKHAM—DEAR SISTER IN CHRIST:—Since I received your very kind and comforting letter of August, 1903, I have felt many times as though I ought to write to you. Since reading your letter in the SIGNS of Dec. 1st, expressing a desire that the readers of the SIGNS would find it in their hearts to write to you, it

has been especially on my mind, but the same plausible excuses for putting it off that have formerly come in my way are still present with me. These are a lack of spiritual thought, a realizing sense of my ignorance and inability to write in a way that would be of interest to others, and a resolution made about twelve years ago that I would never make an attempt to write to any one again on the subject of religion. For a few years after I became a member of the church I wrote quite frequently to some of the brethren, among these were Elders Balas Bundy, Silas Durand and D. M. Vail, who was then at Waverly, N. Y., and others. Their letters were a great comfort to me, and I have carefully preserved them, but when I was chosen at the Chemung Association, held with the church at Justus, in June, 1893, to write the Circular Letter for the next year, I was so worried to think how presumptuous I had been in writing to these brethren, and what a miserable failure I should make if I attempted to write the Circular Letter, I just said I would never again make the attempt to write. However weak and foolish you may consider such action on my part, you must agree with me in this, that my impressions about writing must have been of the flesh, when I tell you that since that time I have written but one letter to the brethren, which was written to Elder D. M. Vail in the summer of 1903, and published in the SIGNS of August 15th of that year. It was that letter, dear sister, which led you, a perfect stranger in the flesh, to write such words of comfort and encouragement to this poor sinner. I want to say that though Elder Vail sent my letter to the SIGNS without my knowledge or consent, if it was any comfort to you, or any other poor sinner, I will not find fault with him about having it published, but

at the time I should have strongly protested against its being made public. My inclination to avoid publicity in any way led me to question whether the editor of the SIGNS would publish it if Elder Vail should request it, which I doubted, and I surely thought such a letter would be refused. I do not want to think that the words of sympathy, christian love and fellowship, which you and others were kind enough to send me, were prompted by a feeling of natural sympathy for one in trouble. Yet I am so unworthy of their love and fellowship, I find it impossible, much as I would desire, to receive these expressions from the Lord's people in the spirit in which they were written. When I read from your letter, "There are times when I am sorely tried and tempted as you describe, even to questioning the existence of God, and say that the faith of God's elect is a delusion;" that my letter was a comfort to you, and that you felt constrained to tell me that way over there in Ohio there was a poor tempest-tossed one who could sympathize with me in my trials, I did not question the sincerity of these words, or the motive which prompted them, but from my poor broken heart I thanked God for the comfort they gave me, and for the sweet assurance I felt in my heart that some of the Lord's tried and afflicted ones knew from a heart-felt experience of the horrible pit of unbelief which I am in much of the time. The word "tempest-tossed" you used to describe your conditions seemed to express my own experience, and then my mind went back in an instant to a time when the disciples were on the sea of Galilee, tossed about by winds and waves, with seemingly no hope of deliverance, when above the tempest the voice of Jesus is heard. How soon the troubled waves are stilled, the storm is

passed and a calmness is seen where but a moment since a violent storm was raging. Many very comforting things were presented to my mind at the time, but I am aware that my letter is getting too long, so I will not attempt to tell you what I am sure you know from your soul's experience better than I could write. Your last letter in the SIGNS shows very clearly that you know of the power of the voice of Jesus, for you have felt it in times of trials and temptation, doubts and fears, and unbelief. How soon they are gone and in your heart dwells gladness and joy and peace.

Now, dear sister, if you feel it in your heart to write to this poor sinner I should be glad to hear from you. I will try to write a few lines in return for your kindness, but am fearful about asking any one to write to such a being as I feel myself to be.

Your unworthy brother, and the chief of sinners,

GEORGE GOODRICH.

[THE address of Joie E. Wickham is now Mrs. Frank S. Woods, Ashland, Texas.—ED.]

ROMULUS, Okla., June 12, 1905.

F. A. CHICK—DEAR BROTHER IN CHRIST:—If one so little and weak as I feel myself to be may thus address you. I have felt for a long time that I wanted to write something for the SIGNS. I had not read it for a long time until lately, when through the kindness of a dear brother and sister I have the happy privilege, and I find it the same dear old paper that I use to read twenty-five years ago, and that it has stood firm in the doctrine of election and predestination, the doctrine of Christ our Savior, and if my poor, sinful heart deceives me not, the doctrine I love above everything;

but, dear brother and saints of God, I feel so weak and unworthy this evening that I know what little I may say will be a failure, unless guided by the Spirit of the most high God, for I am made to realize many times that without him I can do nothing, for like Paul, in me, that is, in my flesh, dwells no good thing. When I would do good, evil is present with me, but I pray that I may never do anything that will bring reproach on the cause or be an offence to my dear brethren and sisters, for how sweet is the love and fellowship of the dear little children of God; he has made them to sit together in heavenly places in Christ Jesus. I feel to say with the poet, it is a sweet employ to join in worship here, but how divine will be the joy of meeting each other there. Yes, dear brother, when we are done with all the trials, temptations, doubts and fears of this life, then we shall enter into the happy fruition of our hope, we shall see Jesus and be like him; then we can say with one of old, When I awake with thy likeness, O Lord, then shall I be satisfied. O can it be that I shall be one of that number, and hear the blessed voice of my Lord saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"? O happy thought, that he chose us in Christ before the world began. The plan was eternal; Christ came into the world, died for our sins and rose for our justification; we are sanctified by God the Father, preserved in Jesus Christ and called. O how sure is the Rock of our salvation; how sweet it is to feel that we have an interest in the blood of the blessed Redeemer, who has promised never to leave nor forsake us. He says, I go away to prepare a place for you, that where I am there ye may be also. Dear brethren, do you re-

alize what a precious promise this is, that when we are done with all the trials of this life we will be with Jesus and we shall see him as he is and be like him? O what a glorious thought! Sometimes my Lord's religion appears my only theme. I do feel this evening to praise and magnify his holy name for the blessings he has showered upon poor, unworthy me. Last winter and spring I was in very bad health; and was made to realize that he was my all, my only hope of recovery, and he saw fit in his mercy to spare me to my dear husband and children. We are very poor in this world's goods, and want to be poor in spirit, rich in faith, heirs of the kingdom. By this ye may know ye have passed from death unto life, because ye love the brethren. I do know I love the dear Old Baptists. We have constituted a little church at this place, and while we are few in number, we find brotherly love abounding, and our dear pastor meets with us every first Sunday and preaches the doctrine of election and predestination in its purity, and the lambs are coming into the fold. Pray for us, brethren, that the Lord may be with us and build us up on our most holy faith, and that we may walk worthy of the vocation wherewith we are called, and that we may ever be found abounding in brotherly love and ever watchful. Christ has promised that where two or three are gathered together in his name, there he will be in the midst of them. If he is with us what more need we want?

I will close this imperfect letter, for it is like the writer; I have not written as I intended. If I ever feel able I will take the dear old SIGNS, as it is filled with glad tidings of great joy; but we have come to a new country and have a large family, and it seems that I cannot afford

it at present. May God bless you and all the household of faith, and give you grace and strength to contend earnestly for the faith. Do with this as you see fit, and all will be well with me.

Your little sister in hope of eternal life,
M. J. RILEY.

MIDDLETOWN, N. Y., Feb. 10, 1868.

SISTER IN CHRIST, HIGHLY ESTEEMED FOR THE TRUTH'S SAKE:—Your letter of the 5th instant came safely to hand, and gave me much pleasure to learn of your steadfastness in the faith of the gospel. I feel an inexpressible satisfaction in corresponding with those of our faith with whom we cannot converse except by letter, and more especially so with those who have a right to look to me as pastor. In that spiritual relation I am a servant to the church of God, over the which I trust the Holy Ghost has made me overseer. The charge which was given by our Lord to Peter is unquestionably applicable to all who are called of God to fill the pastoral office. Twice he commanded Peter to feed his sheep, and once to feed his lambs. The children of God in their early experience are compared to tender lambs, which require the faithful care of a shepherd, and more especially so when in the providence of God they are removed from the company of the flock to which they belong, and when in their meanderings they are exposed to the wiles of false shepherds, or to the assaults of beasts of prey, wolves, dogs or bears. Although God has secured them from destruction, their peace may be disturbed and their fears excited by the frightful howlings of the wolves, or they may be allured by the seductive spirits of those who ever lie in wait to deceive. To minister to you, my dear sister, that counsel which you need, and such en-

couragement, comfort and consolation which the faithful ministration of the word is designed to supply, makes me greatly distrust myself; for although I have been so long in the position which I occupy, I feel more and more of my own weakness and inability to do anything as of myself. But it affords me unspeakable consolation to know that you have the protection and watchful care of the chief Shepherd and the Bishop of our souls. The Lord is thy Shepherd, and with the psalmist you may rest assured you shall not want. He is our Advocate with the Father, and though all the under-shepherds may fail we cannot be left to want anything that will be for our good, or for the glory of God, while the Lord himself is our Shepherd. I do feel a longing desire to be of some benefit to the flock of our Redeemer. It will always be a privilege to hear from you, of the state of your mind and of your spiritual exercises. Having been acquainted with your dear parents almost half a century, and all that time enjoying the most unbroken fellowship and friendship, I can but feel a deep solicitude for the welfare of their dear children; but what are all these considerations when compared with the evidence you gave me and the church that you love the Lord and love his saints, that you love his truth, his ordinances and the order of his house? I am glad you enjoyed your last visit among us, and that any portion of the word preached was blessed to your comfort and edification, and I am glad also that you esteem it a privilege to write and keep me advised of your welfare spiritually and temporally. I know how gratifying it would be for you to enjoy the society and companionship of the saints, but is it not consoling to know and feel that neither distance nor time

nor even death itself can possibly break the union that binds you to the saints? And wherever our lot may be cast while here below, we may be absent in body, but always present in spirit. We meet at the mercy-seat of our Lord, and he is the center of our life and joy and peace.

I am glad that the writings of Elder W. Thompson have afforded you comfort, confidence and assurance. It is good to trace the way in which the Lord has led his children, what darksome clouds have overshadowed them at times, and how they have been delivered from their trials, and how their very trials and afflictions have been made to them blessings in disguise.

You say you feel yourself to be but a babe, and very weak. O that we may ever feel so, for truly we may say with Paul, "When I am weak, then am I strong." We are certainly most exposed when we feel self-confident. "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." I trust I do not cease to pray for you, that God may keep you from every evil and lead you in the pathway of holiness, and that your dear family may be abundantly blessed in all things, spiritual and temporal, for time and for eternity. I can assure you that you are not forgotten by the members of the church, they often inquire if I have heard from you.

True, my sister, my time is closely occupied, but do not let that consideration deter you from writing as frequently as you can spare the time. I do not expect ever to be so hurried with business as to prevent me from responding to your letters; I sometimes have to write hurriedly, but will do the best I can.

The church is in peace, and our meetings are very pleasant. I have baptized

some five or six within the last few months, one two weeks ago yesterday. Our dear Lord remembers us, may his name be praised.

Remember that you have a claim on me as servant of the church, and in any way that I can be of service in counsel, advice or otherwise in spiritual things, command me, and it will give me delight to serve in the Lord.

With fervent prayer for your spiritual and temporal prosperity, I remain with affectionate and paternal regard, your pastor,

GILBERT BEEBE.

[THE above letter was written by the late Elder Gilbert Beebe to sister Emma Halstead, and as several have requested its publication, by permission of sister Halstead we herewith give it to our readers.—Ed.]

DADE CITY, Fla.

EDITOR OF THE SIGNS OF THE TIMES:—The following is a copy of a letter written to me years ago by my late father, giving a portion of his experience of grace.

M. L. GILBERT.

CLEAR SPRINGS, Ky., Dec. 25, 1886.

MR. MOZELLE GILBERT—MY DEAR SON AND BROTHER, I HOPE, IN CHRIST:—By your earnest request I now attempt to write you my travel, as I hope, from nature's dark thralldom of death and sin into the marvelous light of the grace of God, through his Son.

In September, 1850, my youngest brother died. As I stood by his bedside a little before his spirit was borne from earth, the question, Are you prepared to meet your brother in heaven? seemed to pierce me through and through, while my sins rose before me as a thick mist, mountain high. Day after day and

night after night I was made to cry in this sorrowful state for mercy, but it seemed like there could be none for such a sinful wretch of the dust as I felt to be. Many times have I gone to the dense woodland, falling upon my knees to beg for mercy, and would arise feeling that it was a solemn mockery for me to supplicate before such a righteous and holy God. I would often return from those secluded places without attempting to pray, except groaning, sighing and weeping, feeling that there was mercy for others, but none for me. When I would try to plead for the Lord to forgive my sins my speech rebuked me. All this while I did not want any one to know how wretched I was. I would go to hear preaching, and the preacher could tell my feelings until he would tell how the Lord speaks peace to the sinner and removes his burden and condemnation in these low grounds of sin. I was made to struggle until June, 1855, when the last hope of mercy had gone forever. In this woeful state as I was returning from the schoolhouse where I was teaching, it seemed that the awful cloud of darkness had encompassed me, and hell was my portion, when unexpectedly a light shone around me, my burden of sin was gone and I was praising the Lord involuntarily, singing, "I'm not ashamed to own my Lord." I went on homeward, rejoicing in the Lord as my Savior, and praising him for his great love manifested to me, a poor sinner. I went that night to see an old aunt of mine, whom I believed to be a christian in deed and in truth. I wanted to hear her talk of Jesus and her hope in him, and when she had told of the Lord's dealings with her, my cup of joy was so full that I had to tell her what I felt he had done for me, and we had a most joyous time. I thought then

I would never see any more trouble, but as I was returning to school next morning the thought came forcibly into my mind that I was deceived, that I had only a shadow, and nothing more. O how miserable and troubled I became in a moment, but not as I had been; my prayer was then, and has been many times since, Lord, if deceived, undeceive me. It has been my consolation from that hour till now, that when faith seems gone, hope has sprung up. I can safely say that if I am saved it is through the mercy and grace of God, and not for any good works that I have done or can do; for if I am to be judged according to the deeds done in my body, the heaven of immortality I shall never see.

Now, dear son, I have only written you a brief cause of my hope in Christ. You know not how overjoyed I was when I heard that you and your dear companion had joined the church. Therefore I pray that you be followers of Christ as dear children, and that you both may ever walk worthy of the vocation wherewith you are called. May the Spirit of the God of all grace be with you forever, and should we never meet again on earth, may we meet where there will be no more parting, sorrow or trouble.

Yours in hope,

W. M. GILBERT.

(See obituary on page 572.)

MANORKILL, N. Y., March 10, 1905.

DEAR BRETHREN IN CHRIST:—If indeed I may call you such. I feel too weak and fearful at times to claim such a privilege. I am at my wit's end to know whether to send you a few lines or to send my subscription without them. Is it of the Lord or is it of the flesh that I claim to be one of the number whose God is the Lord? At times I feel to

praise him, and again I fear that I know him not. But then faith triumphs, and like Thomas I am led to exclaim, "My Lord and my God." One said, Ye that fear God keep not silent. I have been highly favored at times of God, who has, I feel, led me beside the still waters, and his banner over me has been love. I would be still and know that he is God; I would say as the poet:

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

Of late I have been much comforted in meditating on the goodness of God. A just weight and an even balance are the Lord's. How wonderful to feel that he is nigh them that call upon him in truth, and how supremely blessed are they that do thus call upon him. He said of his people, "Before they call, I will answer; and while they are yet speaking, I will hear." How good to know that he sees us when we see him not, and that he always hears our cry.

I have been thinking of the words, "What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?" To me this language speaks the mighty power of God. To the child of God how beautiful to feel that all our times are in his hand. The Lord has triumphed gloriously, the horse and his rider hath he overthrown in the sea, and the children shall not see their sins again forever. This is wonderful to me; I see in my mind's eye more than I can record. It is soul-cheering that it should have been said, "Stand ye still, and see the salvation of the Lord." Is it not also soul-ravishing to feel as did Jacob, "The Lord is in this place, and I knew it not"? Did not your heart burn within you, when the weight of your sins was laid upon the Lamb of God, and

Jesus' blood cleansed you from all your sins? What rejoicing to know that we whom Christ has made free are free indeed; sin cannot have dominion over us, and our enemies, our sins, we shall see no more forever, since Jesus has triumphed gloriously. Jordan is driven back, and you have passed over into the church to go no more out forever. "Glorious things of thee are spoken, Zion, city of our God." How good to know that he is on our right hand, that we shall not be moved. We may doubtless feel at times that Jordan does not run back, but still it does. At times, when you feel that your hope is almost gone, remember that Jordan never was dry but a little above you. You will always see the river a little above you and a little below you. Thus we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man. Now, dear kindred, "Rejoice evermore. Pray without ceasing. In everything give thanks."

Yours in hope of eternal life,

D. S. ELLIOTT.

LAWRENCE, Mass., July 22, 1905.

MY DEAR KINDRED IN CHRIST:—The reason of my long silence is not that I have forgotten one of you, but am traveling in darkness and in desolate places, and do not know how to describe them. I feel at times as if "some strange thing" had happened unto me, and I surely cannot be what I have professed, a follower of Jesus, a child of God. I try to think over my past experience, and cannot recall it with any assurance, or even in a connected way. I cannot even keep my thoughts on it, but find them dwelling on worldly things. Once in awhile a ray of

light penetrates the darkness, and I find the goodness of the Lord still follows me and that his mercy endureth forever. His power has kept me firm in the truth, and not allowed me to wander away from his people. The love which he shed abroad in my heart springs up and comforts me; in a little while it is all gone, and darkness settles over me again, and for weeks the path is lonely and dreary. When I read or hear others relate a like experience there is no doubt in my mind that they are children of God, but when my walk and conversation come up before me I cannot find the evidence for myself that satisfies me; I mourn and cry, and realize I am exceeding sinful, and only the blood of Jesus can cleanse me from all sin; it is only by grace I can be saved. Sometimes the thought comes that the darkness and the light are both alike to him, and I cannot flee from his presence. He is still leading me, and will be my guide even unto death. I love the truth, and desire above all things to exalt the name of Jesus, but my mind is not filled with the sweetness of the gospel, and I cannot sing the Lord's song in a strange land. I would love to praise him, but the new song is not put in my mouth. How fully I realize that the precious things of the gospel can never be found in the flesh; the Comforter must take of the things of Jesus and shew them unto us. It is only when he brings to our remembrance what Jesus has said unto us, that we can rejoice and sing praise to our God.

I have wanted to write to you all for a long time, but could not. I do not know that what I have written will be worthy of space in our dear family paper, and I surely do not want to crowd out better matter, but have tried to let you know where I am, with the hope that it is not

a land wholly unknown to you, and that your love and fellowship for me will remain the same. May God bless you all, and enable you to write for the comfort of his little ones.

Your unworthy sister,

ATTIE A. CURTIS.

DUPONT, Ind., August 9, 1905.

DEAR BROTHER CHICK:—I have very often thought of writing to you, and as I want to send money order for the SIGNS another year, will add a few lines. I feel my stay in this poor world is uncertain, and that I will leave it soon is certain. I have felt for a long time much interest in our family paper, and hope it will be published by some of our Lord's people for years to come. I believe if all Baptists will do their duty it will be sustained for all time. I have taken it nearly forty years; it was sent in my wife's name, by my father-in-law, Nathan Loofborrow; he was taking it before we were married, which is now over sixty years. My wife was baptized the third Sunday in April, 1863; I was baptized the third Sunday in September, 1864, both by Elder John Parker, who then had charge of Deercreek church, in Ohio.

I would like to write something good if I could, but cannot, so will close. I want this published to let some of my old friends know I am alive at eighty-four years of age.

J. S. WEBSTER.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905, &c.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1905.

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

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

*All letters for this paper should be addressed, and money orders made payable, to**J. E. BEEBE & CO.,**Middletown, Orange Co., N. Y.***JUDGES II. 8-II.**

AND Joshua died, being an hundred and ten years old. And they buried him in the border of his inheritance, and all that generation were gathered to their fathers. And there arose another generation after them, which knew not the Lord, nor yet the works he had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim.

DEAR BROTHER CHICK:—Please give your views on the above text. Is it of any practical importance now? I have known Old Baptist doctrine and practice to pass away in some communities where the old ministers and members had died and passed away, by the arising of young and PROGRESSIVE men. Please write us a little sermon on the above words. I am now getting old, and will soon be done with these things, but I believe the Lord will ever have men on earth who are opposed to PROGRESSION.

Your brother,

REUBEN P. THOMPSON.

SHELburn, Indiana.

How is it possible that we should give a better explanation of the above text than our aged brother has already done in the few words he has written? Certainly the things which were written aforetime were written for our learning, upon whom, says Paul, the ends of the world have come. Brother Thompson is right in saying there can be no progression in the doctrine or order of Christ. Progression is deformity, and retrogression is, to be dwarfed. Still, as our brother has desired it, and as the text and connection are full of lessons, we do not

feel to decline trying to do as he desires. One thing is evident, viz: that to avoid the deformity of progression, and the dwarfing of retrogression, it is most needful that we all give earnest heed to the things that are spoken in the word of God, lest at any time we should let them slip. To grow in grace and in the knowledge of the truth is not to depart from the truth at any time. This is neither progression or retrogression, but it is to seek to believe and to walk according to the word of God. Both the doctrine and practice of the word are to be diligently sought after with all prayer and supplication at all times. In believing and walking according to the word alone can God be glorified and the good of Zion secured.

The book of Judges is one long commentary upon the weakness and proneness of the Lord's people to depart from him, and the ease with which they are tempted to go astray, and the fatherly chastisements which the Lord deals out to them to restore them, until they are once more humbled and repentant. Again and again they departed, as recorded in this book, and again and again they were brought to cry to God in their distress and captivity, and again and again the Lord sent men to judge them and to lead them out from bondage; still they continued to forget him and his works. The Scripture mentioned by our aged brother records the beginning of these departures. All along through this wonderful history we learn what a complete failure man is in following the Lord when left to himself, and how constantly we all need grace lest we stray; thus the obedient are excluded from all boasting over the disobedient. If Israel at any time walked obediently it was shown that this resulted from no goodness within them at all;

they were taught by all these things to know that if obedient it was not of themselves, but of God. Paul could say, "I labored more abundantly than they all: yet not I, but the grace of God which was with me." All boasting then is excluded, not only as regards the matter of final salvation, but also as regards all our present life of obedience and service. While we, like Israel, eat the good of the land if we are willing and obedient, yet all our willingness and obedience arises from indwelling grace, and is not of our own selves at all. The good of the land is bestowed as a mark of grace, and the obedience which is connected with this eating and drinking is also another mark of grace.

We are also taught in this wonderful book the dangers of prosperity, of dwelling at ease and safety. When Jeshurun waxed fat he kicked. It was always so with Israel, and it is so now with all the Lord's people, none of us can seem to endure prosperity. In prosperity we forget God, the giver of all. We are not told how it was with Job before he was afflicted, but we do know that after he was afflicted he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." After he was afflicted still more he said, "Shall we receive good at the hand of God, and shall we not receive evil?" Still further on he said in his affliction, "He performeth the thing that is appointed for me: and many such things are with him." David said, "Before I was afflicted I went astray; but now have I kept thy word." Again, he said, "It is good for me that I have been afflicted; that I might learn thy statutes." Paul said, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things

which are seen, but at the things which are not seen." All these testimonies of holy men of old tell us of the benefits of affliction, and of the dangers of ease. It was said in the old time, "Woe to them that are at ease in Zion." Still further, we are taught by all this record of the Lord's dealings with Israel that it is with Israel alone that he thus deals. True, afflictions come upon all men, but all men are not exercised thereby. All men suffer pain, sickness, death, all nations suffer calamities of various sorts, but the people of God learn by these things what they have been prone to forget. The Lord dealt, as we are told, with Israel as he did not deal with any other people. Afflictions were chastisements to them; afflictions reminded them of a Father's love and care for them; afflictions brought them to the Lord in confession, and in pleading for mercy and for cleansing; affliction does not thus result with any other people. As the heat of the sun hardens clay and softens wax, so the unbelieving are hardened by affliction and blaspheme, while the child of God is humbled and caused to remember his departures, and to confess his sin before God. They are the wax, and the unregenerate are the clay; the one is hardened and the other softened. To one the preaching of the cross is the savor of life unto life, and to the other it is the savor of death unto death. The one is driven away by the affliction, the other is drawn near. One goes out and hangs himself, the other goes out and weeps bitterly. The one says, Turn again with me that I may have favor with the people, the other says, I have sinned. God is in the affliction of the one, he is not seen in the affliction of the other. The one beholds the Father's face in all his sore chastisement, the other though filled with calamity

sees not God in it; or if he does, it is as one like himself, angry and acting as a stern judge, and no love can arise in his heart toward the source of his afflictions. But the child of God beholding the Father's love in it, kisses the rod and blesses God.

We see also how needful it is that the people of God should have sound teaching, and sound practice held out before them, by their teachers and shepherds. God has appointed some to go in and out before his people. Timothy was one of these, and to him Paul gave strict charge, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. iv. 16. Again he said to the same beloved Timothy, "Study to show thyself approved unto God." According to the narrative of which we are writing, we see Joshua and the elders with him leading the people not only over Jordan and into Canaan, driving out all their foes and destroying them, but also teaching them by word and by practice, or example, that God alone was to be obeyed and trusted in. These men whom God had raised up among them were steadfast, and stern, and strict, and allowed nothing that was contrary to God to abide among them. As long as they lived the people followed them, as they followed God. Now Joshua was gathered to his fathers, and all that generation passed away which had with him seen the wonders of the wilderness, and another generation had come on the stage of action; these knew not the Lord or his works, which he had done for Israel. This cannot mean that they had never heard the story, as told by their fathers, but they had not seen these things for themselves. We must see things for ourselves if we are to know God or his works

at all. The knowledge of their fathers was not knowledge to them. All that their fathers said about all this wonderful work of God was but hearsay to them. They must know for themselves, and they must know in the only way in which any one can know, viz: by bitter experience of human weakness, and failure, and of the need of God's power and mercy and grace to save. This generation, as their fathers had once done, departed into idolatry. No man can keep himself in the knowledge and love of God; and most surely no man can bring himself into that knowledge and love. Now by failure and by chastisement that generation was brought to repentance once more, and then in prosperity they again departed, and then again chastisement came until God raised up some deliverer to break their bondage. Thus Israel was humbled and abased, and God was exalted. These are most needful lessons. How little could Israel boast over the idolatrous nations around them after such restorations. To God must they give all the praise; his mercy and not their obedience had restored them and made them to differ from others.

What an evil thing it is to depart from the living and true God. This, all these lessons do teach us in this day. There have been departures from God and godliness all the way along. Faithful pastors have passed away, and aged saints have gone home, as our brother has said, and sometimes grievous wolves have crept in, not sparing the flock. Paul saw this, and forewarned the churches. "I know this," he said, "that after my departing shall grievous wolves enter in among you, not sparing the flock." This was a grief to him inexpressible, and he sought to warn the flock as one who was faithful and would if possible shield them from the

inroads that were to come. No doubt this warning thus given did abide in the minds of some, and so these grievous wolves did not harm them. These wolves would seek to devour their faith, their doctrine and their order as churches, and leave nothing that was heavenly among them. False doctrine and practice contrary to the word of God, would be the bait which they would use, cloaked with an appearance of sanctity: wolves, not in their own proper clothing, but in sheeps' clothing. These would profess more godliness perhaps than others, but within were only ravenous for the destruction of the flock, and the works of all such would eat as doth a canker, and overthrow the faith of some. These wolves were not so much open persecutors, though they would proceed to this also when the time seemed ripe, but they were false teachers, teachers of false doctrine under the form of true doctrine, of false practice under the form of true practice; that is, we mean they would not openly profess to desire any departure, but rather would profess still greater zeal for the good of Zion and the glory of God. Many, we are told, followed their pernicious ways, by reason of whom the way of truth was evil spoken of. Often has this been repeated all along the ages past. In the text, we have only one instance of what has constantly been occurring among the people of God. Nearly a century ago the same thing began to take place in our churches. That "Baptists might rise from the dunghill and take their proper place among other denominations," the doctrine of general atonement began to be taught, and appeals to the ungodly to come and be saved, and anxious-benches, and protracted meetings, with all the excitement that could be aroused, and then Sunday Schools as nurseries for the church,

and Theological seminaries, and Missionary societies, and Mite societies, and many other things were put in practice. All this was to exalt the church into the minds of men. The teachings of old soldiers of the cross were forgotten and cast aside as being behind the time, progressive religion became fashionable. What was the result? Vital godliness declined, the new birth was seldom mentioned, the atonement was ignored, and the grace of God was but little named. At the end separation could but follow, and the people of God would no longer touch the unclean things.

In these later years other things have sprung up by means of those who have not seen the wonders of God in deliverance of his people from the Egypt of this world. The generation that arose after Joshua, and those who came out of Egypt with him, were passed away and none remembered all the wonder-working power of God. These were they that departed into idolatry then. So, in these later years, men who had never come up out of Egypt, or if they had, belonged to the mixed multitude (see Exodus xii. 38; Numbers xi. 4,) and have not seen the work of the Lord indeed, have sought to build up the church by ways contrary to the simple word of God; and judgments have followed where such things have gained a foothold at all times. The Means doctrine, as it has been called, that is, that the preaching of the gospel is a means of quickening sinners dead in sin into divine life, has been taught, and then Missionism in another form, viz: that the church is, as a church, called to preach the gospel to every creature; and a federal government of the churches, and a consolidation of all our periodicals under one management, this management to be chosen by the churches of the whole

country, have been taught. But we rejoice to be able to say that all these last things have made but little headway among us, so far as we know. We rejoice, too, that stern rebukes have been ministered by many faithful brethren from all over the land. We rejoice that the old soldiers have lived to the present time, so that they could bear faithful witness to the wonders that God hath wrought, and thus warn the people to trust in no other, and to refuse all idols from whatever source they come. We do trust that the faithful Lord of our fathers will still abide with us, and make us willing to be the least of all nations, and to count the favor of God more than all the numbers and riches of this world.

In conclusion we will but add that as Israel suffered when they sought after idols, so shall we when we go after them. Let us beware of all that partakes of the works of the flesh, and be found steadfast in believing.

We leave these thoughts for the consideration of our aged brother. May they do no harm, but rather good, is our desire.

PLEASE BE SURE,

In sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

Also when ordering the address of your paper changed give the old address as well as the new one.

OBITUARY NOTICES.

It becomes my painful duty to chronicle the death of my dear wife, **Mary E. Poulson**, which occurred August 24th, at 7:30 o'clock, at our home in New Church, Va., after a lingering illness of about eleven months, which finally developed into a cancerous liver. She lingered along, sometimes down in her bed, then about the house, and walked out of doors a little. She seemed to be cut off from the very first from earthly things. She very seldom said whether she wanted to live or die, when she did, she seemed to want to get well to be with her children whom she loved so dearly. She was under the doctor's care nearly the entire eleven months; all was done for her that was possible, but to no avail. Some time during the night of August 16th she was taken with a severe pain in her left side, from which she suffered intensely for three days and nights. It almost took my life to see her suffer as she did. I was sitting by her and she said, "Don't you wish we were both at that sweet meeting?" Perhaps the day before she lapsed into unconsciousness she raised her eyes and hands and said distinctly, "Jesus my all to heaven is gone." She was unconscious nearly three days and nights, and breathed like one in a deep sleep; when the end came it was like the going out of a lamp; it came so peacefully that we could hardly tell when it came. She was born March 21st, 1828, and died August 24th, 1905; was married to the writer Jan. 21st, 1852; thus she became an equal sharer of the joys and sorrows of fifty-three years. She was a faithful burden-bearer. Six children were the fruit of this union, three of whom survive her. She was baptized by the writer, in the fellowship of the Old School Baptist Church called Messongoes, in Accomac Co., Va., in the year 1876; from that time till her death she was true and faithful to what she professed. She had a long and tried experience, was deep in her convictions, well settled and deeply rooted and grounded in the doctrine of salvation by grace. She was unyielding in her devotion to the cause she so dearly loved. Her life was one of self-sacrifice, ever doing for the good and comfort of others, but took little thought for herself.

We called Elders Francis, Eubanks and Meredith. Elder Francis, who was the only one of them present, to my mind preached a blessed sermon on the two bodies, first natural, second spiritual. The service was held in the meeting-house at Messongoes, Va., after which her remains were laid peacefully away in the churchyard to rest until the trump of God shall sound, then to be raised incorruptible to enter into the full glory of her Lord and ever be with him.

Pray for this poor old man who is in sorrow and gloom.

ALSO,

Handy B. Shockley departed this life suddenly at 4 o'clock a. m. July 19th, at his home near Snow

Hill, Md., aged 68 years. He worked as usual until night the day before his death. About 4 o'clock he left his bed and went into another room as was supposed for a drink of water. His wife heard him fall and hurried to him, to find him dead. Thus we see that in life we are in the midst of death. He was twice married, and leaves four children, two sons by the first marriage and two daughters by the second, one an invalid. Brother Shockley lived and died in the neighborhood where he was born and raised, in Wicomico Co., Md., near Piney Grove. He was baptized by the writer in the fellowship of the Old School Baptist Church at Snow Hill, Worcester Co., Md., twenty-five years ago. He was a man of few words, but what he said on spiritual things had weight; his life was upright in every sense of the word, worthy the name christian. As a Baptist his course in life speaks to us and for us, and although he is literally dead, our hope embraces him as one asleep in Jesus, whom God will bring with him when all things are finished; then will he, with all saints, be called into the fullness of that glory, which is seen now by faith, where there will be no more death, sorrowing and sighing will flee away. We miss our brother very much at our meetings, as we have only one male member left. We trust that his dear companion and children may find an Arm underneath them stronger than the one withdrawn. May we all say in truth it is right, because the Lord did it.

The funeral service was held in the Snow Hill meeting-house, conducted by the writer; text, 2 Tim. iv. 6-8, after which the remains were laid to rest in the grave in the churchyard at Snow Hill. May God be our strength and stay.

T. M. POULSON.

MASSEY, Va.

Mrs. Selina Wright was born in Jasper Co., Ga., June 16th, 1831, and was the youngest daughter of Mr. and Mrs. Cornelius Robinson, and died at the residence of her daughter, Mrs. J. B. Chestnut, at Savannah, Ga., Feb. 20th, 1905, surrounded by her dear children and devoted husband. In December, 1847, she was married to Franklin Wright, of Newton Co., Ga. On the second Saturday in November, 1865, she united with the Primitive Baptist Church at Holly Springs by experience, and was baptized the next day by the late Elder Joseph L. Purington, who was pastor of the church at that time. She was a member of this church from that day till the time of her death. It was my privilege to know her well, as we were members of the same church, and for a number of years near neighbors. She and her husband, brother Wright, were constant readers of the SIGNS, and firm believers in the sound doctrine that it has ever advocated. For several years before her death she was afflicted so she could not regularly attend her church meetings, but often she would ask the

brethren and sisters to meet at her home and have them sing, pray and talk with her; nothing gave her more pleasure than to hear them speak of the love, mercy and goodness of her dear Savior, in whom alone she trusted for salvation. I am told that in her death the manifest presence of her Lord was with her. She said only a short time before her departure, "I love everybody," and was very happy, and sent messages of love to all her brethren and sisters.

She was buried at Covington, Ga. Elders J. T. Jordan and R. L. Cook spoke at her funeral, to the comfort and consolation of the dear bereaved children, and especially to brother Wright, her faithful and devoted husband. May the God of all grace comfort the bereaved family and sorrowing church, and especially our dear aged brother, is the prayer of the unworthy writer.

EDWARD HEARD.

Nancy J. Smith was born Sept. 1st, 1821, in Franklin Co., Tenn., and died July 30th, 1905. She was the daughter of Daniel S. Norman. She joined the Boiling Fork church at the age of seventeen years, was baptized by Elder John P. Walker. The church she joined was a member of the Elk River Association. She was married to R. G. Smith Jan. 5th, 1848. Seven children were born to them, two boys and five girls. She outlived all but two of them, viz: Mary Oliver and Fannie Byrd. She lived with sister Byrd, who did all that she could for her mother's comfort. Sister Smith, with some of her children and husband, moved to Texas in the year 1883. She joined Mount Gilcead church, in Limestone Co., Texas, where she remained a worthy member till her death. She never failed to fill her place when she could get there, and she often said when she could not be present in body, her mind was there, and that her greatest pleasure was to meet with the brethren and sisters in the worship of God. Her last time to be with us was Saturday before the second Sunday in May, 1905. She said she wanted to be with us once more in our communion, but was disappointed on Sunday on account of rain. She went home on Monday, and was taken sick in a few days, and was never able to be up again, but she said she was willing to go at any time the Lord saw fit to take her. I went to see her on Sunday evening, July 23rd, just one week before her death, and talked with her till a late hour; she seemed perfectly reconciled. Her first words to me were, "Brother Levi, I will soon be done with the troubles of this sinful world." She was too weak to talk very much, but every word she spoke gave us to understand that she was ready and willing when God called for her. She told me while sitting by her bedside that she was thankful that in the many divisions which had come up among Primitive Baptists she had never been led off

by those who departed from the old foundation, but that God had been her protector in all things.

Written by request of sister Fannie Byrd, daughter of sister Smith.

L. A. GIBSON.

DIED—W. M. Gilbert, August 18th, 1904, aged 75 years, 5 months and 2 days. His death was caused by cancer, which made its appearance in one eye about twelve years ago. To get relief and be cured if possible he went to many cancer doctors, as well as other physicians, but every effort thus made was unavailing. During these wearisome months in which the disease was doing its work he was remarkably cheerful; no word of complaint or discontent escaped his lips. He talked calmly and resignedly of the situation; many times he declared in substance that God's will was his. It was not long after he received a hope until he joined the Primitive Baptists at New Hope, a church of the Soldier Creek Association of Kentucky. While he was unable to attend meetings of the church for some months before he died, he would often forget his suffering and weakness when in conversation about the blessed truths of the Bible, such as special atonement, salvation by grace exclusively, predestination of all things, knowing that they work together for good to them that love God, the preservation of the saints, and that our vile bodies shall be changed and raised from the dust like unto the glorified body of the Son of God. The dear ones who so faithfully ministered to him greatly dreaded the coming of the last hour, expecting the final conflict would be painful and protracted, but when it came there was no struggle; he passed into the embrace of death like an infant falling asleep. I believe that my father was the best man I ever knew; I know he had imperfections, but his virtues eclipsed them all and they are lost from view. Death has only embalmed his memory to me, and however much we miss his company and presence at church, at home and everywhere here below, we would not if we could recall him to the sufferings and sorrows of this vale of sin and misery. Let us, dear mother and two sisters, dry our tears, for if by faith we step beyond the tomb we shall view him in his eternal home.

M. L. GILBERT.

(See communication on page 562.)

Felix Grundy McLaren died July 24th, 1905, aged 74 years, 11 months and 7 days. He was a quiet and respected citizen, esteemed by all who knew him; had an humble disposition, and was a very quiet man in all his conversation. He felt his unworthiness and nothingness very much, and appeared to feed upon the rich crumbs that fall from the Master's table in the sanctuary, as spoken to us by our pastor, Elder J. K. Womack. Myself and others often asked

him why he did not go forward in the church and tell what great things the Lord had done for him, but he always said he did not feel worthy to do so. I have told him that he was the recipient of God's grace, and if he lingered until he felt worthy he would never go. He believed that truth which comes not from man's wisdom, but from God. His house was always open for the reception of Old School Baptists, and he often would put in his mite to help them on their way. He often said that he was not worthy of God's goodness to him.

Elder J. K. Womack was called to officiate at the funeral, and used for his text 1 Cor. xv. 21, 22. He spoke to a large and attentive congregation at the residence, and to the comfort of the remaining family, pointing them to a higher power than man's ability, and saying, "As in Adam all die, even so in Christ shall all be made alive." Our friend believed in the doctrine of election and predestination, and that salvation is of the Lord.

His companion is a strong believer in the doctrine, and is a faithful sister in the church. Let us pray God, if it be his will, his children may be led to see the beauty of holiness and righteousness, and to enjoy his presence. Our friend and brother was laid to rest in Mt. Olivet cemetery to await the resurrection of the body, which shall be raised like unto the glorious body of the blessed Redeemer, when there will be no more pain nor death, but we shall abide in the presence of God and the Lamb. What a comfort to the poor in spirit to realize such a good hope of immortal life. May the blessing of God be upon the bereaved family; he is a husband to the widow and a father to the fatherless. May the family find it so is my prayer.

O. B. HICKERSON.

NASHVILLE, Tenn., August 10, 1905.

Miss Ethel Louise Triplett was born March 3rd, 1887, departed this life July 19th, 1905, in the Keyser hospital, where she had been taken for treatment, aged 18 years, 4 months and 16 days. She was born and raised in Kerens, Randolph Co., W. Va., and was possessed of traits seldom seen in children. She always had a kind word for every one she met, and when she met with the ministers of the Primitive Baptists, when only seven or eight years old, she would address them as "brother." Her dear old mother is a firm Baptist, and the father and most of her brothers and sisters hold the same doctrine. I talked with her about a year ago, and she stated she had a great love for the Old Baptists, and would love to be with them if she only thought she was fit; she loved to hear the truth.

The writer being requested, tried to talk on the occasion of the funeral to a large company at the Leading Creek meeting-house; the company being so very large the services were held in front of the

meeting-house. After services the remains of the poor little daughter and sister in Christ, as I do hope and believe, were laid in the grave to await the morning of the resurrection. She leaves her father, mother, three brothers and three sisters, and a host of friends to mourn. We believe that our loss is her eternal gain. May God comfort the broken-hearted, is my prayer.

S. A. CLEAVENGER.

P O E T R Y .

(Selected by sister M. A. Beakes.)

" SINCE thy Father's arm sustains thee,
Peaceful be ;
When a chastening hand restrains thee,
It is he.
Know his love in full completeness,
Feel the measure of thy weakness ;
If he wound thy spirit sore,
Trust him more.

Without murmur, uncomplaining,
In his hand
Leave whatever things thou canst not
Understand ;
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Being still.

Fearst sometimes that thy Father
Hath forgot ?
Though the clouds around thee gather,
Doubt him not.
Always hath the daylight broken,
Always hath he comfort spoken ;
Better hath he been for years
Than thy fears.

Therefore whatsoe'er betideth
Night or day,
Know his love for thee provideth
Good alway.
Crown of sorrows gladly take,
Grateful wear it for his sake,
Sweetly bending to his will,
Being still.

To his own thy Savior giveth
Daily strength ;
To each troubled soul that liveth,
Peace at length.
Weakest lambs have largest share
Of the tender Shepherd's care ;
Ask him not then when or how ?
Only bow."

M E E T I N G S .

THE Lord willing, the Roxbury Old School Baptist Association will be held with the First Church of Roxbury, Delaware Co., N. Y., on Wednesday and Thursday, Sept. 13th and 14th, 1905. Trains will be met on Tuesday p. m. at Roxbury and friends taken to the place of meeting and cared for. All lovers of the truth are cordially invited to meet with us.

JOHN B. SLAUSON.

THE Old School Baptist Church at Justus, Pa., has appointed a two days meeting to be held Tuesday and Wednesday, September 19th and 20th, 1905. Friends coming on D. & H. R. R. and O. & W. R. R. will be met at Olyphant, Pa., Monday at 4 p. m. Mrs. Augusta Tripp, formerly Akerly, lives near each depot, and will be glad to see any who may call at her home. Those coming on D., L. & W. R. R. will come to Glenburn, Pa., and take stage to my house, one and one-half miles. We hope to have a good many friends and brethren with us.

D. M. VAIL.

THE Olive and Hurley Old School Baptist Church at Olive, Ulster Co., N. Y., has appointed a two days meeting to be held the fourth Sunday and Saturday preceding in September, (23rd and 24th) 1905. We invite our brethren and friends to meet with us.

JAMES H. BEVIER, Church Clerk.

THE yearly meeting of the Cow Marsh church, in Kent Co., Delaware, is appointed to meet on the fourth Saturday and Sunday of September, (23rd and 24th) 1905. All who are interested in our christian welfare are cordially invited to meet with us. The forenoon trains north and south on the Delaware Railroad will be met at Woodside on Saturday and visitors cared for.

W. W. MEREDITH.

PROVIDENCE permitting, there will be a meeting of the Old School Predestinarian Baptist Church of Albany & Troy, N. Y., Thursday and Friday before the fourth Sunday in September, 1905. All who desire to come will be made welcome. Come to Albany, N. Y., and take electric cars at Union depot for Troy, N. Y. At Troy take electric car for Albia, there change and take electric car to West Sand Lake, and inquire for Mrs. Moul, who lives about five minutes walk from the electric car depot. Those coming on Wednesday will go to brother Charles Schade's, 423 Sheridan Ave., Albany, N. Y., where they will be cared for until Thursday morning, when they will go with him to the meeting. Those coming Thursday will go direct to West Sand Lake from depot, according to directions. Meeting is to be held at the home of Mrs. Moul, by her request, who makes every lover of the truth welcome, for she loves them for Jesus' sake.

H. SEWARD, Church Clerk,

THE meeting of the Lexington Old School Baptist Association is appointed to be held with the Lexington church, at Lexington, Greene Co., N. Y., the first Wednesday and Thursday of October, (4th and 5th) 1905, when and where we hope to see as many of the ministers, brethren and sisters of our faith and order as can come. Those coming via Ulster and Delaware Railroad will be met at Hunter, where all the p. m. trains will be met, and those who come will be conveyed to Lexington. We will also meet all at Grand Gorge who will write me requesting me to do so.

FLETCHER MACKKEY, Church Clerk.

THE Juniata Association is appointed to be held with the Providence church, near Rainsburg, Bedford Co., Pa., beginning on Friday before the second Sunday in October, (6th) 1905, and continuing three days. A cordial invitation is extended to all lovers of the truth. On Thursday trains will be met at Bedford and all visiting brethren cared for.

J. CORDER MELLOTT.

THE Old School Baptist Church of Gilboa, Schoharie Co., N. Y., has appointed a two days meeting to be held the second Sunday and Saturday preceding in October, (7th and 8th) 1905. We extend a cordial invitation to all our brethren and friends to meet with us in the worship of God; especially do we invite the ministering brethren. Any attending the Lexington Association who can arrange to remain will be welcomed at our two days meeting.

D. S. ELLIOTT, Church Clerk.

THE Corresponding Meeting of Virginia is appointed to be held with the Bethlehem church, near Manassas, Prince William Co., Va., October 11th, 12th and 13th, 1905. Friends coming from the east or north by railroad will take train on Southern road at Sixth St. station, Washington, D. C., at 4 or 4:30 p. m. the day before the meeting, or at 8 a. m. or 11 a. m. the day of the meeting. All tickets should be purchased for Manassas, where the several trains will be met. Trains from the south and west will also be met. An earnest invitation is extended to lovers of the truth, especially to our ministering brethren.

J. N. BADGER.

THE yearly meeting of the Welsh Tract church, Newark, Delaware, is appointed to commence on Saturday, Oct. 14th, 1905, and continue two days. Friends coming from the north and south via B. & O. R. R. will get tickets to Newark, Del. Trains leave Philadelphia at 7:40 a. m., and Baltimore at 8 a. m. (Mt. Royal station.) Those coming via Delaware division will take train leaving Delmar at 7:10 a. m. Saturday, and get tickets to Newark, Del. All lovers of the truth are cordially invited to meet with us.

P. M. SHERWOOD, Clerk.

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

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor. Elevator entrance on either 19th St. or 8th Ave.

10:30 A. M.

2:30 P. M.

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

AT A GREAT REDUCTION.

PRIESTHOOD OF THE SON OF GOD.

A NEW BOOK

BY DAVID BARTLEY.

This is the only book offered to the Christian people (so far as the author knows) which is entirely devoted to the Priesthood of the Anointed Son of God, as the only Mediator between God and men. It contains the following chapters and subjects: Introduction, Necessity of a Priesthood. The Priesthood of Aaron. "God sent forth his Son." Our Brother High Priest. Christ's Priestly Offering. Christ's Intercession within the Veil. The order of Christ's Priesthood. Christ's Better Testament. Christ the Prophet-Priest-King. The People of Christ's Priesthood. Kings and Priests unto God. The glorified Saints. Conclusion: The Sacrifices of the Royal Priesthood.

The work contains 144 large size pages, in long primer type, clear print on white paper, bound in cloth, and will be sent to any plainly written address, post-paid, for cash orders, as follows: one copy, 40 cents; two copies, 75 cents; three copies, \$1.00; twelve copies, \$4.00, to one address. Please send cash by money order, or in registered letter. All will do well to order soon, as the work is not electrotyped, and the edition is limited. Send all orders to

ELDER DAVID BARTLEY,

LEBANON, Ohio.

PICTORIAL HISTORY

OF THE UNITED STATES.

BY JOHN D. McCABE.

This work is no dry mass of details—no bombastic effort to inflame the natural pride, but a vivid and brilliant narrative of the events of our history, from the discovery of the American Continent down to 1893.

The work is printed from plain, new type, on fine calendered paper, and comprised in one octavo volume of 960 pages. It is splendidly embellished with nearly 500 fine engravings, embracing battles and other historical scenes, portraits of distinguished men, views of our principal cities, &c., &c.

Bound in Fine Silk Cloth, Plain Edges, \$2.00 postpaid. Address,

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

THE TWO WITNESSES, OR THE WAY OF SALVATION AS TAUGHT IN THE SCRIPTURES.

BY ELDER GEORGE W. STEWART.

To which are added several chapters containing miscellaneous and general information, the whole forming a handbook of information upon the great questions which are held important by the people of God, and bearing either directly or indirectly upon the life that now is, and upon that which is to come. The book has 407 pages in large type, with a table of contents and an alphabetical index. Price, \$1.25 by mail, postpaid. Send money by registered letter or post-office money order. Money orders must be sent to Greensboro, Ala., but personal letters to Cramer, Ala. And if the purchaser is not satisfied, his money will be refunded to him. Twenty-five cents may be sent in stamps. The book contains twenty-two chapters. The first four contain a very able discussion of the way of salvation, showing that it is not of men, but of God; not of him that willeth, nor of him that runneth, but of God that showeth mercy. The fifth chapter answers the question, Who are the Primitive Baptists? The sixth contains a brief history of the Baptists. The seventh relates to the modes and subjects of baptism. Chapters are devoted to a discussion of the unscripturalness of Sunday Schools and secret societies. The whole book is replete with information, and will prove interesting and instructive to all who may read it. Address,

ELDER GEORGE W. STEWART.
CRAMER, Hale Co., Ala.

BI-CENTENNIAL CELEBRATION

OF THE WELSH TRACT CHURCH.

The bi-centennial of the Welsh Tract Church, Newark, Del., was celebrated Oct. 20th, 1903. After some delay it is now published in pamphlet form, and is now on sale. Price 15 cents. The pamphlet contains photographs of the Welsh Tract meeting-house and Elder J. G. Eubanks, the pastor, the proceedings of the anniversary, letters of greeting from sister churches and a historical sketch written by Dr. B. F. Coulter, of Philadelphia, Pa., and read on the occasion. Some of the brick in the meeting-house was brought from Wales to this country, and hauled on mules' backs a distance of ten miles. The pamphlet is very interesting and full of information.

The edition is limited, and orders should be sent without delay in order to secure a copy. Send all orders to

P. M. SHERWOOD,
NEWARK, Newcastle Co., Del.

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 the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00. Address,

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

SPECIAL NOTICE.

Hymn and Tune book, compiled by Elders Silas H. Durand and P. G. Lester. Price 80 cents sent by mail; \$7.00 per dozen sent at expense of purchaser.

With each book will be sent upon request, without additional cost, a neat pamphlet of 30 pages, containing rudiments of music and graded lessons, for use in singing classes in connection with the Hymn and Tune book. Send orders to

ELDER SILAS H. DURAND,
Southampton, Bucks Co., Pa.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY,
MIDDLETOWN, ORANGE CO., NEW YORK.To Whom all letters should be addressed, and
money orders made payable.

EDITOR:

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

CRUDEN'S COMPLETE
(STUDENT'S EDITION)
CONCORDANCETO THE
OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9½ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible reader should possess a copy.

Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.

First Quality Turkey Morocco, very handsome, \$2.75 per copy.

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in a variety of bindings at the following prices, viz:

Cloth Binding	\$1 00
Cloth Binding, half dozen	4 50
Blue, Marbled Edge	1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73. MIDDLETOWN, N. Y., OCTOBER 1, 1905. NO. 19.

P O E T R Y .

T R A V E L .

“THE way has been dark, and the shadows
Have wrapped me in gloom and fear,
And I've longed that the sunlight of Jesus
Once more in the shades might appear.

I've walked in the depths of the valley,
With the storm-cloud breaking above,
And longed that the hand of the Master
Might give me the promise I read.

I've walked where the thorns are the sharpest,
And met me wherever I turned ;
Have toiled with hands that were feeble,
And ate the pale ashes I earned.

I have been in the forest of Marah,
And plucked the bitterest boughs ;
Have tasted the gall in its droppings,
Which fell on my spirit below.

I have been on the sands of Sahara,
Oasis in beautiful green,
With feet too weary to struggle
O'er the hot sands uprising between.

I have asked for a cup of cold water
In the pit where no water is ;
Have longed for a drop for my thirsting,
From the glorious stream which is his.

I have been on the waves of the ocean,
All pathless with billows of foam,
And heard the loud swells of the waters
Which broke in the tempest of gloom.

A sea which was not Galileean,
A fear in my heart never still ;
For I heard not the voice of the Master
Stilling all at the touch of his will.

I've awaked in the mist of the morning,
In the stillness and darkness of night,
No sunlight to chase the cruel vapors,
No star to make glad my sight.

I have wandered, and fallen, and hungered,
And thirsted for water so long,
And held forth the hands which were trembling
For bread which to others belong.

But I know that my heavenly Father
Giveth good in giving me pain,
And I cling to the last to my anchor
Of hope, that he cometh again.

Through all I have carried my lintel,
Neither valley, nor desert, nor sea,
Could wrest from my soul the one blessing
The Father hath given to me.

The gold of the world cannot buy it,
The pearls in the billowy brine,
The wealth of all lands is but paltry
In lieu of the hope which is mine.

Though he slay me, yet will I trust in him,
And welcome the knife from above,
For I know that the death wound is kindly,
And the hand which will deal it is love.

Let me bear this life but in patience,
And walk where the Father shall lead,
For I know that in love and in mercy
He points me the pathway I tread.

Close, closer than life lies my jewel,
And stronger than death is my gem,
Which enters the shadowless heaven,
And sweetly anchors in him.”

(Selected by Mrs. Linda Tator.)

CORRESPONDENCE.

PERSONVILLE, Texas, July 1, 1905.

DEAR BROTHER CHICK:—You will find inclosed the experience of Mrs. Lena Pace, of Pinehill, Texas, wife of Elder R. S. Pace; I would love to see it published in our family paper, it was so comforting to poor, unworthy me, and I believe it will be a comfort to God's humble poor everywhere.

Yours in hope,

JAMES D. TRACY.

PINEHILL, Texas, June 22, 1905.

ELDER JAMES D. TRACY:—I would love to call you brother, but am not worthy to call one of God's children brother or sister, but I do love to read the letters and experiences of the Old Baptists. I began reading the SIGNS OF THE TIMES nearly two years ago, and this is about all the preaching I get. Soon after I had passed through my troubles I read the experience of Wm. T. Yard in Sept. 15th number of the SIGNS, and it was a great comfort to me at that time; it was the first experience I had ever read. I had said before that no one knew my troubles, but I have learned since that many have suffered more and longer than I.

Elder Tracy, your letter reached us several days ago, and was read with much comfort. By your request I will try in my weak way to write my experience. This is the fourth time I have made the attempt, and have failed each time; this sometimes makes me believe it is all imagination; sometimes it seems so plain to me that I could write as fast as I could move my pen, then again I cannot write anything; sometimes I am as happy as mortal can be, then again I am anything but happy; sometimes my

hope is strong, and again I tremble at the thought of death.

When I was a little child I wanted to be a christian, and knew at the same time I was too bad. I was a rude child, and it often gave me trouble, but the more I tried to do better the worse I got. They would often tell me that bad children were burned forever when they died, and this was torment to me day and night. I would sometimes be sitting by the fire and the heat of it would make me sick; I would think of what they had told me, and would become so troubled about it I would steal out and cry to myself until my heart would nearly break, then I would wash my face before any of them saw me. I thought there was not another girl in the world like me, I never cared to go about like others, and things that were pleasures to others were burdens to me. I went to a Missionary meeting one Sunday when I was only twelve years old, and heard the preacher say, Except ye believe ye cannot be saved; one may say, I do not steal, lie, drink, gamble or swear, yet except he believes he cannot be saved. No one knew what a burden his words were to me, they rang in my ears day and night for a long time, and I would say, What can I do, or what is it I must believe? I went on in this way for several years, and my burden began to leave me, but still I was not satisfied, everything was dull to me all the time.

June 16th, 1901, I married at the age of eighteen. The second Sunday in August after I married, my husband and I went to a Missionary protracted meeting, and this one day I shall never, never forget. About half past eleven o'clock my burden struck me like a flash of lightning; I could see myself the worst one among the more than five hundred

people present. The house was crowded, and I dared not look to the right or left, behind or before me; it seemed to me that every one was looking at me and knew what a wretch I was; this was during preaching. I do not remember where the text is, but I remember the words, "Take ye away the stone." These words were like a sword in my heart, for I could see my sins like mountains before me, and knew that I could not roll them away. If I had been in a den of raging beasts there could not have been more terror about it. I wished for death, and then I thought, Where will I go, where will I go? Some say there is no hell, but it seemed so plain to me then that I could almost feel the heat of the flames, and all I could say was mercy, mercy. The preacher began to call up mourners, and I with more than a hundred others went up and gave him my hand, but went back to my seat with my burden heavier than ever. When dinner came I did not want any, but tried to eat to keep any one from noticing me. There were eight or ten baptized that evening; I did not want to see it, but kept it all to myself. We came home in the evening, (or to my husband's father's house, we lived there then) and that night we all went to another protracted meeting at Pinehill, where my husband and his people, my people and many of my kin folks were members. I had paid but little attention to preaching before this, and I thought that night I would listen, but instead of hearing this preacher, the words, "Take ye away the stone," kept ringing in my ears until I wished I was a thousand miles away, so I could fall down on my face and shed a flood of burning tears which even at that moment I could not conceal. How I wished to be alone no one knew, but the only time

I was alone was in the dead hours of night while all the others were asleep. We went to preaching day and night, and on Tuesday night I had made up my mind to join, but wanted some one else to go first. At last one girl joined by letter, then I thought I could face the gazing crowd, so I presented myself for membership. They were singing that old song, "Jesus, lover of my soul," and playing the organ; I thought it was the sweetest music I had ever heard. I had thought that old song was worn out, but then it seemed new. When they stopped singing, the preacher came and sat down by me and asked me to relate my experience; no one knew my feelings at that moment but God. I did not know what he meant, or what to say, and hardly knew where I was; I trembled from head to foot, and could not speak one word. Then he began asking me some questions, as follows: Have you been in great trouble of mind? I answered, Yes. Was your burden great? To which I answered, Yes. How long have you been under this great burden? I answered, Ever since last Sunday morning. Do you feel now that your sins have been forgiven? This question struck me to the heart; I clinched my teeth and trembled it seemed to me for five minutes, then answered, I do, and was received. Then instead of being relieved, as some claim to be, it seemed to me that my burden was tenfold more than ever. If any one ever suffered for telling a lie I think I have suffered for telling that one. Yes, it was a lie, for my sins were not forgiven, and seemed like mountains before me at that moment, yet I had it to bear alone, no one knew it but myself. When I got home that night I tried to pray, but my words did not seem to reach higher than my head. I went to

bed and tried to sleep, but could not; I cried nearly all night. This is all so plain to me now, it seems that it was but last night. I know Robert prayed for me that night. After we retired he spoke these words to me: "Lena, I have been praying for you a long time." I thought they were the sweetest words I had ever heard him speak, for I did not think any one had ever had a mind toward me in that way.

Baptism was put off for the next month, and during this time no one knows what I suffered. I did not want to be baptized, and wished every day for something to happen to prevent it. But at last the day came, the second Sunday in September; there was not a cloud to be seen, (I mean in the sky) there was a dark cloud over me, but I did not think any one knew it, and I could not tell it, so I was baptized (or put under the water) with three others. Then we went back to the house for preaching, and again the next month, and after this I noticed my husband did not care to go to preaching like he always had, and I was glad of it, but would not say anything about it. We went to live by ourselves the last of December, and I was better satisfied for awhile, because I could be alone more. After this I noticed my husband reading his Bible more than usual, and I wished I could read and understand like he did, but it was a sealed book to me, I could understand but little of what I read.

I went on in this way for more than a year. In the spring of 1903 I was in ill health part of the time, hardly able to do my housework, and my burden seemed heavier every day, I felt like I was alone altogether; when my husband was not at work he was either reading or writing all the time. This was my hardest battle; I

thought he did not care for me as he once did, as he did not talk to me much, but still he was ready and willing to do anything I asked him. One morning some time in June I noticed he read the Bible till I got breakfast ready and called him; hardly a word passed his lips while we were eating, and after breakfast he read awhile then went out to the field. I did not know then what he meant, but since then I have learned that he had just passed through the trouble I was then suffering. Awhile after he left the house it seemed to me that I could not bear my burden any longer, I felt worse that morning than I ever had, and was almost afraid to stay at the house by myself, and was not able to work. He came to the house about eleven o'clock and began writing before dinner was ready. No one knows how much I cried, I made up my mind to go and tell him my troubles, and that the way he was going on was just killing me. I got up and started for the room where he was, and just as I went inside of the door he looked up at me only for a second; I tried to speak, but there were no words to speak. I do not know how long I stood there, but I remember going back in the dining room, sitting down and weeping for joy; every trouble left me for awhile and I was satisfied. In a few days I thought of my burden, and wondered where it was, and how it left, but it was gone, and that was all I knew. After awhile doubts and fears arose, and for a long time I was afraid I was deceived altogether, and that it was all imagination, but I had a vision last August that has ever been a comfort to me: I thought I was at a large gathering, and there were all kinds of people present, my mother was the only one I knew. I saw some men cutting a sweet gum tree, and

it was the tallest tree I ever saw; they cut it on one side and then bent it to the ground and nailed a cross in the top of it, face downward, and said they were going to tie some one to the cross and let the tree fly up. I thought I was the one who had to go, and when I started to them mamma said, Lena, what in the world are you going for? I told her some one had to go, and it might as well be I as any one else. Then I went up to them and they took me by the left hand; I had no fear at all as they led me to the place where they were going to tie me, and as they were tying me I saw something white as snow floating in the air coming toward me; when it got to me I knew it was Christ. He took me by the right hand and said, I will go with you. The tree flew up, and we came down to the ground hand in hand; when we reached the ground he disappeared.

Elder Tracy, this is all I have to say, and sometimes I fear it is all imagination. There is one thing that bothers me, and I study about it a great deal, that is, I have never had a desire to unite with the church. Pray for me when you can.

If I am your sister I am the least of all.
(MRS.) LENA PACE.

BRANTFORD, Ont., July 20, 1905.

DEAR ELDER CHICK:—It is my present mind to send you a few thoughts for the SIGNS. Whether you publish them or not, I shall try to feel satisfied with the providences of God, whose ruling is over all, for he knoweth our feeble frames, which we often do not. The passage round which I hover every now and then is found in Hebrews vi. especially. This epistle is commonly attributed to Paul, being written to his kinsmen after the flesh who had embraced the doctrines of

the gospel. The date given is A. D. 64. The gifts of Pentecost are given as A. D. 33. Of course authorities differ by a few years, but I refer to this point to show that on the scale of our short lives sufficient time had elapsed to prove the reality of the profession made by these disciples. The whole style of this letter differs from any other, being plainly fitted for the instruction of Jews, who were familiar with the services of the temple which still remained, not being destroyed till about thirty-seven years after the death of Jesus. Viewing this writing in advance of the letters by Peter and Jude, we see an evident spirit of declension shewing itself, and the spiritual wisdom and need of the full instruction and solemn warnings with encouragement concerning their faith, the fullness and certainty of its truths being brought into bold relief here. The position of the Jewish flock at the time seems to be that they had partially felt the destructive and deadening influence of the things of time and sense working in the carnal mind or body of death; it had drained out the sweetness and enthusiasm of first love. Opposition still existed, though there was a lull in the storm, and deceivers in the form of Judaizing teachers were gaining ground. How popular at that period would be a legalized profession of gospel, this is what poor, sinful human nature craves: the world and Christ together if possible. Yes, I believe it to be true. The narrow way we cannot love unless the Spirit lays hold of us and forces us out of the burning desires of this heart of unbelief and spiritual imaginations of fleshly wisdom, as the angel did Lot, lest he should be consumed with the ungodly. Just for this position of danger through all time this glorious epistle was written; its seeds appear in every church

and in every heart, and its warning in every case means, Is it I? My views on the verses are just as they appear to me now, and not as I have been taught, yet I have no idea that they have attained perfection, but I humbly think they are on the right track of thought, and as they comfort me a little I would like others to taste and discern a little of their substance.

For connection let us look at the chapter preceding, verse ten, and we find the important centre truth is the official work of the Lord Jesus Christ, giving prominence to his priestly position. Looking on this man then as the anointed of God, Paul says, "We [the inspired apostles] have many things to say, and hard to be uttered." Why? Not because of any lack on the side of these faithful teachers, but ye have become dull, (in a lukewarm, drowsy state) so that when they ought to have been teachers of those younger in spiritual life they had gone back to babyhood, needing milk; in plain words, needing again to be instructed in the first principles of the doctrine of God. Now clearly this retrograde motion was backward toward the law. In their scales of good and evil the great and perfect atonement of this High Priest was being weighed down by the deceitfulness of the man of sin outwardly and inwardly. Remember this is the solemn statement of the Holy Ghost through the lips of these humble men. Thus we may gather that what is written concerns those who have made a profession, and not the unregenerate world as such. So the sixth chapter begins with the admonitory word "Therefore," because of the danger hidden in this apparently harmless position. "Let us go on unto perfection." That is, be fully established in the completeness of this

great redemption in every detail, and thereby nullify the evil power which was producing barrenness of heart and life. To this end he enumerates the doctrine of Christ as a sure foundation, which ought not to have required laying again, *i. e.*, repentance from dead works, faith towards God, the doctrine of baptisms, laying on of hands, resurrection of the dead, and eternal judgment. It is on these four last clauses I wish to dwell. Bear in mind the subject: here is Christ as a perfect sacrifice for sin as compared with the law. To get a clearer idea it will be well to turn to Leviticus i. and quietly read for yourselves. The sacrifice was to be a male without blemish, brought by the voluntary will of the offerer to the door of the tabernacle of the congregation before the Lord. He was to put his hands on the head of this offering, confessing his sins over it, then kill it for a burnt offering, after which the priest serving was to sprinkle its blood on the altar in token of atonement, for the blood represents the life, next flay (skin) the carcass, washing its inward parts, cut it in pieces and lay it upon the wood, put fire under and there consume it as a burnt sacrifice of a sweet savor unto the Lord. None of the sin offering was eaten, showing that only by the destruction of sin can the holy law be satisfied. This chapter brings before us the individual penitent, but to trace the great atoning work of Jesus for his people, Leviticus xvi. brings out the points more clearly; there we have the bullock and goat, representing the sins of the priesthood and people, burnt outside the camp with all their parts, the washings, confession of iniquity by Aaron on the head of the scapegoat which stood for redeemed Israel, and then departed into the wilderness, never to appear in

judgment again, and the sprinkling of the mercy-seat.

Here I will call your attention to the beautiful symbolic teaching found in Exodus xxviii. 30, when Aaron went in before the Lord into the holy place, bearing upon his heart the judgment of the children of Israel continually. On the breastplate was the Urim and Thummim, by which he was to judge, signifying the lights and perfections of God, while on the skirt of his robe, around its hem, alternately was a golden bell and a pomegranate. The sweet sound of these golden bells ushered him into the awful presence of God, lest he should be smitten with death, and to the waiting congregation it would indeed be music, for it told them their high priest had been accepted, and they in him. "Blessed is the people that know the joyful sound."

We will now return to our Hebrew believers. I take these four clauses as being a condensed reproduction of these symbolic truths so familiar to the Jewish mind. The doctrine of baptisms representing the ceremonial washings which could not take away sin, the laying on of hands, the confession of those sins by the sinner, the resurrection, the acceptance through the priest after the death of the victim, and the consuming fire, which shows the fiery indignation of God against sin. So in the case of the High Priest, the offering of the people was through him and in him, and the sweet savor of the special ointment compounded for the great atonement day, shewing the resurrection gifts and power of the Holy Spirit over sin and eternal judgment, which means that in the sense of atonement. Once for all he was judged for his people, and his people judged in him.

One more thought: failing to see

the perfection of the work of Christ and returning to the law, he returned to nothing but the judgment of burning, or death. Only through sacrifice could the law shew mercy, and having been fulfilled in Jesus, only through Jesus could he be saved. So long as he despised the true Sacrifice there was none, and is none. It seems to me that some of God's children pass through the consuming fire of a second death, but none of those chosen in him can ever perish. As you, dear Elder Chick, so plainly and thoughtfully shewed, the purpose is to consume the adversaries, not the poor soul himself, and that I take it is the real purpose for which all these warnings are written, that we may not be ignorant of the devices of this Satanic, sinful mind of the flesh, which can transform itself into an angel of light.

I feel that I have blundered greatly over this very solemn Scripture, failing to give point where I wished to. To dishonor in any way the perfection of Christ's finished work is in my eyes a heinous offence, yet I feel it may be done through ignorance, yet surely true spiritual fruit cannot grow where he is despised. It is well that he is Judge as well as Savior. All I can do is to send this, it is written in all honesty, but I leave it to your judgment, feeling that all will be well.

Most sincerely in the love of the truth,
your unworthy sister,

(MRS.) J. STREET.

CRAMER, Ala., July 8, 1905.

DEAR BROTHER IN CHRIST:—In the year 1868 I read for the first time the Bible. I was then seventeen years old. I did not commence reading with the intention of reading it through, but just thought I would read some in it for

the sake of improving my limited education, and just to see what it spoke of in the book of Genesis. I had not read far before I became deeply interested in the historical facts therein recorded; and the more I read the more I became interested in the wonderful things related in the Scriptures, and so continued to read till I had read to the last of Revelation. I thought the Bible was a wonderfully good book, and if any one had told me that I did not believe the doctrine set forth there I would have felt sure that they told a falsehood. I think I read it with as unprejudiced a mind as any natural man ever did, for at that time I knew but little about the differences existing among various denominations, and liked one as well as another. I thought that everybody believed the Bible, and did not think that any one had a different notion from me as to what it taught. I was astonished at the stubbornness and rebellion of national Israel, and horrified at the blindness and cruelty of the Scribes, Pharisees and Sadducees, and thought that if I had been on earth in the days of the Savior, I would have followed and obeyed and adored him. When I read of the wicked, profane and unbelieving, it did not once occur to my mind that I was one of them, for I was considered a moral boy, and thought that the wickedness of the human family consisted in immorality.

Upon a certain occasion I went to hear my aged grandfather, a Primitive Baptist, preach. When he took his text I did not dream of his preaching anything contrary to what I believed, and hence was not prejudiced against him, and as I had come to be very much interested in the Bible I was anxious to hear him. But he did not say much before he crossed my notions, and I soon became astonished, and, as it

were, shocked at the doctrine he advanced, and was really anxious for him to hush. I thought, Is it possible for a man as old as you are, and who has read the Bible as much as you have, not to know any better than that? I felt sure I could convince him directly that he was wrong; and accordingly we had not gone further than half a mile from the house after preaching before I attacked him about what he had preached, which only made him smile, and tell me that I was blind, and did not understand; but I did not believe a word of it, for I thought that I could see and understand just as well as he could.

The more I reflected upon the doctrine of the Primitive Baptists, or "Hardshells," as they were called, the more I became embittered against it, because I fancied that I could clearly see it was contrary to the teachings of the Bible, and my desire to convince them of what I supposed to be the error of their way was so strong that whenever I chanced to meet them a controversy ensued. I now paid more attention to the preaching of other orders, and found the doctrine of the Missionary Baptists suited me precisely, and in defense of their doctrine and practice I labored with as much zeal, I reckon, as any nonprofessor ever did. When I looked around me and compared notes with the Primitive Baptists I discovered that nearly everybody was on my side of the controversy, and this fact was very encouraging to me at that time, and after carefully considering and investigating the matter I came to the conclusion that the doctrine contended for by the "Hardshells" was one of the most unreasonable, hateful and God-dishonoring systems of religion ever advocated in the world, and hence the Primitive Baptists were the most contemptible sect on earth.

Can it be possible, thought I, that these few despised, illiterate people are right, and the great mass of the people wrong? No indeed; and I would dismiss such an idea as utterly incompatible with common sense. I thought they were the most self-righteous, conceited, stubborn and bigoted people on earth, because they set up their opinion and judgment against the majority of the intelligent and educated people of the world, (together with the great D. D.'s, and to do that was, in my judgment, the height of ignorance, folly and presumption.) When I argued with them it was not with the view of investigating the matter in order to arrive at the truth, for I felt sure that I understood that, but my sole object was to convince them of what I considered their error. Some of my near and dear relatives were Primitive Baptists, but that had no tendency to abate my enmity against them, and I said that if the world believed their doctrine, I, for one, would not, as I did not want to believe it, and was fully determined that I would not believe it.

In the fall of 1870, that beloved minister and servant of the Lord, Elder J. T. Allen, had an appointment at my old settlement in the Missionary meeting-house, and I went to hear him. On Saturday night he preached at my father's, and after he dismissed the people I attacked him before he took his seat, and soon got the Bible and referred to the law to prove that eternal salvation was conditional. He admitted the conditionality of the law, but showed that there was no eternal life in it, and proceeded to show the distinction between the law and the gospel so clearly that I could not gainsay his argument. For the first time in my life I saw that I was mistaken in that one important point, and I humbly hope that it

pleased God to open my heart that I might understand some of the things spoken by him. My Arminian platform was shaken from center to circumference. Still however, I had many props upon which I relied with great confidence, but in process of time they fell one by one, till my last prop was gone, and the whole concern, with all its props and stays and braces, fell to rise no more. In sentiment I was turned right about.

On a certain Sunday night, directly after having gone to bed, my repose was disturbed by a sudden and peculiarly dangerous sensation about my heart, which caused me to turn almost instantly in bed, and after lying there awhile it appeared to me that my breath was getting shorter and shorter, and that if I lay there I would die; I got up and went out into the yard, and looking about wondered what was the matter. I went back to bed, and after a time dropped off to sleep. During the week I felt about as usual, except that my feelings were somewhat disturbed on account of what had occurred on Sunday night. On the next Sunday night the same awfully dangerous and indescribable sensation returned. I concluded it was merely imagination, and decided that I would lie still and try to wear it off, but I could not; on the contrary, it seemed to wear on, and I felt that I would die if I lay there, and so I got up, and when I touched the floor I was in a tremble, and could hardly stand. I walked out into the yard and tried to examine myself, and in doing so I felt to be the most wretched sinner on earth, knowing full well that I was not suffering bodily pain, and I felt as I never had before, that the awful hour of death had come and that there was no remedy on earth for me. I felt that I was an alien from the commonwealth of Israel, a stran-

ger to the covenants of promise, without hope and without God in the world. No pen can describe the agony of my soul that night, my distress was so great that I could not conceal it. I kindled a light, and walked the floor in extreme anguish, and in answer to the inquiries of my friends I told them that I could not tell what was the matter with me. I did not tell them that I thought I was going to die, as I did not wish to alarm them. Very little did I sleep that night, and the next day was a dark one to me, and I felt as though it would be my last on earth, but to my surprise I continued to live from day to day, though in much distress of mind. If I could have believed that this was conviction for sin it would have afforded me much comfort, but this I could not believe, yet hoped against hope that it was. In this state I remained several months. In the spring of 1873 there came up a shower of rain, and I lay across a little bed and was meditating upon my desolate, forlorn and hopeless condition when the following Scriptures occurred to my mind: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "Except a man be born again, he cannot see the kingdom of God." "No man can say that Jesus is the Lord, but by the Holy Ghost." "We know that we have passed from death unto life because we love the brethren." It then occurred to me that I had already passed from death unto life, and hope sprang up and I felt relieved. I went to the door and looked around, and with a feeling calm and serene I felt to hope and rejoice in God as my Savior. Still I was not satisfied, for I greatly desired a greater manifestation of love, and a stronger evidence of my acceptance with God. The light afforded was so dim that I was afraid to claim it

as a reason of my hope, and I was fully determined that I would never offer myself to the church without a brighter and more glorious manifestation of God's love and mercy. I desired to feel sure beyond a doubt that the Lord had pardoned my sins, and to have his love and mercy so clearly revealed to me that I would be perfectly satisfied, and others convinced that I had been born again. I saw, after this, that the Primitive Baptists had confidence in me as a christian, which made me feel sad indeed, for I thought, If they knew my wretched condition, and how little my hope was, they would not have any confidence in me. In this way I continued for more than two years, desiring all along, however, to live with the despised few, but my sense of unworthiness kept me from attempting such a thing. In the fall of 1874 my desire to go to the church was so strong that I was not satisfied anywhere, and before the regular meeting at Mt. Nebo, Bibb Co., in November, I became really anxious to go to the church and tell them the reason of my little hope, and when the time arrived, with my wife and some others I did go forward, and we were received into the fellowship of the church, and with some of the others I was baptized on Sunday by Elder J. T. Allen. My doubts and fears continue with me to this day, often causing me to exclaim in the language of Paul, "O wretched man that I am! who shall deliver me from the body of this death?"

Yours in hope of eternal life in and through the meritorious sufferings of the Son of God,

G. W. STEWART.

NASHVILLE, Tenn.

DEAR BROTHER CHICK:—Your editorial in the last number of the SIGNS is good. It is established by the word of God, and will be indorsed by all Baptists who put no confidence in the flesh. Also brother McNees' good and able communication with reference to the watchmen whom it has pleased God to place on the walls of Zion to give the alarm at the approach of all enemies, was much enjoyed. There is but one true church, which is composed of a poor and afflicted people who were chosen before the foundation of the world in Christ our Lord; the Old School or Primitive Baptists are the ones of whom I speak. The religious world, and some claiming our name, are trying to persecute the poor in spirit, such as are not following the beast, or worshipping his image to have praise of men. But some have left their first love and have gone into idolatry, if indeed they have ever felt the love of God shed abroad in their hearts; they must be miserable indeed. The Lord knows how to deliver them, he will afflict them as he did of old his wandering children; they will then learn that our God is not limited. The knowledge of God is the foundation of all vital religion, and is the true happiness of fallen man; it is not a matter for the present only to know God, but also it is for our eternal life. This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent. Important as it is, how defective we are in this divine knowledge, how little are we acquainted with the excellencies of the Lord Jehovah, his uncontrollable power, his unbounded goodness and long-suffering, his holiness and justice. The question with us is, Have we loved the Lord our God above all else? This is the first and great commandment. Have

we at all times entertained the most honorable thoughts of his sublime perfections, who is the high and lofty One, the Ruler of the whole earth? The psalmist said, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." Those who receive the doctrine of the Most High as was penned by the psalmist here will cast their all into God's hand, even to the saving of the soul; this was the testimony of the apostles. By Malachi the Lord said, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Shall man rob God with his fleshly worship? Paul said that his speech and his preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. Again he said that this treasure is in earthen vessels, that the excellency of the power may be of God, and not of us. Paul placed no confidence in the flesh, knowing that fleshly worship profiteth nothing. He had engaged in this fleshly worship at one time, until the scales dropped from his eyes by the appearing of the Sun of righteousness, he was then told what to do. He conferred not with flesh and blood, but from that time forth he went in the strength of Israel's God, proclaiming that salvation is of the Lord. He was persecuted all along the line for the defense of God's truth, the truth of God's righteousness, and not man's. The truth of God is still denied, and those that stand firm upon it are still persecuted. Christ was persecuted in the days of his flesh. The Father bore witness to him saying, "This is my beloved Son, in whom I am well pleased." Nothing more was required of Jesus than he did, for he fulfilled every jot and tittle of

the law and made it honorable. Man is dependent in the flesh, and nothing but the grace of God will fit and prepare him for eternal peace and happiness beyond this life. Such poor, helpless ones as these do try to serve the God they love, who is the Friend of sinners. To whom else can we look for peace of soul in all our trials and afflictions? We desire his presence to comfort us in times of darkness. At times we feel to hope that we have had his presence, which has caused us to rejoice, and we have felt that it was good to be in his presence. I hope that I do love the Lord God, who, as I trust, has done such great things for me. We desire to love him unfeignedly above all other objects; and we have still greater obligations to our almighty Benefactor. Hear, O heavens, and wonder, O earth, our God hath not spared his own Son, his only Son, but has delivered him up for the sins of his people, and that for their salvation. O that we may all be kept at his feet feeling our littleness, instead of claiming and offering our own filthy garments as our righteousness. Let us instead praise the God of Zion; praise him for his mighty works. O that men would praise the Lord for all his goodness. How thankful we should be to know that our sins are not remembered against us any more; they are washed away through the blood of the Lamb. He is the high and lofty One who inhabiteth eternity, and is our everlasting strength; he is the God of truth; he is infinitely perfect; he is worthy of all admiration; this God is the Judge of the whole earth. We must renounce all our works and trust alone in the Savior's atonement and in his righteousness; we must plead insolvency in all things, that we may sit down under his shadow with great delight. His righteousness is our only hope and our con-

stant joy. This righteousness is that which he wrought out in his own glorious person. The sanctification of our souls and eternal life are not to be sought or found in any human performance, but all are to be sought and found in Jesus Christ. "Behold the Lamb of God, which taketh away the sin of the world." He is our holiness and our High Priest, who hath procured our acceptance before the throne of God. We must rely only upon the merits of the Redeemer, who shall bring us forth in the paths of righteousness, (his imputed righteousness) which are adorned with holiness and watered with the fountain of his consolations, and which bring us into everlasting rest. The legalist may ask, Why may not this way of eternal life be the path of duty, in the way of our own obedience? But such happiness can never result from any duty performed by ourselves, there are no green pastures opened to legal works, but only to those who have been taught by the grace of God. The legalist knows nothing of the still waters; he strives by a troubled and disordered stream which cannot speak peace or comfort. As we pass through this valley and shadow of death, to give us all our blessings is the exalted office of Christ, and on account of his obedience we receive the blessings. Here is righteousness bestowed by Jehovah, and not performed by the saints, but received by the sinner. This is the only solid support of our hope of heaven and of admission into the mansions of eternal day. The psalmist proclaims, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. [The King of glory, with all the heirs of grace.] Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle." When Job saw the Lord he abhorred him-

self and repented in sackcloth and ashes. Looking at his own personal obedience, he had just enough to be confounded, ashamed and undone. They only are accepted who are of a broken heart and a contrite spirit. Well might the sweet singer of Israel, with entire dependence upon God, go forth in the strength of the Lord and proclaim his name, saying, "I will make mention of thy righteousness, even of thine only." This is the raiment of needlework and clothing wrought with gold, which clothed our great High Priest with beauty and glory. "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day." This is he who bore all our iniquities on the cross; this is he who fulfilled all righteousness for the justification of sinners. He is our surety, pleading our cause because we have no merit to offer. We are condemned, and not competent to speak a good word, for we are sold under sin, and are in rebellion against God's righteous law, and without his pardoning love and grace we are doomed to everlasting misery; we need the blessed Spirit to direct our minds. When we feel our nothingness it causes us to mourn, and then we will try to ask the mercy of God upon us. We are prone to sin. As the poet said,

"I am a stranger here below,
And what I am 'tis hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again."

This is the life that I am living, full of doubts and fears; is this the christian's warfare through which we have to pass? If so, let it come, for I desire to be kept at the feet of Jesus, with humility of spirit trusting in him in all things. It is through his great mercy that I am still spared to think of him, and to adore him

for such wonderful blessings from the bountiful hand of our God.

You can publish what I have written if in your judgment it will be a blessing to true believers. I think my mind has been directed in what I have written, if I do not misunderstand the teachings of the word of God. Nothing but the grace of God can do us any good; there is no middle ground to stand upon. My whole trust is in God for the saving of the soul, and that without legal works.

I have written a lengthy communication, as my mind was moved to cast in my mite, hoping that it might be of some interest to the household of faith.

Your brother, I trust,

O. B. HICKERSON.

REIDSVILLE, N. C., July 21, 1905.

DEAR BROTHER CHICK:—Since the early morning of July 4th I have been mostly indoors because of a severe spell of bilious colic, from which I suffered very much on that occasion, and my mind has run out in many directions to the saints with whom I have taken sweet counsel, and I am sure that I have never experienced a time when I felt more humble and dependent on the dear Lord, or more love for his holy cause and for his people. I do thank him that he has kept salvation in his own hand to dispense as he will, and for his glorious, everlasting gospel which he has so graciously given unto his people through our Lord Jesus Christ, by whom we have access to the Father in prayer and supplication. Whether in sickness or in health it is such a great consolation to know that "Salvation is of the Lord." I have often thought of Jonah and his condition when he was driven to make that expression. He surely was a child of God, and had been blessed with the

gift to declare the word of the Lord, as well as deliverance from sin and its bondage. He had experienced what we commonly call the change from nature to grace, and now the word had come for him to go to Nineveh and preach as the Lord had directed him. Jonah possessed a large share of that nature commonly called "self will," and in that he was determined not to do this thing. His excuse was that God was a merciful God, and at the repentance of the Ninevites he would have mercy on them and spare them. But God must be obeyed, whether Jonah is honored and exalted or not. God never made a mistake, nor gave a commandment that will return unto him void. Jonah's rebellion is nothing, it is so easy for the Lord to purge him, but the purging is a most terrible rebuke to Jonah. He could go his own way, could he not? he had money, and so he would go to Tarshish. He paid his fare and boarded the ship. How little did he know of the approaching storm which would make him confess his guilt and pass the sentence of death on himself; but the storm came. It was another one of God's servants which he had arranged in this line of preparation for that preaching; it did its part of the work. The great fish was not visible to Jonah, but God had prepared him, both as to locality and ability, to swallow the man. Just at the appointed time (like as Jesus was crucified) Jonah was cast overboard, but not to be drowned in the sea as the sailors expected, for he went straight into the fish's belly, where the Lord had ordained to teach him a lesson for three days and three nights that he could learn nowhere else. Strange that he had to go down to the bottom of the mountains and be wrapped about with the sea weeds to learn this important lesson. It was to

him the belly of hell, but there he learned the most important of all lessons, that "Salvation is of the Lord," and there he resolved, "I will pay that that I have vowed." A strange place to make such an expression. How was he going to do it? he was yet in the whale's belly, but that lesson he had been taught and the faith in God that was given him there enabled him to look through the darkness of hell to the day of deliverance which God had ordained for him. He could just as easily have perished in that whale's belly as the Lord could have continued in Joseph's new tomb, or that the children of God shall not rise, see Jesus as he is and be like him.

We stop a moment. Did the way of Jonah's deliverance appear to him? Did he know the word of the Lord to the fish? But that word had been spoken, and there was a moving in that fish to the dry land, and to the dry land it went and Jonah was delivered from his grave. The way appeared in the obedience which the word of God had worked in the fish. Does it make any difference if the way is sealed up to me or any other of God's children so we cannot see how these things can be? Will not the way appear in the end of God's doings in us? God's will must be done and his word obeyed, and he works in us to that end. In our disobedience our works become so many fagots piled around us to increase the vehemency of the fire by which we are tried. In this strait we learn the lesson which we could not learn in any other place, that "Salvation is of the Lord."

Let us remember that the verb of the present tense and not of the past tense is used. This shows us that salvation does not at any time go out of the hand of God and become conditional with us, nor

is any part of it put into our hands. All truly indoctrinated saints will declare that grace in every sense of that word is of God, and Paul fully declares that salvation is by grace and not by works. This should settle the question at once and forever in the hearts and minds of all the children of God that salvation, in all its parts, for time and eternity, as revealed in the hearts of his little ones, is of the Lord. But we see that Jonah had to go down into the deep before he could learn this very important lesson. Our dear Lord learned obedience by the things he suffered, and Paul must learn the fellowship of the sufferings of Christ; thus every one who knows the way of the Lord learns it.

The children of God are compared to islands: these stand out above the waters, and each one is a separate body in itself. When the storm rages and the tempest howls each island must withstand the storm (apparently) alone, but if you should be able to trace down the sides of the islands to the bottom of the waters you would find them all perfectly united in one body. Here is one of the necessities of our going down into the deep. Remember that it was there that light broke in on Jonah and he said, "I will pay that that I have vowed." There he learned obedience, and there, too, we are so swallowed up, and the flesh cut off, that we are made willing servants unto God in anything unto which he has called us. What a wonderful work is that wrought by the hand of the Lord, and how sure it is to fully prepare us for the work unto which he, by his grace, hath called us. However insufficient we may be for the task, we are taught that "Salvation is of the Lord," that our sufficiency is of him, and that all of it together will crown Jesus Lord of all, and

we shall be a royal diadem in his hand.

Praise ye the Lord, who hath saved us, and called us, "not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

With much love to the household of saints, I am, I hope, your brother in this salvation,

L. H. HARDY.

HAMPTON, Iowa, June 11, 1905.

ELDER F. A. CHICK—DEAR BROTHER:—I once more will write a few lines for your perusal, and insertion in the SIGNS, provided you think them worthy a place there. But before I proceed further perhaps the question may arise in your mind, Who are you and what are you? In answer to which inquiry I will say, I do not fully know myself, nor properly what I am, and it is likely if you knew me personally you would be of the same opinion. However, be that as it may, I profess to belong to the family of Old School Predestinarian Baptists, and hope I have been taught by the same Spirit by which they have been taught. I believe the children of God are taught to know each other by a true experimental knowledge of the love of God shed abroad in their hearts, all having been taught in the same school by the same glorious teacher, the Holy Spirit. This knowledge is not peculiar to these latter times, but in every age God has provided a way for his people to know and understand each other; not by a mere letter or external knowledge, but by an internal heart-felt reciprocity of feeling and sentiment. Men may read and hear much of the fame of Jesus Christ and still be very ignorant of his true excellencies, the gospel must come home to the heart in power and in the Holy Ghost before they

will see and feel his divine beauty and efficiency as the Savior of poor, lost sinners. The queen of Sheba had heard much about and of the fame of King Solomon, but when she came to him she acknowledged that the half had not been told her. So a sinner may hear and believe many things about Jesus Christ and still have no saving faith in him, but when they come to behold the King in his beauty by the eye of faith in him, and to contemplate the order and beauty of the house (church) he has built, the attire and waiting of his servants, the magnificence of his palaces, and the richness of his grace, their hearts are melted within them, their strength becomes weakness, and their own comeliness or fancied merit is turned into corruption; divine wisdom alone can give the knowledge of these things. The wisdom of this world may comprehend natural things, but cannot attain to things divine. No man, says Jesus, knoweth the Father save the Son, and he to whomsoever the Son will reveal him. To ascribe salvation wholly to God from first to last is very unpopular in this day of religious enterprise, and if a man wishes to become a subject of derision and a target to be shot at, let him preach and maintain the doctrine of sovereign, discriminating grace. The wisdom of the world is earthly, sensual and devilish, hence it is the wisdom of God that should be sought for. But men would have the honor of getting religion, as they vainly call it; they should remember however that the religion people have to get is of this world, and when they have gotten it, it often plagues them more to keep it and manage it than it did to get it. Revealed religion from heaven gets and manages the subject, prepares him for the spiritual service of God here and for

an eternal weight of glory hereafter; it is a religion that bears him up and supports him under all the fiery trials, privations and persecutions by a gainsaying world, consoles him under all the afflictions of this life, teaches him humility in prosperity and encourages him to trust in God when in adversity. Let the gainsaying world deride, whet their swords, shoot with their sharpest arrows, the child of God can rejoice, not one of their shafts can hit or hurt him, he can hold up his head and breast the storms of persecutions; he knows that salvation is of the Lord's unmerited grace, and that it is by the grace of God that he is what he is, therefore he trusts God and has no confidence in himself, or in any religious invention or effort of men to promote the Redeemer's kingdom, or in Theological schools, Missionary boards, conventions, Sunday schools, protracted meetings or anxious benches. He finds no precept or example for such things in the book of inspiration. The old fashioned Baptists are accused of many things, called all kinds of names; even some who claim to be the old order of Baptists call us "can't help its," "do nothings," "old fogies." Let them deride us, let God be true and every man a liar.

Brother Chick, I have written this under many difficulties and under a severe trial of mind. Our youngest son is now very low with that dread disease consumption, at Prescott, Arizona, has been there since last December; one of our sons is now with him, and if possible will bring him home, but we fear that he will never be able to stand the trip. We know that he is in the Lord's hand, and that he will do right. Pray for us.

E. A. NORTON.

WYOMING, Del., July 2, 1905.

ELDER F. A. CHICK—DEAR BROTHER:—Last evening while reading the SIGNS of July 1st, and enjoying the letters, I felt that I wanted to write something, too, if only to tell the dear ones that I enjoy reading their letters, and hope they will write on, and to others who have never written for publication, that if ever they feel like saying anything through our family paper we all would be glad to hear from them. I would say, Do not stop because you feel that what you write is not suitable for publication, but let your brethren judge that. Now perhaps I had better have let some one else said this, but it came into my mind and so I have put it on paper. I felt last evening the cords of love strong in my heart; I think I was feeling as comfortable in my mind then as I ever do, and even more so than usual. I suppose one reason was that besides all the good letters in our paper, I had just received by the same mail a letter from a dear brother, in which he said, If we want to know how surely and securely we are saved by hope, just let some one say we Old Baptists are wrong, or that we have no hope. It seems that declaration is so true, and I felt I knew it so well, that it gave me stronger evidence, for I well know how I feel if I hear one speak that way of us. But at the same time I could not defend our cause, for I am a very poor conversationalist, can never think of the right thing to say till it is too late, then perhaps it is not the right thing after all.

In just reading and enjoying for the second time the good and interesting letter of sister J. L. Wright, of California, I notice she says, "Now why have I written all this?" I feel to say to the sister, it is for the honor and glory of her heavenly Father, for in it she gives all

glory to him, where it rightfully belongs. When I first read her letter I felt that I wanted to write to her personally, but when I read on and enjoyed the others, too, I then felt like addressing all. I understand from sister Wright's letter that she is so situated that she does not get to hear the gospel preached. Often when I read of those that are deprived of that blessed privilege I feel that we who are permitted to hear it every month, and sometimes three or four times a month, do not appreciate it as we ought. Perhaps though others do, but I am afraid I do not. I do know, or think I know, that I desire to be thankful to the great Giver of all good for this one great blessing, even if I am not always given to enter into the sermons so as to enjoy all alike every time. I also hope that I am thankful for all the blessings which he bestows, which are many and beyond my comprehension; I fully realize I am entirely unworthy of the least blessing.

I will close with, I hope, christian love to the brethren and sisters, and all lovers of the truth wherever they may be.

Your unworthy sister,

ANNIE MEREDITH.

MASSEY, Va., Sept. 13, 1905.

DEAR BROTHERS AND SISTERS AND FRIENDS:—I adopt this method to acknowledge the receipt of the many sweet and precious letters from every direction which have come to me in my sad affliction. The object was pure and the sentiment sweet; they gladdened my heart and filled me with humble gratitude. I prize the remembrance of this poor, unworthy worm of the dust by such good and dear people. I am glad that my dear wife had the privilege of mingling with you once, so that you could learn what a precious friend I had, ever ready

to extend her arm for my support fifty-three years, but now I am old and feeble, and that arm is taken away. What gloom this world is, it seems that I cannot take comfort in anything long at a time. It is better with her, but it is not with me. I go away to meet my appointments, after these are filled I want to go home, but behold she is not there. There is nothing rich but heaven, there is nothing lives but heaven, I have no home but heaven. I am now nearly seventy-five years of age, am only waiting a little while, then to be laid beside the loveliest object of earth to me. I thank you all for your kind remembrance in my sorrow.

From your poor, afflicted brother, in hope of eternal life,

T. M. POULSON.

TAMPICO, ILL., August 23, 1905.

DEAR KINDRED:—I sit down to write a few lines to relieve my mind. We feel so hungry to hear the gospel preached; it has been three years since we heard the gospel's blessed sound. We tried hard to see our way clear to attend the Spoon River Association, but it seemed impossible. We would be so glad to have some of the brethren come up this fall. Write to us. We do not know your addresses, so take this way to reach you.

Editor, this may be imposing on your time and patience, do with it as you see fit; I will not feel hurt if it is cast aside. We enjoy the SIGNS, but so much of the time my mind is filled with the cares of life I almost forget spiritual things.

I will close. Remember us at the throne of grace.

ANNIE HOPKINS.

CIRCULAR LETTERS.

(Written by Elder Frederick W. Keene.)

The Old School Baptist Conference of Maine, assembled with the Old School Baptist Church at North Berwick, York Co., Maine, to the associations of the churches of Christ with whom we correspond.

BELOVED BRETHREN IN CHRIST JESUS:

—It is with sacred feelings that we send you our yearly greeting. The beloved apostle John wrote, "I have no greater joy than to hear that my children walk in truth." So in measure all the members of the body of Christ have divine pleasure in the health and prosperity of the church of God, which he hath purchased with his own blood. It is pleasing, dear brethren, to find it recorded, "Also in Judah things went well."—2 Chron. xii. 12. And when the ways of Zion mourn do not our hearts throb in unison? and we are found in humiliation and supplication before the Lord that he will once more lift up the light of his countenance upon us. While we are passing through this world as pilgrims and strangers we are called upon at times to encounter many things that would impede our progress, and turn us aside from the King's highway, and but for the mercy of the Lord, that endureth forever, we should become very castaways. But he that hath loved us, and washed us from our sins in his own blood, will not suffer us to perish, for he hath said, "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. These assuring words, when divinely ministered to us by the Holy Spirit, the Comforter, are sufficient to buoy us up, and to beget in us that holy confidence that we shall

in due time arrive unto our desired haven. (Psalms cvii.) The Lord our God is the confidence of all the ends of the earth, and of them that are afar off upon the sea. (Psalms lxxv.) While here in the world God's manifest elect find that their fellowship one with another (1 John i. 7,) is not in the flesh, but in the Spirit, and though God's people are of all nations, and kindreds, and tongues, and people, bond and free, male and female, they are all one in Christ Jesus; they are fellow-citizens, of the household of God. (Eph. ii. 19.) O how highly favored, how rich and sovereign the grace of God to us, if we are among the number of those who are put among the children, (Jer. iii. 18,) and if in our heart God hath sent forth the Spirit of his Son, crying, Abba, Father; this one and only family of children of God, and this family relationship will be the only one that will find recognition and endure in that world of everlasting joy, throughout the countless ages of eternity. "The Lord's portion is his people; Jacob is the lot of his inheritance."—Deut. xxxii. 9. These the Father, in the everlasting covenant, before the world began, gave unto his dear Son. (John xvii. 2-6.) He became their Surety, (Heb. vii. 22,) and in the fullness of time, (Gal. iv. 4,) in due time, (Romans v. 6,) the Son of God was manifest in the flesh. (John i. 14.) He said, "A body hast thou prepared me."—Heb. x. 5. In the Son of God is the eternal life of all the sons of God; their sonship is bound up in Jesus, the eternal Son of God. (John xx. 17; Gal. iv. 6.) O how deep, how wonderful, how exceedingly precious is the mystery wrapped up in the following: "For which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise

unto thee."—Heb. ii. 11, 12. As in Aaron all the family of Abraham were named, (Exodus xxviii. 29,) so in Christ, the Son of God, the whole family in heaven and earth are named. (Eph. iii. 15.) His precious blood was shed for the remission of their sins, he gave himself a ransom for them all to be testified in due time, (1 Tim. ii. 6,) and they shall all with everlasting joy (Jude 24,) be raised up at the last day, (John vi. 44,) changed, (1 Cor. xv. 51,) fashioned like unto the glorious body of the glorified Jesus, (Phil. iii. 2,) and so shall they ever be with the Lord. Not one of "the whole family" will be lacking, none will be wanting in the heaven of eternal glory. The Son of God will bring the whole family, whom he is not ashamed to call "my brethren," unto glory, for he is the Captain of their salvation. (Heb. ii. 9.) O can it be, dear brethren, that we have the right to say, He loved me, and gave himself for me?

"When thou, my righteous Judge, shalt come
To call thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?"

I love to meet among them now,
Before thy gracious feet to bow,
Though vilest of them all:
But can I bear the piercing thought,
What if my name should be left out,
When thou for them shalt call?"

Prevent, prevent it by thy grace;
Be thou, dear Lord, my hiding-place,
In that most solemn day;
Thy pardoning voice O let me hear,
And still my unbelieving fear;
Nor let me fall, I pray.

Let me among thy saints be found
When'er the archangel's trump shall sound,
To see thy smiling face:
Then loudest of the crowd I'll sing,
While heaven's resounding mans ons ring
With shouts of sovereign grace."

If this predestined portion be ours we shall look for and desire no other kin-

dred, no other family, no other relationship in heaven. There will be but one family there, not a part of the family, O no, but the whole family of the eternal God the Father, the Word and the Holy Ghost. Amen. They will all have the same standing, (Rev. xiv. 1,) and stand together in the same relationship, the Father's name is written in their foreheads, and they all bear the same likeness, (1 John iii. 2; Phil. iii. 21,) wear the same clothing, (Phil. iii. 9; Rev. xix. 8,) are crowned with the same crown, (2 Tim. iv. 8,) are filled with the same joy; (Jude 24; Heb. xii. 2,) they are one family, one household, fellow-citizens, dwell in the same city, (Eph. ii. 19; Rev. xxi. 21-24,) and will throughout eternity worship in the same temple, and go no more out. (Rev. iii. 14.) They have the same God and Father, (John xx. 17,) and being joint-heirs with Christ, the incarnate Son of God, they shall reign with him in life eternal in the same heaven. Amen.

We have appointed our next yearly Conference to be held, the Lord willing, on Friday, Saturday and Sunday, before the first Monday in September, 1906, when we hope to receive your messengers again.

FREDERICK W. KEENE, Mod.

JOSEPH HALL, Clerk.

The Pocatello Old School or Primitive Baptist Association, now in session with the Liberty Church, Kanawha Co., W. Va., sendeth greetings to the churches of which she is composed, and the associations with which she corresponds.

DEAR BRETHREN:—It being a custom to offer something in the way of a Circular Letter, I wish to use these words for a text: "As the Father hath loved me, so have I loved you: continue ye in my love."—John xv. 9. This is the language

of our Lord and Master to his beloved disciples; he tells them, "As the Father hath loved me, so have I loved you." We understand that the love the Father had for the Son embraced the entire bride, the Lamb's wife, so we learn from the Scriptures and our experience that God is love, and with the poet can say,

"It was love that spread the gracious feast,
It was love that made my soul a guest."

Then no wonder the apostle would say, "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." Again, we hear him saying, "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." Now, my brethren, how careful ought we to be in manifesting this love towards one another, for the blessed Savior has said, "By this shall all men know that ye are my disciples." Again, "If ye love me, keep my commandments." Now, my brethren, let us inquire why it is that we love Jesus, and the answer is, because he first loved us. Then we must acknowledge that he is the Alpha and Omega, the beginning and the end, the first and the last, the root and the offspring of David. Now, my brethren, this love spoken of in the text was made manifest in Bethlehem of Judea when the Son of God was born of a woman for the purpose of saving his people from their sins, for he is the Savior of sinners. Now have we this love that we would lay down our lives for our friends (brethren)? Again, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." Then, my brethren, with the spirit of love we will not be found backbiting our brethren and sisters, but

to the contrary, we will strive to keep the unity of the Spirit in the bond of peace; hence we feel this law of love is higher than the heavens, and is stronger than death, and is written in our hearts with a sure promise that, "I will be to them a God, and they shall be to me a people: * * * and their sins and their iniquities will I remember no more." His love is so great that the Hebrew children could walk through the fiery furnace unharmed, so could Daniel sit in the den of lions and trust Israel's God. Now, my brethren, let us trust the same God of love; may the grace of God be with you all. Farewell.

J. H. TERRY, Mod., Hurricane, W. Va.

G. B. BIRD, Clerk, Byrnside, W. Va.

(Written by Elder Dudley G. Johnson.)
To the churches of the Licking Association.

BRETHREN IN THE LORD:—"Elect according to the foreknowledge of God the Father." We call attention to the Scripture 1 Peter i. 2, because of its sweetness; feeling that it embraces the whole doctrine of salvation by grace, not to make you believe it, but because God has made you believe and take comfort in that which presents you saved and called with an holy calling; a calling that separates you from all the world of conditional salvationists, teaching you that it is by grace you are saved through faith, and that not of yourselves, it is the gift of God. This doctrine appeals to all of like precious faith, and we are made to love and proclaim it, that all whom God has taught may hear it as a witness of salvation and realize the coming of the end.

We could not receive the end of our faith (1 Peter i. 9,) until the gospel had been preached in our world where we had seen this doctrine and heard wars and rumors of wars in our own experience.

Only those who are made to love the truth for truth's sake can love this doctrine and contend for it, even though they must in sorrow leave loved ones and all else to follow after the flock that is fed by Christ. He only is elect and we in him, he the only servant we must behold, the only elect in whom his soul delighteth. (Isaiah xlii. 1.) God foreknew Christ, and us in him. We are the elect only as we were chosen in him before the foundation of the world, that we should be holy and without blame before him in love. We cannot stand before him in our own name nor in our sin, for he cannot look upon iniquity; but in the blessed name of Christ we come boldly to the throne of grace and find that he has removed our transgressions from us. Our transgressions are before him and our secret sins in the light of his countenance, (Psalms xc. 8,) as he is in us. Thus we are made to see ourselves as sinners, and to hate sin in order to be saved from it. Being chosen in Christ we are in God's appointed time brought to a knowledge of the fact; and our knowledge is according to his foreknowledge. God foreknew Christ's power to save us from our sins. This salvation is manifest when we are given the knowledge of Christ, and this knowledge is eternal life; for to know thee is life eternal. God has shined in our hearts to give us this knowledge. (2 Cor. iv. 4, 6.) This knowledge of him is a wonderful thing, it includes the knowledge of all things that Christ has revealed, is revealing, or shall reveal to his people in all ages; it is life; it is Christ in you the hope of glory. We must know him as a man of sorrows and acquainted with grief, by being made to taste of the cup he drank; we must know something of his burden by our own burden of sin. This knowledge makes us hide our face in

shame from him who is the Light that searches every dark corner of our deceitful hearts.

To be elect according to the foreknowledge of God means to know as we are known in all our sinfulness in ourselves and in all our righteousness in Christ. Knowledge that is of him makes us strive with all the powers of darkness in our flesh; having the sweet hope that he giveth us the victory through our Lord Jesus Christ, making us see daily that though the warfare continues in us yet in Christ it is finished. It is according to his foreknowledge that we have the knowledge of the assembling of the entire household of faith in Christ; that makes us desire to assemble ourselves together, not forsaking it as the manner of some is. Assembling not only because we love to speak often one to another, but that every hungry one, even those we may not know, may find some one living at the old home, with God's servants to minister to the pilgrims and strangers and the manifest children of his mercy. O, our brethren, do we love these things and his poor, afflicted people? Do we fail to meet because we are few in number? The command is, Forsake not the assembling of yourselves together. Let us do our duty trusting in God. When we are made again to remember all the way the Lord has led us, and to rejoice again at hearing the good tidings, do we not realize how great is the privilege and that some one may be hearing it for the first time? May we be made to go in the footsteps of the flock, feeding beside the Shepherd's tent, feeling that all the trials we endure, the peace we have, the moments of joy, all things that work together for good to them that love the Lord, to them that are the called according to his purpose, are also according to the fore-

knowledge of God the Father. Nothing can come to pass that is not according to his foreknowledge, and everything concerning his people in time and eternity is according to his divine will. What a rich and sure heritage is this revelation to his little ones. With what loving reverence do we sit together in heavenly places, singing in our hearts as we see him by faith,

"This is my Beloved, his form is divine,
His vestments shed odors around:
The locks on his head are as grapes on the vine,
When autumn with plenty is crowned."

"Love sits in his eyelids and scatters delight
Through all the bright mansions on high;
Their faces the cherubim veil in his sight,
And tremble with fullness of joy."

(Hymn 948 Beebe's Collection.)

This view of Christ is according to the foreknowledge which God had of him in all eternity, and everything we know of God is revealed to us by Christ, for "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."—Matt. xi. 27. And now to you, little children, members of the Licking Association, and to the faithful in Christ Jesus everywhere, be grace, mercy and peace from God the Father and our Lord Jesus Christ.

We still rest in the hope that you in Christ, elect according to the foreknowledge of God, will be ready at all times to answer and obey the sweet command, "Come unto me, all ye that labor and are heavy laden, and I will give you rest:" for it is according to his foreknowledge that you must. May he keep and build us up, and give you a prayerful heart to remember us and all who look for him.

P. W. SAWIN, Mod.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Assistant Clerk.

(Written by Elder J. B. Slauson.)
The Roxbury Old School Baptist Association, now in session with the First Church of Roxbury, Sept. 13th and 14th, 1905, to the several churches of which this Association is composed, sends christian greeting.

DEAR BRETHREN:—Once more it is our privilege to send you this annual epistle of love and fellowship in the form of a Circular Letter, hoping that we may stir up your pure minds by way of remembrance, for a steadfastness in the liberty wherewith Christ hath made us free.

We desire to call attention to the words 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." All things that were created are the workmanship of God, he having the power to create, and stand as the great Master-builder, who speaks, and it is done; commands, and it stands fast; and all his works are perfect. God did not create an imperfect (unfinished) thing, therefore his works are perfect. He is the Rock, his works are perfect, for all his ways are judgment; a God of truth and without iniquity, just and right is he. The earth and the heavens, the seas and all things therein are his workmanship. God made man of the dust of the earth, and as the workmanship of God he is perfect; that is, completely finished. Nothing has ever been added to his work, nor can anything be taken from it. Adam was created a natural man, and as he stood the workmanship of God was perfect, yet he was not spiritual; and as Adam was natural so is all the posterity of Adam. As the life of the Adamic family was in him he stands the head and progenitor of his race. As the life is in

the seed, and every seed brings forth after its own kind, therefore that which proceeds and comes forth from Adam cannot be spiritual, but natural. Adam transgressed the holy command of God and the whole Adamic family was in him. "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." This brings the whole Adamic family under the law of sin and death. Now the apostle Paul says that we are created in Christ Jesus. As that which was created in Adam was natural, and he was the figure of Christ, so that which is created in Christ Jesus is holy and spiritual; it is the new man which after God is created in righteousness and true holiness, and this creation is made manifest in the new birth, when we are born of incorruptible seed by the word of God that liveth and abideth forever. As our natural life was in Adam, and this life is made manifest in a natural birth, so is our spiritual life in Christ, and is made manifest in the new birth. The creation in Christ Jesus is unto good works; the creation in Adam was not unto good works, for all good works must be of the Spirit of Christ; there is none good but God. "There is none that doeth good, no, not one." Paul says, "When I would do good, evil is present with me." Therefore the child of God is a complex character, having creation in Adam which is of the earth, and possesses a carnal mind which is enmity against God, not subject to his law, neither can be; therefore of this earthly creation he can do no good works. As he was created in Christ Jesus he was created unto good works, which are the work of the Spirit, as God works in us to will and to do of his good pleasure, and are acceptable in his sight. The

works of the natural man are works of the law: going about to establish his own righteousness without the knowledge of sin in his heart. Paul also declares that the Jew and Gentile are made one in Christ Jesus. Now if we are in Christ Jesus we are new creatures, old things have passed away, behold, all things become new; all the works and deeds of the law have passed away, we can no longer live in them, for we have become dead to the deeds of the law by the body of Christ. When the commandment came sin revived and we died. We were Gentiles after the flesh and without circumcision in the flesh, walking as natural men, but now are we created in Christ Jesus unto good works, which God hath before the manifestation of these good works ordained that we should walk in them, and in the creation in Christ Jesus are created in us by the Spirit of Christ new desires; that which we once loved we now hate, those things which were our chief joy have become bitter to us, that which we once trusted in now has no strength; then we trusted in the arm of flesh, but now we know how weak and how short is the arm of flesh; all the works of man are vain. God has ordained the good works which are the promptings of the Spirit that causes us to love the place where his honor dwells, to meet with the children of our heavenly Father, and to walk as becometh children of God, to be separate from the world and all false religion, to glorify God in our body and spirit which are his, and to walk in newness of life, to love one another with a pure heart fervently. In this new life we find the Spirit prompting us to secret prayer, we have the knowledge of sin, and desire to be free from sin and the cares of this world, our heart's desire is to walk uprightly before the world,

that we may let our light so shine before men as to glorify God, to help bear one another's burdens, to minister unto the needy and to visit the sick; if we see a brother in need or distress to minister unto his needs and to comfort him in his distress, to present our bodies a living sacrifice, holy, acceptable to the Lord, which is our reasonable service. God has also ordained that we shall not walk as other Gentiles, "being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," but we are now made nigh by the blood of Christ, in whom we have redemption through his blood. The word says we are created in Christ Jesus unto good works, which God hath ordained. To ordain is to set in order, to decree. One who has the power to ordain must have power to control all things that intervene, both in heaven and earth, must be infinite in wisdom; all this we believe the God we worship has. "The powers that be are ordained of God." Therefore as God has all power, he has ordained the way in which we shall walk as his children, we are made willing in the day of his power to be anything or nothing for his name's sake; this could not be unless God has power to control the hearts of men; the preparation of the heart and answer of the tongue are from the Lord.

Dearly beloved, let us take courage in the thought that our God works all things after the counsel of his own will, and "If God be for us, who can be against us?" May God comfort all that mourn in Zion; let brotherly love abound.

J. D. HUBBELL, Moderator.

J. B. SLAUSON, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1905.

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

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

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

BROTHER H. H. Bentley, of Atlanta, Ga., has requested that we present some thoughts upon the subject of exhortation through the SIGNS. This is an important theme, and we feel willing to comply with our brother's request as far as we are able. The word is used some thirty times in the New Testament, and not at all in the Old. With two exceptions it is translated from the word *parakaleo*, or some of its forms, and the primary meaning of this word is "to call near," or "for." It includes in this first and prime meaning the thoughts of admonition, persuasion, beseeching, entreaty, and encouragement. It is a gospel word, and does not belong to the legal covenant. Exhortation belongs to gospel subjects, and not to those under the law. In the law the word of God is heard, and in this there is no room for exhortation, but commandments are given. Our God speaks in the giving of the law, and all his words under that law are commandments.

Exhortation is the word of man. Apostles exhorted, admonished, reproved and rebuked, and believers are told to exhort one another, but disciples of the Lord must not be lords over each other, they must not seek to command one another. They all have one Lord who alone is their

Lawgiver, and their Judge, and their King; he alone has dominion over their faith; he alone has a right to say, Thou shalt do this, and shalt not do the other; but disciples may and ought to exhort one another to give heed to the commandments of the Lord. Even the apostles who were inspired of God to speak just what was his will could not have dominion over the faith of any so as to tell them what they must believe, except as they presented the word of the Lord, and said to their brethren that this was his word. Even the apostles were but judges, and not lawgivers or kings over their brethren, and they must not seek to be lords over the heritage of God, much less is it the right of any since their day to assume such lordship over others, either in faith or practice. Yet as the apostles exhorted and warned and rebuked, so are the disciples of the Lord to exhort each other to all obedience to the word of the Lord, either in faith or practice.

Exhortation is to the disciples of the Lord, and to none other, that is, exhortation as used in the New Testament, and as relates to things under the gospel covenant. In looking over the thirty-two places where in the New Testament the word is used, we have found that in not one case does it relate to unbelievers. The apostles exhort the children of God, and them only, to many things, to steadfastness, to faithfulness, to firmness, to kindness, to brotherly love, to faithful reading of the word, and in short to all things that are good and pure and that belong to the gospel, and that are for the good of themselves and for the glory of God; these things they present as being commanded of God. The apostles, as those who love God and his people and who desire the things that are to God's glory, that are for the welfare of their

brethren, exhort and entreat and admonish the churches and brethren to all diligence in these things. It seems clear from our reading of the word that exhortation may be used with reference to all that the Lord has commanded at the hands of his disciples. But again we here desire to urge that commandment is the Lord's and not for men to give, while exhortation belongs not to God, but to men. It is nowhere said that the Lord exhorts men, and on the other hand it is not the place of men to assume authority in the gospel over others. The Spirit of inspiration guided those who have written the word of the New Testament so that we know that all they have exhorted us to observe is the will of God. Yet we must remember that not even the apostles claimed to have power over the faith of any, they were merely helpers of the joy of the churches; exhortation, admonition, warning or reproof, coming from their lips or their pen had no more power to reach the heart of any man than do these things when spoken by the servants of God now, except as they were applied by the Holy Spirit. But the Holy Spirit does now, as then, move the hearts of men to speak these things, and does open the hearts of men, as he did then, to attend to the word spoken; only thus can exhortation avail anything; only thus did it avail anything then. As Paul exhorted his brethren, so also did he commit the word of exhortation to Timothy and Titus, and so also did Peter commit this word to all who were overseers of the flock, bidding them to warn, reprove and exhort, with all long-suffering and doctrine. This was to be a part of their preaching in all the churches. It was a part of the preaching of all the apostles, and so all who are called to minister in the churches now are to also exhort in all their public

ministrations as the churches have need. It is most certainly right for them to repeat the very words of the Scriptures, written by the apostles as the word of God, and declare unto all who have ears to hear that such is the mind of God. Still further, each believer, as well as he who is called to the ministry, has this right, this duty, also resting upon himself. It is the word that we exhort one another, and so much the more as we see the day approaching. If Paul said, for instance, I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, &c., all who believe and love God are justified in using the same language as the expression of their own hearts' desire, if indeed this be their hearts' desire. When John said, My little children, "love one another," this was God's will as revealed to him concerning the children, therefore he exhorts them to that which God had commanded. If such a desire dwells in our hearts as then dwelt in that of John, it is ours also to say to our brethren, "Love one another."

We have been informed that the last sermon preached by Elder Gilbert Beebe before his departure to his reward was from the words, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." From these words we have been told, he preached a sermon of the tenderest advice and exhortation to the church, where he had so long labored. It was, we have been told, an exhortation to abide in the commandments of the Lord, to be reconciled to all the dispensations of his house, and to all the order of the church as established by the Lord. This is right exhortation, exhortation which will be blessed of God.

Upon what ground must exhortation, to be right and scriptural, rest? This we must learn from the word of God, as we must all else concerning the order and faith of the gospel. Exhortation is not to be urged upon believers upon the ground that by doing what is urged they shall secure their eternal salvation. This could not be in their case, seeing that the eternal interest of all such as believe is already secured beyond a peradventure. We need not urge this at length here, because we are persuaded that all our readers are settled in this truth. Therefore the hope of final salvation can have no room as an incentive to obedience for believers. Their hope is secure in Christ, who alone is their plea before God. On the other hand, it is scriptural and right to urge the fact that salvation is already secured to the redeemed, and that the Lord has done exceeding great things for them, as an incentive to all faithful service. "I beseech you therefore, brethren, by the mercies of God," is the incentive urged by the apostle. Not in order to be saved, but because we are saved, calls for gratitude, and love, and all service. Here is all the difference between selfish legality and free gospel obedience. If final salvation be urged as the ground of obedience, that is, if men are urged to obey because thus they shall secure a salvation that they will not secure without it, self is the motive appealed to, and not the glory of God, and this is wholly unscriptural and unevangelical. Neither is it scriptural or gospel service to urge as a motive any present reward that shall come to men if they obey and that shall not come to them if they disobey. Exhortation of this kind says that those whom we address are yet legal in feeling, and must be urged by legal hope of reward, or legal hope of escaping

chastisement. It says that love to God and his word, and gratitude for salvation already theirs, is not in their hearts, and that they are yet strangers to the covenants of promise. What would be thought of one who should enter some house where many children dwell, and say to those children, I urge you to always be obedient to your parents, because you will have more to eat and drink, more comfortable pillows upon which to lean your heads at night, and because you will in every way gain more from your parents, and because by and by you will stand a better chance of gaining a large share of your parents' wealth? Suppose that one should urge all this as the motive, and on the other hand urge the fear of missing much or all of these things if the children should prove disobedient; we are sure that all this might please such children in that family as did not love their parents, and were only kept in check through fear, or hope of selfish reward; but if there was one child who did love his parents with fervent love, and who longed to show forth that love with constant service and obedience to the slightest wish of his parents, that child would feel hurt that it should be supposed that he needed such selfish appeals, he would say to such a teacher, Sir, you do not know me, and you do not know my parents, they love me, and I love them; I love them, not perhaps as I ought, but I love them enough not to want to hurt them or disobey them, and I am not thinking of any future gain, seeing that they have already done for me more than I can ever repay or even acknowledge as I ought or as I desire. How then must the children of the heavenly Father feel when such low, selfish appeals are made to them? They have higher motives

than these; love reigns and love controls. They serve God not because there is gain in it, (though there is gain in it) and not merely because they must or because they ought, but because they want to serve him. In some small measure they can say as did the blessed Master, "My meat is to do the will of him that sent me." Anything lower than this as a motive is unworthy of the gospel, and unworthy of the love of God which reigns in his people. It is that love only that suffers long and is kind, that bears all things and that prompts to all service, that is acceptable to God, or that will satisfy the children of God. Love needs no future payment held out before it, it is its own reward; it is a sweet and pleasant fountain out of which flows all sweet and pleasant streams. God's people love to drink at this fountain, and to abide by these pleasant streams, but there is need of right exhortation all the time. One who wants to do his Father's will, will welcome all reminders of that will, because he realizes his proneness to forget, and he does not want to forget. It is as needful now as it was in the days of the apostle that our pure minds be stirred up by way of remembrance, and in this stirring up there is to be a remembrance made of each and every commandment of the Lord, and of all his mercies toward us, and of all the blessed hope which he has set before us. Has our God done so much for us, and shall we not desire to confess his mercy and his grace? Mercy, not wrath to come, is what leads the people of God to repentance. Of some it was said that they did not know that the goodness of God did lead to repentance, but the people of God do know this because his goodness has wrought its perfect work in their hearts, and repentance for sin and abhorrence of

themselves and love to God have been the result. There is no conflict between the predestination of God and exhortation; there is no conflict between the foreknowledge and the sovereignty, and the election of God, and exhortation. Paul taught all these great truths, and he filled much of all his epistles with exhortation to the brethren; manifestly he saw no conflict between them. We are safe in following Paul because he had the mind of God. Let us follow him as he followed Christ, and he did, in all things that he taught, follow Christ.

We have been trying to preach the gospel nearly forty years, and we have fully believed in the predestination of all things all that time, and have tried to preach it always, and we have never once felt embarrassed by our faith in predestination when presenting some subject of exhortation as best we could. We feel now as we always have regarding this matter, that our God is a sovereign indeed, and he does work all things after the counsel of his own will. But as Joseph said to his brethren, so we believe concerning all the evil-mindedness and the evil deeds of men: "But as for you, ye thought evil against me; but God meant it unto good." The wicked are reproved by the word of God, and there is exhortation for all the people of God.

MARRIAGES.

By Elder T. M. Poulson, Sept. 18th, 1905, in Salisbury, Md., John Hermon Perdue and Miss E. May Truitt.

By Elder James M. True, on Wednesday, Sept. 20th, 1905, at the residence of James H. Kirkham, five miles south of Kansas, Arthur S. Hayes and Miss Cloe R. Kirkham, both of Edgar Co., Ill.

By the same, at his residence in Kansas, Ill., Aug. 19th, 1905, Luther E. Cohoon and Miss Callie E. Hussey, both of Kansas, Ill.

MEMORIALS.

(LICKING ASSOCIATION.)

SINCE the last session of this Association two aged brethren have been removed from our society here in this world, and taken, we believe, to the world of eternal glory; they are brother **Frank Laytham** and brother **C. D. Neal**. Both were faithful brethren, highly esteemed and loved, and we think it suitable that we should express our high regard for them, and our deep sense of our loss, and our sorrow.

The former, brother Laytham, was baptized in 1857, and had never missed but two sessions of the Association since that time. On that account, and because of his earnest defense of the truth on all occasions, and his good judgment as an adviser, and his stern and loving adherence to the doctrine and order of the church under all obstacles and opposition, he is especially missed.

The surviving members of the families of our deceased brethren have our love and sympathy in their sorrow.

(ROXBURY ASSOCIATION.)

WHEREAS, It has pleased Almighty God in his divine decree to take from among us our much beloved brother, **Deacon William Ballard**, therefore be it

Resolved, By the First Church of Roxbury, N. Y., that we as a church mourn our loss, but bow in humble submission to the divine will of our heavenly Father, who hath appointed our times and set the bounds of our habitation that we cannot pass. Our beloved brother was a faithful member, walking humbly before the God of all grace, in whom he trusted and unto whom he looked in times of distress. During his lingering sickness he never murmured or complained, but patiently awaited the end. Many times during his sickness he spoke words of encouragement to the sad hearts of his family, and also of his hope in Jesus. We do not mourn as those that have no hope, believing that he entered into that rest which is promised to the people of God, and what is our loss is his eternal gain. For over forty years our dear, departed brother had been a faithful member of our church. May God comfort us, that we may say, Not our will, but thy will be done. We as a church sympathize with his widow and all that mourn in this their affliction, and commend them to the God of all grace, who hath said he will be the widow's Husband and a Father to the fatherless.

This done at our regular meeting August 26th, 1905.

V. BALLARD, Church Clerk.

CONTRIBUTIONS FOR THE "SIGNS."

Attie A. Curtis, Mass., \$1.00; Elder J. D. Hubbell, N. Y., \$10.00.—Total, \$11.00.

OBITUARY NOTICES.

Mrs. Mary J. Purnell entered into rest Sept. 2nd, 1905, at her home in Snow Hill, Worcester Co., Md. There was a decline of her vital forces, though no special disease; her physician did not think her case alarming, but the change came in God's way and time. She was calm and composed till the end. She said, "I want this house to still be a home for Elder Poulson." She passed away like the going out of a lamp. Her age was 79 years, less a few months. She was married to Stephen D. Purnell in 1843; twelve children were the fruit of this union. Sister Purnell was baptized by the writer in the fellowship of the Old School Baptist Church called Indiantown, in Wicomico Co., Md., more than twenty-five years ago. She was well and favorably known as a sound Baptist, noted for her sincerity and firmness in the doctrine which had been revealed to her. Her house was a home for Old Baptists; many will remember her kind hospitality; she very much enjoyed having her brethren and sisters with her. It was her delight to attend the meetings of the sanctuary, until her hearing became so impaired that she could no longer hear understandingly. We can say in truth that a quiet woman, a kind and faithful mother, a true friend, a highly esteemed member of the church, has been called home where the weary are at rest. The church deeply feels its great loss; the writer realizes the loss of a true and an abiding friend. We want to assure sister Katie, who was so true and faithful in caring for her dear mother, sacrificing largely her youthful life for her mother's comfort, that she has our prayers and heart-felt sympathy. We believe the Lord has a blessed reward in store for her. Sister Purnell leaves to remember her in sadness and yet with joy two brothers, five sons and one daughter, also sixteen grandchildren, several great-grandchildren and the church.

After a short service by the writer, all that was mortal of her was laid to rest in the family cemetery. The Lord gave, and the Lord has taken away, and blessed be his name.

T. M. POULSON.

MASSEY, Va.

NOTICE.

NOTICE is hereby given that the Salem Old School Baptist Church of Philadelphia, Pa., has changed the time from 10:30 a. m. to 1:30 p. m., Oct. 16th, 1905, for the council to meet at 1315 Columbia Ave. for the purpose of considering the advisability of ordaining brother B. F. Coulter, M. D., to the full work of the gospel ministry.

FRANK TERRY.

PHILADELPHIA, Pa.

THE meeting of the Lexington Old School Baptist Association is appointed to be held with the Lexington church, at Lexington, Greene Co., N. Y., the first Wednesday and Thursday of October, (4th and 5th) 1905, when and where we hope to see as many of the ministers, brethren and sisters of our faith and order as can come. Those coming via Ulster and Delaware Railroad will be met at Hunter, where all the p. m. trains will be met, and those who come will be conveyed to Lexington. We will also meet all at Grand Gorge who will write me requesting me to do so.

FLETCHER MACKEY, Church Clerk.

THE Juniata Association is appointed to be held with the Providence church, near Rainsburg, Bedford Co., Pa., beginning on Friday before the second Sunday in October, (6th) 1905, and continuing three days. A cordial invitation is extended to all lovers of the truth. On Thursday trains will be met at Bedford and all visiting brethren cared for.

J. CORDER MELLOTT.

THE Old School Baptist Church of Gilboa, Schoharie Co., N. Y., has appointed a two days meeting to be held the second Sunday and Saturday preceding in October, (7th and 8th) 1905. We extend a cordial invitation to all our brethren and friends to meet with us in the worship of God; especially do we invite the ministering brethren. Any attending the Lexington Association who can arrange to remain will be welcomed at our two days meeting.

D. S. ELLIOTT, Church Clerk.

THE Corresponding Meeting of Virginia is appointed to be held with the Bethlehem church, near Manassas, Prince William Co., Va., October 11th, 12th and 13th, 1905. Friends coming from the east or north by railroad will take train on Southern road at Sixth St. station, Washington, D. C., at 4 or 4:30 p. m. the day before the meeting, or at 8 a. m. or 11 a. m. the day of the meeting. All tickets should be purchased for Manassas, where the several trains will be met. Trains from the south and west will also be met. An earnest invitation is extended to lovers of the truth, especially to our ministering brethren.

J. N. BADGER.

THE yearly meeting of the Welsh Tract church, Newark, Delaware, is appointed to commence on Saturday, Oct. 14th, 1905, and continue two days. Friends coming from the north and south via B. & O. R. R. will get tickets to Newark, Del. Trains leave Philadelphia at 7:40 a. m., and Baltimore at 8 a. m. (Mt. Royal station.) Those coming via Delaware division will take train leaving Delmar at 7:10 a. m. Saturday, and get tickets to Newark, Del. All lovers of the truth are cordially invited to meet with us.

P. M. SHERWOOD, Clerk.

THE Salisbury Old School Baptist Association is appointed to be held with the church in Salisbury, Md., on Wednesday, Oct. 18th, 1905, and continue the two following days. A cordial invitation is extended to all lovers of the truth to meet with us. Those coming via Baltimore have choice of two routes, either by way of Claiborne, leaving Pier 4, Light St. wharf at 4:10 p. m., arriving at Salisbury about 9 p. m., or from Pier 3, via steamer Virginia, (all water route) at 5 p. m., arriving at Salisbury about 8 o'clock Wednesday morning. Those expecting to return to Baltimore by these routes can get return tickets. Those coming from the north, all take the train leaving Broad St., Philadelphia, about 3 p. m., Wilmington about 3:40. From the south, take express due at Salisbury about 2 p. m. All come on Tuesday. From the east Wednesday morning, train leaves Berlin about 7 a. m. All come.

In behalf of the church,

A. B. FRANCIS.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m., in the Red Men's Hall, First and Congress Streets in Troy, N. Y., and at 2:30 p. m. in West Sand Lake, N. Y., at the home of Mrs. Moul. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

ELDER Carnell, of Dutton, Canada, will preach in Hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

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

IN

N E W Y O R K C I T Y.

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor. Elevator entrance on either 19th St. or 8th Ave.

10:30 A. M.

2:30 P. M.

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

PICTORIAL HISTORY

OF THE UNITED STATES.

BY JOHN D. McCABE.

This work is no dry mass of details—no bombastic effort to inflame the natural pride, but a vivid and brilliant narrative of the events of our history, from the discovery of the American Continent down to 1893.

The work is printed from plain, new type, on fine calendered paper, and comprised in one octavo volume of 960 pages. It is splendidly embellished with nearly 500 fine engravings, embracing battles and other historical scenes, portraits of distinguished men, views of our principal cities, &c., &c.

Bound in Fine Silk Cloth, Plain Edges, \$2.00 postpaid. Address,

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

THE TWO WITNESSES, OR THE WAY OF SALVATION AS TAUGHT IN THE SCRIPTURES.

BY ELDER GEORGE W. STEWART.

To which are added several chapters containing miscellaneous and general information, the whole forming a handbook of information upon the great questions which are held important by the people of God, and bearing either directly or indirectly upon the life that now is, and upon that which is to come. The book has 407 pages in large type, with a table of contents and an alphabetical index. Price, \$1.25 by mail, postpaid. Send money by registered letter or post-office money order. Money orders must be sent to Greensboro, Ala., but personal letters to Cramer, Ala. And if the purchaser is not satisfied, his money will be refunded to him. Twenty-five cents may be sent in stamps. The book contains twenty-two chapters. The first four contain a very able discussion of the way of salvation, showing that it is not of men, but of God; not of him that willeth, nor of him that runneth, but of God that showeth mercy. The fifth chapter answers the question, Who are the Primitive Baptists? The sixth contains a brief history of the Baptists. The seventh relates to the modes and subjects of baptism. Chapters are devoted to a discussion of the unscripturalness of Sunday Schools and secret societies. The whole book is replete with information, and will prove interesting and instructive to all who may read it. Address,

ELDER GEORGE W. STEWART.
CRAMER, Hale Co., Ala.

BI-CENTENNIAL CELEBRATION

OF THE WELSH TRACT CHURCH.

The bi-centennial of the Welsh Tract Church, Newark, Del., was celebrated Oct. 20th, 1903. After some delay it is now published in pamphlet form, and is now on sale. Price 15 cents. The pamphlet contains photographs of the Welsh Tract meeting-house and Elder J. G. Eubanks, the pastor, the proceedings of the anniversary, letters of greeting from sister churches and a historical sketch written by Dr. B. F. Coulter, of Philadelphia, Pa., and read on the occasion. Some of the brick in the meeting-house was brought from Wales to this country, and hauled on mules' backs a distance of ten miles. The pamphlet is very interesting and full of information.

The edition is limited, and orders should be sent without delay in order to secure a copy. Send all orders to

P. M. SHERWOOD,
NEWARK, Newcastle Co., Del.

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 the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00. Address,

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

SPECIAL NOTICE.

Hymn and Tune book, compiled by Elders Silas H. Durand and P. G. Lester. Price 80 cents sent by mail; \$7.00 per dozen sent at expense of purchaser.

With each book will be sent upon request, without additional cost, a neat pamphlet of 30 pages, containing rudiments of music and graded lessons, for use in singing classes in connection with the Hymn and Tune book. Send orders to

ELDER SILAS H. DURAND,
Southampton, Bucks Co., Pa.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY,

MIDDLETOWN, ORANGE CO., NEW YORK;

To Whom all letters should be addressed, and
money orders made payable.

EDITOR:

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

CRUDEN'S COMPLETE
(STUDENT'S EDITION)
CONCORDANCE

TO THE

OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9½ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible reader should possess a copy.

Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.

First Quality Turkey Morocco, very handsome, \$2.75 per copy.

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in a variety of bindings at the following prices, viz:

Cloth Binding	\$1 00
Cloth Binding, half dozen.....	4 50
Blue, Marbled Edge.....	1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73. MIDDLETOWN, N. Y., OCTOBER 15, 1905. NO. 20.

CORRESPONDENCE.

THE BEAST THE WORLD WONDERED AFTER.

EDITOR AND READERS OF THE SIGNS—
DEAR BRETHREN:—I have been requested by sister S. E. Ellis, of Dye, Texas, to write for the SIGNS upon the subject of the above title. I have always been afraid to commit myself in regard to just what the book of Revelation teaches. There have been so many different views on this wonderful book that I have been fearful about expressing my views, if indeed I have any. The views of others of which I speak are not alone those of learned men, but the most important of all the ideas expressed by others are those set forth by able brethren who have made the book of Revelation a special study for many years. Finding as I do a vast difference of opinion among the saints of God upon many of the wonderful things contained in this book, I have always wanted to keep as mute as possible, and in writing or speaking I have not felt at liberty to use much contained in the book of “The Revelation of Jesus Christ,” for fear of misapplying the language there used. What I shall say now

is left to the brethren for just judgment according to the testimony of the word of God; what I say is an opinion only, in some of the things relating to the subject. A few things I want to notice and to compare them as spoken of, are found recorded in Revelation xii.; xviii. The question of sister Ellis is: Who is that beast the whole world is wondering after? If I shall be able to point out that beast in the light of God’s testimony, then I shall have answered the query of our isolated sister in Texas.

In Revelation xii. we read of a great wonder appearing in heaven, “a woman clothed with the sun,” &c.; further on we read of another wonder appearing in heaven (not a *great* wonder): “And behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.” Without going into detail I wish to say that the *great* wonder that appeared in heaven is new Jerusalem, the mother of us all, or the church of the firstborn, whose names are written in heaven; the mother of all the spiritual race. The great red dragon who opposed and persecuted the woman, and was wroth with her and the remnant of her seed, is the devil, that old serpent Satan.

He is old, for he appeared to the first woman in the garden; he continues to roam about seeking whom he may devour; he is the prince of the power of the air. It appears that he controls or exercises the oldest claim of contention since creation against God's people. It seems from the testimony of Scripture that he had power given to him in such a way that creatures (men) were delegated, moved or controlled to exercise the same nefarious power against the servants of the Most High as is his will to do himself. There is a similarity between the great red dragon and the beast that arose out of the sea; the first had seven heads and ten horns, and crowns upon the heads; the second had seven heads and ten horns, and ten crowns upon his horns, and blasphemy upon his heads. What all the figures may mean I cannot say, but it does seem that the devil's seven crowns agree with the beast's seven heads of blasphemy. The dragon gave the beast his power and his seat and great authority. "And I saw one of his heads [one of the names of blasphemy] as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things, and blasphemies."—Rev. xiii. 3-5. This mouth speaking blasphemies is the same as the name of blasphemy upon his heads. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Verse 8. They that wonder after the beast worship him. Another beast came

up out of the earth, he had two horns like a lamb, and he spake as a dragon, he exerciseth all the power of the first beast, he causeth the earth and them that dwell therein to worship the first beast, he marks them in their right hand or in their foreheads. These have free and full authority in his jurisdiction to buy or sell, ("free agents") because they have the mark or name of the beast, or the number of his name; here is wisdom. All worship the beast, all wonder after the beast, yes, all who have the right title to do so, and this right is secured by the mark or name or number of the beast. None are excluded from that right but those whose "names were written in heaven," and who cannot exercise the right of "free agency." The second beast spake as a dragon. There is no doubt of his power and authority as coming from the dragon through the first beast. In chapter seventeen another beast is spoken of; this is a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. The dragon and the three beasts spoken of are similar in many respects, and closely related, they are "near kin," and are all working to the same end, as the woman who sat upon the scarlet colored beast, and who was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication, and a name written upon her forehead: "Mystery, Babylon the great, the mother of harlots and abominations of the earth." The name mystery, signifies her kinship to the dragon and the three beasts. The angel told John that he would tell him of the mystery of the woman and of the beast that carrieth her which hath the seven heads and ten horns. "The beast

that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."—Rev. xvii. 8. We have noticed here in Revelation that all the world wondered after the first beast, that all the world worshiped the dragon, and also worshiped the first beast. The Scripture positively says, All that dwell upon the earth shall worship him, whose names are not written in the book of life. The second beast doeth great wonders, so that he maketh fire to come down from heaven in the sight of men. He is a deceiver, and causeth them that dwell on the earth to worship the first beast; they that dwell on the earth shall wonder, whose names are not written in the book of life. It does seem that the first beast coming up out of the sea, the second beast coming up out of the earth, and the scarlet colored beast that the woman sat on, are one and the same in principle and essence, and may be named false prophecy. The whole world, whose names are not written in heaven, wonder after false prophecy, false teaching. They all worship false prophecy whose names are not written in the Lamb's book of life. False prophecy has borne up the great mother of harlots, she sits a queen upon this scarlet colored beast that has blasphemous titles which agree well with her titles of authority. Her wine of fornication which has made the nations drunk, is idolatry, false worship. This is an easy conquest with her; how tempting is her wine in the golden cup, it agrees so well with the nature of man. There is a great difference in gods in their forms and looks, but not a whit difference in

power and excellence. If there had been more power or excellence in some gods than others in days of old, perhaps Joshua would not have been so liberal with the children of Israel to give them a choice of gods, as it did not seem to make any difference with the leader of Israel what idol god they worshiped; if it seemed evil unto them to serve the Lord, he had no more respect for one idol (god) than another. False prophecy has always been on the devil's side, it will always be on that side. All nations that forget God are with him, they have great numbers, are boastful on this account; a great army seems to be stronger than a small band. Babylon is numbered as "peoples, and multitudes, and nations, and tongues," whereas the chosen of the Lord are spoken of as a "little flock," "a remnant." How consoling it is to know that numbers in this war are not the sign of power, for the Lord is among the few as in days of old, and says, "Fear not, for I am with thee." This great army sustained by false prophecy may make war with the saints, but the Lamb shall overcome them, because he is Lord of lords and King of kings. The apostle John in letter one, chapter four, exhorts the "Beloved" to "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. They are of the world: therefore

speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." These seven verses which I have quoted from 1 John iv. are full of meaning to the saints, and they are an infallible standard to test those claiming to be the followers of Jesus.

I humbly submit this to you, brethren. May the grace of the Lord Jesus abound in all the household of faith.

J. F. BEEMAN.

CARMEN, Okla., August 14, 1905.

THE SIN UNTO DEATH.

FROM the reading of the Scripture there seems to be a sin unto death to the people of the old and new covenant. The people of the first covenant were redeemed from a severe bondage in Egypt, where they were made to serve with rigor under cruel taskmasters. They were brought into the wilderness and given a law written upon tables of stone, which was virtually their constitution. In conformity with this law they had divers laws and ordinances given, and the penalty of many of these laws was death at the hands of the proper executors. No offering was specified for these violations; those that give any of their seed to Molech, those that turn aside after familiar spirits and wizards, every one that curseth father or mother, all adulterers, and those who equalized themselves with beasts, "A man also, or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death," all that are guilty of blasphemy, those who violate the Sabbath of that

covenant must suffer death. There were also violations that subjected the offenders to a separation from the congregation of Israel. The redemption of this people was complete, and they were forever freed from all Egyptian laws and obligations, they had from henceforth a house or kingdom with judges, and a place of judgment where all could appear and be judged according to their law and receive a just recompense of reward. The people of the second covenant have complete redemption from the pit wherein is no water, from under the curse of the law and from all iniquity, and all of the handwriting of the ordinances of the old covenant against them was blotted out, and the law of the spirit of life in Christ Jesus is sent in their behalf to free them completely from the law of sin and death, so that they can sin no more under that law. They are brought under law to God, and grace under the new covenant written within each of them; they also receive the house or kingdom of God, with laws and ordinances; they also have judges and a place of judgment, where each one is to give an account of the deeds done in the body; and it is plainly written that, "If ye live after the flesh ye shall die." "To whom ye yield yourselves servants to obey; his servant ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." "There is a sin unto death." As this people is freed from all obligations to former governments, they cannot sin only against the laws they are under, and this death cannot be any other than a permanent exclusion, being dead to the esteem and fellowship of the household. How sad it is for any to act in such an unbecoming way as to die such a death. In their law it is written that they shall not do as some of the

people of the first covenant did and fell; they are not to be idolators, fornicators, tempters of Christ, nor murmurers, and they are plainly told that neither fornicators, idolators, adulterers, effeminate persons, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. They have been washed and sanctified from all this, and if in the event they turn back to engage in these abominable things they are to be excluded. These are all named in the fifth chapter of Galatians as works of the flesh, and "If ye live after the flesh, ye shall die." We know that Ananias and Sapphira his wife did sin unto death. There was no time given for prayer in this matter. The man that married his father's wife was delivered unto Satan; he had to be put out of the church; there were no prayers ordered for him. Hymeneus and Philetus made shipwreck of the faith of some (I suppose they denied the doctrine of the resurrection); they were delivered unto Satan without prayer. He that resists the common laws of the state and nation is condemned, an outlaw is not fit for the church. Any sin of a church member that subjects him to exclusion without restoration is "a sin unto death." The walk of the spiritual inhabitants of the kingdom of God is beautifully told in the fifteenth Psalm, and fifth chapter of Galatians. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honor-eth them that fear the Lord." "He that putteth not out his money to usury, nor

taketh a reward against the innocent. He that doeth these things shall never be moved."—Psalms xv. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Brother Chick, I submit these lines to your judgment, for I am liable to be mistaken. We are here in this city, often sad and lonely. I am doing nothing except to go to meeting, and engage some of the time in reading and now and then write a little.

Yours in hope and sadness,

P. J. POWELL.

PRATT CITY, Ala.

THE LOVE OF GOD.

THE apostle Paul in Ephesians ii. 5, tells us that God loved us even when we were dead in sin. This is a wonderful statement, but how much more wonderful is its truth. Men love good people, such as show them kindness, but God loves evil men, even though they fight against him. We love men when in our judgment they do good, but God loves men whose hearts he sees to be desperately wicked above all things. We meet a stranger, and we neither love or hate him, and our love or hatred is influenced by his works, good or bad, as we see them; but God's love or hatred for men is not the result of their works, for his love is like himself, without beginning or end. Before Jacob or Esau had done either good or evil he said, "Jacob have I loved, but Esau have I hated." None of these things show that God loves or approves of sin, but the contrary is abundantly proven. God hates sin, but he loves the sinner, and he punishes the sinner by giving him a knowledge of sin and a love for righteousness; not that his

love of righteousness is in itself a punishment, but knowing and loving the righteousness of Christ he hates sin, and his continuous sinning is a great burden, and hence the cry, "O wretched man that I am!" One whom we have loved we may learn to hate by their continuance in sin against us; not so with God, he does not allow sin and Satan to come between him and the objects of his love, only for a small moment, that he may give them to feel how awful it is without him; but even though they transgress his law and walk not in his judgments, he will not utterly take away his loving-kindness, or suffer his faithfulness to fail. The devil and all his emissaries can never make God hate one of his little ones, nor can the lust of the flesh, the pride of life, or the deceitfulness of riches keep him from ever and anon manifesting his love. I remember the word of the prophet to Israel, "Your iniquities have separated between you and your God," but this is only in their experience as rebellious children. David asked, and so do we, "Hath God forgotten to be gracious?" "Is his mercy clean gone forever?" God tells us by Isaiah, "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee;" for he said, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." His wrath is against sin, but his love is to sinners, and because he loves sinners he sent Jesus to die for them, and by his Spirit purges out their sins that he may present them to himself perfect in Christ Jesus. What wonderful love that cast the mantle of righteousness over the imperfections of sinners, and put away that hateful thing sin, and makes men and women as pure as though they had never sinned, and says to them, "Return unto me; for I

have redeemed thee." The greatest love possible to man is to die for his friend that he considers a good man, but "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Yes, it was while we were yet enemies that Christ died for us. Can mortal minds comprehend such love? love one that hates you? love one that is all the time doing all he can against you? love one that is all the time saying all manner of evil against you, and that falsely? It is not in human nature, but God loved Saul of Tarsus when he was a blasphemer of his holy name and compelling others to do the same; he said to Ananias, "He is a chosen vessel unto me, to bear my name before the Gentiles." This bitter feeling against Jesus and his people did not hinder the work or word of the Lord one moment, and when Jesus manifested his love to Saul, then Saul loved Jesus, and not before; and this, dear brethren and sisters, is true in every case; he hates our sins and makes us feel burdened with them that we may know Jesus in the fellowship of his suffering, but his loving-kindness he will not take away; he hath said, "I will never leave thee, not forsake thee." The sins of the redeemed are put away by the blood of the everlasting covenant, and will be remembered against them no more forever; his love is as free and full as if you had never committed a sin in your life. This love of God is that which never faileth, though you often feel that there is just cause for the pouring out of his wrath; yet he suffereth long and is kind, and his love hides the multitude of your sins, and he says, "Return unto me; for I have redeemed thee;" and he is thine everlasting consolation and good hope through grace, and he hears every sigh and pities every

groan and will not leave you comfortless, but will come to you, and every manifestation of his presence is in love, whether it be to commend or rebuke.

“O for such love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak.”

“We love him, because he first loved us.” May we love him more and more.

Your brother, I hope,

JOSHUA T. ROWE.

ROLAND PARK, BALTIMORE, Md., July, 1905.

PINEHILL, Texas, June 21, 1905.

DEAR EDITOR:—In looking over some of my letters I found one from Elder James West, and reread it with so much joy and comfort I felt to share it with the readers of the SIGNS OF THE TIMES, if according to your judgment to publish it.

ROBERT S. PACE.

BONHAM, Texas, Oct. 13, 1904.

MR. R. S. PACE—DEAR BROTHER:—Your letter of the 9th at hand, and I have carefully read and reread it. You requested me to give more of my travels “in the way.” My dear brother, it would consume a great deal of space to write you of all the sorrows and joys of my pilgrimage, though my days are few and evil.

When I was about eleven years old the Lord gave me light to see myself as I really was, a poor, helpless sinner. For seven years I resorted to the law for relief. I sometimes grew self-righteous and boasted of my own works, and would feel better than others of my acquaintance that claimed to be walking in the narrow way; and again the law would condemn me, and I would feel that it would be just if I should sink into eternal night. This would cause me to plead for mercy, but my pleas were all of a selfish

nature: begging the Lord for just what I desired. I passed through many conflicts and tortures of mind during the seven years, often despairing of relief, but at times would feel that the way was smoother. At or near the close of seven years I began to seek relief in a different way. This way was not what I had hitherto been desiring, for I hope that I had been subjugated, overcome, and had lost all self-righteousness; I was indeed a poor sinner, condemned in my own righteousness. I had tried all the physicians and found no relief in any of their medicines. In this distressed condition I would seek the secluded places in the forest, and at one time in my meditations I was made to rejoice, and often in my life I have tried to tell of my joy at that time, but my poor tongue has failed. The stammering tongue of mortals will never sing this praise to the satisfaction of the soul that is truly born of God. Many days of mixture of joy and sorrow have come and gone since that joyful hour; many times I have felt to doubt that which made my soul rejoice, yet I cling close to the hope that when the conflicts of this life are over I shall realize the truth of that expression: Salvation is in no other than Jesus. After obtaining this hope I was persuaded to join a body of people claiming to be Baptists, who afterwards drifted into the practice of Sunday Schools, hired ministry, and conditional means doctrine, and my troubles began to increase. The impression became severe that I must proclaim salvation by grace. I here had a different experience, my sorrows increased until I left home and went to one of the most rapidly growing cities in the south and engaged in the mercantile business to drown my impressions, but found little relief. Then I had a widowed mother to

care for, with several brothers and sisters, and my love for them and their welfare was so great I would offer this to the Lord for an excuse, but when I could not get relief from this I would plead ignorance, and when I could not feel that would excuse me I would say, I do not believe what the people do whom I am with, and they would not believe it if I should preach the doctrine of the Bible; also I felt that I would be slurred because of my ignorance. But my impressions became so strong I went to work to remedy my illiteracy, and started to school to a leading divine among my people, who was to educate me for the ministry. (This was on my way while trying to flee from the presence of the Lord.) I finally quit the school, left the home of my youth and went to a strange part of the country. Here I found the daughters of men (institutions) and joined them. They purported to be charitable institutions, though they would not take into their lodges the charitable objects, but had to have men of sound minds and able bodies, who would not be a charge on their charity. I sought every kind of relief from my impressions to preach, but found none. Having lost all hope of relief among the people with whom I was at that time, and becoming more troubled, I decided to offer myself to a people called "Hardshells," thinking I would in this way find relief from my troubles. But finding no relief as I had hoped, I decided to leave home in search of peace. I came to Texas and here found a people who claimed to be Old School Baptists, among whom there are many believers in the doctrine of the ancient Baptists, true believers in the doctrine of salvation by grace, and the doctrine of predestination; also there are truly children of God, I am persuaded, but like

their Galatian brethren, they have been bewitched by false teachers. I expect to proclaim the Lord's goodness and righteousness as long as I have the approval of my Master, who is God. I believe if it were necessary his grace would sustain at the burning stake to testify to his grace.

My dear brother, I could talk to you of his mercies this evening if I had the opportunity, but my pen fails to move rapidly, so I cannot communicate to you all my feelings. My soul has rejoiced in penning these few words, for God can and does work all things together for good to his poor, afflicted people. May the God of all grace comfort, direct and teach you in all things, is my desire.

Very truly,

JAMES WEST.

PLYMOUTH, III.

DEAR BRETHREN:—I will try to pen a little concerning my travels, as some of my children want me to write my experience, but I hardly know how to go about it, as I have forgotten dates, so I will begin at the beginning.

When I was quite young, I think ten years old, the first I ever thought about religion was when my mother was baptized, in 1825. I recollect that time very well; I thought I would try and be as good as any of them, but I could not hold out very long before I would do something wrong; then I thought I would read the Bible, but I could not see how I could get religion. I would think sometimes I would wait until I got older; something seemed to say, You are too young, there is time enough yet; then I would try and not think about dying and the judgment. I was very unhappy at times when all alone, I was afraid of the devil, and I thought when I went from one room to

another in the dark he would be there. When I was in my sixteenth year, I think, I did not want any one to know that I was concerned about my salvation, I kept it all to myself; I would take the Bible upstairs and read until twelve and one o'clock. Sometimes it condemned me, and I would have to shut the book; I could not see any promise for me. I thought that the children of Israel were a happy people, and if I could be one of them I would be safe, but I was condemned by the law, and where to go I knew not. I tried to pray, but was afraid to kneel down, I thought the devil would appear to me. Something seemed to say, You are not as bad as some others, but I was not satisfied to believe that. Sometimes I did not think about it, but I could not be at rest in mind long before it would come with greater force than ever that I must die, and I thought if I had the wings of Noah's dove I would fly away and be at rest, and then I would think, Let me go where I will, God's eye is upon me, I cannot hide from him. Some said that any one that wanted religion could get it; I thought I wanted it as badly as any one, but I could not get it; I thought perhaps I had committed the unpardonable sin. I went on in this way for some time, thinking perhaps it was not repentance for sin. I remember that my sister and I went to see one of our neighbors buried, and after we returned home she asked me to go with her to get some grapes; I wondered how she could feel cheerful, I thought if she only knew how I felt she would not ask me to go. I could see no pleasure anywhere, death was staring me in the face, I thought I would die very soon, and where would I go if I died in my sins? I would try to pray, but I thought God would not hear me, but I

would say, "God be merciful to me a sinner." I would go to meeting and hear preaching, and see them join the church and go in the ice and snow and be baptized; I thought they must be very good and would have no more trouble. Time passed on and left me without hope until I was in my eighteenth year. I was sewing one night when this hymn came in my mind:

"There is a heaven above the skies,
A heaven where pleasure never dies;
A heaven I sometimes hope to see,
But fear again 'tis not for me."

I sang this hymn with joy, I felt happy that night, but kept it all to myself, I thought I must see or feel some great change, I must know that I had religion before I would tell any one, or they would laugh at me. So I kept on thinking about it, and thought if it was religion I would not be ashamed; then I thought I would wait until I got better, but I could not get any better. I thought I could convince any one that Jesus was the Christ; I felt sure that he would save all that would look to him for salvation. But I was very weak, I could not put my trust in him very long at a time, I was unbelieving, and looked for something to convince me that I was a christian, but instead of that I got worse in my own estimation; I thought at times, If God had changed my heart I could tell it to every one, but I had not seen trouble enough yet. In my twenty-first year I was married and went on in the world, not thinking what chastisements God had in store for me by deaths in my family; one after another died until I thought God would not deal with me so hard if I were a christian. I felt so miserable I would look at the birds and insects and think how happy they are, for they have no souls; I thought, Surely I am the worst person that ever lived. I would

think of all my past life, how I had lived, and thought if I made a profession of religion people would know by my walk I was not a christian, for I could do no good, I viewed myself to be so wicked. When I would go to meeting I thought every one was watching me; I would think, If I could go and hear the preaching and no one see me I would like to go, but they preached all to me. I examined the Bible and found that the promise was to the lost and ruined; then I thought if I were only fit to be baptized how glad I would be; I was in much trouble about it, I thought if God would save my life until the next meeting I would go and tell them how I felt; but I would go home again and study about it, until in 1860 I went to the church and they received me. I was baptized, and for two or three weeks I felt I had done my duty in obeying God's command, for he says, Come out from the world, take up your cross and follow me. I rest all my hope in Christ and him crucified, for in him all fullness dwells.

NANCY BRUMBACK.

(See obituary in this number.)

NEW YORK, N. Y., Sept. 21, 1905.

DEAR BROTHER KER:—Your exposition of James iv. 7, 8, in the SIGNS of Sept. 15th has interested and pleased me very much. It is a line of preaching not generally heard. Just why, I have never known. Many preachers, judging from their utterance, seem to want their hearers to rest in quiet assurance that as their eternal salvation is accomplished, they need no longer be fearful and doubting of their calling and election. I have thought sometimes that continual preaching in this vein presents a false conception of the gospel. I have come in contact with some whom many Old School

Baptists esteem as deeply experienced in spiritual things, because they testify to almost uninterrupted joy and comfort in gospel travel, and while I love them and esteem them far better than myself, to my sorrow I must confess that I am not drawn to them as companions in the degree that I am to the halting and unbelieving ones. It seems to me that the gospel is the power of God unto salvation, and is manifest in flesh; that is, the life of Jesus in our mortal bodies is effectual unto salvation in the fellowship of his sufferings and conformity to his death. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." Were Jesus always conscious of his Sonship, his prayers would not have been heard; he "was heard in that he feared." Had he not always been conscious of weakness in the flesh, he could not have been crucified: "he was crucified through weakness." Had he never been tempted, he could not succor them who are tempted. He came not to call the righteous, but sinners to repentance. He preached righteousness, and when those he calls and qualifies after his own heart to declare whatsoever he has commanded them, when such, I say, find occasions where it is not necessary to reprove, rebuke and exhort, there will be no sinners called to repentance.

The Spirit of God, which moved upon the face of the waters, is the power which wrought in Christ when he raised him from the dead. The same power brought light into the world, and "all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Why, it is the power of the resurrection, is it not? "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." "If there be no resurrection of the dead, then is not Christ risen. And if Christ be not risen, then is our preaching vain." "Because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised," and "What shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? and why stand we in jeopardy every hour?" The Word is life, and is the true light which lighteth every man that cometh into the world; it preaches righteousness and condemns sin in the flesh, and when we cease to love the former and hate the latter, the word "Seek ye my face" will not find the response in us, "Thy face, Lord, will I seek."

Sometimes I think I would be better satisfied with my labor if I could make my hearers more keenly realize what they are in themselves, rather than have them rejoicing in what they are going to be. The longer I live the stronger do I believe in no cross, no crown; no always being delivered unto death for Jesus' sake, no power of his resurrection; no dying unto sin, no living unto God; no walking with and pleasing God, without walking by faith, for without faith it is impossible to please God; no weakness, no power; no trusting in the Lord, without failure of heart and flesh. "He that is our God is the God of salvation; and unto God the Lord belong the issues from death."

Go on, my dear brother, preach and write as you are doing, your labor will

not be in vain in the Lord if in word and doctrine. "Be instant in season, out of season." "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

I have written longer than I expected to, and will now close.

Remember me in love to any who care to hear of me, and believe me still in unabating love and fellowship, your unworthy brother in faith and hope,

JOHN McCONNELL.

EPHESIANS V. 14.

"WHEREFORE he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Perhaps there has never been a time since the inspired penman wrote the above words when it was more important that they should be emphasized to the church than the present time. It is a lamentable fact that true spirituality is at a very low ebb in the churches throughout the country; strong, robust men who have named the name of Christ are found forsaking the assembling of themselves together with the church. Pastors and deacons let these things go on month after month without asking the reason why; sick members lie in their rooms week after week and are not visited by the brethren, all are too busy or too tired; members stay away from meeting because they do not care for the pastor; others seem to have gotten out of the habit of going to meeting, and do not look forward to going, and meeting day goes by and they are absent, and no one knows why, and do not take the trouble to find out. There are churches with a membership of thirty-five or forty and often only four or five out to meeting,

and occasionally only one. Some stay at home because they are opposed to the special Sunday on which the meeting is held. Something is expected of those who profess something, nothing is expected of those who profess nothing, therefore it is better not to profess anything than to profess something and not honor our profession.

The text at the head of this article applies to those who have forgotten something, to those who are neglecting something, to the unfaithful. The text is very plain and simple, there is no need of twisting it around to mean something that it does not mean.

"Awake thou that sleepest." Does spiritual conversation go on in your presence and yet you feel no interest in it? Had you rather discuss some worldly topic than a point of doctrine or experience? Had you rather stay away from meeting than to go? Do you feel no obligation resting upon you? If not, you must be asleep, and it is high time for you to awake. Have we not professed to follow Jesus? We are certainly not following him when we are following after the flesh. If we profess to follow Jesus and do not follow him, we are acting the hypocrite and the liar. O, brethren, let us be what we profess to be, or else profess nothing. Says one, I do not profess to be a christian, I acknowledge I am a sinner. Have you been baptized? if so you profess to be a christian. The christian should not expect any reward for doing his plain, simple duty, indeed he that will live godly in Christ Jesus shall suffer persecution. We should rejoice that we are counted worthy to suffer for Christ's sake.

"And arise from the dead." What a deplorable condition it is for us to be dead and yet alive. If one is dead his

friends cannot converse with him, he cannot attend to business, nothing of the least importance can be committed to his hands; no, he is dead, his interest is gone, his vitality is gone, his usefulness is gone, though he may once have been a shining light in the church, but now his light is hid, or it has gone out.

"Dear Lord, and shall we ever live
At this poor dying rate,
Our love so cold, so faint, to thee,
And thine to us so great?"

Dear brethren, have you all felt this ghastly death in your own soul, and yet at the same time have you not heard, as it were, the voice of the inspired apostle in loud and distinct accents saying, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light"? No doubt our ministering brethren many times go forth in the field to labor in word and doctrine in the very jaws of this death, with their eyes closed in this dreadful sleep; but the heart waketh, thanks be to God the heart waketh, and a prayer goes out to the Almighty, and the poor servant is made to realize that there is nothing too hard for the Lord.

"And Christ shall give thee light." O the glorious light that Christ, the Sun of Righteousness, gives, it is above the brightness of the noontide sun, it penetrates to the heart, and the soul is filled with sunshine. The winter is passed, the rain is over and gone, the flowers appear on the earth again, and we have overcome this awful sleep and this dreadful death through our Lord Jesus Christ.

EDWARD F. ROUNDS.

OAK LANE, PHILADELPHIA, Pa., June 26, 1905.

DEAR BROTHER CHICK:—Once more I write you a few lines. Brother Coulter was at Welsh Tract to-day, and the service in Philadelphia was brief, but I felt

that it was good to be there. I felt that my poor, unprofitable life was before me. I have been home from the meetings for two or three Sundays, and I am in sadness because of the way in which I have spent them, O so unprofitably; I have been tempted with light reading, which I feel is a curse to the world in general, because it poisons the mind for better reading and for meditation. It seems to me that the effect of it has not gotten away from me yet, but as I write this, the comforting words have come, "The spirit indeed is willing, but the flesh is weak." My flesh truly is weak, I am so prone to wander; this causes me to grieve, and to desire to do better. After I refused to take part in the meeting the thought came to me that if I had told them just how I felt it might have been of comfort to some one there; but you know that I am of such a stammering tongue, and cannot express what I have felt and seen. O, my leanness and barrenness seem at times to make me doubt whether I have ever had any knowledge or light from above; I am made to fear that it is all deceit and vain imagination, yet I do know that the things of the Spirit must be spiritually discerned, and I feel that I would be denying my Lord if I were to say I have not a knowledge of the things of the Spirit. At times it is my greatest comfort to feel that God has given me a knowledge that the world, by great searching and study, knows not of; this is the knowledge of being a poor, vile sinner condemned in the sight of God, and that the blood of the only begotten Son of God alone can cleanse me from sin, and from fear of being cast out and not numbered with the election of grace. A true knowledge of love is also bestowed upon this poor worm of the dust. I hope in his mercy, and have

great comfort in his promises. Yet with all these things before me, I am often filled with such terrible doubts that it seems to me that I often deny the Lord; but as Peter denied and then repented, and wept bitterly, so do I. When the eye of the Lord rests upon us we see our wrong, and weep and bemoan it. Often the light shines in our hearts, and we see the great vileness and wickedness there, we then cry, Unclean! unclean! and would hide our vileness from the eye of the Lord, but we learn that there is no way of hiding from that all-seeing eye. It searches the hidden things which we feel are unknown to others, and then we try to make a covering, as did our first parents in the garden, but as then, so now, we are made aware that nothing can be hid from that all-seeing eye. How terrible, and yet how true, and we would not have it otherwise.

I am glad, at times, that the Lord knows me altogether, and that I can hide nothing from him. If I could, then most likely I would be tempted to do even worse, for the heart is deceitful and desperately wicked; the more I know my own heart, the more truth I see in these words. Sometimes I fear that I do not know my own heart fully, for I find myself doing things that I would not have thought of doing, and for which I would have judged others. I have nothing to boast of, for I am as filthy rags, and am aware of my inability to do any good thing or say one good word of myself; I must own that it is all of the Lord from first to last. I had nothing to do with my natural birth, and cannot claim to have had anything to do with my spiritual birth. Right here comes a desire to acknowledge that by the grace of God I am what I am. How that monster self does worry me, it tempts and allures me, and often I am afraid of it.

But why write you all the dull and dark side? I ask myself, Why? I can only answer that it is because I know more of that side, and also because it is so vivid to me at this time. I only intended to write you a few lines, and how my pen has kept on and on. Accept my love to you and your family. May it be the Father's will for us to have a visit from you.

Yours truly,

MARY HILL TERRY.

PSALMS CXXXIII. I.

"BEHOLD how good and how pleasant it is for brethren to dwell together in unity!"

To behold, in a spiritual sense, means to view with spiritual eyes; hence simply reading or speaking these words naturally does not make one see what the psalmist is talking about. To see what he saw is to be blest as greatly as he, in being able to write. Every one who is enabled to glean even a little comfort from the Scripture is blest in the same way and by the same unchanging God who moved the holy men of old to speak. We can only understand and believe in one way, and that is by revelation in our experience. What we understand by revelation, is the giving to God's children spiritual thoughts and interpretations of the written word in their hearts and in their minds. We learn over and over again that these thoughts cannot be brought about by our own power, and yet we try to hunt up a text and study out a sermon. It is not strange that those who have not learned that it is by grace will try this, but it is that we, whose only hope is the Lord, must be taught it again and again. No wonder Paul said, "O foolish Galatians;" and we are foolish when we try to improve the work of grace by the works of the flesh.

Surely as it is God who began the work he will perform it until the day of Jesus Christ. It is only when the light shines in us that we realize how much we have been in the dark, and it is only when we get a glimpse of the true meaning of a text that we realize how little of depth and fullness we have seen. When Christ in you the hope of glory says, Behold, you see the treasures of this dwelling-place. With the command comes the power to behold how good it is. Goodness includes strength, durability, perfection, and so we learn that our dwelling together in the unity of Christ is a strong place, built upon the rock of God's revelation, and the gates of hell shall not prevail against it: it is durable, lasting as eternity, and perfect as he is perfect. Pleasant it is as the garden of Christ, with her sweet smelling spices, fruits of the Spirit, flowers of grace; beautiful enough in every way to satisfy every need; pleasant with the singing of spiritual birds that leave the earth on wings of faith, and in the open field of God's love they "sing surprising grace." All things are freely given us with him, and it is all for brethren, children of God, joint-heirs with Christ, who dwell together in him in unity. This dwelling together in the oneness of Christ is so good and pleasant that nothing can separate us from the love of God which is in Christ Jesus the Lord. It is like the precious ointment that runs down from the head to the hem of the garment which covers the whole body of Christ, dwelling together with him. Clothed in the righteousness of Christ we can shout in our innermost heart, that holy of holies, where none but he, our High Priest, enters, "How good and how pleasant it is for brethren to dwell together in unity!" God give you rest in that eternal dwell-

ing-place, is the prayer of one whose only hope is in Christ Jesus our Lord.

Your brother, I trust, in him,
DUDLEY G. JOHNSON.

LAWRENCEBURG, Ky., April 23, 1905.

ROMULUS, Okla., May 3, 1905.

ELDER F. A. CHICK—VERY DEAR BROTHER:—Can you allow one so poor and unworthy as I feel myself to be to thus address you? From some cause I have felt impressed to write to you and tell you of my high appreciation of the dear SIGNS, and of its great value to a poor and unworthy sinner. It tells my experience, if I am not mistaken in the whole matter, many times over, and brings food and drink to my hungry, thirsty soul. My father took the SIGNS nearly or quite sixty years ago, when I was quite young, and I can remember my father's and mother's high appreciation of it, and the sentiments expressed at that time by the editor, dear Elder Gilbert Beebe; and its contributors also advocated the very same things. The same Bible principles, to my understanding, are advocated by the present editor and contributors, and while I am old and my race almost run, I have been feeling for some time that I wanted and was impressed to write you and tell you of my great love toward you and to all the household of faith, and to speak of the great work that I think the editor and contributors to the SIGNS are doing in comforting the dear little ones, the children of God, and in feeding them with the rich provisions of the Master's table, and in strengthening and building them up on their most holy faith. I do hope, brother Chick, that it is the will of God that you may be spared many years, and that he will strengthen you by his Spirit, and enable you by grace divine to feed the

flock of God over which he has made you overseer, and that he will ever sustain you and guide you by his Spirit, and ever keep all his Zion humble by showing them where their strength lies. I trust that he will give to each of his children the spirit of discernment, thus enabling them to discern between truth and error, so that they may not be led away by the cunning craftiness of men, wherein they lie in wait to deceive, if all this be in accordance with his will. We are taught that many false teachers are gone out into the world, and it seems almost impossible in this day of theories to discern between the evil and the good, between him that serveth God and him that serveth him not. Some will tell you that God's predestination only reaches as far as some certain things, and certain other things are left to poor, puny man to carry out according to his own choice. I understand this to be limiting the holy One of Israel, who inhabiteth eternity. He has all power, and wisdom, and knowledge; he speaks and it is done; he commands and it stands fast; he works all things after the counsel of his own will; then there is nothing left to transpire by chance.

Dear brother, how glad I would be to see the household of faith all united upon the God-honoring doctrine of God our Savior, for he said by one of old, "How good and how pleasant it is for brethren to dwell together in unity." But as there were divisions and strife among the early believers concerning the apostles' doctrine, I am persuaded that it will continue, for a time at least, or until such time as the almighty God of Jacob is pleased to remove all such things, and to give to his people oneness of sentiment in doctrine and in practice.

But I must bring this poor, imperfect letter to a close, as I have already

written more than I intended when I started. I will say in conclusion, that I am nearly sixty-seven years of age, and have had a name among the Old School Baptists for about forty-seven years, and I can say from my heart that I believe they are the church of God, the pillar and ground of the truth. Many times I much doubt my acceptance with him, but as regards the church I have no doubt at all. I feel many times lonely and desolate. It pleased God some six years ago to remove from me my dear companion. I ask an interest in your prayers, that my faith fail not, and that I may be enabled to cast all my care on him who is able to save to the uttermost all that come to God by him.

Yours in hope of a better life,

W. E. LINDSAY.

OAK CREEK, Oregon, Aug. 25, 1905.

ELDER F. A. CHICK—DEAR BROTHER:—I have been reading your editorial in the SIGNS OF THE TIMES for September 1st, and my wife and I have been comforted and edified in reading it. How true it has been in my case, as you there say, that nearly all who have come to hope in Christ felt when that hope was first theirs as though all trial and all danger was over. If I am not entirely deceived in the whole matter, that was my experience, but O, how soon I found out that I was mistaken. All you say along this line I can surely witness to. What you have said is nourishing and strengthening to those who are as poor in spirit as I feel myself to be; it encourages us to still cling to our little hope, and it fills our poor hearts with laughter and our tongues with singing, and we both are again enabled to realize the sweet blessing of the restoration of the joy of his salvation.

Now, my brother, I rejoice to know that God has been so good and kind to me as to bless me with an understanding of this subject in the same way that you have so plainly and ably set it forth, if I understand you, and I am fully persuaded that I do. You say, "It seems sure to our mind, that the word Spirit in the text, can refer only to the Spirit of Christ which dwells in the redeemed and quickened sinner." Here is where you come out plainly in the way that I go, and to my mind this is the sinner that Jesus came to save, and the same that was chosen in Christ that he should be holy and without blame before him in love. In plain words, this quickened sinner is the child of God, and the Spirit which you set forth is the life of this child of God, and not the child himself; it is his life, and dwells in the children of God, and shall quicken our mortal bodies. This sinner saved is also the man that is born of God, for "Except a man be born again, he cannot see the kingdom of God." This is the man also, who cannot sin, because he is born of God. None are thus born unless chosen unto salvation, and these cannot sin, because Jesus has satisfied very jot and tittle of the law in their behalf. The law therefore shall not have dominion over them, and therefore they cannot sin any more in the eye of that law from which they have been made free by the blood of Jesus Christ which cleanses from all sin. This same child of God, being no longer under the law, but under law to Christ, and who being free from the old law cannot transgress it, now does sin against Christ; because if we sin against a brother, or against the church, we sin against Christ. But this sin is not fatal, because if we sin now we have an advocate with the Father, Jesus Christ the righteous. Thus it is impos-

sible for the man who is born of God to sin fatally, and he cannot commit sin any more in the eye of that law which condemns, and from which he has been redeemed. I think that Paul explains it when he says, "It is no more I that do it, but sin that dwelleth in me."

I will not say more, I only wished you to know that I indorse with all my heart all that you have said on this subject in the editorial. May God bless you, my dear brother.

Your brother in hope,

J. P. ALLISON.

GLENS FALLS, N. Y., July 12, 1905.

EDITOR SIGNS OF THE TIMES:—Please find remittance herein for another year for the SIGNS, and an attempt to express gratitude for the privilege. All my efforts to thank the Giver of every good and perfect gift have seemed to me to be only attempts, so very far short do they appear to come from an adequate acknowledgment of the benefit. But I am consoled in the thought that the Lord is no more to be repaid with thanks than with any other good work, and while thanksgiving and praise may well appear among the fruits of a subject of grace, they cannot be reckoned as an offset to the value of a berry, for if we attempt to receive the Lord's favor by works of ours, the question confronts us at once, "What shall I render unto the Lord for all his benefits toward me?" We cannot improve on David's way: to simply "take the cup of salvation, and call upon the name of the Lord," and to offer the "sacrifice of thanksgiving." Now if we truly feel that we do not appreciate the blessings bestowed upon us as we would desire to, it is not likely that we will attempt to merit them by good works. If we are entirely satisfied that it is beyond

us to even feel that our thanks are all that we would have them, how very ridiculous it will appear to attempt to add our works to the thanks, for most men are as good at thanking or talking as they are at working, and many are better, so that if thanking does not pay the debt, surely working cannot. So indeed, "By grace are ye saved."

In conclusion allow me to say, if it does not sound too presumptuous, that I have felt edified and instructed in your conduct of the paper, also in its degree of neat and correct workmanship by the printers, but most of all for its freedom from brawling, strife, contention and tradition, and in the letters of its able correspondents, that in them we are comforted with them in the things whereof they themselves are comforted of God. May the Lord grant you grace to continue to supply us with tidings of "The sword of the Lord and of Gideon."

Yours in hope,

EVERETT R. KINNEY.

RIVERSIDE, Cal., May 21, 1905.

DEAR EDITOR:—I have been negligent in sending my remittance, for which pardon me, because it has been through great weakness and absent mindedness. As the paper was several days late in reaching me, I began to fear there had been some accident to cause the delay; but bless God, it did arrive at last, laden with gospel truth and love, although several seem to be looking back, as Elder Ker and J. P. Kelley, saying, O that it were with me as in months past, which brings to my mind the words of Jesus to his disciples: "The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it."

Remember me as an old sinner, saved by grace, if saved at all.

ELIZA SARBER.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1905.

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

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

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

JOHN XV.

DEAR BROTHER CHICK:—Please give your views at some convenient time upon John xv., especially the second verse. How is the branch in him that he takes away? What is the difference between the two, the one that brought forth no fruit, and the one that brought forth fruit? What caused the difference?

Your brother in hope,

J. J. OKES.

RIVERMONT, Vt.

The above request has been by us for some time, and our delay in replying has not arisen out of indifference to brother Okes' request at all. We have hesitated in replying because much has been said and written already by many different brethren upon this most striking parable, as it is generally called. There has also been some difference in the views of those who have spoken or written upon it as to the application of it in all its details. It may well be said that in all these different views there has been a portion of the truth involved in it set forth. In what we may write here we do not propose to enter into any debate with any one, or to criticise any one's view, but to simply suggest such thoughts as seem to us in harmony with the word in general, and not opposed to the parable itself. It is a most solemn thing to handle the word of God. We feel, as we well remember hearing the late Elder Wm. J. Purington

often say at the beginning of a discourse, "It is one thing to read a portion of Scripture, and quite another thing to correctly elucidate its meaning." It is one thing to quote the Scripture, and quite another thing to preach the gospel that is set forth in it. It is not needful here to say that there is divine harmony in all the Scriptures; but while this is and must be so, yet we may in many things fail to see clearly that harmony. Our chief desire should be, as we read the word of God, to receive just the truth which is revealed in what we read. The word of God is true, let all else be a falsehood.

We recall that many years ago some brethren were conversing in our hearing about this very parable, and some one advanced the idea that the church was the vine and the members were the branches, and that taking away a fruitless branch meant exclusion from the visible church. We mention this because since then we have heard the same view presented. It is not the church which is declared to be the vine, but Christ himself: "I am the vine, ye are the branches." Taking away the branch, does not necessarily mean exclusion from the visible church. Indeed, we have known some instances where men retained their names upon the church book even when they bore no fruit, but yet they were as certainly "taken away," in the sense of the parable, as though they had been excluded from the church visibly.

A second question has sometimes been presented by some dear brethren: Did the Savior intend in this parable to speak alone to the apostles, or did his meaning take in all who bear his name everywhere and in all ages? Concerning this we will say that after long thought over the matter, it seems that it must be intended

to include all his professed disciples in every place and age. It is no doubt true that he then spoke to his immediate disciples, and that all he said was true of them. In nearly all his discourses he spoke to them first, and it would not do to say that all his wonderful parables and discourses concerning his kingdom and his work were intended to be limited to them. There seems to be as much reason for thinking that all the rest of his personal discourses were intended for them alone as that this parable of the vine was so intended; for instance, what he said about taking no thought for the morrow, as to what they should eat and drink, or wherewithal they should be clothed, and about the hairs of the head being numbered, were spoken to the disciples alone at that time, yet surely it belonged to all his disciples in all ages. Why not this parable then as well as the rest? We, in this twentieth century, need the comfort and strength of all these sayings of Jesus as much as men did in the days of his flesh. All his words are living words, and they suit his people in all times, and in all places, and in all circumstances. The fountain of their teachings is for us as well as for those of the old time; at least we shall not, we think, be doing violence to the parable if we so speak of it and apply it. The spiritual oneness of Christ and his people, and his relation to them as the source of all their fruitfulness in the spiritual life, are here most beautifully set forth by a figure that to the ears of his disciples, who were Jews, would be very familiar. Israel had in olden times been compared by the prophets to a vine. Space forbids that we should do more than refer to this: Psalms lxxx. 8, 14; Jer. ii. 21; Hosea x. 1; Isaiah v. 2, contain instances where Israel was compared to a vine, and literally

their God was their husbandman. They brought forth wild grapes, or were unfruitful altogether, so that this figure was familiar to the disciples. It was no doubt all the more striking to them as it fell from the Savior's lips. But here he presents to them a closer union, not outward but inward and truly spiritual, not producing outward formality or rituals such as were to be observed by ancient Israel, but spiritual fruit, such as love, joy, peace, faith, hope, humility, with all other heavenly graces in them, as they were one with him in whom all these graces abound above measure. According to what follows in the parable, this fruit in them was to be first of all love, and then all true service, as the product of that love. (Verses 9, 10.)

Jesus said, "I am the true vine." Emphasis belongs to the word "true," all others are but shadows, even Israel of old was but a shadow. "My Father is the husbandman." That is, the great Proprietor, the Lord of the spiritual vineyard. It all belonged to the Father, and was for his glory, as is said further down in the parable. Let it be noticed that he calls God his Father in a peculiar sense. Here he claims to be the Son of God by calling God his Father. He claimed this in all his ministry, in a sense that could be true of no other being in all the universe; he said, "I am the Son of God," therefore men said that he blasphemed. In this they said that he made himself equal with God, and so he did, saying, "I and my Father are one."

Now as in nature, so is it he says in his vineyard, some branches bear fruit and some do not; this is true of all fruit-bearing trees. We well recall that when a child we would wonder why some of the greenest and thriftiest branches upon the trees did not bear apples in our father's

orchard, and we well remember that often we were sent out with saw and knife to prune away the branches that did not bear fruit. Not only were they useless, but they encumbered the tree, and hindered the branches that did bear fruit, taking of its sap and shutting out the sunlight and air, which the fruit needed for its perfection. We do not know yet why some branches did not bear fruit, but we know that they did not. We do not know why some branches in Christ do not bear fruit, but we do know that this is true also. It was so in literal Israel often, and it is so, as the Savior here testifies, in some branches who are in him. Further down in the parable he speaks of abiding in his love through abiding in his commandments. Is there not an explanation of our brother's questions here? Are there not those who are vitally one with Christ, who have been born of him and who possess eternal life, who yet do not abide in him, in the sense of keeping his commandments? Notice concerning this that Jesus said, "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." Notice that Jesus speaks of himself abiding in his Father's love by keeping his commandments. Manifestly these words cannot signify that he was not in the love of the Father at all only as he abided in his commandments. The love of God to the Son was eternal love, beyond all dispute. But as God manifest in the flesh, and therefore the Son of man as well as the Son of God, he walked in obedience to the law of God perfectly, in heart, in word and deed, and so abided in the love of God. Twice the Father testified of him audibly that he was well pleased in him. This must have referred to his perfect obedience here on

earth, in the flesh, to the will of his Father. It was his meat and his drink to do his Father's will. Thus he abided (in an experimental sense, shall we say?) in his Father's love; he basked in it and rejoiced in it, even though he walked through the valley of the shadow of death. Now just as he by obedience abided in the manifested love of God, so would his disciples abide in his manifested love if they should keep his commandments. Just as a child, obedient and loving, sits under the smiles of his father, so would he smile upon his obedient disciples; he would love them all the time whether they were obedient or not; but they could not abide in his love if in them was found a disobedient and rebellious heart. Five of the seven churches of Asia were cases in point of those who were walking in disobedience, either in doctrine or in practice, and some among them all seem to have been doing the same; to such ones the love of God would not be made manifest as to others, they could not abide in his love. Now is not this to be cast out as a branch and withered? Literally, the proper use of a branch is to bear fruit, this is its one reason for existence; failing in this there is but one thing for it, that is, to be burned, it is no longer of any use. Again, we desire to insist upon this one truth, viz: that so far as vital union to our living Head is concerned, there is here no thought of any one being cast off forever, it simply relates to the willing, loving obedience on the one hand, by which the loving favor of God comes to be realized more and more in them, and that headiness and high-mindedness of the flesh on the other hand, which looks away from Christ, and trusts in the flesh, which is in us all, and appears in us all more or less, and which is the reverse of abiding in

Christ. Such as these can bring forth no fruit to the glory of God, such are cast forth and are withered, they become such things as men gather and burn.

The Savior said to his disciples, "Now ye are clean through the word which I have spoken unto you." This was the purging of which he spoke in verse two. His word searches his disciples, and it had been searching them in all their intercourse together, and they had been purged by it from much of the old dross of legality and earthly views of heavenly things. This word was to them, and is to all his disciples, as a refiner's fire. As by the Spirit it is applied to the heart of one of his, it burns up the dross and purges away that which is contrary to the gospel. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." This would be so, because abiding in him and having his word abide in them, they could ask nothing contrary to his will, and so should the Father be glorified in them by their bearing much fruit; all is to the glory of God. The husbandman rejoices in the fruitful vine, and by it is his husbandry measured and known. The people of God can have no higher incentive to steadfastness in believing and in living than to know that herein is their Father glorified; this is the supreme desire of the spiritual mind.

Our brother asks, How is that branch in Christ at all which is taken away? It appears to us that in all the parable there are two senses of the words "in him." From the one union none can ever be severed; it is Christ in us the hope of glory. But there is also presented an experimental, loving union which may be hindered and marred, and from which a disciple may be shut out through his ceasing to regard the word of God. It

is the same truth expressed by the apostle when he said, "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." Again, "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

There is much force in the word "abide." "If ye abide in me, and my words abide in you." "If ye keep my commandments ye shall abide in my love," &c. Eternal life and vital union with Christ lead to this keeping of the commandments and to the abiding here intended. The word "abide" is experimental through and through. David felt the great need of this abiding in the Lord when he prayed, "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit." Sin had separated him from this blessed experience of heavenly communion, and realizing this he prayed for forgiveness and cleansing; and for restoration to that which had been his joy and comfort.

Brother Okes' question, What causes the difference between the two? has often perplexed our own mind and heart. Not only is it the question, What makes the difference between members of the church? so that of one it is true that if he be absent from the services of the sanctuary we all ask, What is the matter? and of the other, if he be present we feel like asking on the other hand, What is the matter? But the same question comes right home to our own hearts, Why am I so different to-day from what was the case with me yesterday? Why am I so indifferent now when it was not so a little while ago? Why can I listen no longer to the word preached as I once did? Why do I not feel such close love and tenderness to the blessed Savior and

his people as once crowned me with blessing? It does seem to me, says this troubled soul, that I once did walk with joy in the way, and that I was willing to spend and be spent in the service of God, but now such coldness is with me, and such little things hinder me, and I am listless and almost unmoved when the word of God is presented. Why is all this so? Many a child of God complains in this way, but still why it is so we do not know. Our brother's question, What makes the difference? is indeed hard to answer, whether it applies to different persons or to different states of mind in the same person; but we do know that there are times when we are withered ourselves, and we do know that some who did once run well do not so run any longer, and we do know that some are fat and flourishing and it is a blessed privilege to be with them, while some are lean and withered and we find no spiritual conversation in them, and what is worse, no interest in spiritual conversation.

We feel well assured that we have not solved all the hard questions which come up in connection with this wonderful parable, but we leave these reflections with our brethren.

PLEASE BE SURE,

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

Also when ordering the address of your paper changed give the old address as well as the new one.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

2 PETER I. 10.

(REPLY TO ELDER JAMES STRICKLAND.)

As in his letter he has made several appeals to us on various propositions, before we attempt an exposition of the text on which he desires our views, we will endeavor to respond to them briefly. We say briefly, because it would require much time and space to write elaborately on each of them.

First. We will remark that we were not led to a misapprehension of the general purport of his former letter by his having *unfortunately* used the term "protracted," as by a more careful review of our former remarks it will be found that we did not object to the protraction of meetings when the Spirit so directs, or circumstances require; we objected only to the idea of protracted meetings for the purpose of getting up revivals or religious excitements. We did not understand from brother Strickland's letter that the meeting at Francisco was previously appointed as a protracted meeting for any such purpose, but being assembled, the meeting was protracted. Brother Strickland misapprehends us if he understood us to object to prayers being made for mourners in Zion. All the inhabitants of Zion are mourners at times; sometimes they mourn their own leanness and barrenness, their trials, tribulations or persecutions, and all the saints are at all times in public or private duly authorized to pray for each other, as the word directs and the Spirit indites; but still to call on either saint or sinner to signify by rising up, by coming to some particular altar or seat, or by extending their hand, or by any other sign or signal, is in our view very objectionable. First, because in so doing we as-

sume a mediatorial position between the sinner and his God which would mislead them to rely on our prayers to commend them to God, instead of teaching them that we are just as dependent on God to sustain us as they are for deliverance from their distress. There are examples in the word in which the prayers of the saints are asked for, but if there be any instance where the primitive disciples called on their congregations to signify by motion or gesture, movement or sign, that they desired their prayers, we have overlooked it.

Second. Much mischief grows out of such proceedings sometimes. For instance, at a revival meeting, even if the revival be genuine, there are often those present whose natural sympathies are touched; they feel alarmed for the moment, and on being called on they signify that they wish the prayers of the minister; by their public expression of the desire they feel that they have committed themselves publicly as seekers, or as wishing to become christians, and having done so, after the excitement has subsided they are induced to make a profession of religion, when they would not think of doing so if they had not thus prematurely committed themselves.

We were sincere in saying that we had mistaken these brethren if they would designedly depart from the ancient landmarks of Zion. We did not think they really designed what their practice seemed to imply, and for that very cause we felt constrained to warn them to shun the appearance of evil. What we understand by the efficiency of the ministry, is that they be divinely qualified to minister in holy things, by such gifts, and only such, as Christ has given unto men for the work of the ministry and for the edifying of the body of Christ. If this be what

our brother means by efficiency, we agree that the prosperity and benefit of the church is promoted by the gifts which Christ has so bestowed for the benefit of the whole body. Baptist ministers, in common with others, not beyond others, may be too much occupied in discussing worldly subjects, and a faithful admonition to such is seasonable and proper, if it be administered in the spirit of the gospel; instead of admiring errors among the Baptists, which we would condemn in others, we look for nothing else but errors in others, and therefore an error in a professed Baptist is more unbecoming and out of place, in our estimation, than anywhere else.

We may be under the deceptive influence of a beam in our own eye, but we are greatly deceived indeed if we do not discover a mote which we would gladly remove from the vision of our brother. We confess that the different view which we take of some of the same things seems to indicate that there is some defect somewhere in our vision, we do not seem to see the same things precisely alike; this may be owing to beams or motes. May the Lord enable all his watchmen to see eye to eye.

Brother Strickland says: "If our ministers had been as careful in pointing out and keeping before the brethren their errors as they have the errors and wrongs of others, it would have been better for the Baptists, and we to-day would not have had to complain of the cold, lifeless, barren and dead state of religion that we do." This is saying considerable. Well, however derelict other Baptist ministers may have been in pointing out the errors, or what are supposed to be the errors, of brethren, brother Strickland and ourself will not be charged with the sin of altogether overlooking or winking at the er-

rors of each other. But although we have been for many years endeavoring to point out the errors of our dearest brethren, and not insensible that we have many of our own also, which our brethren have kindly borne with, still we feel much coldness, barrenness and deadness. But we have serious doubts if a kind of animation resulting from our own faithfulness, either in admonishing our brethren, or anything else that we can do, would be the kind of life and activity that either brother Strickland or ourself would be satisfied with. Both of us would rather say, If the Lord should quicken our poor, cold hearts, and animate our sluggish minds by the life-giving and life-reviving power of his Holy Spirit, it would make us more active and more faithful in pursuing every good word and work.

“Too much time and labor,” you say, “has been given to the subject of doctrinal preaching, and not enough to the practical part of the gospel.” And this you demonstrate by the testimony, which to us is new, that there are to-day a dozen different factions in the United States calling themselves Old School Baptists, utterly refusing to correspond with each other; all in consequence of some doctrinal difference. Admitting for instance the whole force of this testimony, we cannot see that it proves, but rather disproves, the correctness of the position, for the testimony only shows that those who are so divided on the subject of doctrine are not sufficiently posted on doctrine. If they were better instructed in doctrine they would be more united. If the difference were in their practice it would look more to us as though too little time and labor had been bestowed on practical subjects. Brother Strickland we trust will not undertake to say that

the preaching of the doctrine of the gospel, the doctrine of God our Savior, has a tendency to divide the children of God; if so, we would infer that it ought not to be preached at all.

How many sorts of people may claim to be Old School Baptists who do not believe our doctrine, and who are not in correspondence with us, we do not know, but we did not think there were so many as our brother speaks of; but if there be “a dozen,” it to our mind only shows the greater necessity for a more faithful and constant preaching of the doctrine.

Brother Strickland says: “No denomination that I am acquainted with seems to boast of the correctness of their doctrinal sentiments so much as the Old School Baptists, and yet none are more divided among themselves than the Baptists are.” Truly, if a dozen or more factions, holding different doctrinal sentiments, and having no correspondence, fellowship or communion with each other, are still but one denomination or church, it must be admitted that there is much division in the denomination. But is it fair to include as any part of the church of Christ any factions or parties who do not hold our sentiments, and who have no correspondence with us, merely because they choose to call themselves Old School Baptists? On the same principle may we not include as belonging to the true church of Christ all who profess to be christians, and so consolidate Catholics, Episcopalians, Presbyterians, Methodists, Mormons, Quakers and Dunkards, with many other names, as the same one church, only somewhat divided in their doctrine and practice? We hold that all who are not with us are against us, and all who have gone out from us have gone out that it might be made manifest that they were not of us. The church of

Christ is a unit, and though there may be threescore queens, and fourscore concubines, yet Christ's bride is but one, she is the only one of her mother, the choice one of her that bare her.

We admit that the faithful preaching of the gospel presents the gospel in all its excellence, which cannot be done without presenting the experience and practice of the gospel, but we do not think the minister of Christ can dwell too long or too loud on what is called the doctrine, nor that the doctrine can be faithfully preached without preaching christian experience, for all christians have experienced the doctrine of God our Savior, and desire to adorn that doctrine in their deportment and conversation.

We are astonished at the figure brother Strickland has employed to illustrate his views of the nature and tendency of doctrinal preaching. Is it true that the constant and persistent preaching of the doctrine of Christ, with now and then an exposure of Arminianism, stamps the life out of real christians, like the stamping the roots of young trees, as in the similitude used? We do believe that the faithful preaching of the doctrine of Christ will drive away from the church those who have never received the love of the truth, that they might be saved, but we are willing to see all that fire put out which God has not kindled, all those converts driven away from the church which God has not made, and all that life which is not born of God slain by the sword of the Spirit. Let them all die who cannot live on every word that proceedeth from the mouth of God; let them all starve who cannot feed upon the doctrine of Christ, and let them all be stripped of their foliage and fruit whose roots can be killed by the faithful preaching of the doctrine of the gospel. "For their vine

is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps."—Dent. xxxii. 32, 33. Of this sort were those "disciples" who figured zealously at the banquet of loaves and fishes. (John vi.) But the vigor was bruised out of their roots on the very next day, by the doctrine which kills so many at this day. When Jesus preached to them the doctrine of salvation by grace alone, that none could be saved except by him, that none could have eternal life except they ate his flesh and drank his blood, &c., this doctrine made a great scattering of the disciples. No doubt if our Lord had kept back this hard doctrine, and in its stead given them such food as they could relish, a few more loaves and fishes, they would have been inclined to remain with him, and to have had him for their King. But the bread of heaven they did not desire, and his doctrine they could not endure; it pinched their roots beyond endurance, because they were not rooted or grounded in him, and we read, "Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?" "From that time many of his disciples went back, and walked no more with him."—John vi. 60, 66. "Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." Here we see that the very doctrine which crushes the roots and drives away nominal and graceless disciples, feeds, comforts, unites and binds more closely together those who are truly born of God and led by his Spirit. Those churches therefore which have withered and died because the doctrine has been preached to them long and

loud, and Arminianism exposed, we are sure were not the churches of Christ, and they cannot die too fast when the truth of God kills them. "Doctrine is good in its place." So brother Strickland admits, but where is its place? In the church of God. The holy apostle has warned us, saying, "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."—2 John 10. This admonition is to the elect lady and her children, whom John loved in the truth, and certainly is applicable to all who know and love the truth. Paul was so far from apprehending danger to the saints that he exhorted Timothy to "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." Too much of this would not kill them, nor destroy their spiritual exercises. God says by the mouth of Moses, "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 showers upon the grass."—Deut. xxxii. 1, 2. Nothing crushing or violent to the plants which God's own hand hath set, in his doctrine. Even the tender herb, instead of being crushed by it, is refreshed; it comes like the small rain, and distils like the cheering dew, softly descending, with wholesome effect, causing the tenderest plants to sparkle in living vigor and beauty. To those who have an ear to hear what the Spirit saith unto the churches, the doctrine of Christ is in its appropriate place, but to anti-Christ it has no attraction; to all false professors of religion it would be like "a jewel of gold in a swine's snout."—Prov.

xi. 22. As brother Strickland justly remarks, "It must underlie all the experience and practice of the gospel." Nothing therefore can be regarded as gospel experience or gospel practice that is contrary to or that cannot endure sound doctrine. But our brother seems to think it useless to harp upon it where it is already well understood. The apostle dwelt largely on those things, not because the saints did not know them, but because they did know them, and Peter desired, as long as he should continue in the flesh, to stir up their pure minds by way of remembrance.

Those who possess genuine faith will show it by their works, and where it is not so manifested we have no reliable evidence of its existence. "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak."—2 Cor. iv. 13; Psalms cxvi. 10. Those who believe that the preaching of the truth is for the edifying of the saints will be expected to advocate that kind of preaching, and those who think an exhibition of the doctrine will be detrimental to the cause, and depressing to the spiritual exercises of the saints, will be apt to show their faith by keeping it back.

Brother Strickland inquires, "What good is faith going to do you or me, unless that faith is coupled with good works?" We reply, That faith which is the fruit of the Spirit never fails to work, for it works by love and purifies the heart, and any other kind of faith will be vain, even if it be coupled with what we may call good works, for without faith it is impossible to please God. We do not disagree in regard to the character of those works of which brother Strickland speaks, and we believe that the faith of the Son of God living and reigning in us will be evinced by a care-

ful practice of them all. We may differ in regard to the manner in which the saints are to wash each other's feet. According to our understanding of it, we are now trying to wash brother Strickland's feet, and we presume that he designed to cleanse our feet of some dust by his brotherly letter, to which we are now replying. If we diverge from the pathway of holiness we shall defile our feet, if not our garments, but we should keep our feet when we stand on holy or consecrated ground.

Having occupied so much space in our remarks on brother Strickland's letter, and our replies to his interrogatives, we will now attend to his request for our views on 2 Peter i. 10: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

The saints to whom this apostolic admonition is addressed, we are told in the first verse, had already obtained faith of the like precious kind, as that possessed by Peter himself. It was not therefore a faith in prospect and to be procured, nor a faith that had originated with themselves, but it is that faith which is the gift of God, is born of God, and is the faith of the Son, and which overcomes the world. It is precious from its intrinsic value, from its nature and effects, from its power to conquer the world, quench the violence of fire, stop the mouths of lions, and give ability to endure all things, as seeing him who is invisible. It is peculiarly precious, because it can only come from God as a special gift, and because without it no man can please God; and it is also precious because it is the substance of things hoped for, and the evidence of things not seen; and precious because to it all divine revelation is made to the saints of their elec-

tion, calling, justification before God, deliverance from wrath and assurance of immortality beyond the grave. With this priceless treasure the apostle assures the saints that God has given them all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue. By this precious faith, together with all things pertaining to life and godliness, which things are all grasped, apprehended or received by precious faith, and by them are given (that is, dealt out to us from our Lord Jesus Christ, the great Reservoir of all spiritual blessings,) to us exceeding great and precious promises, that by these (that is, by faith, and what faith lays hold on,) ye might be partakers of the divine nature. It is not by this faith and all things that pertain to life and godliness, that we are or were made partakers of human or earthly nature, but of that spiritual, immortal and eternal life, which constitutes our new man, which after God is created in righteousness and true holiness. We cannot possess this precious faith without possessing Christ, for it is in him, and as Paul says, "Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." By this faith and these attendant graces the saints have escaped the corruption that is in the world through lust, or through the depraved propensities of our earthly nature, being by the blood of Christ purged from our old sins. Now with all this grace, not only in store for us, but given and received, obtained and in possession, we are called to be active. God has bestowed all these spiritual blessings on us in Christ, "according as he hath chosen us in him before the foundation of the world, that we should be holy and with-

out blame before him in love." God has called us to glory and virtue. "Wherefore [for these reasons, this being the case, and this grace being received,] the rather, brethren, give diligence to make your calling and election sure." Instead of this precious faith, and with it all things pertaining to life and godliness, and all the many great and precious promises, and even a participation in the divine nature, having a tendency to make us negligent, careless or indifferent in regard to our high and holy calling, every principle of this heavenly and divine nature implanted is *rather* calculated to make us diligent in the pursuit of the things which become sound doctrine. The child of God thus called and invested with these precious gifts is to regard it as the great business of his life to diligently pursue those things which are in our context enjoined. Not thereby to procure his election, or any or all the things which pertain to life and godliness, for these he has already in possession, but that he may thereby demonstrate for his own spiritual comfort and for the declarative glory of God, that he does already possess them. This makes *sure* their calling, that is, it proves beyond all contradiction that God has already called them to glory and to virtue; and as it proves that they are called, so it proves that they are chosen or elected children of God, for "Whom he did predestinate, them he also called." To make our calling and election sure, is not to procure either, for they are already complete, but to manifest and demonstrate the existing fact. "For if ye do these things, ye shall never fall." Do what things? The things which he had mentioned in the preceding verse. "Add to your faith virtue." Virtue is the opposite of vice, and God has called the

saints to virtue, that they may show forth the praise of him that hath called them. All the amiability of our nature, in the absence of faith, could not please God, or make our calling and election sure. Faith is first, and virtue, which is in harmony with precious faith, is to be added as evidence to ourselves, and to those around us, that we possess the faith of God's elect. A man may hold a creed which for orthodoxy may be unexceptionable, and he may preach long and loud in defense of it, but if he be not virtuous in his conduct and deportment he only holds the truth in unrighteousness. And again, a man may be a subject of grace, and possess true and genuine faith, yet if he be not virtuous, circumspect and upright in his deportment, he becomes a castaway, so far as relates to the proving of his calling and election, and a castaway as to his usefulness in his high and holy vocation.

"And to virtue knowledge." We are not to conclude that we know enough, and that there is no more for us to learn in the school of Christ. We are to learn of Jesus, search the Scriptures, prove all things, and hold fast that which is good. Ask counsel of God, watch carefully the leadings of his word and Spirit, and follow those things whereby one may edify another. This knowledge of divine things is to be diligently sought after, that it may be added to our faith and virtue. But if we have not the faith and virtue we may be ever learning and never able to come to the knowledge of the truth.

"And to knowledge temperance." If we have not faith, virtue and knowledge, we shall not know what is temperance, but having the former we are qualified to add to them the latter, and to be temperate in all things.

"And to temperance patience." A

restless, murmuring, fretful course illy benefits one who should show forth the praise of the Redeemer. To be patient in tribulation, under sore trials, afflictions, temptations and persecutions, greatly adorns the life of the christian, and this blessed ornament of our profession should be added to the others.

“And to patience godliness.” Godliness consists in living in the fear of God, denying ourselves all ungodliness, that we may live soberly, righteously and godly in the world. To live godly is to pursue in all things that course which God has approved in his word, and which Christ has taught in his examples.

“And to godliness brotherly kindness.” We cannot attach too much importance to these things. “We know that we have passed from death unto life because we love the brethren.” But how do we know it if we do not love the brethren? Brotherly kindness is an important evidence then of our calling and election.

“And to brotherly kindness charity,” or christian love, which is to manifest our attachment to God, to his cause, his doctrine, his ordinances, his people, and to all his laws and institutions.

“For if these things be in you, and abound.” That is, if precious faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, if these things be in us and abound, that is, if they be acted out, made manifest in all our walk and conversation, we cannot be barren or unfruitful, for these are the fruits of the Spirit, and give testimony that the tree which bears them has been made good, and hence they demonstrate that our calling and election is of God, and therefore sure.

“If ye do these things, ye shall never fall.” Never fall from your steadfastness in the truth, from the evidence that you

have been purged from your old sins; you shall never fall into that darkness of mind and blindness in which you cannot see afar off, and in which you forget that you have been purged, washed, cleansed, sanctified and set apart from the world to be a disciple of the Lord Jesus Christ. When all these things are abounding in us we feel a blessed assurance that we are born of God, a joyful reliance on the great and precious promises which are given unto us.

The apostle adds, “For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.” In the absence of these aboundingings we feel barren and unfruitful, and find it hard to enter into the precious privileges of the kingdom, and we sometimes doubt whether we have any right or inheritance there; but when they abound in us we do sweetly and experimentally enter in through the gates into the city of our God; and the entrance is ministered unto us abundantly by the Spirit, in our spiritual exercises of mind, in our enjoyment of our gospel privileges, and by the brethren and kindred in Christ, who soon discover the evidence that these things are truly in us and abound, and our entrance into their hearts, their confidence, their love and their fellowship is most abundant.

MIDDLETOWN, N. Y., Aug. 1, 1862.

NOTICE.

NOTICE is hereby given that the Salem Old School Baptist Church of Philadelphia, Pa., has changed the time from 10:30 a. m. to 1:30 p. m., Oct. 16th, 1905, for the council to meet at 1315 Columbia Ave. for the purpose of considering the advisability of ordaining brother B. F. Coulter, M. D., to the full work of the gospel ministry.

FRANK TERRY.

PHILADELPHIA, Pa.

CORRESPONDING LETTERS.

The Licking Association of Particular Baptists, now in session with Goshen Church, Anderson Co., Ky., Sept. 8th, 9th and 10th, 1905, to the associations with whom she corresponds, sendeth christian love.

God in his providence has again permitted us to meet in an associate capacity. The messages of love from the churches composing the association show peace, harmony and christian fellowship. We feel that we have been built up in the faith by the preaching of Jesus and his love for poor sinners. The ministering brethren seemed to be filled with the Spirit's power. We hope for a continuation of your christian correspondence by Minutes and messengers. May God's love bind us closer together as we journey through life.

Our next association is appointed to be held with our sister church, Bald Eagle, commencing on Friday before the second Saturday in September, 1906, where we again hope to meet your messengers and receive your messages of love. May the love of God be with you all. Amen.

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Assistant Clerk.

The Roxbury Old School Baptist Association, in session with the First Roxbury Church, Vega, Delaware Co., N. Y., September 13th and 14th, 1905, to the associations and meetings with which we correspond, sends christian greeting.

DEARLY BELOVED BRETHREN:—We are favored once more in the good providence of our God to meet in an associate capacity as the professed followers of our Lord and Savior Jesus Christ, and we humbly hope we have been gathered together in the name of our covenant-keeping God, for which we feel thankful to

the God of our salvation, in whom we trust we live, move and have our being; to whom we must still look. We have had a very pleasant session; the weather has been good, and a goodly number present, and your ministers have come to us and preached the gospel of the Son of God, and it has been in the fullness of truth.

Our next session has been appointed to be held (the Lord willing) with the Second Church of Roxbury, Delaware Co., N. Y., on the second Wednesday, and Thursday following, in September, 1906, commencing at 10 o'clock the first day, when and where we hope to be again favored of the Lord with the presence of your messengers and ministers.

J. D. HUBBELL, Moderator.

J. B. SLAUSON, Clerk.

MARRIAGES.

By Elder John McConnell, at his residence in New York city, Oct. 4th, 1905, Dr. Chas. A. LeCates and Miss Matilda Heath, both of Philadelphia, Pa.

OBITUARY NOTICES.

Nancy Grove Brumback was born in Page Co., Va., Nov. 5th, 1814, died April 28th, 1905, aged 90 years, 5 months and 23 days. She was married to Jacob Brumback Feb. 5th, 1835. Her husband died Jan. 5th, 1853. Thus she was left a widow to battle with the hardships of life, together with raising her family of small children, which she did well. She was blessed with a strong constitution and general good health through life, which enabled her to see after the business of this life, and to bear the burden, affliction and losses in her dear family as they passed away one by one till they were all gone except three daughters out of a family of eight: Mrs. John Grove, of Page Co., Va., Mrs. Emily Louis, of Missouri, and Mrs. B. R. Cannon, with whom she spent her last days. She was stricken with paralysis Feb. 24th, 1899, and suffered till the end came. She was a member of the Regular Predestinarian Baptist Church called Providence, in Hancock Co., Ill., and all through her sickness she read the dear old SIGNS or THE TIMES, her favorite paper; she kept it by her all the time. She was a firm believer in salvation by grace; she said she would not give her hope, little as it seemed to be, for anything in this world. She was

ever faithful, and seemed to grow stronger and stronger as she approached the end. She was well read in the Scriptures, and commanded the love and esteem of all who knew her. She was one of the brightest members of our body at Providence; a strong pillar is gone. She was ever ready to give a reason of her hope in Christ. We miss her wise counsel, we miss her everywhere, but we feel that our loss is her eternal gain. We sympathize with her children, especially Mrs. Cannon. They miss her much, but she lived to a ripe old age, and was so afflicted that it was best for her to go and be at rest. The Lord gives and he takes away, and blessed be his name. Let us pray that we may all be reconciled to every dispensation of his divine will.

MRS. BELLE FRAZEE.

PLYMOUTH, Ill., Sept. 19, 1905.

(See communication on page 616.)

CONTRIBUTIONS FOR THE "SIGNS."

A Friend, Georgia, \$1.00.

M E E T I N G S .

THE Corresponding Meeting of Virginia is appointed to be held with the Bethlehem church, near Manassas, Prince William Co., Va., October 11th, 12th and 13th, 1905. Friends coming from the east or north by railroad will take train on Southern road at Sixth St. station, Washington, D. C., at 4 or 4:30 p. m. the day before the meeting, or at 8 a. m. or 11 a. m. the day of the meeting. All tickets should be purchased for Manassas, where the several trains will be met. Trains from the south and west will also be met. An earnest invitation is extended to lovers of the truth, especially to our ministering brethren.

J. N. BADGER.

THE yearly meeting of the Welsh Tract church, Newark, Delaware, is appointed to commence on Saturday, Oct. 14th, 1905, and continue two days. Friends coming from the north and south via B. & O. R. R. will get tickets to Newark, Del. Trains leave Philadelphia at 7:40 a. m., and Baltimore at 8 a. m. (Mt. Royal station.) Those coming via Delaware division will take train leaving Delmar at 7:10 a. m. Saturday, and get tickets to Newark, Del. All lovers of the truth are cordially invited to meet with us.

P. M. SHERWOOD, Clerk.

THE Salisbury Old School Baptist Association is appointed to be held with the church in Salisbury, Md., on Wednesday, Oct. 18th, 1905, and continue the two following days. A cordial invitation is extended to all lovers of the truth to meet with us. Those coming via Baltimore have choice of two routes, either by way of Claiborne, leaving Pier 4,

Light St. wharf at 4:10 p. m., arriving at Salisbury about 9 p. m., or from Pier 3, via steamer Virginia, (all water route) at 5 p. m., arriving at Salisbury about 8 o'clock Wednesday morning. Those expecting to return to Baltimore by these routes can get return tickets. Those coming from the north, all take the train leaving Broad St., Philadelphia, about 3 p. m., Wilmington about 3:40. From the south, take express due at Salisbury about 2 p. m. All come on Tuesday. From the east Wednesday morning, train leaves Berliu about 7 a. m. All come.

In behalf of the church,

A. B. FRANCIS.

THE Old School Baptist Church of Schoharie, N. Y., has appointed a yearly meeting to be held on Wednesday and Thursday, October 18th and 19th, 1905. Those who come by rail will be met at Howes Cave on the day previous.

THE Old School Baptist Church of Schoharie Hill has appointed their yearly meeting to be held on Wednesday and Thursday before the fourth Sunday in October, 1905. All lovers of the truth are cordially invited to attend.

Done by order of the church.

THE yearly meeting of the Old School Baptist Church of Olive and Hurley, of the Roxbury Association, is appointed to meet, the Lord willing, November 1st and 2nd, 1905, commencing at 10 o'clock. We hope to see many brethren and friends. Elders Hubbell, Slauson, Ker and Chick are expected to be with us.

A. BOGART, Clerk.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 2 p. m. in a Hall on Franklin Square, in the Flatiron Building, in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

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 at the Hall, corner of 19th St. and 8th Ave., fifth floor. Elevator entrance on either 19th St. or 8th Ave.

10:30 A. M.

2:30 P. M.

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

THE

“ SIGNS OF THE TIMES, ”
(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY,
MIDDLETOWN, ORANGE CO., NEW YORK.

To Whom all letters should be addressed, and
money orders made payable.

EDITOR:

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

CRUDEN'S COMPLETE
(STUDENT'S EDITION)
CONCORDANCE

TO THE
OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9½ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible reader should possess a copy.

Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.

First Quality Turkey Morocco, very handsome, \$2.75 per copy.

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in a variety of bindings at the following prices, viz:

Cloth Binding \$1 00
Blue, Marbled Edge 1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73. MIDDLETOWN, N. Y., NOVEMBER 1, 1905. NO. 21.

CORRESPONDENCE.

VIOLA, Wisconsin.

ELDER F. A. CHICK—DEAR SIR:—I send you a copy of an experience written by my father, D. G. Carter, for you to read, and if you think best, publish in the dear old SIGNS, of which I have been a reader for a number of years, and from which I take much comfort, although not a member of the visible church. There is no one in this part of the country of that faith that I know of, and I am indeed lonely. Father died in 1880, and my wife nearly eight years ago, and last April my dear old mother died, so I am left all alone, as we never had any children, but am trying to trust in the Lord, and feel very thankful to him for my good health. I cannot remember when father was not a reader of the SIGNS. I am fifty-eight years old.

Respectfully,

GEORGE CARTER.

DEDICATED TO MY DEAREST RELATIVES AND FRIENDS:—The time may come when you will feel somewhat interested to know something more definite concerning my christian experience and

faith than you do at this time, and being desirous that you should have something to refer to, I thought to write out a brief sketch of the way in which I sometimes hope the kind and merciful Lord has been pleased to lead me, if indeed there has ever been any change wrought in me, which for the most part I am tempted to doubt. The subject is one which I approach with diffidence, fear and trembling, knowing that if there has been a change of heart wrought in me it has been accomplished by a power far superior to and independent of my own; I therefore humbly invoke the guidance of that supreme power to lead, guide and direct me into the way of all truth, for without that I can do nothing.

I will say first that my parents, as I hope and trust, were good christians; however I do not remember much about my father, he having been called home when I was in my ninth year, and my dear mother tried as well as she could to train her children in the fear and admonition of the Lord, but her pious teaching and example did not seem to make much impression on my hard and stony heart, for I was a very wild and mischievous boy; not that I was vicious or criminal in

my conduct, notwithstanding I was possessed of a very unruly temper, which has been my worst enemy all my life. Fond of the world and its vanities, I could not entertain the idea of surrendering my carnal enjoyment for that of the christian religion, supposing that religion was a melancholy affair, better suited to old people, and would cut off totally all my worldly enjoyment, not realizing at that time the truth of what the poet said, that religion never was designed to make one's pleasure less; no, but the pleasures of the world and carnal enjoyments were sweet to me, and I rolled sin as a sweet morsel under my tongue. Such was the condition I was in, and such is the condition that every one is in while in nature's darkness. O how blind, deaf and dumb was I spiritually, dead in trespasses and sin, totally depraved, and yet well pleased with myself; I did not know or feel the need of a Savior, had no love for Jesus or religion, and would not have either were it not to keep me from endless torment hereafter; and all this time I was deluded with the firm belief that I could get religion, as it is often called, in a very short time if I would set myself about it; that it was open to every one of Adam's lost race on certain conditions was the popular theory of the day, and is at the present time; but I found it different, as I believe I found the tree of life was guarded by a flaming sword that turned every way to keep the way thereof, lest man should reach forth his hand and partake of the fruit and live forever. When I was quite young, in fact as far back as I can remember, I would at times have very serious thoughts concerning death and the judgment to come, but have never been able to fully and satisfactorily decide the real cause of these meditations, whether they were the re-

sult of pious teachings, natural instinct or the promptings of the Spirit of life; but be that as it may, these serious spells would soon disappear, and I would return to my sports as cheerful and wild as before. I would attend professed religious meetings of all denominations, and often at some of their exciting meetings I have felt very solemn, and my mind very much wrought upon to behold their terrible performances and hear their frightful stories of death, hell and the grave set forth in the most exciting language possible; nevertheless I thought then it was all right and was truly the work of the good Spirit, but from some cause that I have never been fully able to comprehend I did not unite with them in church capacity. I have sometimes thought it was a providential affair that I did not, that it was not the Lord's will that I should unite with them and thereby encourage, by my presence at least, the propagation of their false idea of doctrine. So time passed rapidly on, and I still had my serious thoughts and meditations at times, but did not want religion yet, so I would put it off and promise that at such a time I would seek for the salvation of my soul and become religious. I made several such promises, but would break them invariably, till finally I concluded that this way of doing was only adding sin to sin, and that I had best refrain from these things, and so I did, believing most assuredly (as I before remarked) that the power was in myself; that being a free moral agent (as the popular but false theory was and is) I could get religion at any time, but found I was mistaken, and that I must wait the Lord's time. As Moses at the Red Sea commanded Israel to stand still and see the salvation of the Lord, so every chosen vessel of mercy must wait

the Lord's time; he has promised to come and not tarry.

Now I come to the most critical period, in one respect, of my experience, that is to say, I cannot, as Saul of Tarsus and some others whose experience I have heard and read, point to the exact time when I was first convicted of sin and made to feel my need of a Savior, and this fact I will here remark has been a source of much doubt and trouble of mind, fearing I had caught at the shadow and missed the substance. I was at this time, as near as I can remember, about in my thirtieth year, when my mind became seriously troubled concerning the future well-being of my soul, and I set to work in good earnest to get religion, that I had before thought was such an easy task; but O what a failure, and right here I came in contact with the flaming sword that turned every way to keep the way of the tree of life, for I soon found that my best performances availed nothing, and that all my righteousness was as filthy rags. I attended meetings and read my Bible and other good books, but from different motives than formerly; the Bible condemned me, the promises therein were not for me, but for believers, and I was not of that number. I would resort to secret places where none but the eye of God could see, and there try to plead for mercy and pardon, but my prayers did not avail anything, or at least so it seemed to me, and this text would sometimes come into my mind with much force: "The thoughts of the wicked are an abomination to the Lord." This flaming sword cut me off completely on every hand. At about this period there was rather a strange idea presented to my mind: (strange to me at that time,) it was concerning the resurrection of Lazarus and that almighty power that

called him from the grave, in connection with regeneration, or in plainer words, that it required the exercise of the same almighty power to quicken the dead sinner to a spiritual life in Christ that it did to raise Lazarus from the grave; that was the way in which it was presented to my mind. Although I had not to my recollection ever heard any view on the subject expressed, it made such a deep impression on my mind at the time that I have never gotten rid of it, but I found long since that the idea or sentiment is in strict accord with Bible testimony; then what could I do but wait the Lord's good time? My efforts had proven fruitless, I was brought to stand still, and, like the publican of old, all I could do was to smite upon my breast and cry, "God be merciful to me a sinner," and I do hope and believe that the blessed Lord and Savior did in his own time and way speak peace to my troubled soul in the pardon of my sins, but this, too, came in a different way from what I had anticipated; it was as Jesus said to Nicodemus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Yea, verily I believe I was made to hear the sound thereof in the voice of my Beloved, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." I believe, too, I have at different times been made to feel the holy influence of that Spirit as the wind that bloweth, which would cause me to rejoice in hope of eternal life which was treasured up in Christ before the foundation of the

world, and is reserved in him for all the heirs of salvation, and it is to them a free gift, he having obtained eternal redemption for them by the sacrifice of himself, therefore justice is satisfied, the law is magnified and his people are justified through the righteousness of Christ.

From the time I received my first encouragement to hope and trust in the Lord Jesus as my Savior and Redeemer, the holy Scriptures, or portions thereof, have at times been opened to my mind, and I have, as I trust, been enabled to understand them in their true import, and have been made to rejoice in consequence thereof, and to say, "I know that my Redeemer liveth." The preaching of the word by the Lord's servants has also at times been sweet to my taste, and I have been enabled through grace to feast and rejoice in God my Savior, therefore I sometimes feel a good hope that there has been a change wrought in me, for the things I once dearly loved I now hate, such as the vanities and carnal enjoyments of this world, and sin of every name I hate; they are not substantial joys, but they pass away as doth the flower of the morning, or as the shadows of evening; nevertheless I am not free from sin, and never expect to be while I sojourn in this vile body, "for the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." The apostle Paul says, "If I do that I would not, it is no more I that do it, but sin that dwelleth in me." So it seems that he was not free from sin in his mortal body, which caused him to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" Another evidence I have of a change of heart, and which I sometimes think is unmistakable,

is that the things I once had no love for I now love above all earthly blessings; the first of which is the blessed promise of life and immortality beyond the grave, which was treasured up in Christ for all the heirs of salvation long ere time began. I can believe now in the promises, and rejoice and take comfort in those that I once thought were not for me; and also the preaching of the word, that I formerly cared nothing for, is now sweet to my taste, and is to me a feast of fat things, of wine on the lees well refined, but it is seldom I enjoy the privilege of hearing it. All the plan of salvation, as presented through a crucified and risen Redeemer, is a glorious theme for contemplation, for it is all of free, sovereign and unmerited grace, without price or reward. My only hope of salvation is through the righteous merits of a crucified and risen Redeemer; I have no merit to plead, no good works.

"Grace first inscribed my name

In God's eternal book;

'Twas grace that gave me to the Lamb,

Who all my sorrows took."

I am confident, too, that wherever the Lord begins a good work he will carry it on to perfection, for he has so promised in many places in the word; he says that he gives to his sheep eternal life, and they shall never perish, neither shall any pluck them out of his hand. He also says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." The apostle Peter, speaking of the new birth, says they are born "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

"Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven."

The popular idea of utterly falling from grace is one of Satan's delusions,

and should not be believed for a moment by one of God's dear children; but that the best of christians sin more or less at times and fall into grievous errors, there is no doubt. Witness the case of David and of Peter, and hear Paul complaining that he was carnal, sold under sin, and could not do the things he would; but God says, "I will visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail." I have been blundering along in disobedience for about twenty-four years, still waiting and hoping (a portion of that time at least) for a brighter and more vivid experience and stronger hope, but it does not come, and I have concluded long since to praise the Lord for the great blessing bestowed upon me, and to content myself with the little hope I have, although it seems very small at times and almost gone, (as at the present time) yet as small as it appears, all the honors and emoluments of this wicked world would not be sufficient to buy it. I often think it is presumptuous for me to claim any relationship (spiritually) with the children of God, nevertheless I have at times felt a good assurance that I have passed from death unto life, for I know that I do love his children, the doctrine, order and ordinances of his church, with a holy and fervent love, and in the blessed promises contained in his word I can sometimes rejoice in and take comfort. I have ever been a very disobedient child, if one at all, continually sinning, and when I would do good, evil is present with me, and this is the principal reason why I have not offered myself to the church long since; a deep sense of my own unworthiness has kept me back when I had an opportunity, and now for

the last twelve years (that we have lived in Wisconsin) I have had no opportunity, there being no gospel church in reach of me to my knowledge. O that the good Shepherd would send some of his servants into this part of his vineyard to preach the everlasting gospel; O that he would visit his Zion with the outpouring of his Spirit; O that he would command his light to shine upon my path, as I hope it has in days that are past, and that his Spirit would be with me in all my trials and afflictions, is my prayer.

D. G. CARTER.

WINONA, Wash., July, 1905.

ELDER F. A. CHICK—DEAR BROTHER:—I will try to write a few lines, and for all I know they may be different from the views of all others. The subject is the sin against the Holy Ghost. I may be wrong, yet the thoughts that I have had have been sweet to me. I think every one believes that this sin has no forgiveness, either here or hereafter, and I do not suppose there are many who believe this is the sin which men commit that makes them to be of the non-elect, or those for whom Christ did not die. The Old School Baptists all believe that one for whom Christ died can do nothing to make his calling more sure, for it is absolutely certain; neither can such an one do anything to disinherit himself. The apostle says he is persuaded that there is nothing able to separate one from the love of God. How is it with those for whom Christ did not die? with those who were not included in the covenant that is ordered in all things and sure? Can they do anything to make their condition worse hereafter? Now there is a difference between the Father, Son and Holy Ghost in their office-work. God the Father sits on his eternal throne

declaring that he is God, and there is none else, working all things after the counsel of his own will; Jesus Christ, the Son, the Mediator between God and man, sits at the right hand of God, making intercession for the saints, according to the will of God. In John xiv. we find by the language of Jesus that he had been his children's leader, protector and comforter, but that his time was drawing nigh to go away; he is in person going to leave the world and be an intercessor (verse 16); he (Jesus) will pray the Father to give us another comforter, that he may abide with us forever; this comforter was promised to his disciples only. This comforter is the Holy Ghost (verse 26). The Holy Ghost is our teacher. (Luke xii. 12.) He is our comforter. (Acts ix. 31.) The apostles when together concluded to lay no greater burden on the disciples than was necessary, because it seemed good to the Holy Ghost and to them. (Acts xv. 28.) Forbidden of the Holy Ghost. (Acts xvi. 6.) By all of these Scriptures, and many others, we are shown that the mission of the Holy Ghost is to guide, instruct, restrain and comfort the children of the living God. Then he that disputes, gainsays or denies the Holy Ghost or his teachings, blasphemes or sins against the Holy Ghost. For an unbeliever to deny or affirm the existence of the Holy Ghost does not change his condition one bit, but let one of the little ones get low down in the valley of darkness, where he continually doubts all the comforts, joys and tender mercies of God through the Holy Ghost, the comforter, and it will be but a little while till he repents and begs for forgiveness; all these doubts are the result of unbelief. Dear brethren, I do not know how it is with you, but I must acknowledge I have done many things that I knew were

wrong when I did them, and to all such who pass through the same way I will say, you will find your road marked out in Hebrews x. 26-29. It seems to tell us what we may look for if we do that which we know to be wrong, for there is no more sacrifice for sin. We shall look for judgment and for the devouring of the adversaries. Can we count this as forgiveness? O no. I think I hear every one say, "It is a fearful thing to fall into the hands of the living God." For if we disobey his commands and break his law there is sure to be suffering. Are there any who have passed from death unto life who have not felt it to be their duty to be found walking in all his commands? Sometimes when they had the opportunity to unite with the church, they did not, but went home mourning, crying and promising to do better the next time. Not only in this case, but all through life, we hear the old, grey haired soldiers saying that every time they ran from duty they were chastised. We are told that if we know these things we are happy if we do them; but if we know them and do them not, we shall be beaten with many stripes. All these show that there is no forgiveness for those sins which are committed against the Comforter, the Instructor, the Holy Ghost, but that if we are disobedient we must suffer the penalty.

Through suffering we learn obedience. There is no affliction but what is grievous at the time, but afterwards it yields the peaceable fruits of righteousness to them that are exercised thereby. In 1 John v. 16, there is a sin named that is not unto death, and if we see a brother commit this sin, and we can labor with him, and pray for him acceptably, (by the Holy Ghost) it shall be forgiven him. But "there is a sin unto death." This sin we

are not told to pray for; for one who is guilty of this sin must die to church privileges and the fellowship of his brethren.

"Little children, keep yourselves from idols." For every form of idolatry is denying Jesus Christ and the Holy Ghost, and this sin must be purged from us in affliction and chastisement. I have sometimes thought I knew what it was to be disobedient to the teaching of that blessed Comforter; when I have been impressed to do a thing and did it not, my conscience accused me, and there was no rest for me until I was brought to a condition where I would gladly do whatsoever was commanded me of him. How often does the poor child conclude that he will go to the church; being led by the Holy Ghost he has thought it his duty, and O, if he were only worthy to go forward what a sweet work it would be, but when the time comes he looks at himself and finds nothing good there, and he is so afraid he will deceive the brethren, and so fearful that he is deceived himself, that doubting, he puts aside all the evidence given to him by the Holy Ghost, even denying the work of the Holy Ghost in his heart. Brethren, you who have traveled this road, did your blessed Lord smile on you, or did you grieve and mourn because of the neglect of this duty, and on your knees, a penitent, you begged the Lord, if it was his will, to give you strength to discharge every duty? Truly called ministers I believe can invent more excuses, and often are more stubborn, more weak, more lacking in faith than any others, but do not forget that they also suffer sore chastisement, which works in them repentance. Then they promise that they will at the next opportunity try with the ability God gives them to discharge their

duty; it would be hard to tell the many times such promises are made and broken. It seems by Hebrews ii. 2, that every transgression and disobedience shall receive a just recompense of reward. Then "How shall we escape, if we neglect so great salvation?" says the apostle. We shall be given repentance in suffering. The apostle tells of two such characters in 1 Tim. i. 20. These two here spoken of were delivered to Satan that they might learn not to blaspheme. Surely to deliver one into the hands of Satan would teach him to desire to walk more uprightly. This brings us to our warfare and enables us to say as did Paul, The things I would not I do, and that which I would I do not. Now we know if any be without chastisement they are not sons; there are none holy but God, and those who are born of God. The flesh, and the lust thereof, are the cause of our inability to walk as did the blessed Master; the spirit is willing, but the flesh is weak. We look through a veil (our flesh) now, and our greatest cry is, Lord, enable us to walk in thy footsteps, being found blameless before thee in love. May the Lord bless and gently lead his people, is my prayer.

Yours in hope,

T. E. ATTEBERY.

[We have never felt to be clear in our mind regarding the sin against the Holy Ghost, as regards the present time and our present experience, but have felt sure that at the time when the Savior spoke these things he included those who said that he had cast out devils through Beelzebub, the prince of devils. In so charging they had sinned against the Holy Ghost; this has seemed to us clear. But we have not been clear as to the present application of what the dear Redeemer then said, and feeling as we have,

we have never thought that we ought to do more in writing and speaking about this theme than to suggest such thoughts as have seemed in harmony with the general teaching of the word, and leave the matter to the judgment of our brethren, and so we have read with interest the views expressed above. Two things (we do desire to say here) are clear in our mind: first, that in no sense are the redeemed of the Lord ever called upon to suffer in atonement for their sins; the blood of Jesus Christ alone washes away sin; his sufferings and death alone atone for sin and justify the sinner. All the suffering of the child of God for transgression is chastisement, not atonement, and the purpose of chastisement, as brother Attebery has said, is to bring to repentance through conviction of guilt wrought in the soul. Atonement is the measure of God's anger against sin, and his just condemnation of the sinner, while chastisement is the measure of his love and pity for the sinner. Atonement is all in the suffering of Christ upon the cross, while chastisement is the daily experience of the child of God, working in him the peaceable fruits of righteousness. Second, it is sure that forgiveness comes to all those for whom Christ died, and it comes alone through the atonement; and our heavenly Father forgives even while he chastises. Chastisement brings the child of God to realize his transgression against the holy God, and this produces the cry for forgiveness, and God always hears and answers this cry. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Chastisement is blessed because its fruit is confession, and confession is blessed because its fruit is forgiveness.—ED.]

DELMAR, Del., Aug. 13, 1905.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I feel impressed to write a few thoughts upon Exodus xv. 22: "So Moses brought Israel from the Red Sea; and they went out into the wilderness of Shur: and they went three days in the wilderness, and found no water."

It has been some time since I have had much desire to write anything concerning spiritual things, and I have longed that my mind might be stirred up in the way of remembrance, that I might have once more some sweet meditations as in times past; and as you were talking at the meeting this morning I do hope that my mind was stirred up somewhat. I will say in the beginning that there is more in connection with the subject than I shall be able to write, even were I to be given liberty; but I must write as it pleases the Lord to direct my mind.

I wish to consider some things that precede the text, and that lead up to it. I believe that the Lord's people experience everything that the children of Israel were made to pass through from the time they were born until the day of their death. They are all as other men are by nature until it pleases the Lord to cause a famine to come upon them, then they search for food; something to sustain life. It was so with Israel, and these things were all typical of the experience of the Lord's people to-day, and, as he had always done, so he prepared food for them, but they must go to another country to get it, and, as it is true of all the people of God, they thought they must work for the food or buy it; but they always found the money, the fruit of their labors, in the mouth of their sacks, not at the bottom of them. They get the corn, the food needful to sustain life, they are not allowed to starve, but they find

the money in the mouth of their sacks, so they can see they have not bought these things. Then they are troubled and distressed, and come back in fear and trembling, and when they are called out of the land wherein they have been content in the state of nature, and their brother makes himself known to them, they are no longer starving, but they are ashamed, feeling that they have sinned; they have sold, and, as it were, slain their brother, and they are not worthy of even so much as the least of all his favors, and they are willing now to work to please him. But while he gives them the best of the land, the time soon comes when they are brought to see that all their works will not bring them happiness, for they are in a strange land and all their efforts to please their masters avail nothing, and they, like the child of God, come to see that they cannot return to that land from which they came out. The things of the world that they have lived upon and have enjoyed so much are no more food and drink to them, but, on the other hand, all these things are starvation to them. Here under the law they work day by day, and their tasks become harder, until they stagger under the burden which is placed upon them, but at last, in the Lord's time, they are delivered from this bondage, and they start upon the journey with some degree of comfort, seeing that they have been delivered from this land of bondage, but they do not go far before they are commanded to encamp. All the way that they have gone thus far there has been a pillar of cloud by day, and of fire by night before them; they have not seen where they were going at all. It is contrary to nature for one to follow after a cloud or a pillar of fire, knowing that should one enter either he would be con-

sumed, but they must follow this cloud by day and the fire by night; the child of God must pass through this same experience to-day; while it is not so literally, it is so spiritually. When they were encamped, not knowing where they were to be led next, they saw the enemy coming, the enemy that had before troubled them so much, and they cried out that it had been better for them to have stayed in bondage than to perish in the wilderness. Is it not true that the child of God has come to that place where he also thought it better to be back in bondage? But he cannot return, because the enemy is behind him, and the Red Sea is before him, he cannot turn to the right hand or the left. Israel then felt that they must surely perish, but here comes the word of the Lord, saying, "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day." This word was not as if you or I should say to some one, Stand still, but it was a command from the Lord, and in it was power to compel them to stand still until it pleased the Lord to lead them on. Right here we are told that the angel that went before the camp in the pillar of cloud and of fire removed from before them and stood behind them, between them and their enemies; it was not now before them, but they could look back and see it. Then the terrible sea that was before them was divided, and with the walls of its waters standing on either side they moved forward, trusting that they might cross this sea; there was no other way of escape; they were compelled to go forward, not knowing what was before them on the other side. So the poor child of God does not know before he is delivered what is next in the journey, but they must travel on, and when they find themselves safe on the other side they are

made to rejoice as was Israel then. This is the first time of rejoicing, and like the children of Israel, they look back and see the enemy destroyed, and like Moses and all the children of Israel they say, The Lord has triumphed gloriously; and, "The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation." But see how soon they begin to boast, saying, "I will prepare him an habitation." They are now delivered, and made to see that it is the Lord's hand that has brought them out, but soon they feel that they must do something for the Lord; little did they think what they should have to pass through. The child of God cannot then be convinced after he has been delivered from his bondage of sin, and has been made to see Christ and his salvation, that he must pass through the wilderness; like Peter, he will say, Though all men forsake thee, yet will not I. But like Peter, all must be converted. There are many other things along here of which I might speak, but I am making this letter too lengthy, so will just say a little about what I first wanted to mention.

Moses brought Israel from the Red Sea, and they went into the wilderness, and so we also are led or brought away from this place of rejoicing. They did not leave this place of rejoicing themselves, but they were brought from it; they were not permitted to remain in that state of happiness, but must be brought away from it, and led into the wilderness; they were not by it, but in it. What a dreadful place to be led into after being delivered and made to sing praise to the Lord who had delivered them. We know that a wilderness is a wild, uninhabited place, with all that would be uncomfortable; they went three days in this wilderness and found no water. What a

dreadful place! there was no water; and when, as we read in the next verse, they did find water, it was bitter, and they were not able to drink it. Then they murmured again; they had forgotten how good the Lord had been to them just a short time before. Now again the Lord manifested his power by sweetening the water, and afterward he fed them with manna, and Moses smote the rock, and water gushed out, and the rock followed them. All this the Lord did, and many other things, of which time would fail me to speak, the Lord did for them by his wonderful power, still every time they came to seeming difficulty they doubted again. If this was so with them after seeing so many wonderful displays of his power, should we wonder at ourselves, because with us also doubts arise? We are told that for these things their carcasses fell in the wilderness, because of their unbelief. Of the whole company that came up out of Egypt above twenty years of age, but two were permitted to enter the land of Canaan, across the river Jordan. This, in my mind, is emblematic of entering the visible church, and the number that fell in the wilderness is emblematic of that number whom God has chosen, who never come into the visible church, who also give glory to God in their deliverance, and whom the Lord has also chosen, but who remain outside. Many do thus remain outside, fearing that they are not among his children, yet having once been made to rejoice in his salvation. These have been led into the wilderness where all their lifetime they wander about, not being permitted to enter into that rest which only they know who have been made obedient, and have walked in the ordinances of the Lord's house.

I must close lest I weary you. I have

written as my mind has been led, and will leave it with you.

I remain, as ever, your brother in tribulation,

JOHN L. HASTINGS.

ROMULUS, OKLA., Aug., 1905.

DEAR BROTHER CHICK:—I will try once more to write to you, as some of my friends desire that I shall write a narrative of my experience, although as I have often said, I fear that I have none to tell. I have desired to write it before, but have feared that it would be of no comfort to any of the Lord's children. The apostle said, Be ready at all times to give a reason of the hope that is in you, and I would praise God that I am not ashamed of this salvation.

When I was about twelve years of age, one day I was picking cotton, and I was struck with a power which impressed me that I would die, and that I was a condemned sinner and should perish in hell. My dreadful agony no tongue can tell, only those who have traveled this road. I told my little sister that I was going to die, and that I did not want her to tell my father and mother until I was gone. I went home and told one of our neighbors, and she commenced crying, and told me to cheer up, that I would not die, but I told her that I knew it was so. This went on, and I felt a deep desire to go to the meetings and to be with the church members, but they and the preacher all told me the same things. They were all Methodists, and they claimed that the sinner had to do a certain amount of work before the Lord would accept him; but I felt to realize that if I ever had religion it must be heart-felt, and that I would know it. This went on, and I felt that I was the worst person on earth, and that if I should die and go to tor-

ment, God would be just; I did not deserve anything better. Finally I united with the Methodist Church, and I thought then that perhaps if I would do better all would be right. I was not there long until I was much dissatisfied, and went out from among them. I thought if they would not turn me out in any other way, I would begin to dance. So I went to dances, and after I would go I would think, I have been trying to live a christian life, and now see what I am doing, engaging in dancing. I traveled on in this way for about two years, and my trouble was so heavy sometimes I would wish that I had died when I was a babe, and then I would have been better off. I would go to bed at night feeling that surely I would die before morning. One day I was in the field, and my burden was heavier than I could bear, I fell down on my knees, where not an eye could behold me but the eye of the Redeemer of sinners, and tried to pray, but all I could say was, Lord, have mercy upon me, a sinner, or I shall perish; and then it seemed as if a small voice said, "He that heareth my word, and believeth on him that sent me, hath everlasting life." O the joy that I received no tongue can tell, it seemed as though I never could be troubled any more. It seemed then as though I could tell the world what a Savior I had found, but before I got to the house I could not tell anything. After this I thought that I would unite with the church to which my mother belonged, and father and I were baptized, but in this baptism I found no comfort, and then went on in doubts and fears. In about one year after this my mother died, and it seemed as though all my comfort was gone. She often talked upon religious matters, and so was a great comfort to me, but still I had

never told her anything about my ups and downs. If I had had as bright an experience as my dear mother had, I do not see how I could doubt and fear at all. I read my Bible, and sometimes it seemed a sealed book; then again, I would find a little comfort in reading it.

Father married again, and his wife was an Old School Baptist. Then he and I had trouble as regarded what we believed, for I could not believe that a part would be saved and part lost. I persecuted the Baptists, and I think yet it is a wonder they allow me to live with them. Still I went on troubled, and yet at times I would think it was all vain imagination, and that it was all a delusion, and I was deceived in myself, and that I had grasped the shadow and missed the substance. At last one night I went to bed, and it seemed as though my sins had never been pardoned, and all that was before my eyes were my sins. I went to sleep and dreamed that I saw the blackest cloud arise in the south that I ever saw, and in front of the cloud was a ship; I thought I told my father that the world was coming to an end. In my dream I kept watching the cloud and the ship, and it was a most glorious sight to behold. Jesus, I thought, was walking on the ship, and he told me to come on the ship and I should be saved; I woke up, and my sins seemed to be all gone. Then I began to love the Old School Baptists, and I wanted to join the church. My husband did not want me to unite with them, but it seemed that I could not live anywhere else. I told him they were the people I loved, and I believed they were the true church of Christ; and if not, I did not think there was a church of Christ on earth. So I traveled along, and at last Elder Piles came from Scott County and preached on Saturday and

Sunday, but I could not go until Sunday; and when they gave an opportunity for members, something said to me, Arise, and go to thy Father's house, and tell thy friends what great things the Lord hath done for thee. It seemed as if I was carried away and did not realize anything about going forward until the brother told me to relate my experience. I thank the Lord for it all, he showed me the house of his servants, and gave me a will to accept his word, come and live with his people, and gave me to find a welcome home there, and I hope to remain with the dear, little band as long as I live in this low ground of sorrow. I am so prone to sin, that sin is mixed with all I do, and I feel unworthy to be numbered with them at the place of worship; I think if they could only see me as I see myself they surely could have no fellowship for me. I receive letters from sisters whom I have never seen, and they are just as precious as though they were talking with me.

Well, dear brother, I began writing this yesterday, and last night I was thinking, Now I have written several sheets to brother Chick of my travels in this world of tribulation, and there is nothing in it; he receives letters of fewer words, and so much more in them than I can express in many words. I went to sleep, and just before day, the words came to me so loudly that they awoke me at once, "Strive to enter in at the strait gate," and I felt deeply impressed by them. Now, dear fellow-travelers with me to eternity, do we not strive to enter in this way? Jesus said, "I am the way, and the truth, and the life," he that climbs up some other way is a thief and a robber. I have had many ups and downs, of which I do not think it needful to write; I have written enough. The longer I live on earth the more I feel

like meeting with the people of God for worship and communion. I feel my journey on earth is very short to be with the people I love; but we have the sweet promise of meeting in that better world to praise him eternally, where congregations never break up, and the Sabbath has no end. I want to say, dear kindred, that I long for the day to come when I shall see Jesus as he is, and be with him in glory, for it is written, "If we suffer, we shall also reign with him." Here I have pleasure in meeting with the dear, little band of Baptists, and it fills my soul with joy. Could it be possible that I could love them if I did not have the love of God shed abroad in my heart? What is there to compare with the sweet assurance of this love? We love to meet together here, and to sit together in heavenly places in Christ Jesus. What matters it if I am placed in a fiery furnace, if Jesus will dwell with me there? Then my summer would last all the year.

I want to say that I take great comfort in reading the SIGNS, and am glad it opposes conditionalism. My salvation is not because of anything good that I can do.

"And when I count up all the cost,
Without free grace I know I'm lost."

May God's blessing rest upon you and all the household of faith.

Your sister,

ELLA DAVIS.

PHILADELPHIA, Pa., Aug. 10, 1905.

DEAR ELDER CHICK:—I was told that I should write you my experience, having been baptized June 11th last, at Southampton, by Elder Durand. I can see now that it was nothing of my own planning or forethought, for I was on my way to pay a visit to brother Elias Hogeland on Saturday afternoon, June 10th, and when about to the place of meeting, I

said in my mind that I would go in and hear the preaching. I went in and heard the sermon; it was about the hand, and the foot, and the ear, and the eye, and that all went to make up the body, and I could see that it represented the whole church in her completeness in Christ. I could see that God was all in all, and that Christ was from God, and God was in Christ, and that his elect, his saints, are in Christ, and Christ is in them. I could see the completeness of them all, and as each one would tell his or her experience, I said within myself, That is my experience in a measure; and I felt that I must do better and make myself a fit subject to be among this people. While in this state of mind Elder Durand asked me if I had anything to say. I stood upon my feet, and as I did so I was shown that in me (that is, in my flesh,) was no good thing, and that there never was, and never would be, and that if I ever was to be one of God's people it was by the grace of God, and not because of anything that I could do; it was only by the mercy of God that I could be forgiven. Afterward Elder Durand asked me when I wanted to be baptized, and I said, Right away, or at any time, and he set the next morning, Sunday. I passed by the water Sunday morning, and I felt that I was not right yet, and that the church did not know me or they would not have received me. I passed on and tried to pray to be shown if it was right, as I felt it to be a fearful thing to take the step I was about to take and not be right in the sight of God, and I felt that it would be just if God should strike me dead if when I went to be baptized I was not doing right. But before being baptized all was peaceful in my mind, and I was happy to think that I was to be joined to the people I loved and be one of them.

Everything declared the glory of God. I was baptized, buried with my Savior in baptism, and raised to walk in newness of life, but O how far short I have come of doing this. Had I been taken from this world to my Redeemer when I arose from the water, I would have then felt secure; but I have found that in this world we must have tribulation and sorrowing on account of sin. I then thought I could withstand any temptation, but I have since been taught differently, and that there is no good fruit from the flesh. Our trust must be in God, who is able to do all things, and it is by the grace of God that I am what I am.

I can look back some twenty-four years, when I read and studied considerably from the Bible, and marked a great many places. This was while under preaching in the Methodist Church and Sunday School at Olney, but I have been led away from them, and in fact I did not care to hear any doctrine except that of the Old School Baptist. I would hear their sermons, and it must have been that it was seed sown where the tares of this world choked it out, for I must say that instead of getting better, I got worse and worse all the time, yet realized that I must account for it at some time. I have a good father and mother, wife and three children, and a prosperous business, and I would say to myself that I was not thankful for all that was given me, and that if some calamity should befall me it would be right. My little boy would get down and say his prayers, and there was also a picture of Christ in prayer hanging on the wall, and I would wish from my heart that I could have the pure heart and childlike faith to pray for myself, but I could not. I can see now that I was praying all the time; it was the prayer that could not be uttered, and God, who

searcheth the heart, heard my prayer, and in his own good time lead me in a way that I did not know, and my sinful ways became distasteful to me. When I would hear the name of God taken in vain, I would say to the one who thus used his name, I would not do that, and I could not help thus speaking.

How glorious and how wonderful are the ways of God that he should be mindful of man, and what wondrous love was it that he gave his only begotten Son to bear the sins of his people; truly our God is love. A hymn that seems to bring me into fellowship with the sufferings of Christ is, "O what a sad and doleful night," and the words, "Mocked, spit upon and crowned with thorns, a spectacle he stood." In them I could see our blessed Redeemer standing there, bearing our sins and suffering death that we might escape the condemnation due us. He died that we might live; he satisfied the law, for by the deeds of the law could no one escape; he paid the penalty; he satisfied the debt. Now I ask the question, Can one who has been truly turned from darkness to light, the marvelous light of God, go on and continue in sin? Not if the love of Christ, who is the hope of glory, be in him. How different all things seem to those who are led in the knowledge of Jesus Christ, and know of that sweet fellowship that exists among those who serve him in spirit and in truth. It matters not whether we see them for the first time, or whether we have known them all our lives, there is that same perfect love one for another, because of the love of Christ that is in us. Christ says, "Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls." How true the words of our Savior are, and how we can ever repay him, how any one can

ever believe any other than that God has predestinated all things, and that he has chosen them that are his, and that he is able to do all things, and can perform that which he will, is more than I can understand. I desire to live according to the doctrine of God our Savior, as the apostle Paul declares in Ephesians i. 4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

Now, while I have addressed this letter to you, it is intended for all that love the truth in our Lord Jesus Christ, wherever they may be, and I want to say that my house is always open, and I would be glad to see you all there, as in old times they that feared the Lord spake often one to another. May the love of God abound in our hearts, and his name have all the praise.

Your brother,

J. M. FENTON.

ASHLAND, Texas, Sept. 16, 1905.

DEAR EDITOR OF THE SIGNS:—I hesitate to ask you to let me reply to correspondents through the SIGNS, feeling my inability and unfitness to write upon spiritual things at all. My apology is that so many readers of our dear paper have written to me that it would be difficult work to write to them separately. This letter is personal to all who have ever written to me.

Dear sister Barker, of Cleveland, Ohio, I have longed to send a word of comfort to you. I grieve with you and for you, I, too, felt very sad to know of your loss; brother Barker was a very lovable child of God. How I wish that I might meet with all the little company of saints up there. I shall never forget you and dear Elder Bartley. I know that you and sis-

ter Bartley will ever remember the sweet communion of saints which we enjoyed with these people, but O how unworthy I felt of such a blessing, and I feel so now in thus daring to intrude upon any one in my weakness and sinfulness; I feel all the time like stopping, and I hope the editor will deal faithfully and not crowd out other better letters. I would like to mention the name of each one to whom I owe a letter, but it would take too much space.

Brother Shelburn, you shall receive a photograph when we get them.

Several of you knew Elder George Tusing, of Columbus, Ohio; I have dreaded for a long time the news of his departure, I cannot say death, for he lives, and now enjoys the bliss he gave us a sweet glimpse of at the Owl Creek Association, in Ashley, Ohio, last year; O what a sweet, heavenly sermon he preached; I believe I had not been as happy before since my "first love," if indeed I know anything of the love of God. The sweet gospel food came down low enough for the least little lamb, yet seasoned with doctrine deep enough for old saints ripe for the harvest. His faith was so strong, his vision so clear, he seemed just standing upon the threshold of heaven, and as he pictured the way, we, too, looked past him and caught a glimpse of the glory within. Language fails, I can only add, it was a heavenly place in Christ Jesus. He showed so plainly that it is all in Christ, and because of our oneness with him. He was near the end, and faith seemed almost turned to sight.

I wish to send greeting to all the dear ones I have met in the past. I feel a great longing at times to look into your faces once more. My path has had many thorns as well as flowers by the way, but

I do not wish to murmur, God knows best. I know by experience how hard at times it is to say, Thy will be done, but I hope that I, too, know how sweet the joy and peace when we sweetly realize that we are in his hand, that his love has marked out our path and chained the lions and stayed the hand of our enemies. O how sweet to wait upon the Lord; how sweet to know that he knoweth us altogether, and is touched with the feeling of our infirmity, and that he is able to carry us, and will bear us up in his infinite love and power even to the end. Our life is hid with Christ in God; O how safe. I feel like saying to each dear reader, Lift up your head and rejoice, and let the children of Zion be joyful in their King.

If I am not taking too much space I would like to add a few words to my letter this evening. I want to tell you all that though I am separated from the dear brethren whom I have known and loved for twenty years, yet I am not alone, there is a dear little band here that hold meetings only one mile from our home; the sweet gospel truth, as the SIGNS proclaims it, is told very sweetly here. I am so thankful for the privilege of listening to the truth, and for the love manifested to an unworthy one who feels to be one of the least because of manifold sins, not outward crime. O brethren, my heart is so full of all manner of evil, but to the best of my knowledge God has kept me from any out-breaking sin, so that I have enjoyed the unbroken fellowship of the saints for twenty years. I was received at the age of seventeen years.

I was married to F. L. Woods March 29th, 1905. He is a good, kind husband, and a firm old-fashioned Baptist, but not a member.

Dear Elder Jones, of Mt. Vernon, Texas, we all want you to visit us, so please come, I had intended writing to you before this.

I enjoyed the SIGNS of September 15th so much.

Sister Beakes, I am so glad you sent that poetry, it is very comforting indeed.

I feel unworthy, but want to send love to all. I hope to hear from all again.

Your sister,

JOIE E. (WICKHAM) WOODS.

WARRENTON, Oregon, June 28, 1905.

ELDER F. A. CHICK—DEARLY BELOVED BROTHER:—I have just lately returned from the Siloam Association of the dear Old School Baptists, which was held with the Oak Creek church, in Douglas Co., Oregon, eleven miles from Roseburg, which is two hundred miles south of Portland, or nearly so, and more than three hundred miles from my home here near the Pacific Ocean. I thought that I was going quite a long distance, but before we started on from Oregon City I had the pleasure of meeting with sister Ray, of Texas, who had come thousands of miles to meet with the dear Old Baptists of the west. I was in company with her all through the meetings, and enjoyed very much hearing her talk of the great privileges she had been blessed with in meeting with so many of the dear Baptists in the east. She greatly interested all with photographs of many of the ministers of the gospel, whose letters in the dear SIGNS I love to read, and which are so comforting. This was the first association I have had the pleasure of attending in many years. I had not heard a gospel sermon in more than thirty years until after starting on my way to this association.

I went to Oregon City on June 12th to

visit brother and sister Bruce, and there I found many dear Old Baptists; all were kind and lovely in their manner to each other, and to every one. I felt that I would like to remain near enough to be with them often, despite my unworthiness. There at brother Bruce's I heard Elder G. E. Mayfield preach the first gospel sermon I had heard in all those years. O, my brother, you must imagine what that was to me in my starving condition; how I did enjoy every word of that sermon; his text was one of my favorites, if I have any: "By grace are ye saved," and how ably and beautifully he talked, and how glorious it was, full of glory to God, and comforting to poor sinners saved by his grace. I thought I had never heard a more able sermon preached in my life. I knew brother Mayfield when he was quite young, and heard his first attempt to preach, and I must say I think that his many loving friends are perfectly satisfied with his gift. The weather was very fine all the time of the association, and O what joy filled my soul to again meet with the dear people of God, and to hear the truth so ably proclaimed by his ministers in attendance, who were Elders Mathews, Williams, Allison, Moffet, Mayfield, Thornton, Hess, Horner, Belcher, Riggs and Newkirk. O what a continuous feasting it was to a hungry sinner like me. All preached the glorious truth of the gospel of our Lord and Savior Jesus Christ, which alone can have the true ring of the pure golden bell. The dear Lord seemed to smile upon all, filling each joyful heart to overflowing with love to God and his people. How good it was to me to see them dwelling together in unity; love in one delightful stream seemed to flow in every bosom, and joy from heart to heart, and each esteemed

his brother more highly than himself, an evidence of true brotherly love; sweet it was to hear the songs of Zion sung with the spirit and with the understanding also. I did rejoice to again hear dear Elder Allison preach; I was but little more than a child when I first heard him, that was before his ordination, and before we came to Oregon; here in the west I heard him many times in the first years we were here. How I enjoyed his sermon he can never know, and to see dear sister Allison again was a joy that filled my heart to overflowing; she is a dear old mother in Israel, sweet and lovely in age as she was in youth; I, with many others, was entertained at her house all the time of the association, and I must say that to me the world seems better that she still remains. On Monday after the meeting I, with others, returned to Oregon City, remaining there with the dear Baptists until after their monthly meeting, which was the Saturday and Sunday following the association. Elder Moffet is pastor of the church at Oregon City, which is Cedar Creek, and the nearest one to where I live. I let them know that I desired to be with them, and they very kindly took me in, unworthy as I am. How comforted I am to have a home with the dear people of our heavenly Father, who will watch over us with loving-kindness. May I ever be found humble at the Savior's feet, ever trusting in him, the God of my salvation, who doeth all things well.

Dear brother, I did not intend to make this letter so long, and will close. Excuse all that you may find amiss, and kindly remember your unworthy sister,

(MRS.) S. L. H. STUART.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1905.

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

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

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

JOHN XII. 32.

"AND I, if I be lifted up from the earth, will draw all men unto me."

It is not needful perhaps to say that these are the words of the blessed Savior, and they were spoken concerning the death which he should die, as the inspired apostle tells us in verse thirty-three. The expression "lifted up," as applied to the blessed Redeemer, is used several times in the word of God, and relates always to the crucifixion upon the cross; it always signifies what death he should die. He must die, not the death of ordinary men upon their beds, neither could he die by beheading, or drowning, or by any other manner of violence, he must be "lifted up," he must be crucified. This he himself knew, and more than once did he testify of this manner of death before it came. Thus the types of the Old Testament Scripture were fulfilled; thus only could they be fulfilled. The manner of his death was not uncertain, all that pertained to it was declared beforehand by the words of holy men of old; there was no room for chance in this greatest of all events that the world ever saw. "The Son of man goeth as it is written of him," was his own testimony.

The same expression is used elsewhere

concerning him: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," &c. "When ye have lifted up the Son of man." "The Son of man must be lifted up." In all these places Jesus sets forth the same truth as is contained in the Scripture written at the beginning of this article. Twice it is said, "The Son of man must be lifted up." There was no other way by which redemption could be completed and all his people drawn to himself, he must thus suffer in order to enter into his glory. He ought to thus suffer, because he bare the sins of his people, and because it was so written. This last expression does not mean that because it was so written therefore he was under necessity of suffering, but because his death was ordained of God it had been declared beforehand, and as all the words of God were true words, so must they be fulfilled. The declaration did not create the purpose, but the purpose of God caused the declaration of that purpose.

While we do not at all object to the expression which we have heard all our life more or less, that Jesus "must be held up upon the pole of the gospel," because the meaning of it is that Jesus must be set forth, or held up, in all our preaching, yet the words "lifted up" in the gospel, as used by the Savior, do not at all refer to that, but solely to the actual crucifixion upon the tree. Jesus, in the text, does not say, And I, if I be preached, will draw all men unto me, but, "If I be lifted up," (crucified.) True the crucified Savior must be preached as the sum and substance of the gospel, but Jesus is to be preached as not only the crucified, but also the risen Redeemer. Yet this is not that which draws all men, in the sense of the text, unto him, it is the work of the

atonement itself that redeems and saves; it is to Calvary, and not to any preaching of the scenes that took place on Calvary, that we must look for all the blessings of grace. Sermons may be true and clear, but they do not save men; they do not bring men from the ends of the earth to Christ, this work results from the power of the redemption that is in Christ Jesus, and which by the Spirit is applied in the time of condemnation to the heart of a sinner. Not to him who preaches Christ must the convicted sinner look for healing, nor yet to the preaching, but to Christ himself, who was crucified.

There seems to us great force in the expression "lifted up." Jesus was literally lifted up from the earth in the hour of his crucifixion. It was the hour and power of darkness; it was the hour of his greatest humiliation, and yet he was exalted high above all that was earthly in the work that he came to do. In the sight of men he was humiliated, but indeed and in truth, he was glorified. As he had glorified the Father, so now he must be shown to be, not of the earth, but lifted up above it. The literal lifting up of the body of the Savior was symbolical of that other lifting up, which is his, and which was always his, even when he was in the flesh. In the cross of Jesus, Paul therefore gloried, and that which was regarded as the most shameful thing among men, because Jesus hung there became the most glorious thing in all the world. Jesus used these words, "lifted up," the five times to which we have referred, advisedly. He did not say, If I be abased, but, "If I be lifted up." Although it was the path of sorrow and shame that he trod, yet it was the path to glory, and in the spirit by which he came to the cross at last, he was separated

from the world, and lifted up above it, up above all its worldliness, and sin, and folly, and selfishness, and enmity, up to that which was holy, and pure, and heavenly. The crucifixion to him was not a shame, but the humble fulfilling of the will of his Father, and in it, as well as in all his life, he had the assurance of the Holy Spirit, "This is my beloved Son, in whom I am well pleased."

Drawing all men unto him, does not mean each and every individual of the human race. If indeed Jesus did intend this, then his death has proven a most miserable failure. We speak here with reverence. Jesus declared, "I have finished the work which thou gavest me to do." And at the last he said, "It is finished." And it was declared of him in prophecy, "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." If indeed the coming of the Son of man was intended to redeem the whole family of man, then the purpose of God has utterly failed. To-day, with the utmost stretch of charity in our judgment of men we must confess that not one in a hundred of the race of Adam believe savingly in Christ. The vast multitudes of men are repelled from him rather than drawn to him. Jesus means by this language that just as Jews will some of them be drawn to him, so will some out of all Gentile nations be drawn to him; Gentiles should be sharers in this grace as well as Jews. This has been fulfilled, and it is being fulfilled now. If Jesus meant this, then his words have been shown to be true; if he intended more than this, then his words have proven untrue. But Jesus was and is truth itself, and all his words are true. Also, drawing does not mean driving or compelling, in the sense of bringing in the unwilling.

The word draw is a mild and gentle word, but it is also a powerful word. It is not said that he will try to draw, but will draw. Jesus does not try to do, but he does things.

When Jesus said, If I be lifted up, I will draw all men to me, it implied, as it seems to us, that he would draw men up from the earth also. His people are not only redeemed from death and sin, but from the earth. Through his atonement they are lifted up from themselves, from worldliness, from all that is low and groveling, up unto all heavenly things; they are redeemed from sin, and death, and hell; they are redeemed, not only in the sense that they shall not be condemned, but in the sense that sin shall not have dominion over them. Paul expresses this in Romans v. 9, 10: "Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." A present salvation is ours, as well as a final world of glory through the lifting up of Jesus from the earth, and so Paul could say in Colossians, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." This signifies in brief, as it seems to us, that as believers are risen with Christ, so should their affections be set on the things whereto they have arisen. Let us love the things which are where we dwell, at the right hand of God, rather than the old, groveling, earthly things, from which believers have been raised; believers are thus raised through the death and resurrection of Christ. In other words, as he, their Redeemer, has been lifted up, so have

they been exalted in him at the right hand of God, and as children of God a godly life becomes them.

In John iii. Jesus himself has told us what being lifted up means, and what being drawn to him also means: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." The Old Testament narrative of the fiery, flying serpents, and the brazen serpent, which Moses commanded to be made and set up upon a pole, is familiar to all. We do not need to do more than state its most prominent features. First, the Israelites had sinned, and because of this the Lord sent these fiery, flying serpents to bite them. All that were bitten, unless a remedy should be found, must die. The bite of these serpents was not their sins, but wrought conviction for their sins; they had already sinned; now judgment fell upon them, and these fiery serpents were the judgment of God; they represent the fiery and forceful nature of the law of God when it comes to a man as it did to Paul, and that man, as did Paul, dies. The biting and the pain that followed well represent the sting and pain of conviction in the conscience, wrought through the just and holy law of God. All Israel had sinned, as we are told, but not all Israel were bitten. Some were bitten and were sore distressed; to what shall they flee? Where is there for them any remedy? Now grace and mercy appear in the the brazen serpent for the bitten Israelites. It is erected in the camp of Israel, and the word is, That whosoever is bitten, and looks, shall live. No others save the bitten ones felt any need of looking to the brazen serpent; all who were bitten did feel the need of salvation, the message concerning the

brazen serpent would have no interest to those who were not bitten. So all men have sinned, but all men do not feel the need of salvation, only those to whom conviction has come, by way of the fiery law, do feel their need of salvation; the dear Redeemer came for just such as these. "They that be whole need not a physician, but they that are sick." Jesus came to heal the sick; he healed the sick by himself taking their sicknesses; he cleansed from sin by himself taking our sins; he was made sin for us, that we might be made the righteousness of God in him. Serpents bit the Israelites, a serpent brought to the bitten ones healing. Sin destroyed us, and Jesus was made sin for us that we might be righteous and live. The brazen serpent was provided for the bitten ones, not for all who had sinned; so Jesus was provided for the convicted ones, not for all who had sinned in Adam, and in person also. The fiery, flying serpents were sent of God, and they did God's bidding, and went where they were sent. So the arrow of conviction finds every heart where God sends it, and whom the dear Lord thus wounds, he wounds to heal, where he sends the fiery, flying serpents, there also he has provided the brazen serpent for salvation. All these things we have thus briefly referred to, but the one thing which we had in view was this, that Jesus here shows that "looking" means "believing." The Israelites looked to the brazen serpent, and just so men believe on him. There must have been belief in the brazen serpent before any poor bitten soul would look, and so faith in Jesus leads men to look to him for salvation, and that means that they have turned away from every other source of help. It is thus then that Jesus draws men unto him. First, they have sinned. Second, they have been

convicted of their sins, and are pained and grieved, and ready to die, and then Jesus is presented as the one way of life and salvation, and the faith which God has given them looks to Christ, and rests in Christ entirely for redemption and eternal life, and all who have come to trust alone in this crucified Savior live, and live forever. Thus are they drawn to him, thus they come to live by him and in him, and thus they come to serve him in newness of spirit, thus making manifest in their mortal flesh the healing which has been wrought in them, and so Jesus comes to be all and in all to every such seeking soul.

Lastly, we feel there is nothing that can or will draw the people of God together like being drawn to Christ first. If there be dissension anywhere among those who love the Lord, to hold up Christ in his salvation is the best antidote of which we have any knowledge. If preaching Christ, if feeling the power of his salvation in the heart, if loving, living communion with him will not heal all breaches and soothe all soreness one toward another, we know of nothing that will do these things. The best way to heal any dissension is to keep right on preaching Christ, and as men are drawn to him, so will they perforce be drawn nearer and nearer to each other in him, and as Christ is magnified before their view, all lesser things will grow smaller and smaller, until they will disappear, and we shall wonder that they could ever have seemed so vast in our view.

CHANGE OF ADDRESS.

Eli T. Kidwell has changed his address from Merrifield, Va., to Fairfax Va., R. F. D. 2.

J. F. Beeman has changed his address from Carmen, Okla., to Helena, Okla.

CIRCULAR LETTERS.

(Hazel Creek Association, Iowa.)

(Written by Elder W. T. Walters.)

VERY DEAR BRETHREN AND SISTERS IN THE LORD:—It is by, in and through the tender mercies of an all-wise God that we have been spared through another year, and permitted to meet in an associate capacity.

It has been a long established custom of our association to appoint some one to write a Circular Letter. As the lot fell on me this time, poor and unworthy as I am, I will try to write it the best I can. I will call your attention to the first epistle of John iii. 1: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Then this love is of God, for God is love; then this love has no beginning or ending, therefore this love is as old as God himself. It was love, mercy and justice that brought the Son of God into these low grounds of sin and sorrow to suffer and die the ignominious death of the cross for his people, or church. These people were dead in trespasses and in sin, therefore they were in a lost condition, so far as their power was concerned. But Christ came to save that which was lost. The prophet Jeremiah says, "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Then the children did not know anything of his divine grace until they were made alive by his Spirit. Paul says, "And you hath he quickened, who were dead in trespasses and sins." Then he 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)."

Dear brethren and sisters, we sometimes

think our sins are almost more than we can bear, but our suffering is nothing to compare with what Jesus suffered when he took the sins of the whole family of God on his own shoulders and bore them all, not for anything that he had done, but for the love he had for his people, or church. Then if God so loved us we ought also to love one another; then if we have this love shed abroad in our hearts Paul says it will never be separated from us; it is not by works of righteousness that we have done, but by his mercy he hath saved us, by the washing of regeneration, and renewing of the Holy Ghost. Inasmuch as he hath redeemed us by the shedding of his own blood, let us still contend for the faith once delivered to the saints. Brethren, we are not able to stand of ourselves, but we "are kept by the power of God through faith unto salvation, ready to be revealed in the last time." John says, It doth not yet appear what we shall be, but we shall see Jesus as he is, and be like him. Jesus said, If I go away, I will come again, and receive you unto myself; that where I am, there ye may be also. Dear brethren, is it not enough to always be with him and be like him? Let each one of us who love Jesus and the truth go forward in every known duty which we owe to our Savior, who has done so much for us. Dear brethren, let us meet often, and pray with and for each other.

Now may God guide and direct us in all our deliberations for our good and his glory, and may the goodness and mercy of God be with every member of our body.

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.

J. M. CATE, Clerk.

(Written by Elder John Clark.)
The Lexington Old School Baptist Association, in session with the Lexington Church, Lexington, Greene Co., N. Y., October 4th and 5th, 1905, to the brethren composing this association, greeting.

DEAR BRETHREN:—We are thankful to God for this another manifestation of his goodness and mercy in permitting us, according to previous appointment, to assemble in associate capacity, and in this our annual Circular Letter we desire to stir up your pure minds by calling your attention to the words of inspiration found in Psalms xxvi. 8: "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth." In Psalms cxvi. David shows the cause: "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul." "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock. * * * And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." This brings to mind our own experience when we were made to say, "We love him [the Lord] because he first loved us." This love was made manifest by him: the Lord setting our sins in order before us. Having that view of ourselves we can say, "The sorrows of death compassed me, [not some one else] and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul," which makes a

personal experience to them that know the travail and deliverance from what they have passed through. Well we can say, "We know that we have passed from death unto life because we love the brethren." "I have loved the habitation of thy house." This habitation is none other than, "Except the Lord build the house, they labor in vain that build it." "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," "and the place where thine honor dwelleth." Romans xii. 9, 10: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves." "Then shall I not be ashamed, when I have respect unto all thy commandments." "The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

In conclusion we can say, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

R. W. SANFORD, Moderator.

G. W. GUERNSEY, Clerk.

(Written by F. M. Myers.)

The Virginia Corresponding Meeting of Old School Baptists, in session with the Bethlehem church, October, 1905, to the churches and brethren composing the same, greeting in the name of Jesus, we hope.

AND what shall we say to you, brethren, in this our annual Circular Letter? Shall it be something to "stir up your pure minds by way of remembrance"? Yea, if God wills, and we can ask for the witness of that will because of the faith to believe his promise to be "with you alway, even unto the end of the world," which faith is confirmed unto us in our experiences in days gone by of the faithful fulfillment of every promise. You are a "peculiar people" in the eyes of the world, and a stumbling-block in the way of "christian unity and progress," to those who, as they say, "are now engaged in winning the world to Christ," by all means of work and instruction to that great end. This requires an organized union of all religious denominations and societies in a grand crusade against the wickedness of the world, and you are condemned by the united wisdom and zeal of worldly religion because you do not come up to the help of the Lord in "winning the world." They say you

ought no longer stand aloof from promoting the many means of grace now organized, and those that are to follow: Sabbath schools of the international brand, "Epworth Leagues," mission work and the many money-gathering schemes to help the Lord to do his will in redeeming the world. They claim the world is more wicked now than ever, and God's power is not sufficient except it be supplemented by the combined power of the church militant; so far as history gives us the story it has always been so. The old, old story, since the ambition of men saw and recognized without understanding the mighty power of the Holy Spirit in the absolute control of his earthly children; those having the grace of God in earthen vessels, and failing to subdue it by persecution, they have sought by wiser means of their own invention to control this wonderful power, and by their means and priestcraft lead the people to see that God's purpose according to election was unjust to man and unworthy of a holy God. By this they "won the world to Christ" by the open door of its own election: God waiting to be gracious; the Son atoning for the sins of the world, and the Holy Spirit wooing by love, and at the same time showing them the kingdoms of the world and the glory of them as a reward for mammon-worship on the one hand, while on the other stood persecution and death, with final and eternal damnation in hell. By means, and these the most powerful to control the natural mind, hope of reward and fear of punishment, the "world was won to Christ," they say. Ecclesiastical power has been, to a great extent, burned away by the sunlight of knowledge and the emancipation of reason, but the power of the churches is still a great factor, but by craft rather than by the strong hand

it seeks to still "win the world to Christ."

Not long ago, being much interested in a public school which needed to have the children of the community attend, I asked the minister of one of the churches to use his influence to that end. He responded promptly, "Certainly I will, that is a great part of my work, because the spelling book and the gospel go hand in hand." What gospel did he mean? Surely not that taught by the Nazarine, and preached by the great apostle to our people (Gentiles), wherein we hear and know in our experience that not many wise men after the flesh are called, but God hath chosen the foolish things to confound the wise. The spelling book is good for natural minds, leading on to natural wisdom and development, but the gospel, which is Christ, has no need of the spelling book. This you also know, because you are taught of the Spirit of God, having no knowledge of spiritual things except by revelation of your own utter ignorance and helplessness in yourselves, and the manifestation of Christ in you.

A few years ago I stood beside a dying man, one of my earliest and best friends, as we say; he was full of years, and his years were adorned with good works; he was dying and happy, and said to me, "Tell them all that it is true, I know it now, God is faithful, and not one of his promises has failed; all fulfilled in Jesus my Redeemer. I am nothing, never was, but am confident that the Father is true, and in Jesus only can we be made perfect, not by any work of our own; I am happy and full of content now that I realize it all." That man was not an Old Baptist in his natural mind, but in spiritual knowledge he surely was. God's elect people are not all in one church, and some, we have a right to believe, are

in no church, so far as the word "church" goes in a natural sense. The world is already won for Christ, won by himself when he trod the wine-press of judgment alone, none of the people with him, and the work of redemption complete when he bowed his head and gave up the ghost. Some in his day did many wonderful things, but their work was condemned, and so by their own confession to-day is it a failure, they themselves saying and proving that there is more wickedness now than ever.

There is sweet reading in the gospel by John, which only the elect of God can receive: "Ye have not chosen me, but I have chosen you." "I have chosen you out of the world." And in Mark we read that the Lord shortened the days of affliction for the elect's sake, whom he hath chosen. You are justified in your contention for election, because "ye are a chosen generation," if so be you have the witness of the Spirit, but your strength is not in yourselves, and when pride and selfishness (human weakness) develops in our natural minds the light of spiritual fellowship is dimmed, and without fellowship in Jesus with the members of the church here in this life our earthly fellowship is not to us a joy such as in other days was so sweet and precious. Tongue nor pen can neither express or manifest the peace of the Lord which fills the hearts of his children when in enjoyment of his fellowship; it passeth understanding, and no earthly joy can equal, to us, the blessed fellowship of our brethren here, when the Holy Spirit with its love-compelling power reigns in our hearts.

Our next annual meeting is appointed to be held, by divine permission, with the New Valley church, Loudoun Co., Va., to

begin on Wednesday before the third Sunday in October, 1906.

J. N. BADGER, Moderator.

G. G. GALLEHER, Clerk.

(Written by Elder S. H. Durand.)

The Salisbury Old School Baptist Association, in session with the Salisbury Old School Baptist Church, to the churches composing the same, sends greeting.

BELOVED BRETHREN:—In this letter we call your attention to the important subject of faith. The apostle names it among those graces which are the fruit of the Spirit, and he declares it to be "the substance of things hoped for, the evidence of things not seen." It would be impossible to give a clearer, plainer, more comprehensive definition than this, but it is a definition that the natural mind cannot understand, for "the natural man receiveth not the things of the Spirit of God." But the apostle gives a long list of examples of the character, power and province of faith. If we examine carefully these examples, as named in the eleventh chapter of Hebrews, we shall see that many things impossible with men are spoken of as having been done by men by faith; as Enoch being translated, that he should not see death; Daniel closing the lions' mouths; the three Hebrew children quenching the violence of fire; women receiving their dead raised to life again, and the like. Now we know that all of these examples presented by the apostle in this chapter show things that are not within the power of man to accomplish, yet they are said to have been done by faith. So Jesus said to the woman who touched the hem of his garment, "Thy faith hath saved thee." Now may we not regard faith as that power by which we receive the knowledge of God's purposes concerning

us? Is it not to us the evidence of the things of God not seen by men, so that we are made to earnestly desire them and pray for them, and are said by faith to do them? Faith is to those who have it the very substance of these things hoped for. Jesus said, "He that believeth on me, the works that I do shall he do also." Not that they should do other works of the same kind, but the same works. The woman did not save herself, but Jesus healed her. But he gave her faith to see and feel his gracious purpose of salvation, and by that faith she is said to have done the same work that he did, so that he said, "Thy faith hath saved thee." There are those among us now who have been given faith to be healed, and who have been given faith to believe that another would be healed, as the father to whom the Savior asked the question concerning his afflicted son, "Believest thou that I can do this? And he answered tremblingly and beseechingly, "Lord, I believe; help thou mine unbelief." Enoch did not translate himself, nor do any part of that work; God did it all, but he gave Enoch the full knowledge of his purpose by faith, so that in the mystery of the gospel he is said to have been translated by faith. So the apostle, speaking to the Galatians, calling their attention to the province and power of faith with reference to the most solemn and important subject of justification, repeats what he said to Peter: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law." In all this connection the apostle is showing that we cannot be justified by the works of the law, for as it is written, "The just shall live by faith." For, he says, "Be-

fore faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

The dear Savior "was delivered for our offences, and was raised again for our justification." It was his blood, his death, that paid the debt of all his people, and caused them to be justified in his sight. "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." But this justification of the Lord's people by the death of Christ is one of those spiritual things that are hidden from the wise and prudent of this world; it cannot be searched out or understood by the natural mind; faith is the only evidence of it that shall be given in this mortal state. This glorious, justifying work was fully done when Jesus died and rose again. But those for whom this work was done are ignorant of it until they are given faith to know and feel it. Faith is not only the evidence, but the substance of it to their souls, so that they are made to rejoice, experiencing peace with God through our Lord Jesus Christ. Until this faith is given to them they are shut up under the law, feeling condemned, although in God's sight there is no charge against them. No peace can come to them until the Lord is pleased to send them that faith which tells them of their justification through Jesus Christ, then they have peace. It is not the payment of the debt which gives peace to the debtor, but the knowledge of that payment. This is undoubtedly the reason why the apostle repeats this phrase, We are justified by faith, in writing to the Galatians, and uses it in writing to the Romans, speaking of Ab-

raham as a wonderful example of faith in the preceding connection in both epistles: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." There could be no peace with God until the knowledge of that justification comes to us by faith.

When a man stands justified by faith, that is, when he has received by faith the knowledge of his justification by the death and resurrection of Jesus Christ, no mortal can see him as justified except by the same faith. There is no way in which he can show to any one in the world that evidence of his justified state. While he is in this world there is no way in which he can have for himself a knowledge of that justification except by the faith which "is the substance of things hoped for, the evidence of things not seen." That full deliverance from the bondage of corruption into the glorious liberty of the children of God he hopes for. That hope he has as an anchor of the soul, both sure and steadfast; by that hope he is saved. The things of God which he thus hopes for he loves. Faith, which sees those things, and hope which embraces them, are for this time state, and they will abide to the end of mortality. Faith must be tried as gold. It is in an atmosphere of opposition, and causes us to feel a constant warfare against it, but it will not, cannot fail. It will abide through all the fiery trials, until the end of our mortal state, and then it will be lost in sight. Hope also will abide until our change shall come, when it will be swallowed up in fruition. Love, too, will abide; it has never failed, it never will fail, nor will it cease when time shall cease with us. As it has been our unfailling guide through all the troubles and afflictions of our wearisome way here, always telling us the right

word to speak and the right thing to do, whether we obeyed or not, and has been our sweet support and comfort, so it will go on with us into the unveiled presence of that God who is Love, and be our eternal joy.

S. H. DURAND, Moderator.

J. H. TRUITT, Clerk.

GEORGE W. ADKINS, Assistant Clerk.

CORRESPONDING LETTERS.

The Mount Pleasant Association of Regular Baptists, now in session with the Cane Run Church, at Turners Station, Henry Co., Kentucky, Sept. 1st, 2nd and 3rd, 1905, to the several associations and meetings with whom she corresponds, sends greetings and christian love.

AGAIN in the providence of the God of the whole earth, who doeth all things after the counsel of his own will, we have been permitted to meet in our annual associate capacity. We ascribe all praise unto him for this annual privilege. Some have gone from us since our last session that used to mingle with us; they have been called home to enjoy the realization of that life beyond the grave and to be forever with Jesus. Our meeting has been pleasant, and we hope profitable unto us to meet your messengers and to hear your letters of christian love and fellowship. Your reports show that love and peace abound, for which we give thanks.

The next session of our association will convene with the Sulphur Fork church, near Campbellsburg, Henry Co., Ky., commencing on Friday before the first Saturday in September, 1906, when and where we hope to meet and receive your messengers and messages of love and fellowship in the Lord.

Finally, dear brethren, let us put all things, by the help of the Lord, in order;

let every member be found at his post of duty; let nothing be found lacking; let us join as one man in ascribing all glory to him who saves us by his free grace. Farewell.

C. F. DUDLEY, Moderator.

G. R. TURNER, Clerk.

E. F. RANSELL, Assistant Clerk.

The Lexington Old School Baptist Association, in session with the Lexington Church, October 4th and 5th, 1905, to the associations with which we correspond, sends greeting.

DEAR BRETHREN:—Through the abundant mercy of our God, we hope, we have been gathered together to see each other's faces, and to communicate to one another something of our condition as separate churches, yet as one church composing the mystical body of our Lord and Savior Jesus Christ, which is the greatest enjoyment the children of God can have: to hear of the welfare of those they love. We love to meet in an associate capacity, and renew covenant, as it were, and we are not sick of our old Lexington Association, which was organized by our venerable forefathers many years ago. We, as an Association, have been called to pass through many great and severe trials, have been beset by foes without and foes within. We have listened to the speech of the messengers from abroad with satisfaction, for it is no new doctrine, but the same glorious declaration which has been proclaimed by our home ministers for at least eighty years; we do hope and trust that our coming together has not been in vain in the Lord. We wish a continuance of your correspondence in the future.

Our next meeting will be held as usual, on the first Wednesday and Thursday in October, 1906, when we hope to meet your messengers again.

R. W. SANFORD, Moderator.

G. W. GUERNSEY, Clerk.

ORDINATION.

PURSUANT to a call of the Salem Old School Baptist Church, of Philadelphia, Pa., for the ordination of brother B. F. Coulter, M. D., to the full work of the gospel ministry, a large congregation assembled at the place appointed.

The meeting was opened with singing hymn No. 842 (Beebe's Collection).

Prayer by Elder J. G. Eubanks.

Ordination sermon by Elder A. B. Francis, text, 1 Peter v. 1-4.

The council was called to order by Elder J. N. Badger, pastor of the Salem church, and organized by the choice of Elder S. H. Durand Moderator, and Elder W. W. Meredith Clerk.

The following list of churches were called and responded as follows:

Salem—Elder J. N. Badger and all the members present.

Welsh Tract—Elder J. G. Eubanks, brethren P. M. Sherwood, E. F. Rounds, David Heyd.

Wilmington—Elder J. G. Eubanks, deacons Wm. B. Tawresey, John Rittenhouse.

London Tract—Elder A. B. Francis.

Rocksprings—Elder Wm. Grafton.

Bryn Zion—Elder W. W. Meredith.

Cow Marsh—Elders W. W. Meredith, B. E. Cubbage, deacons Jas. F. Cubbage, Willard S. Cubbage.

Harford—Elder Wm. Grafton, deacon Milton Dance.

Southampton—Elders S. H. Durand, H. H. Lefferts, deacon C. B. Reeves, brethren W. Hobensack, C. G. Fetter, Geo. Leedom, J. M. Willard, J. Monroe Fenton.

Hopewell—Elder F. A. Chick, deacons Elijah Leigh, J. T. Blackwell, M. J. Stout, D. L. Blackwell, Wm. S. Bond, brethren Geo. Yard, John Yard, E. P. Drake, Morgan Blackwell, Wm. Shepherd, D. M. Vorhees.

Second Hopewell—James H. Hill.

Kingwood—Elder D. M. Vail, deacon Cyrus Rister.

Ebenezer, New York—Elder John McConnell, deacon R. M. Strong.

Middletown and New Vernon—Elder H. C. Ker.

Corresponding Meeting of Virginia—Elders E. V. White, J. N. Badger.

Juniata Association—Elder J. C. Mellott.

All the ministers and brethren present of our faith and order were invited to seats in the council.

Brother B. F. Coulter, the candidate, was presented to the council, and related the work of the Spirit in his experience of grace, in which he manifested his gift of gospel ministration to the entire satisfaction of the council. The decision of the council was unanimous to proceed with the ordination, which was done by the laying on of the hands of the presbytery.

Prayer by Elder F. A. Chick.

Charge by Elder Wm. Grafton.

Right hand of fellowship by Elder S. H. Durand.

The meeting was concluded by singing hymn No. 142.

Benediction by the candidate.

Thus was our dear brother Benjamin F. Coulter ordained to the full work of the gospel ministry, and we cheerfully commend him to the confidence and fellowship of all saints and faithful brethren of our faith and order everywhere.

Done by the grace of God in gospel order this 16th day of October, 1905.

S. H. DURAND, Moderator.

W. W. MEREDITH, Clerk.

OBITUARY NOTICES.

John Armstrong died the latter part of February, 1905, aged 87 years. He had been a strong believer in the doctrine held by Primitive Baptists, and while he never united with the church, yet took as much interest, seemingly, as did the members of the church, where he lived for so many years, in the bounds of the Salamonia church, Jay Co., Ind. His companion, who survives him, has long had a membership in the church. He was a great reader of the Scriptures, and read several Baptist periodicals, and had the courage to contend earnestly for the truth, and would defend it before any one that opposed it. He took much delight in attending the meetings and conversing with the brethren.

The undersigned was called to preach the funeral discourse.

ALSO,

Elihu Richards departed this life at his late home, in Salamonia, Jay Co., Ind., the first part of March, 1905, being 69 years of age. He leaves a devoted wife and two adopted children to mourn his demise. Mr. Richards never united with the Baptist Church, yet he believed the doctrine they advocate, and in former years took great interest in the church, by his attendance and his manifestation of love for the truth and for the brethren; he sometimes rode long distances to meet the brethren. His parents were Old School Baptists. He left many relatives and friends to mourn his departure.

The undersigned officiated at his funeral. A very large congregation was present at Salamonia, Ind.

ALSO,

Sister **Jemima York** was born in Montgomery Co., Ohio, Nov. 19th, 1815, and died at the home of her granddaughter, Mrs. Elizabeth Grove, at Dayton, Ohio, August 28th, 1905, aged 89 years, 9 months and 9 days. The deceased was the daughter of David and Mary Ward, and on March 13th, 1834, was united in marriage to Nicholas York, who departed this life July 1st, 1901. To this happy union were born nine children, of whom remain to mourn their loss one

daughter, five sons, forty-one grandchildren, seventy great-grandchildren, six great-great-grandchildren, one sister and a host of other relatives and friends. She became a member of the Old School Baptist church at an early age, as also did her husband. They settled on a new farm in the woods in Darke Co., Ohio, and with light hearts suffered the privations of a pioneer life. They were deeply devoted to the Master's cause, often walking through the woods many miles to their place of meeting, at Versailles, Ohio, where there was at this early day a prosperous church of some sixty members; but alas, death, separation and moving to other churches, reduced them till this old couple were the last two members of the church, and four years ago, when I preached at the funeral of old brother York, sister York gave me the old church book, as she knew of no one else to give it to, as she was the last living member. None of the doctrines of men swayed her from her faith in her Lord and Master.

I preached her funeral sermon August 30th.

ALSO,

John Harlin Carter was born Nov. 20th, 1880, died Sept. 23rd, 1905, aged 24 years, 10 months and 3 days. He was a son of brother Asa Carter and wife, of Van Wert Co., Ohio. He leaves to mourn their loss his father, mother, three brothers, four sisters and a devoted *fiancée*, who expected to be joined to him in matrimony in the near future. He was an exceptionally obedient and dutiful son, of spotless character, and especially devoted to his parents and brothers and sisters, wherein was woven a union of love and strong family ties, which made it a sad parting. The father seemed crushed beyond endurance, as it were, but we trust the Comforter, the Spirit of truth, will so take its abode in the hearts of all those who are cast down and wounded with this dispensation of God's providence, and will be more to them than a son or brother.

I was called to preach the funeral sermon. A large congregation of relatives and friends were present.

ALSO,

Martin V. Warren was born in Wayne Co., Ind., May 13th, 1828, died July 16th, 1905, aged 77 years, 2 months and 3 days. He was united in marriage to Elizabeth Hinkle on Feb. 22nd, 1854. To this union were born four sons and two daughters; two sons and two daughters preceded him to that beautiful beyond. He leaves to mourn his departure a loving wife, two sons, ten grandchildren, five great-grandchildren, besides a host of relatives and friends. The deceased had been identified with Arminians, but of late years stood alone; he came to our meeting in June and seemed interested, and talked considerably on the Scriptures. He died just three weeks from the day he met with us.

The funeral sermon was preached by the writer.

ALSO,

Sister **Martha Myers**, wife of brother Fred Myers,

of Galoway, Franklin Co., Ohio, departed this life August 2nd, 1905. I feel that I would not do my duty if I did not say a few words of this worthy sister. She was a very devoted wife and mother, and in the affections of her husband and children there was a bond of love unexceeded in any family I have ever met, hence the sorrow at her departure was most affecting. This sister was not only devoted to her family, but to the cause of her Lord and Master; her home was always open to her brethren, who often enjoyed her hospitality. The few remaining members of the church at Galoway, Ohio, where she had long held a membership, will sadly miss her. She never allowed her place to be vacant in church unless providentially hindered. She and brother Myers were much in each other's company in going long distances to meet at their yearly associations, and were ever ready to call for the association when it was their turn to have it, and all brethren were requested to meet with them. The broken-hearted husband and children have our deepest sympathy.

Elder Hanover and I conducted the funeral services.

NEWTON PETERS.

PORTLAND, Ind., Oct. 3, 1905.

Levi Findley was born in Taylor Co., W. Va., Nov. 19th, 1826, died Sept. 1st, 1905, aged 79 years 10 months and 12 days. He was married Jan. 25th, 1848, to Emeline Kittle, daughter of Elijah Kittle, of Randolph Co., W. Va. About three years later they moved to Randolph Co., where he lived and died. Unto them were born twelve children, eight of whom survive him: A. L. Findley, L. J. Findley and J. K. Findley, all of Monroe, W. Va.; Mrs. W. J. Rowan, of Mabie; Mrs. G. W. Taylor, of Queens; Mrs. A. J. Workman, of Harding; Mrs. Isaac J. Scott and Miss Minnie C. Findley, of West Elkins, W. Va. These and his aged widow, thirty-two grandchildren, six great-grandchildren, one brother and a host of other friends are left to mourn their loss. He received a hope in Christ in 1852, nineteen years later he was received and baptized in the fellowship of the Tygarts Valley River Old School Baptist Church. In a few years he was elected deacon, and served the church in that capacity the remainder of his life. He was a prominent member in the church, and was firm in all things pertaining to its welfare. He was a firm believer in the foreknowledge of God, and in election, predestination, vital union and final preservation of the saints. He was highly respected in the community where he lived as a good citizen and neighbor. He had been a sufferer for several years with stomach trouble, but was not seriously ill until seven weeks before his death; from that time he was confined to his bed; he suffered a great deal, but was very patient. He realized from the first of his illness that the end was drawing near, but the thought of death had no terrors for him, and he expressed a de-

sire to go home to Jesus. How sad we felt as we watched him and realized that he would soon leave us, and yet how thankful we were for the evidence that he was going to a realization of what he had hoped for so long.

Our esteemed pastor, Elder J. N. Bartlett, preached the funeral discourse at his late home Sept. 2nd, 2 p. m., from the words: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." After which his remains were laid in the family burying ground to await the resurrection.

How sadly we miss him in the church and in the communion where he served his brethren so faithfully, and we shall miss his wise counsel; but saddest of all is the thought that we shall meet him no more in the dear old home, that when we go there one place will always be vacant. But we believe our loss is his eternal gain. May we all be reconciled to our heavenly Father's will.

His daughter,

EMELINE E. WORKMAN.

Miss Ella Coulbourn, the eldest daughter of George Coulbourn, died at the home of her brother Goldsborough, at Smithfield, N. C., Sept. 9th, 1905, after a short illness of peritonitis, aged 34 years. She was a great sufferer, and death came as a blessed relief from her untold agony. Everything that kind hands and medical skill could do was done, but the summons came and laid its claim upon the sweet and precious girl. Sister Ella was baptized by the writer in the fellowship of the Old School Baptist Church March 14th, 1898, in the town of Snowhill, Worcester Co., Md., where her father resides. Ella was a precious girl; since her mother's death, which occurred some time ago, she has had the care of all the household affairs of her father's house, and was as a mother to the two younger children, and careful as a good burden-bearer to her father, for which she endeared herself to every one who knew her. She was also a beloved member of the church; her understanding of the truth was clear, and her love for the people of God and the order of the gospel was deep and abiding. She was also an attentive listener, and it was a pleasure to the writer of this notice while preaching to look at her face. She surely did purify her soul in obeying the truth unto unfeigned love of the people of God. Her walk and conversation were becoming her profession. We miss her at our meetings, for she was nearly always in her seat. The family has our heart-felt sympathy, but we must all bow to the mandates of our God, who cannot err, hoping that we shall all feel his helping hand.

The writer tried to minister comfort to the sorrowing at the Old School Baptist meeting-house, using as a text John xi. 25, latter clause: "He that believ-

eth in me, though he were dead, yet shall he live." After which her remains were laid away in the old family cemetery to await the glorious morning of the resurrection. She leaves to miss her cheering presence, her father, four brothers and one sister, with the church and a host of friends.

T. M. POULSON.

MASSEY, Va.

Ruth Ann Comfort Jordan was born July 7th, 1819, died August 13th, 1905. She was the widow of Deacon Samuel M. Jordan, to whom she was married Oct. 22nd, 1840. She united with the New Vernon church, Sullivan Co., N. Y., Oct. 8th, 1865, being baptized by the late Elder Gilbert Beebe. Sister Jordan was a faithful member of the body of Christ, ever ready to give a reason of her hope in Jesus. She attended her meetings to the last. Her interest in the things of the kingdom never grew less, but seemed rather to increase as she grew older. The doctrine could not be preached too strong or plain for her; she delighted to join in singing the songs of Zion. She was the daughter of John and Eunice Harding Comfort. Her sisters were Betsey M. Reeve and Phebe J. Beyea; she had one brother, Oliver M. Comfort. Her mother, brother and sisters were members of New Vernon church. She is survived by three children: Mrs. Harriett M. Corwin, Mrs. Mary C. Wollenhaupt and John B. Jordan, also several grandchildren. One son, Moses W. Jordan, died Jan. 2nd, 1901.

Her funeral service was conducted in the meeting-house at New Vernon, by the writer. Many friends paid the last tribute of respect. Her remains were buried in the New Vernon cemetery. May the Lord grant peace to the children and also to the church of her membership.

H. C. KER.

MIDDLETOWN, N. Y.

CONTRIBUTIONS FOR THE "SIGNS."

H. B. Grehan, Va., \$4.00.

M E E T I N G S .

THE yearly meeting of the Old School Baptist Church of Olive and Hurley, of the Roxbury Association, is appointed to meet, the Lord willing, November 1st and 2nd, 1905, commencing at 10 o'clock. We hope to see many brethren and friends. Elders Hubble, Slauson, Ker and Chick are expected to be with us.

A. BOGART, Clerk.

ELDER Carnell, of Dutton, Canada, will preach in Hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES,

717 HOWARD ST., DETROIT, Mich.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY

MIDDLETOWN, ORANGE CO., NEW YORK,

To Whom all letters should be addressed, and
money orders made payable.

EDITOR:

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

CRUDEN'S COMPLETE
(STUDENT'S EDITION)
CONCORDANCE

TO THE
OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9½ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible reader should possess a copy.

Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.

First Quality Turkey Morocco, very handsome, \$2.75 per copy.

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in a variety of bindings at the following prices, viz:

Cloth Binding\$1 00

Blue, Marbled Edge 1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73. MIDDLETOWN, N. Y., NOVEMBER 15, 1905. NO. 22.

POETRY.

CHRISTIAN EXPERIENCE.

“How can I be a child of grace,
While my affections are so cold?
How could my heart remain so base,
If I belonged to Jesus' fold?”

When I enjoy prosperity,
My sinful heart grows proud and vain;
And when I feel adversity,
How apt to murmur and complain.

When I behold the crooked path
In which my roving feet have trod,
And feel the weakness of my faith,
How can I be a child of God?

When I approach before his throne
To lay my griefs and sorrows there,
How oft I find my heart is prone
To rove and wander off elsewhere.

Through doubts and darkness oft I go,
And seem to reach the shades of death.
Ye saints of God, I ask to know,
Have you e'er traveled in this path?

I want to serve the Lord, I know,
But such is my imperfect state,
The things I would, I cannot do,
Yet do the very things I hate.

O gracious Lord, decide my case;
Increase my faith, if I am thine;
If not, O cause thy sovereign grace
In my benighted soul to shine.”

(Selected by Miss Martha Fancher, Warwick, N. Y.)

CORRESPONDENCE.

WHERE THE DOVE DWELLS.

(Song of Solomon ii. 14.)

“O MY dove, that art in the clefts of the rock.” The dear Savior thus addresses his church in her present state of existence, and thus presents her condition of safety. The dove, pursued by birds of prey, would seek and enter into one of the clefts or fissures in the rocks, where she was safe from her enemy. This figure is used by the heavenly Lover to show in what consists the safety of his bride. He himself is the Rock, and the clefts of the rock represent the sufferings and death which he endured by the stroke of the law for the salvation of his people. When Moses struck the rock waters gushed out; so when the law struck Jesus waters of salvation came forth for all his people. At the second time that Moses struck a rock, in the desert of Zin, which was near forty years after he struck the first rock, he spake unadvisedly with his lips, and the Lord told him that he could not go over into the promised land. (Num. xx. 12.) So when the law struck Jesus, the Rock of salvation, its work was done, and it must die. The law could not take

the Lord's people into the gospel land; its work ends with the crucifixion of Christ.

When the Lord would show Moses his glory, and cause all his goodness to pass before him, he put Moses in a cleft of the rock on which he stood, and covered him with his hand while his glory passed by. A cleft in a rock is not a pleasant place to be forced into, but it is safe.

"I am crucified with Christ," Paul says. He says, "We which live [a spiritual life] are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."—2 Cor. iv. He says, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Here are the clefts of the rock where the dove is, where the Lord's people find their salvation. It is not in peace and quiet of mind, not while lying on beds of ivory and stretching themselves on their couches, that they find safety, but in affliction and trouble; in suffering with Christ; in "bearing about in our body the dying of the Lord Jesus." Here is Moses, held in a close, rough, unpleasant cleft of the flinty rock, trying to get out into liberty and see what is passing by; but for his salvation he is held down in a place he does not like, and covered with the Lord's hand. This is his salvation. If he had been outside of that rock he would have been destroyed. The power of the Lord's name which he pronounced would have been his destruction. No man could endure the last syllable of that name; it would destroy any of Adam's race: "And that will by no means clear the guilty." The Rock only could endure it. No man can see God's face and live, but hidden in Christ, in the cleft of the Rock, we can see his back

parts; can see the glory after the Lord has passed by; can see the goodness and blessedness of what he has done.

How we fret, and worry, and complain at this constant trouble; this cutting off and hedging in; this daily crossing of our worldly desires, or the greater sorrow and shame when our fleshly desires are fulfilled; this constant dissatisfaction with ourselves and our works; this self-abhorrence and self-loathing; this "great tribulation;" this withering of the glory and goodness of man like the grass; this lack of joy and comfort in worldly things, and often such questioning as to our interest in heavenly things. But in this is our safety. Through great tribulation we must enter into the kingdom of heaven. All of those who stand before the great white throne have come out of great tribulation.

The dear Savior recognizes his people in this condition, and calls to them, as his dove, seeing them in the clefts of the Rock. Also he speaks of them as "in the secret places of the stairs." The stairs were in the right side of the temple, and it was by winding stairs that the people went up out of the first into the second story, and out of the second into the third story, winding about, hardly knowing whether they are going up or down, often in a dark, secret place of the winding way. But he tells them where they are, they are in the stairs all the time. Every change, every turn, every new trouble and affliction, however it appears to oppress them and sink them down, is really lifting them higher. They are rising, they are in a secret place, hidden from the world, who cannot see them as the Lord's people, and who cannot understand the Lord's way of taking his people up from the world, up from self, up from legal works; but they are still going up

by winding stairs out of the legal into the gospel dispensation, and out of the things that are seen from day to day into "the things which are not seen," into the "building of God, an house not made with hands, eternal in the heavens."

So Jesus, the heavenly Lover, speaks to his dear people as an afflicted and poor people, and tells them where they are. He recognizes them as suffering with him, as crucified with him, and lets them know while in the furnace of affliction that "as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."—2 Cor. i. 5. In their feeling of self-abhorrence and humiliation their faces are in the dust; they would not dare to speak to him except in a cry for mercy, nor even lift up their eyes to him, but in infinitely tender and prevailing love he calls to them by this endearing name, and says, "Let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." That voice is expressive of mourning on account of a sinful heart, but how sweetly it comes up into his ears on that account; that face is full of sorrow, and their eyes are pouring out tears unto God; but the sadness and the tears make the countenance comely in the sight of the dear Savior, for there are expressed a hunger and thirst after righteousness, and a hatred of all sin. That is what makes the face of a poor sinner lovely in the Lord's sight. And when they hear the loving accents of his voice speaking unto them, and with tender power acknowledging them as his dove, his bride, whom he has redeemed from all iniquity, and when they see, by faith, his face looking upon them in love, with "the light of the knowledge of the glory of God" shining in it, how it makes their own sad faces lose the look of sadness

and shine with holy and solemn joy because of his love to them. Then are they thankful that they have a dwelling-place in the clefts of the rock, and in the secret places of the stairs, and glad that it is their blessed privilege to suffer with Christ, that they may by that fellowship of his sufferings be more effectually separated from the world, and glorified together with him.

I will send you an extract from a letter of sister Lina Beck, of Crawfordsville, Ind., to my sister Bessie, which will show why the above fragment was written about a month or more ago. She says: "I had a very sick neighbor across the way whom I visited very often. She died July 23rd, and now I miss her much, and think over her sayings. Several times she spoke of a dove cooing in a shade tree near her door. She asked me if I was too deaf to hear it. I said, 'O no, she wakens me every morning with her plaintive notes; I love her, for I feel mournful over the loss of my mate, and she is always mourning. God made the dove for a purpose. The Scripture speaks of it in many places.' I told her of the Savior's baptism, and of the dove sent out of the ark. I said, 'I will go home and hunt some of the places in my Bible where it speaks of doves and read them to you.' The one that impressed me most is the one in Song of Solomon: 'O my dove, that art in the clefts of the rock, in the secret places of the stairs,' &c. Ask your brother to write me a sermon from this text. It stayed with me for days. I read it to the sick woman, and she asked me what it meant, and how I longed for some one to tell us what Solomon was talking about. I said the clefts of the rock must be Christ, and in the hymn we sing, 'Rock of ages, cleft

for me,' Toplady must have had the same thought of the smitten Savior. The dove hidden in the secret places must be the church safe from all fear. Moses smote the rock and waters gushed out.

'The rock gave out a watery flood,
But Jesus poured out streams of blood.'

The suffering woman was so patient and uncomplaining, and looked so thoughtful, I hoped she was leaving this troublesome world for one of unalloyed bliss."

It is now nearly twenty years since I last saw our dear sister Lina Beck. Twice before that time it was my privilege to visit the church of which she has long been a member. I can never forget the precious meetings I enjoyed with her and the other dear brethren and sisters in that church and the sister churches in that vicinity. I realize a spiritual fragrance and melody in my soul as memory brings to me again the voices of those dear saints speaking and singing of Jesus, whose "name is as ointment poured forth," and as I see again in my mind the faces shining with the light of heavenly love and brotherly affection. How well I remember the faces of brother Chillion Johnson and his wife, sister Beck's father and mother, and the face of Elder Van Cleve always beaming with love and brotherly kindness, and sister Van Cleve so cordial and pleasant, with many others. I suppose but few of that loving band remain in these low grounds of sorrow, but others have come in through the grace of our Lord Jesus Christ, and in my mind I see that and other churches of the saints that I have been privileged to visit in many different localities, still meeting in love and fellowship to unite in the worship of God, and still putting on "charity which is the bond of perfectness." How well I remember the radiant, motherly counte-

nance of sister Johnson as once, after a sermon, she looked around upon the smiling, weeping faces of the little company and said, "These friends look as though they had been in a shower." It is my wish for those who meet there now that the doctrine of God our Savior proclaimed by his servants may still continue to drop as the rain, and their speech distil as the dew, as the small rain upon the tender herb, and as showers upon the grass; because they publish the name of the Lord, and ascribe greatness unto our God.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Oct. 26, 1905.

BERKELEY, Cal., Sept. 3, 1905.

ELDER H. C. KER—DEAR BROTHER IN GOSPEL BONDS:—Your highly esteemed letter of August 9th reached me a few days ago; it is hard to get the letter carriers to locate me, I move so often. It was very kind of you indeed to write me such a lucid and able letter. I am all alone here with the exception of one or two others who believe as I do, and your letter seems like the extension of the hand of a loving disciple to the one that has gone astray, wandering all alone in the mountains. My dear brother, you know not the loneliness of a poor, starving, weak, little, stumbling sinner, whose only hope of a better, higher, future life rests in the cross of Jesus and the glorious resurrection of the Son of man from the dead, and I rejoice in the power of that resurrection. "Without faith it is impossible to please him." Abel had that faith once given to the saints when he offered a bleeding lamb of the firstlings of his flock, which was a type of the Lamb of God, which taketh away the sin of the world. All religions that fail to baptize by immersion those little ones

who are dead to sin by properly authorized authority, if they believe in a risen Lord, fail to show their faith by their works, and so far as the truth of Jesus Christ being raised from the dead, they know nothing beyond a historical belief of the fact that he died, so far as their church ordinances show their faith.

Pardon me, my esteemed brother, my pencil is running away with me, and I am encroaching upon your time without saying anything about your letter, which I will now in much fear and great weakness approach. I am much comforted by your words; I would love to hear you preach, and the Lord willing I will come to Middletown some day yet, as I have wished for over forty years to do. It is by revelation of Jesus Christ that we know the truth, but still I often feel that it is so little that I know, and that little only in part, I never could say that I had declared the *whole* counsel of God.

Yes, my dear brother, I called your attention to the eighteenth chapter of Matthew because I have seen the most worthy and highly esteemed members of the church excluded, and heard the pastor say by way of sustaining the act that, "If thy hand or thy foot offend thee, cut them off." I have lately thought that these words of the loving Master might have been misunderstood and greatly abused by the church on many occasions. It is not always the man of the world that offends the little ones that believe in Jesus. I have known preachers to forget the little ones to that extent that they would not give them an opportunity to tell what had been revealed to them, they would not hold their peace as the apostle tells them to. You will pardon me I hope for suggesting that it would be well to read Ephesians iv. 1-25, in connection with verse eight of the eigh-

teenth chapter of Matthew, especially the twenty-second verse of Ephesians, fourth chapter, where you say that verse eight calls the man of the world, whether king, governor, magistrate or private citizen, "thy hand," I would have said thy besetting sin, or weakness. The eye of the "old man, which is corrupt according to the deceitful lusts" which looks with evil thought, is that which should be plucked out. I had thought that the admonition was given to the apostles themselves, and placed on record for a lesson to all the saints who should live afterwards in this world. With the above exceptions I indorse your very lucid letter, and ask you to publish it, as it is needed among the Baptists.

With love and esteem, I am your little brother in hope,

W. W. POLK.

MIDDLETOWN, N. Y., August 9, 1905.

ELDER W. W. POLK—DEAR BROTHER IN THE LORD:—Yours of the 4th inst. just received. You call my attention to Matthew xviii. 8-14. My understanding is that we cannot use these verses alone and grasp the subject; verses 6, 7 and 15 are inseparably connected with verses 8-14. Verse 6 tells us who are offended (little ones), and of the judgment of God upon the offender. Verse 7 tells us who the offender is (the "world," or man of the world). Verse 8 calls the man of the world, whether king, governor, magistrate or private citizen, "thy hand," "thy foot." Verse 9 teaches the same thing when the "eye" in figure is used. Jesus never used an imperfect figure, therefore the hand, foot and eye cannot refer to members of the body of Christ, because if cut off or plucked out restoration could never be made; all the skill of earthly physicians can never restore the hand or

foot of a man if it be cut off, or the eye if it be plucked out. The body of Christ would not be perfect if any member should be cut off, or an eye plucked out. Wherefore if thy support or strength, "hand or foot," offend thee, cut it off and cast it from thee. "If ye were of the world, the world would love its own." "If the world hate you, ye know that it hated me before it hated you." Verse 10 presents a different aspect entirely, viz: that the apostles themselves should take heed that they despise not one of the little ones who believe in Jesus. The apostles were not to be lords over God's heritage, but were to be kind and gentle as a nurse in the care of children; they were to instruct the children rather than "provoke them to wrath." Verse 10 also teaches the standing of the "little ones" with the Father of Jesus Christ; they are his, "bought with a price." Verse 11 teaches us what the work of the Son of man was and is: to seek and "to save that which was lost." Verse 12 presents the love of God to the redeemed, and the tender care and watchfulness of the great Shepherd, and also the tenderness and long-suffering that we should have one toward another. If a little one should go astray we should not seek that one with the intention to wound or kill him, but to save him or restore him to the fold; if he cannot walk for lack of strength, if he cannot return of himself, we should use all our strength (ability) to bring him back. "He which converteth the sinner [a stray little one] from the error of his way shall save a soul from death, and shall hide a multitude of sins." Extreme measures should never be resorted to, unless after all of our tenderness, long-suffering and labor, the offender still lives in open transgression and rebellion against the church, then

such an one should be turned over "to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Such an one until repentance is given him should be unto us "as an heathen man and a publican." Verse 13 speaks of the experience of rejoicing when the wanderer or wayward one is found and restored (not killed) to the fold. Surely there is more reason to rejoice over the return of this one sheep than over the ninety and nine which went not astray. "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found." Verse 14 shows clearly that it is not the will of God that one of these little ones should perish, therefore it should not be our desire; should our desire be in that direction, it will never change God's will, or word, or purpose: that not one of these little ones shall perish. Though they may go far astray they shall not perish, neither can any man pluck them out of the Father's hand. Verse 15 shows that personal offence may come from a brother as well as from the world, and when such is the case the rule is here given how to deal with that brother, not to cut him off and cast him from thee, as in the other case, but go to him alone and tell him his fault between thee and him, and if possible gain thy brother. In this case we are to use all possible labor, tenderness and long-suffering before telling it to the church.

The lesson taught in these verses belonged to each apostle separately, and to them as a body; it also belongs to each of God's ministers, to each private member, to each separate branch of the church,

and to the great body of Christ, the church, to-day.

Now, brother Polk, I have given you freely such as I have, and leave it with you to judge whether it is according to the word of God or not. May the Lord bless, guide and keep you.

I am your brother in the kingdom and patience of Jesus Christ, I hope,

H. C. KER.

LUKE XXI. 13.

“AND it shall turn to you for a testimony.”

During all the ages that have passed in time many stirring and important events have taken place, both in the world and in the church; the rise and fall of nations has been a theme for historians from ancient times until the present. “One generation passeth away, and another generation cometh: but the earth abideth forever,” are the words of the Preacher. Wars and fightings with an interval of peace have been the order of the day in every generation; darkness and gross darkness hath covered the earth, with an occasional gleam of light from heaven, only a rift in the cloud, and the clouds come together, making the darkness more dense than before. In all this darkness and uncertainty the natural man, (the creature of earth) rears his lofty head, and thinks within himself that he is the light of the world, and the master thereof. But through that little rift in the cloud the faith of God appears, and with its clear shining of divine truth levels all created things, and man, the creature of mighty thoughts, and filled with self-esteem, comes into the whirlwind of the declaration of God, who said: “Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance.” Again, “All nations before him are as nothing; and they

are counted to him less than nothing, and vanity.” Then what is the end of man in this natural world of ours? With natural eyes we behold him to-day coming into the light of this world, and he performs his little part on the stage of life, to-morrow we look for him and he is gone, while his place is taken by him that cometh after. Yet notwithstanding the great and wide contrast between the Creator and the creature, the things that make up his life are to him of vast importance, and to God they are essential in the economy and distribution of his grace. Nothing that has been created from the greatest to the most infinitesimal has been in vain. God did not call this world into existence and leave it to accomplish its own purpose within itself, but he fulfilled his own purpose in all things that have transpired in time, while the object of it all was most surely for his own glory, in the salvation of his people by grace, and in the building and completion of his unrivalled temple of mercy. Now, these occasional rifts in the cloud through which comes the light of faith, are composed of wondrous things in righteousness. The cloud separates between the finite and incomplete things of time and sense, all of which belong to the earth and are shrouded in darkness, and the perfect wisdom and knowledge of God, which is exalted far above all principalities and powers of earth. This light of divine faith illuminating the cloud shines into the hearts of the people of God’s election, giving unto them the light of the knowledge of the glory of God in the face of Jesus Christ, by which they emerge from the darkness and walk evermore in the light. The transition from darkness into God’s marvelous light causes them to continually search for evidence and for testimony of their acceptance in the Be-

loved. Where do we go to search for the evidences of the work of the Spirit of Christ in our heart? Surely in that very darkness wherein we have traversed so long and so painfully. In this twenty-first chapter of Luke Jesus has rehearsed many of the temptations into which the unwary child shall fall, and many of the adverse circumstances which surround him; he shows how all the evil influences of your vile, carnal nature shall rise up against you to draw you away from the light that shineth in you. Out of your own flesh comes a lying, subtle voice, saying, "I am Christ." Contradictions, bringing with them doubts and fears, contend within you, confusing your mind and clouding your heart so that you are made to cry out with the apostle, "O wretched man that I am! who shall deliver me from the body of this death?" These same enemies shall persecute you, bind you and cast you into prison, and that which should in you be a house of prayer has become a den of thieves. Yet as the Master has promised, all these things "shall turn to you for a testimony." There is nothing in all the experience of your travel through the wilderness of this world but what shall bear witness of the work of grace in your heart, "it shall turn to you for a testimony," for in the dungeon, in the midst of your most hateful persecutions, Christ is your life, and his life is the light by which you are guided in the way of all truth. Ofttimes the very things which you feel sure are dragging you down to destruction, and they are, as far as they can do so, but at the same time they turn to you for a testimony of the love of God that is in your heart. The testimony of Jesus can only be made manifest when the Spirit of Christ produces the evidences, and when the power of it is felt in

the bosom of the witness. Testimony is without weight except when its object is both seen and felt. Experience in the things which control our life and action is the revelation of Jesus Christ in the work which shows unto us that we are children of the kingdom, for this is the work of faith, and not of sight. In the early morning of our experience faith suggests a supernatural tendency in the course of our whole life. Naturally we never willingly deny self, but in the christian walk we continually deny ourselves, having lost confidence in the works of the flesh. No man can ever deny self except by the power of faith. We must be killed to all love and desire for the things pertaining to the natural life. The man who abhors himself and repents in dust and ashes is not far from the kingdom of God; it is an evidence that he has seen the Lord of life and glory. In denying self he must necessarily take up the cross of Christ. It means the putting away of one life, that another life may be embraced. Former things have passed away and have been replaced by precious jewels, which consist of the riches of the wisdom and knowledge of God, deliverance from death by sin and its consequences, the mercy, love and forgiveness of God in salvation, and these all turn to us for a testimony. The testimony of Jesus Christ, as it comes to us in the dark and cloudy day, while we are passing through sore trials and afflictions on account of our lost and ruined condition, when it would seem that all the waves and billows of persecution in the depravity of our vile heart were about to swallow us up, and now, clearly as the bright shining after rain, Jesus is revealed right in that experience, and the very horrors of the night turn to us as a sweet and sure testimony.

We are taught doctrine, but how does that teaching reach us? Surely not through any natural avenue. Our natural senses cannot grasp the things which faith points out: the riches of Christ are unsearchable, yet the natural senses are made alive to the heavenly secrets by being made subject to the higher powers. God works in the heart, revealing the secrets of his treasure-house, setting forth the life and death of our gracious Redeemer in the atonement which bringeth salvation to fallen, sinful man, and all this is made manifest in our mortal bodies: our eyes, our tongue, our hands, our feet, all show forth the praises of him who hath called us out of darkness into his marvelous light, and, as in all other things which make up our daily life of christian experience, they shall turn to us for a testimony.

B. F. COULTER.

PHILADELPHIA, Pa.

HAMPSTEAD, Md., April, 1905.

MY DEAR BROTHER CHICK:—For such I feel to call you, seeing that you wrote comfortably to me when I sorrowed, and rejoiced with me when I was in my earliest love. I always wish that I could reply suitably to your good and comforting letters, in which you speak of the loving-kindness and tender mercies of our dear Father toward this wayward child, but as I cannot I take some pleasure in writing my rambling thoughts, believing that you will think, as is said of one in the New Testament, "She hath done what she could." This brings me to speak of the beautiful letter from Elder Bartley in the SIGNS, headed "Sanctified Afflictions." I think that only such as I can enter fully into the feelings which he expressed. I often would be so cast down were it not that some portion of the

Scripture impresses itself upon my mind, or were it not that I am awakened in some way, which shows me that I am being guided by a hand that is too wise to err, too good to be unkind. Then at times these words present themselves, "All things work together for good to them that love God, to them who are the called according to his purpose."

"God's watchful eye not only sees
The griefs we bear alone;
The faintest cry within the heart
Finds echo in his own."

My little sister, Emma Kelley, says, "Why do you not write something for the SIGNS?" The only answer that I can give is, my one talent is used up in my correspondence with my friends. But it does give me pleasure to see my thoughts published in the paper I so much enjoy reading; not that I suppose they will comfort any one, but that you, my brother, seem to wish me to be remembered by the household of faith, and I think that you desire thereby to comfort one of the little ones. There are so many precious promises for all the Lord's people. "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." I think I ought to be one of the happiest of mortals that my hope is so steadfast, I almost fear it reaches too far, beyond a hope, and you know that hope is all that we can possess in this world, and yet I cannot seem to help murmuring. But you know that perfect love casteth out fear, and as the desire of walking humbly before him in love is all that I am capable of doing, I must still say as in former years,

"Nothing in my hand I bring,
Simply to thy cross I cling."

My daily prayer is not so much for help against unbelief, as to be kept from the

errors of this life. I hope that while I am in this wilderness I am fed with manna to humble me, and prove me, to do me good. He says unto me, "My grace is sufficient for thee; for my strength is made perfect in weakness." O that I might feel to say with Paul, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." "This God is our God forever and ever: he will be our guide even unto death." "Wherefore should I fear in the day of evil, when the iniquity of my heels shall compass me about?" But when I read such Scriptures as these: "If ye love me, keep my commandments," "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," I then feel with a sorrowful heart that I am far from all this, yet I realize his dear presence. I believe if we have the desire, he will manifest himself unto us, for he knows the weakness of the flesh. Perhaps you know then my comfort. I can find more comfort from the life of dear old Peter than I can from the beloved disciple.

As I have read, "Then shall the righteous shine forth as the sun in the kingdom of their Father," and also, "Who hath ears to hear, let him hear," I have thought how thankful I ought to be that I had given me the hearing ear, as I hope and believe. I so often think of our aged sister Rachel Ensor's remark, "I do not know whether I was ever really thankful for anything." Perhaps you remember it, it was while you were speaking the Saturday afternoon that I was received by the church at Black Rock. My own feelings are such now.

Sister Rowe and I, through the hospitality of brother Kelley's family, spent a

very pleasant week together last fall, and later, brother Kelley's family spent the day with me. Such pleasures are rare occasions, and that perhaps adds to the joy. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" I only had the pleasure of meeting with the church once, the first Sunday in September.

I suppose you have learned that brother Luke Ensor's wife desires to unite with the church; I do hope that she will have the opportunity soon. I always did love her, and now all the more for Christ's sake.

I have received the SIGNS one year, and not only thank all concerned in providing it for me, but hope that they all have received a blessing which none but God can give. The editorials sometimes are upon just the themes of which I have desired you would write. In one narration of experience the writer spoke of the name of Jesus being so sweet; it carried me back to the time of my earliest love. I always feel to say, Precious name, O how sweet, hope of earth and joy of heaven; but in later years that name has never seemed to thrill my being as in former times. One paragraph I see used so many times that I do not quite understand is this, "I do not see how God could remain just and justify such a sinner." The Bible record is that Christ came to save sinners, with no limit to their crimes, and there is no limit to his power to save. This is all my hope.

I have been reading your narration of experience in the *Messenger* of 1896, and although yours began at such a tender age, and mine at a much later date, yet they somewhat blend. There is food in Elder Ker's writing, "I muse on the years that are past."

I must now close. I send love to all,

and I would love to meet you all at the association.

I remain, as ever, your sister,
GEORGIA D. ENGLAND.

CLANTON, Ala., Sept. 15, 1905.

DEAR BROTHER CHICK:—I herewith send you a letter written to me by my youngest sister. I would like it in the SIGNS if you think best. She is the youngest of six sisters, and I am the oldest. We are all of the family that belong to the original church. Our father and mother were members, but have passed away.

I am your sister,
RUTHA CHANDLER.

DEAR SISTER:—This is the first day of February, my birthday. My husband has gone to meeting, yet I am not alone, for God is with me. I feel as though I want to talk, and so will write my mind. Christ died on the cross, he willingly gave himself a sacrifice, which alone can take away our guilt and sin. He is the only way by which we draw near to God; the only way by which we have eternal life. The most wonderful deed in all the world was when Christ laid down his life that he might save his people. It is the death of our conquering King that saved us from hell, and opened to us the door of heaven. God sent his only begotten Son, the greatest gift of his love, to be rejected and crucified. This was the greatest crime ever committed by sinful men; it was the saddest scene upon which our minds can rest. He is the truth, and in him is love. He was brought as a lamb to the slaughter. How my heart aches to know that it was my sins that helped to nail him to the cross. I imagine that I hear their voices saying, "Crucify him," and I see a few horror-stricken men, and a few sad, weeping women, with

his mother, to bid their last farewell to their loved one, Jesus of Nazareth. The Son of the living God hung dying among his executioners, who mocked him gladly. The first words that fell from his lips were, "Father, forgive them; for they know not what they do." And here at the cross let me learn to forgive the vilest of all my enemies. The dying thief believed on him in the dying hour, and Jesus said unto him, "To-day shalt thou be with me in paradise." What a blessed comfort it must have been to him to hear that word. Jesus also turned his dying eyes upon his weeping mother and said, "Woman, behold thy son," and to John he said, "Behold thy mother." It seems as though he gave John to her as a son, and Mary to him as a mother. In his own trouble he did not forget to render aid to others. Darkness lay over all the land, Jesus is bearing the burden of sin, the weight of which is known only to God, the Father's face is for a time withdrawn while in his greatest agony and pain, and our dear Savior cried, "My God! my God! why hast thou forsaken me?" Jesus though in the place of sinners was yet holy, and in the hour of his agony he cried to God. When our sins overwhelm us, we can cry out earnestly to God through the death of his Son. He forsook Jesus for a time, that he might not forsake us eternally; at the hour of death Jesus cried, "It is finished," "and gave up the ghost." He saw the victory won, and death robbed of its sting. He said through David, "Into thine hand I commit my Spirit," when it was finished; that is, his Spirit departed from his body unto God, May we be able to say through him when our life is ended, our work is finished, and like him may we die able to say by faith, Father, "into thine hand I commit my spirit."

Shortly before his death Jesus said, "I thirst," but refused the stupefying drink that they offered him. He would die in full possession of all his powers, he would pay the full penalty, that we might enjoy the full reward. There are times when we cannot forget our sorrows nor shrink from our sufferings, but Jesus will then give us his cross-bought consolation; let us then cast all our care upon him, for he careth for us. The darkness that was over the land when Jesus was crucified is a figure of the darkness which we must bear when his face is hidden from us. But again the Sun shines out; O if I could at all times feel my Savior as near to me as I do this evening, the darkest night would be light to me. He abode with his disciples when he was here on earth, and he will visit us in the Spirit. When Christ stood side by side with the weeping sisters, Martha and Mary, and wept with them, there was manifest more than human sympathy, there was then shown the tender love of our dear Savior. He came to them when their brother was still and cold in death, but when the darkest cloud of sorrow was upon them, he showed his power. How blessed it is to know that Jesus has a great and tender place in his loving heart for all his sorrowing ones; he sympathizes with those he loves. No man has greater love than this, to lay down his life for his friends. If we have sorrows and heart aches that the world knows nothing of, dear sister, let us carry them to Christ. He stands by our side to-day, as he stood by the side of the sisters of old; as he gave to them blessing and joy, so he is able to give the same to us now, his love is as great to-day as it was then, when he stood by the tomb of Lazarus and wept. He did not weep because he was powerless, for he was there with great power; the power is his still.

YOUR SISTER.

"PREACH THE WORD."

God has ordained the ministry of the gospel, and set the gifts in the church; nothing is lacking in the provisions he has made for the edification of the church which God hath set in order, first apostles, and prophets, and after that pastors, and teachers, and evangelists, for the perfecting of the saints. Those pastors, teachers and evangelists are stewards of the mysteries of the Spirit, and as such are commanded to preach the word, which is able to make you wise unto salvation. This wisdom unto salvation cometh from above, and is first pure, then peaceable, full of love and good fruits of righteousness. They that preach the gospel should live of the gospel; not only living themselves on that true bread that cometh down from heaven, but ministering the same to them that hear them, and to hear is to obey, for this is the love of God, that ye keep his commandments. The love of God in the heart therefore is the spring of action prompting to true and acceptable obedience of the Spirit and through the Spirit. The mysteries of preaching the word are enjoined by the apostle in transferring the gift of the gospel to Timothy to preach the word by the laying on of hands. This is laid on all the servants in the ministry following him in love. There is the same obligation to preach the word in and out of season, and in preaching the word of truth and righteousness they are to preach the ordinances of God, that they that preach the gospel shall live of the gospel, under the commission of the Lord. Freely ye have received, therefore freely give, but the obligation to give and receive is reciprocal, and resting on the churches and brethren to whom they minister, that there may be an equality; not that one

should be eased and another burdened, therefore this reciprocal duty is to freely give. The ordinance of God provides that the receivers of the truth of the word of the gospel should minister of their carnal things, that nothing may be lacking on either hand. "So shall my word be that goeth forth out of my mouth: * * * it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The Lord divideth between soul and spirit, joint and marrow, and is a discernor of the heart, and no flesh shall glory in his presence. It is the word of God by the Spirit implanted in the heart of the preacher and hearer of the word that works out the problem of equality in giving and receiving, so that it is no small thing that they who minister in spiritual things should be partakers of your carnal things. But in the light of these Scriptures it is painful to record the proverb of Solomon that there are those who withholdeth more than is meet, and it tendeth only to poverty, and Israel said, "My leanness, my leanness." True, Elijah was fed by the ravens, but he was fleeing from Ahab and the idolatrous Jews, but the raven is an ill-omened bird in the deserts of Arabia, and was unclean to Israel, and to be driven as Elijah was from the house of the Lord, means a dearth of the word of the Lord in those days. God's ordinance is not to call men to the ministry for a piece of bread, it is a cheerful gift, for God loveth a cheerful giver; not that I desire a gift, but I desire fruits that may abound to your account. How else could the fruits of the Spirit in the loving disciple be drawn out but by a willingness? He that loveth me will keep my commandments, said Jesus. And Paul declaring said, "If any man have not the Spirit of Christ, he is none of his.

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Now what was the Spirit of Christ? was it not supremely benevolent? He gave himself for us, and God so loved the world that he gave his Son, and blessed is he that is partaker with Christ in the Spirit of the Father, who raised up Jesus by his Spirit, and if the Spirit of him that raised up Jesus Christ from the dead dwell in you, he that raised Christ from the dead will also quicken your mortal bodies. But now we should extend the hand of love in offerings to the Lord, in ministering to the souls and also in ministering of our carnal things to the servants of the church who labor for us in the gospel ministry, and if not, why not? Is it because the Spirit of Christ is not in you, or have you been wrongly instructed? Say not again, dear reader, the ravens fed Elijah when Israel was turned to idols. Yes, Elijah was fed by ravens, and he drank of the brook which was in the land of strangers, and Elijah complained, "They have digged down thine altars; and I am left alone, and they seek my life" to take it away, as did Herod and the Jews the life of the Lord Jesus while God reigned, and the Roman eagle was the sign of protection over Christ and his apostles by the providence of God. But it is not a palace and royal robes, but having food and raiment, for God hath said, "I will never leave thee, nor forsake thee." This is the promise and the ordinance of God. Wait not for the ravens to feed, nor the Romans to defend, but minister out of such as ye have, and as you prosper, and thus fulfill the law of the Lord, showing your faith by your works, that men may see, believe and say ye are his disciples because ye love one another. This law of

Christ is written in the hearts of the Lord's children by the Spirit of God. The ordinance of God is the law of love, charity out of a pure heart, and a good conscience, and of faith implanted. This is the end of the commandment, and also the bond of perfectness, and it is reciprocal in giving and receiving on both lines, that he that laboreth in hope may be partaker of his hope, for godliness is profitable in all things, having promise not only of this life, but also of that which is to come.

Now I conclude.

I. N. NEWKIRK.

OREGON CITY, Ore., June 25, 1905.

FORT WORTH, Texas.

DEAR EDITOR:—I herein forward to you a letter written by our dear young sister Susie Staggs, who resides with her husband at Marfa, Presidio Co., Texas, near the Rio Grande River, far away from any church of the Old School Baptist faith and order. Her husband, who is a member of the church also, is in the service of the Southern Pacific R. R., which measurably deprives them of the church privileges common to their brethren, and accounts for the manner in which the sister has thus written of her loneliness, discontent, and the fiery trials of their unpleasant surroundings. As long as we are favored with the sweet company of dear brethren, crosses do not seem so crushing and depressing. Although each and every one have their portion of trials in some way, attended with various circumstances, yet the presence of the church makes the burden appear lighter, and we thereby feel more encouraged to endure hardships as faithful followers of the meek and lowly Savior; but when we are cast out so far from the brethren, in the desert or on

some lone rocky shore, tossed hither and thither by the temptations of the world and its allurements, we sink so low beneath the angry waves of adversity that we fear ere long we will be swallowed up by the awful abyss of darkness, misery and woe. However, the blessed, holy Captain of our salvation comes walking on the boisterous waves of the wild ocean, saying, "Peace, be still," and at once the wind and sea obey him, the storm subsides, and the vessel (church) is safely moored in the port of faith, hope and charity, we are again revived and assured that Jesus, our great High Priest, eternally lives and says to his sorrowing disciples, "Because I live, ye shall live also." This is enough, our Jesus will do all his pleasure, and will minister in due time gospel consolation to the scattered sheep and the destitute ones whithersoever they may be, and will raise them up to sit together in heavenly places in Christ. His eyes are over his poor and afflicted people, and he never sleeps nor slumbers, God be praised to all eternity.

Dear editor of our faithful old SIGNS OF THE TIMES, I send you our young sister's letter, together with my remarks, for publication, if consistent with your judgment. I feel that her letter will be interesting to our people, she having so well portrayed my own ups and downs experimentally. She is a God-fearing sister whom Christ has blessed; she longs to see the time come that she may be at liberty to return home among her brethren to mingle with them in the worship of God, and hear the gospel preached.

In the bonds of a precious faith, affectionately,

ASA HOWARD.

MARFA, Texas, Sept. 27, 1905.

DEAR BROTHER HOWARD:—After some

delay I will reply to your welcome letter. Needless to say I was glad to hear from you. O to be at some of those good meetings, but I fear it is never to be any more. I get so low down sometimes that I fear I will never be able to look up again or see light, even if I ever have. It has been so long since I saw anything but darkness I fear I have never known anything else. But sometimes I have a small hope, and that is all that sustains me, for it looks like I surely have more trials and vexations; things beset me on every hand, until sometimes I feel like giving up, and really would if I could, and would gladly be as I was in the past, satisfied with going on my way no matter how that was. But it seems I cannot do it, there is always a restraint and a conscience so piercing that I cannot resist, and O if I could stop grieving over my isolated condition, which tempts me to say, How I wish I could just give up the thought of ever going to church and being with God's people, for I know I would be better contented if I could, when it seems so impossible, and yet the desire is with me and I cannot get away from it, and yet I would not take the world and all there is in it for the fellowship of the church, which I have for them, and hope they have for me, though so unworthy. However a little handful of purpose by the way keeps me alive and enables me to some extent to realize the riches of God's sovereign mercy, and the glorious promises contained in the gospel.

Not long since, we had a precious letter from brother George Waldrip, of New Mexico; it did my soul good, for it seems that he travels along like the rest of us, and it is such a glorious thing to have some one to talk or write to that you know understands what you mean, and I

guess that is one reason I always am writing you such letters as this one. While it may only make you tired to read them, it relieves my mind, as it seems, and always has, that I can write freely to you and always expect a word of cheer in reply. I so well remember one time in particular, where just one word lifted such a burden from my mind: after we had all returned from Bethlehem church to Inez, (after my husband and I had joined the church) the thought came to me that I had not told the church anything, and in fact I did not think I had even told them I had a hope, much less a reason for my hope, and finally I mentioned it to you and uncle, and you just spoke up and said, "Well, sister Susie, we never get done telling it," and I never had anything relieve my mind so much, and I have not been worried over that since. But O, the other things that seem endless!

Now I know you are tired of this, but cast the mantle of charity over it and pass it by. Please write us soon. Husband joins me in love and christian fellowship to you for Christ's sake.

(MRS.) SUSIE STAGGS.

WEISER, Idaho, Aug. 1, 1905.

DEAR EDITOR OF THE SIGNS:—As my subscription is due I will remit for the next year, as I do not want to be without the SIGNS as long as it contends for the doctrine of Christ and the apostles, which doctrine the world hates, and will hate as long as the world shall stand. By this, said Jesus, ye may know that ye are my disciples, if the world hates you. If they have hated me they will hate you also. I have read the SIGNS ever since I was fourteen years of age, and have tried to compare it with the Bible and my own experience, and I do believe that it is

and has been preserved by the power of God as a grand and glorious blessing, so that the children of God should hear from each other, as they are scattered in different parts of the world, yet all telling the same glorious tidings of salvation by grace alone through our Lord Jesus Christ. This is what I understand the SIGNS to have advocated at the first, and if I am not deceived, it advocates the same doctrine still. Many other papers which have started since have departed from the doctrine, and have taken up with the doctrine of the world, and seek to preach that which will please the world, such as conditional time salvation, which must be wrought out by the children of God or they will be chastised, or on the other hand, blessed with the blessings that are in store for them, unless they are disobedient. I can see no difference between this and the old covenant which proved a failure. That was a law covenant which administered death, but the new covenant administers life; in it God declares, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Conditionalists are not the kind of Baptists that Paul was, for he said that if salvation is by works it is not of grace. I believe that Christ is our salvation in time as well as in eternity; he has ever proven himself to be so in the fiery furnace. He was in the fiery furnace with the three Hebrew children, and with Daniel in the lions' den, and with Jonah in the bottom of the sea, and the poet says,

"He near my soul has always stood,
His loving-kindness, O how good."

The apostle Paul told the experience of all the children of God when he said, "I delight in the law of God after the inward man: but I see another law in my

members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." And this made him cry, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin." The law made nothing perfect. It demanded perfect obedience, and we are imperfect in all our works, all our righteousness is as filthy rags, and we are ten thousand talents in debt without one farthing to pay. Truly this is a very hopeless case indeed. But hark! I hear the voice of the Son of God saying, I came to save that which was lost. And again it is said, I will never leave nor forsake thee. Yes, he carries the lambs in his bosom, and leads his flock like a shepherd, and causes them to feed in the green pastures of his love, and gives them of the water of eternal life that they shall hunger and thirst no more. I cannot believe that one of his children wants to sin, but none of them are perfect in the flesh, and will not be until this mortal shall put on immortality, then shall they be like Christ; now we, like Adam, are subject to vanity, but when we awake with his likeness, we shall be satisfied.

Now, dear brother, write on, your writing is not in vain. My poor soul has been made to leap for joy when I have read the many good letters from the brethren and sisters of the household of faith, all speaking the same glorious tidings of salvation by grace. I know that my race is nearly run, and I will soon lay my Bible and hymn book by, and be numbered with the pale nations of the dead. O may it be with me as it was with Paul when he knew that his depart-

ure was at hand, he said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

I remain your brother,

G. B. BARTON.

PLYMOUTH, Ill., Sept., 1905.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I received a very kind, christian and interesting letter from sister Sarah E. Runkle, of Macomb, Illinois, which I wish you to publish in the SIGNS OF THE TIMES, as it may be as interesting and comforting to the brethren and sisters of the household of faith as it has been to me. I have known her father and mother all my life, and often had the pleasure of meeting her father and hearing him preach the unsearchable riches of Christ, at dear old Providence church, and have had the pleasure of entertaining him at our own house many times, and also his dear daughters Mary, Mattie, Susie and sister Sarah E. Runkle, but they were not there as often as he was. I have received many sweet, comforting and edifying letters from their pen. While Elder Vanmeter and sister Susie have gone to enjoy the realities of an unknown world to us, I reread their letters, which give every evidence that they are basking in the smiles of their Savior. We miss them and their good letters, and feel sad that we shall see their faces no more, but say in humble submission, The will of the Lord be done.

With much fear and trembling I want to tell the dear brethren and sisters of the good meeting of our association, especially those that were not here to see

and hear for themselves. I thought I never heard more able preaching than was done at our last association. They came preaching Christ and him crucified as the only way given under heaven or among men whereby we must be saved. How blessed it is to feel and know that God has ordered all things concerning us. All that I have heard speak of it were well pleased with the preaching; there was no uncertain sound, they stirred up our pure minds by way of remembrance, and made us feel like we were sitting together in heavenly places, and that it was good to be there; we felt lonely for a week after it was over.

I will have to bring this to a close, for my hand trembles so I can scarcely write; I am not very well, and it may be the last that I write for publication, although I may get better and live to a ripe old age. I am in the Lord's hands. He, and he only, knows what is in the future, who declared the end from the beginning.

Brother Chick, I hope that the Lord will hold up your hands and strengthen your feeble knees in editing the dear old SIGNS to our good and his glory.

Your unworthy sister, if one at all,

BELLE FRAZEE.

MACOMB, Ill., Sept. 20, 1905.

MRS. BELLE FRAZEE—MY DEAR SISTER IN THE LORD:—I will now try to write something in reply to your good and welcome letter. It seemed like old times to read a letter from you; though you never wrote often to me, yet I have read many good letters from your pen, written to father, Susie and Mary, and also in our publications. I have also spent many pleasant hours at your house and in your company. Those times I have never forgotten, and those dear let-

ters have been reread, with many other precious epistles of love from my dear brethren and sisters, my dear kindred in Christ. O how I do love these dear ones of the household of faith who can feel enough love and fellowship for the poorest and weakest one of the flock to write to me. This, my dear sister, is a mystery, how any of God's children can have fellowship for me when I am such a sinner and have no fellowship for myself. But this is God's way, he makes us to see our vileness so we may have no room for boasting, and he brings us low, and brings us to the end of our strength, so we may know when we are lifted up it is all of the Lord. All the praise, honor and glory belong to him, so it is all of grace. Grace shows us our sins, causes us to hate them, then saves us from them; truly "Grace all the work shall crown."

But I started out to tell you why I was not at your association: I did want to go very much, and thought I would be able to, but I was not well enough. I went to ours the week before, and was almost down sick after I came home, so that I had to give it up. I was so sorry, for I wanted so much to be at your house and meet all the dear ones there once more. I always enjoy your association, and think there are many precious Baptists among the churches there. We had a pleasant time at our association; we were all together all the time, which made it so nice. I thought I never heard better or more able preaching. I have heard but little from your association, but I am sure you had a good time, though Sunday was a bad day.

Mother is very well for her.

I am your sister, I trust, in bonds of love,

SARAH E. RUNKLE.

ALVINSTON, Ont., March 7, 1905.

ELDER D. M. VAIL—DEAR BROTHER IN A PRECIOUS HOPE:—For some cause I feel like writing you a few lines; it may be that I want you to know that I have you still in sweet remembrance in fellowship of the gospel. I do not feel as much like writing as I used to; it seems such a task, and I have had such a dull, lifeless feeling for a long time, and I wonder sometimes why it is; but we are told, "The wages of sin is death," and I am but getting my just dues. Should I receive no more than I deserve I would not even have a ray of hope; but how forgetful I am of the Lord's mercies; what a vile, rebellious being I am. Sometimes I get a little comfort from the words, "For ye are dead, and your life is hid with Christ in God." Certainly I do feel dead to the world most of the time, and then when spiritual emotions are not in exercise it seems I am altogether dead; what a mystery I am. If we sow to the flesh we shall of the flesh reap corruption; but here this poor, miserable mortal is so ignorant, and cannot tell what desires are of the flesh, and all I can cry is, Lord, keep me in the strait and narrow path; yes, Lord, keep me and I shall be kept, guide me with thine eye.

When I try to read the Bible it seems a sealed book; O that it were with me as in days that are gone, when I would open it there seemed so much food for my hungry soul, and it seemed in a measure that the scales were removed from my eyes. Instead of growing in grace and in the knowledge of the truth I am more ignorant and I fear more indifferent; or is it rather that sometimes I am found questioning whether my eyes have been opened (by the dear Savior who does open blind eyes,) to see down into the depths of a vain, deceitful heart?

O, how I wish it were my privilege to hear your voice to-day in proclamation of that blessed truth which is in Jesus, whom to know is eternal life. Such comfort and solemn joy I have experienced in the past while under your preaching, but give God all the praise, from whom all blessings flow. Every good gift and every perfect gift cometh down from above, from the Father of lights, with whom is no variableness, neither shadow of turning. I am glad of it; yes, I rejoice in it. These are glorious truths when we are brought to realize them, that our God is the God that changes not, therefore the sons of Jacob are not consumed. He laid on him (Jesus Christ) the iniquity of us all.

Well, I started to write this letter more than a week ago, and now I want to finish it if I can.

Elder Curry came and preached in Brooke for the third time last Wednesday, and is to come monthly, if the will of God be so. Elder Carnell has been over once, I think it was the last Sunday in January. I was at the meeting last Wednesday, and it was a season of refreshing. It seems to do me so much good to converse with the dear kindred in Christ. Elder Curry is certainly a great expounder of the truth.

I have just been reading an article written by Elder H. C. Ker in the last SIGNS, and it does seem wonderful to me that I can see so much of my experience in it. If I could write as good a letter as that I would not hesitate so much. I really enjoyed it; not that it gave me pleasure to hear of such darkness as he felt, but there was great comfort and consolation in it for poor me; I am sure you understand me. The doubt and fear he expresses I believe I have daily; and right here a fear takes hold of me so that

I wonder if I know what I am talking about.

"How strange is the course that a christian must ^{steer,}
How perplexed is the path he must tread."

If it were not for that terrible conflict I am persuaded my hope would be banished.

Well, I must hasten to bring this disconnected letter to a close; trust it will find you and family as well as usual, though I know you must feel lonely under your late sad affliction; you have my deepest sympathy, but it is the Lord alone can heal the wound and make you submissive to his will, and make you to realize that "all things work together for good to them that love God." We hope to see you in June, and hope that you may be able to so arrange as to have a visit with us.

I will close, with love from one who feels very unworthy.

(MRS.) W. C. YOUNG.

MARGARETVILLE, N. Y., August, 1905.

DEARLY BELOVED BRETHEREN:—Inclosed find post-office money order for two dollars to renew my subscription for the SIGNS. As I sit now and think how many times I have written the above for the SIGNS, I am filled with sorrow and joy. With sorrow for the low state of Zion, for the coldness and indifference of those that I believe are the children of God; with joy that I am near the end. I am almost seventy-two years old, and it is quite likely this may be the last time I shall renew my subscription, although I expect to take the paper as long as I can read it, if it be published, and I pray God it may be, and contend for the same doctrine it always has. I have been a subscriber fifty years, and a reader fifty-four years, and have never discovered any change in the doctrine advocated by

the SIGNS. I have had a personal acquaintance with Elders Gilbert Beebe, Benton Jenkins, Wm. Beebe, F. A. Chick and brother Benton Beebe, and I think I have had their friendship, and know I esteemed them very highly, both as men and for the truth's sake. As for the SIGNS, it is impossible for me to tell how highly I prize it; more especially now as it contains nearly all the preaching I get. There have been in this long time some few things that I did not see as the writers did, but nothing to break fellowship. I have sometimes feared lest the paper might not be sustained, but God has kept it, for which I desire to thank him. Sometimes the communications have been dry, but not often, and then I think the fault was in me; but the sweetest writings to me have been the personal exercises of the writers, especially their first teachings; I wish more of them would relate their first exercises, both the old soldiers and those that have just enlisted; I think it would tend to warm the hearts of God's people and bring them nearer their first love. They are admonished in the Scripture to return to their first love; it would bring them more on a level, it would cause them to love each other more, and that is one thing the children of God lack; perfect love casteth out fear. I know that many of them feel they cannot tell as much as others, so they keep back.

Right here I want to say I have been personally acquainted with many of God's children, and have heard many experiences told, and have learned that it is not always those who can tell the brightest and clearest exercises that make the best soldiers, but it is very often the other way. I wish I could say something that would warm the hearts of God's little ones so they would write of the

love of Jesus to them, to tell what he has done for them, not what they have done or are going to do for him; how he called them; how he found them, not how they found him; how they felt when they first saw themselves sinners; how they tried to do better, but got worse; this will touch and warm the heart of a poor old sinner like me. Yes, I am an old sinner, and what is more discouraging, I have no hope of ever being any better. When I first united with the children of God I did not understand when some of the older ones talked of being old sinners, but think I do now; I did not understand when they talked of being glad they were near the end, but I think I do now; I think I know what it is to hate sin and long to be freed from this body of death, and what Paul meant when he said, "In me (that is, in my flesh,) there dwelleth no good thing."

I did not intend when I commenced this to write for publication, but only to renew my subscription, but if you think there is anything good in it you can publish it, but not to the exclusion of better matter.

Yours in the love of the truth,

JOHN A. MORSE.

BOWDOINHAM, Maine, August 14, 1905.

ELDER F. A. CHICK—DEAR BROTHER:—I write you a few lines and inclose a letter from sister Attie Curtis to the Bowdoinham church, which was read at the close of our meeting Sunday, August 14th. If anything could have added to our day of rejoicing, this letter did.

The Lord has abundantly blessed us in bringing sister Wilson and sister Tedford to the church. The baptism was at noon. Elder Beal performed the ordinance, assisted by Deacon Clark. I felt that this letter from sister Attie would be good reading for all who read the SIGNS OF

THE TIMES, if you should see fit to publish it.

With christian love,
 ELLA RAYMOND.

LAWRENCE, Mass., Aug. 8, 1905.

DEAR BRETHREN AND SISTERS OF THE BOWDOINHAM CHURCH:—My heart is made glad in knowing the Lord has brought sisters Tedford and Wilson to a home with us to share our joys and sorrows and to experience a good conscience toward God in keeping his commandments. Every one of us knows how utterly unworthy we are of a name and place with God's people, and that we can never find any good thing dwelling in the flesh, and we gladly welcome those who have been made to know their sinfulness and unworthiness, for from our own experience we believe and are sure it is the Lord's work. It makes us rejoice when the Lord brings in his little ones so that they are at home with us, no longer strangers or foreigners, but fellow-citizens with the saints and of the household of God; Jesus has been made unto us wisdom, righteousness, sanctification and redemption. It is beautiful to follow him into the watery grave and be buried with him, to rise and walk in newness of life; not the putting away the filth of the flesh, but the answer of a good conscience toward God. I would be glad to be with you next Sunday at all your services, but the Lord will be present with you and with me, even if I am many miles from you, he will bless you and enable you to do all things decently and in order, so that his name will be glorified. It is thirty-three years next Sunday since I united with this people, and although almost every one who was there then has been gathered home, yet others have been brought in, and peace dwells in our midst. Salvation by grace is still the

theme. Love and sweet fellowship have been shed abroad in our hearts, so we can say with David, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Hearing the good news of the Lord's work in bringing the two sisters to declare what he has done for them, has stirred my pure mind by way of remembrance, and the new song has been put in my mouth, even praise unto God. I have been lifted out of the dark and dreary place where I have been traveling so long, and given a season of refreshing. How good the Lord is to us! May God bless us all, and make us tender-hearted and loving, one toward another; may he lead our minds into the truth as it is in Jesus, and establish us in it, so that we cannot be moved by any wind of doctrine; may he make us realize that he is our strength, our refuge, our worthiness, our all in all; may the peace of Christ dwell in our hearts, and in all we do and say may the name of Jesus be exalted.

Love and fellowship for you all, from your unworthy sister,

ATTIE A. CURTIS.

ALLEN TOWN, Pa., August 8, 1905.

ELDER F. A. CHICK—MY DEAR PASTOR:—The time has been long since I last wrote you, and now what shall I write? I fear that I cannot write of spiritual things, for what moisture or sustenance can be gotten from dry bones?

I was greatly pleased to see two dear ones from Hopewell last week. Before we realized it we were launched upon the theme we so dearly love, and time went on the wings of the wind. Of late I have been led to see the vast difference between salvation by grace and salvation by works. I hope that I am resting in the finished work of Christ, and not on

the arm of flesh, yet there are times when I must question my interest in these things, and whether I am not presumptuous in claiming an interest at all, and that I may be deceived in thinking I rest on Christ's work, when it may be nothing else than a fleshly indolence or indifference. I have a Methodist woman living with me at present, whose conversation (religiously) is a weariness to my soul. Outwardly she is by far a better woman than myself, and perhaps inwardly, too. I cannot judge that part, and who am I to judge another? Yet I know there is no fellowship between us; she limits the holy One of Israel, and says he has done all a God can do to save a dying world, and that he changes, too. Also that he sends his Spirit to every one of Adam's race, and that those who are unsaved resist his Spirit and will not comply with the conditions. She quotes Scripture to sustain her belief, which I can neither explain nor understand, yet I know it does not mean what she says. These passages are my comfort and belief: "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "Jesus Christ the same yesterday, and to-day, and for ever." My dear brother, the God I love is of one mind, and none can turn him; he is almighty to save to the uttermost; he is worthy of all praise, and all honor is his due in heaven and in earth. I would worship him with all my powers, but I am so vile how can I do it? When I consider his holiness, his almightiness, I feel to say, "What is man, that thou art mindful of him? and the son of man that thou visitest him?" It seems strange to me that this woman, who is so good and conscientious, should prefer the writings of D. L. Moody, to the SIGNS which

I love so dearly. Would not a child of God know the home language when heard?

I do not think my health has changed for the better since I saw you at the association. I realize that it is through much suffering the children of God are called home. I want his grace, that I may be patient in tribulation, and to glorify him in all that he sees fit to send upon me. I fully realize, too, that the flesh shrinks from suffering, however willing the spirit may be.

A letter from you would be much appreciated when you feel to write. Give my love to all the dear ones, not forgetting yourself.

Your sister, I hope,

MARY E. FISHER.

THOUGHTS ON AUTUMN.

ANOTHER autumn has come, it brings to our minds the many autumns that have gone before. The beautiful flowers fade away and return to their mother earth, the trees of the forest are divested of their beautiful mantle of green, the sweet voice of the lonely dove is silent: all this brings to my mind the words, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but [bless God] the word of the Lord endureth forever."—1 Peter i. 24, 25. "The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not. As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more."—Job vii. 8-10. Which reminds us of the fleeting years, and we are growing older, and the memory of happy days when our loved ones that have passed away and gone home is

with us; and they when with us cheered our hearts by their presence, sweet voices and kind deeds. When we call to mind that these loved ones will be here with us no more can we say, O, blessed Lord, thy will be done? Our earthly hopes bloom only to cheer us for a little while, and then pass away as the flying cloud; but our spiritual hope of blessed immortality cheers our drooping souls, and by faith we can view that rest that remains to the people of God. O, my soul, bless God, for his mercy endureth forever. When we meet in that house not made with hands but eternal in the heavens, we shall sing around the white throne of God, and join that great company that John saw, "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." "For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters; and God shall wipe away all tears from their eyes."—Rev. vii. 14, 17. O thou wonderful counsellor, the mighty God, the everlasting Father, and the Prince of peace, glory and honor to thy blessed name forever and forever. Amen. Little children, love one another.

Your brother in hope,

A. R. MCPHERSON.

JASPER, Arkansas.

AMANDA, Ohio, Aug. 21, 1905.

DEAR BRETHREN:—Find inclosed money order, for which please extend my time. We seem to live in a dark day. Ignorance, educated ignorance, prevails. Is not our condition set forth by the prophet Nehemiah (xiii. 23, 24)? "In

those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people." When those tribes intermarried with each other no law of God was violated, for they were not under its special provisions as were the Jews. Coming to antitypical days we find a parallel, prophecy is being fulfilled, many shall depart from the faith, many sounds are in the world, lo, heres and lo theres abound, divers languages are spoken, that of Ashdod is often heard. Let us be vigilant and always on the alert and mindful of the apostle's word; "Quit you like men, be strong." For you belong to an ancient family, your full history cannot be written without consulting the records of eternity. Altogether unlike the harlot daughters of Babylon whose pedigree dates back but a few hundred years at most. Why should we court the favor of so small a thing? Let Zion's breasts satisfy thee at all times, and be thou always ravished with her love. "And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?" Why carry on a commerce with the world contrary to God's law? You are entitled to the coin of the realm. O brethren, trade in that alone, for the merchandise of wisdom is better than the merchandise of silver, and the gain thereof than fine gold. Christ is the head of the church, his body, and is head of no other body whatever. Therefore no man has a charter from Christ to organize or build up anything he pleases and call it by his name, nor conduct it in his name.

To conclude read Proverbs i., last verse particularly: "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

In hope,

THOMAS COLE.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1905.

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

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

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

EPHESIANS II. I.

"AND you hath he quickened, who were dead in trespasses and sins."

There can be no weightier statement than this, nor one that more completely sets forth the nature of that work by which sinners come to know God indeed and in truth. The contrast between him that knows the Lord, and him that knows him not, cannot be more completely set forth than it is in these words. That contrast is implied everywhere in the word, and it is presented by many figures of speech, but here it is stated as broadly as it is possible for language to set it forth: on the one hand death, on the other hand life; on the one hand trespasses and sins, on the other righteousness and holiness; on the one hand alienation from God by reason of sin, on the other hand union and communion with God, by reason of the indwelling of his Holy Spirit. In the text, in short, men once dead are declared to be no longer dead, but alive to God.

Every word in the text is weighty and full of meaning. The personal pronoun "you," in the first place, needs to be considered. Who are embraced by this pronoun? The beginning of this letter shows that it means the saints at Ephesus, and the faithful in Christ Jesus. We desire

here to call attention to this, that the "saints" and the "faithful" are words describing the same persons. The saints at Ephesus are also the faithful in Christ Jesus at the same place. Let us notice the order of the two words, the "saints" first, a word signifying that work by which our God sets apart some men unto himself, and then the word "faithful," signifying that faith by which the saints, or the sanctified, enter into a personal realization of this sanctification, or of the fact that they are saints, chosen of God to that end. "Saints," first, and "faithful" afterward. The word "faithful" is no broader word so far as relates to the persons meant, than the word "saints."

It is not needful surely for us to say that this epistle, all of it, was directed to those persons who are thus called saints and faithful. Still further, it is not needful that we should do more than call attention to the fact that the things which are true of the saints in one age are also true of saints in all ages and in all places, so far as the work of God in salvation is concerned. Therefore the text belongs not only to those who then lived at Ephesus who had been called to be saints, but also to all who in every place did then call or should afterward call upon the name of the Lord. The pronoun "you" does not then mean all men everywhere, but saints and faithful brethren there and then, and everywhere, and in all time. These alone have any claim to the language of the text, or to the language of any part of this epistle, and, lest any humble, fearful-hearted saint should from this take ground for discouragement, we desire to add that if the things written in this letter of Paul are weighty in their minds, or contain that which they love, or describe the inmost thoughts and feelings of their hearts, so

they can say they have felt the same things that are here described, in this is full evidence that they are numbered among these saints, and that their names are indeed written in the book of life. If we may speak of the Scripture as, in one sense at least, the book of life in which their names are written, then their names are found there by finding the description of themselves recorded in the word. There is indeed in the word the literal name of John, or Peter, or Paul, recorded with an exact description of their thoughts and feelings, and of their travel of mind and heart as they journeyed along in their pilgrimage, but does Paul write in this epistle our very thoughts and feelings? Does he describe us, as we have found ourselves to be, sinful, vile, dead, and then as grace has caused us to be, living, loving God and hoping in his mercy? Here is then the record of our names also in the Lamb's book of life. Here may we confidently rest in hope and rejoice in the salvation of God.

Let us also notice that the language of the text is in the past: "And you hath he quickened." Lest some should call attention to the fact that the words "hath he quickened" are supplied words, we will call attention to the fact that in the fifth verse of this same chapter the same words (not supplied) are used, and are there also in the past tense. Beside, the very structure of the Greek language demands that these words should be understood, even were it not settled by the same words being found in verse five. So it is clear that Paul was not addressing those who might afterwards be quickened, but who yet were dead; he addresses the living. Many who were still dead in sins were yet among the elect of God, but they were not addressed, for the message is to the living in Jerusalem. These

words, and this whole epistle would be fraught with wonderful meaning to those who had already experienced the life-giving power of God, but would be entirely without meaning to those yet dead in sins. How many children of God now can recall preaching or conversation which they heard while they were yet dead in their sins and the uncircumcision of their flesh, and which at the time seemed to them strange, and perhaps distasteful, but which they can recall, and it is to them now filled with life and power. All preaching and all writing of the things of grace must belong to the living, because the dead cannot know anything. It is vain to speak to the dead, but the living can and do hear and receive, and find a blessing in what they hear. All the letters of the New Testament were addressed to believers, and not one word in them was addressed to the dead in sins. The dead in sins are sometimes spoken of, but never are they spoken to.

The word which describes this wonderful work of God is the word "quickened." Of this word we desire to say, first of all, that the primary meaning is to give life. The word "quick" is used a few times in the New Testament, and it always signifies the living. The words "quicken" and "quickened" are used many times in the New Testament, and with perhaps one or two exceptions, they always mean to give or impart life. Yet, the word has a secondary meaning also, and that is to sustain a life already given, or to revive it. The word is used in the Old Testament frequently in this secondary sense. Psalms cxix. 25, 37, 40, 88, 107, 149, 156, 159, and some other places in other Psalms are examples of this secondary meaning of the word. In all these places, and in some others, we find prayer to God for quickening. Manifestly, had the

psalmist been dead in sins at that time no such prayer, and for that matter, no other prayer would have been found in his heart. But having been made alive from the dead, he could bemoan his stupidity, and coldness, and sluggishness, and thus could pray for more animation, more love, more enlargement of heart, more faith and zeal, more nearness to God, and more depth of vital godliness, to be realized day by day in his heart and lips and life. Still, as we have said, the primary meaning of "quicken," is to give life to that which was dead, and in nearly all instances where the word is used in the New Testament, it seems clear to us that the primary meaning of giving life to those who were dead, is intended. Even where the secondary meaning is used or intended, viz: that of reviving or renewing that which has become sluggish, the primary meaning is not excluded at all. One instance of the secondary meaning of the word "quicken," which yet does not exclude the primary meaning, is found in Romans viii. 11. This we wrote about some time ago, and so will not further comment upon it now. But in the text which stands at the head of this article there can be no question as to the meaning of the word, it is not figurative at all, but plain language, it states a literal fact: You hath he made alive from the dead, who were dead, and this takes in the whole man. The apostle does not say, A part of you hath he quickened, but, you. We must not single out any part, or any faculty of a man, and say this is quickened, and the rest is not. The word "you" means just what any of us would mean if we used the word. It means just what we should mean if we should say, you are a child of God, and you have right to all the ordinances of the house of God. Believers

are made alive unto God, they are by the Spirit united to him and have fellowship with him, and with his Son Jesus Christ, and in this fellowship, and because of it, they have fellowship with each other. The life of Christ is made manifest in our mortal flesh. It is not made manifest as the light shines in a lantern, but as the bread which we eat is made manifest by giving us strength to rejoice and to labor. Our body is the temple of the Holy Ghost, and we are the members of Christ, and we are, because of this, to glorify God in our body as well as in our spirit, for they both belong to Christ, and Christ belongs to us, not as the bread which we hold in our hands belongs to us, but as the bread belongs to us after we have eaten it and have been nourished by it. It is not only that Christ is in us the hope of glory, but in Christ we live, move and have our being.

We must not forget for a moment who is the author of this giving of life to the dead. God, our God and Savior, alone quickens. For this the psalmist prayed to God, who alone could revive the work which he had already begun, and this the word declares everywhere to be the work of God. Preaching of all kinds, whether it be in the way of holding up the law which condemns, or the gospel which presents salvation, or in the way of exhortation, can reach only the living, never the dead. Our God alone has life to give. Jesus is a quickening Spirit; men are quickened by him, but they do not become in their turn quickening spirits, they are only quickened men. How utterly vain and foolish is much that is called preaching in the world, when we have once come to know this one truth, that our God alone has life to impart to sinners. After this life is given, and the

man made alive by it, then preaching comes in for his benefit. Still it imparts nothing to him who is destitute, but it reveals to him who has been taught of God that such is the fact, by the testimony which it brings to his soul from the word of God. The preaching is for a witness, and it witnesses to a work already wrought, it gives evidence to him that is alive to God that he is living and not dead. Preaching can go no further than the life-giving power of God has already gone. We preach to all who will listen, but our preaching is a witness only to the living, and it witnesses what God hath wrought, and that this working has been felt in their hearts; here is the comfort of the ministry of the word.

These men were dead, and of this we desire to say first, that death never means non-existence. Men, some of them, use the word annihilation concerning the future state of some men, but the Bible knows no such thing, and uses no such word. Death signifies simply "separation." One is separated from one state of existence, and that means death to that state, but it does not signify that he is dead to another state of existence. When men are said to be dead to God, the meaning is that they are separated from God. When men are said to be dead in sins, it means that they are reveling in sin, that they rejoice in it, and in one sense, are living in it, the death is to righteousness and to God. When men are said to be dead to sin, it means that by grace they have come in heart and affection to hate it, and abhor its ways, and to turn from it as a dead body, loathsome and horrible to them; they are dead to its dominion from that moment, and it shall never reign over them again. As long as a man loves sin he is under its dominion. When he comes to hate it the dom-

inion is forever broken, and he is separated from it, as that which rules in him and over him. Death never anywhere signifies cessation of all existence, it only means that one has ceased to exist or live in that state to which he has become dead. He that is dead to sin still lives unto God, he that is dead to God still lives unto sin, and in sin. Men die and go out of this life, but that does not signify that they have ceased to exist, or to live in some other state, they have only ceased to live in this world, and in this life. Death means, however, entire separation from that to which we are dead, and the text implies therefore, that natural men are entirely separated and alienated from God, and this is abundantly testified in all the Scriptures. But when God quickens the dead, they live unto him and are one with him, they can no longer live in sin, but find it to be that which indeed kills, sin can no longer have dominion over them, because they are under grace, and grace reigns through righteousness unto eternal life through Jesus Christ our Lord. Natural men, unquickened men, have no thought toward God and holiness, sin has enslaved them in heart and in mind. There is nothing in the natural man that tends toward God or holiness, but in the living man, living by the power of Christ unto God, all his desire and hope and prayers are for God and holiness and heaven. Such as these, like Paul, lament because of the warfare which will not let them do what they desire; their chief trouble is the presence of sin; it perplexes and annoys them, but their joy is the word that it shall not have dominion over them. What a vast difference there is between a conquered rebel, and a conquering rebel. Sin once was conqueror over us, but now through Christ it is conquered, and never shall

reign again, either in or over us. We live unto God, and are dead indeed unto sin, and the apostle bids his brethren to so reckon concerning themselves.

We will close with a word concerning the difference between the word "trespasses" and the word "sins." Sin implies innate corruption, while trespasses imply the words and deeds which proceed from this innate corruption as from a fountain. Men are dead in the inward corruption of their nature, and they are dead in the works which are produced by this corruption within. In heart and life then, Paul means to say, men by nature were dead to God, but now in heart and life the saints, the faithful in Christ Jesus, are made alive to God. Thus they live unto him, thus they love him, and thus they do his will. God has wrought in them both to will and to do of his good pleasure, and now they work this inward work out, as a man's strong right arm manifests its strength. The innate strength prompts to labor, and the labor manifests the strength.

CORRESPONDING LETTERS.

The Salisbury Old School Baptist Association, in session with the church at Salisbury, Md., Oct. 18th, 19th and 20th, 1905, to the several associations and meetings with whom we correspond, sends love in the Lord.

DEAR BRETHREN:—We trust that our hearts are filled with love and gratitude to him from whom cometh every good and perfect gift, for the inestimable blessing wherewith we have been blessed at this time of our assembling together in the one hundred and twenty-third session of this association. We have been favored with the attendance of a goodly number of ministers, who have

surely come to us in the fullness of the blessing of the gospel of Christ, not with excellency of speech, or enticing words of man's wisdom, but in demonstration of the Spirit and of power; not as having dominion over our faith, but as helpers of our joy. The preaching has been of one accord, not a discordant sound; Jesus and the resurrection, the absolute sovereignty and power of the eternal God, has been the unbroken theme from beginning to end. We feel that we have been greatly strengthened and built up in the faith, and thank God and take courage to continue our pilgrimage.

Our next session has been appointed to be held with the church at Messongoes, Accomac Co., Va., Wednesday before the fourth Sunday in October, 1906, and the two following days, when and where we hope to greet and welcome your messengers, and hear of your affairs.

S. H. DURAND, Moderator.

J. H. TRUITT, Clerk.

GEO. W. ADKINS, Assistant Clerk.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905, &c.

CONTRIBUTIONS FOR THE "SIGNS."

Mrs. John Pettit, N. Y., \$3.00; W. O. Rathbun, Conn., \$3.00.—Total, \$6.00.

MARRIAGES.

By Elder Silas H. Durand, Nov. 2nd, 1905, at the home of the bride's aunt, Miss Mary B. Opdike, in Warminster, Bucks Co., Pa., Theodore Hogeland, of Deerfield, Montana, and Miss Emma E. Finney.

OBITUARY NOTICES.

Deacon Benjamin C. Cabbage, of the Cow Marsh Baptist Church, in Kent Co., Del., departed this mortal life August 23rd, 1905. He was born of Baptist parents Sept. 30th, 1832. Our dear brother was endowed with an admirable and lovely disposition, that beautifully characterized all his deportment through life, leaving a cherished memory as an inestimable legacy to his children and numerous relatives and friends. Such was the esteem in which he was held that much of the time in the vigor of his life he was kept in public positions of trust and confidence. In early life he married Elizabeth Meredith, who was a faithful companion with him both in their home and in the church until the Lord called her to her upper and glorious home June 10th, 1897. He was stricken with paralysis in May, 1899, from which he partially rallied, and was able to attend the meetings of the church and participate in our worship. In May, 1902, he met with a fall, in which his thigh was broken and his life despaired of, but the Lord raised him up again, and he continued to meet with us and enjoy his church privileges until he was called to his upper and better home. He was highly gifted as a deacon in the church, and was truly what may well be appreciated, a home or fireside preacher. As a deacon he was found faithful, purchasing to himself a good degree and great boldness in the faith which is in Christ Jesus. In the year 1858 he was led by the Spirit of Christ to seek a home in the church, where he related a good and satisfactory experience, and on July 4th, 1858, he was baptized in the fellowship of the Cow Marsh church by Elder E. Rittenhouse, where he retained his membership and sweet fellowship until his decease. Many of the ministers and brethren who read this will remember his christian hospitality and devotion to the welfare of Zion, for he always sought first the things of the kingdom, and he received his reward, being blessed in the deed. He attended the yearly meeting of the Bryn Zion church on the 19th and 20th of August, going by carriage twenty miles. On the 21st he drove several miles to visit his nephew, Deacon Willard F. Cabbage, where on the 22nd he was taken ill and lapsed into a state of coma, in which he remained until the final change came. In all his affliction and suffering he was always spiritually humble and submissive to our heavenly Father's will. He leaves two daughters and four sons to realize their loss, but he also leaves to them a sweet and precious memory to countervail their sorrow. The children are sister Emily Cabbage, who was his constant companion; Mrs. Mary Hastings, wife of brother Thos. Hastings, of Delmar, Del.; Alfred and Calvin Cabbage, regular attendants with the Salem church in Philadelphia, Pa.; Deacon Samuel T. Cabbage, M. D., and Elder Benj. E. Cabbage, of the Cow Marsh church.

The funeral was largely attended from his home, where Elder J. G. Eubanks spoke in prayer and feeling remarks. From the home we proceeded to the Cow Marsh meeting-house, where the writer of this memento of affection sorrowfully tried to comfort the bereaved from 1 Thess. iv. 13, 14: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." After the service the remains of our dear brother were carried out into the churchyard by his four sons and two of his nephews, and gently laid away to rest beside the grave of his companion.

W. W. MEREDITH.

Ellen F. Martin Startzman was born in Bedford Co., Pa., June 10th, 1829. She was married to Nathaniel Startzman April 19th, 1849, in Clark Co., Va. In 1859 they moved from Virginia to Dover, Lafayette Co., Mo., where they remained until 1863; afterward they secured a home in Delphi, Ind. She united with the Old School Baptist church called Paint Creek, in Carroll Co., Ind., in 1873, and was a faithful, exemplary member. In June, 1886, they returned to Dover, Mo., and there she united by letter with the church called Sinabar, in Lafayette Co., Mo., and until her death, Oct. 14th, 1905, continued her membership there. She was ever ready to give a reason of her hope, and humbly admonished those with whom she associated with reference to the order and practice of the church. She was truly a mother in Israel. Few indeed were gifted as she in the knowledge of the truth. Four children were born to them. Her husband, one daughter and two sons (the oldest the late Elder Wm. M. Startzman) preceded her in death. She rests from her labors, and her works do follow her. In her life she exemplified the beauty and hope of her trust, and has quietly passed away to enjoy its rich fruition. She leaves one son and one brother, Wm. H. Martin, of Delaplane, Va., with many others to mourn her departure.

ALSO,

In humble submission to God's will I send this tribute to the memory of my dear husband, **Elder William M. Startzman**, who was born Feb. 18th, 1850, at Summit Point, Va., and married Sept. 28th, 1875, at Bloomington, Ill., to Miss Cornelia M. Bowen, and died at his home in Blue Springs, Mo., July 20th, 1905. He united with the Old School Baptist Church called Salem, at Cutler, Carroll Co., Ind., and was baptized by Elder David Bartley in 1884. Soon after he moved to Lafayette Co., Mo., and by letter united with the Sinabar church of the same precious faith and order, which in 1892 ordained him to the full work of the ministry, and called him to serve them as pastor the same year, which place he filled until the time

of his death, beloved and warmly appreciated by that little flock. At different times he served other churches at home and abroad. The last sermon he preached, the Sunday before he died, was from Psalms lxvi. 16: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." He was well versed in the Scriptures, a constant Bible reader and a firm believer in the doctrine advocated by the SIGNS OF THE TIMES, believing firmly that election and predestination of all things were Bible truths, and he steadfastly adhered to the old landmarks, laid down in the Scriptures of truth, contending earnestly for the faith once delivered to the saints, and died a firm believer in the doctrine of salvation by grace, unmingled with any works of human origin. His life was a worthy example for all, either as a christian or a citizen. His widow and six children survive him.

Elder W. T. Brown, of Richmond, Mo., conducted the funeral services Saturday, July 22nd, 1905, using for a text Psalms cxvi. 15: "Precious in the sight of the Lord is the death of his saints."

NETLA M. STARTZMAN.

BLUE SPRINGS, Mo.

Mrs. S. F. Adams was born in Newton Co., Ga., Jan. 5th, 1833, and was married to the late Elder Wm. Adams Feb. 27th, 1849. Together they united with the Primitive Baptist Church at Harris Springs Dec. 15th, 1855, where they remained consistent members until death. To them were born sixteen children, ten sons and six daughters. Two daughters died in infancy, and the seventh son died a few years ago at the age of about thirty-two years. Thirteen still survive, and were present with her in her last illness and gave all the comfort in their power. If one were absent she would seem to realize it, and would ask when he or she would return. It appeared as though she thought that each one could bear a part of the pangs of death. She died Feb. 25th, 1905, at her home in Newton Co., and on the day following her funeral was preached at the family burying ground by her pastor, Elder J. T. Jordan, in the presence of a great number of sorrowing friends and relatives. Of all heroes and patriots that have achieved fame and honor on the battlefield, or in the intricate affairs of nations, none deserve more credit than such a wife and such a mother as was the subject of this notice. As I look back and remember her unselfish deeds and the many sacrifices which she so uncomplainingly made, I realize that her worth was never known while she lived. I do not remember ever hearing her complain of having a hard time, or that hers was a hard lot, rather counting her blessings, often saying they were greater than she deserved, and expressing a fear that she was not a child of God because she had so few trials. Her trouble in this was that she had so little trouble.

A few days before her death, several of the children being present she talked freely of her experience in rearing so large a family. This gave each one present an opportunity to confess many of our trespasses and acts of disobedience, many of which had given me much pain. But greatly to my surprise she did not even remember the worst ones. Such was and is the love of a good mother.

Her son,

D. J. ADAMS.

COVINGTON, Ga., Oct. 30, 1905.

Deborah A. Corwin, widow of Joshua P. Corwin, was born March 30th, 1820, and entered into eternal rest, through the merits of Jesus Christ, Sept. 7th, 1905. Sister Corwin was baptized in the fellowship of the Old School Baptist Church at New Vernon, Sullivan Co., N. Y., many years ago, by the late Elder Gilbert Beebe, of which church she remained a steadfast and consistent member to the end of her earthly pilgrimage. She was left a widow in 1864, with a family of children to care for and instruct in honest and upright principles, which duties she performed faithfully and well. Four children survive her: Silas, Mrs. Susan Reed, Mrs. Harriet Ketchum and Deborah; also ten grandchildren. Sister Corwin had many trials and deep afflictions, but God's grace was sufficient for her, and she "endured, as seeing him who is invisible." She was well indoctrinated, familiar with the Scriptures, and had a good understanding of them. It was her delight to hear the gospel preached, and to join in singing the songs of Zion. Her brethren and friends were always gladly received and made to feel at home in her house. She had been afflicted many years with rheumatism, in consequence of which she seldom left home. The immediate cause of her death was paralysis, with which she was stricken several weeks before she passed away. She was perfectly composed and ready to depart. She selected the text for her funeral discourse: Phil i. 23. Many paid their last tribute of respect. The writer served at the funeral with such ability as God gave. The interment was in the New Vernon cemetery.

May the sure mercies of David attend all who mourn.

H. C. KER.

MIDDLETOWN, N. Y.

My father, **A. W. Bristow**, departed this life on Friday, Oct. 6th, 1905, at the ripe age of 89 years. Since the beginning of the SIGNS he has read it and never wavered in the faith of the Predestinarian Baptists from the time he united with the church, in the twenty-second year of his age. Having been deprived of hearing preaching, the SIGNS and his Bible have been sources of untold comfort to him for a number of years. He retained his mental faculties to the last, and read and enjoyed everything.

NANNIE D. BRISTOW.

UNION, Ky., Oct. 10, 1905.

MEETINGS.

ELDER Carnell, of Dutton, Canada, will preach in Hall, 42 Gratiot Ave., second floor, on the fourth Thursday in each month, at 7:45 p. m.

All members and friends are cordially invited to meet with us.

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 2 p. m. in a Hall on Franklin Square, in the Flatiron Building, in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

EBENEZER
OLD SCHOOL
BAPTIST CHURCH,
IN
NEW YORK CITY.

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor, Elevator entrance on either 19th St. or 8th Ave.

10:30 A. M.

2:30 P. M.

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

PICTORIAL
HISTORY

OF THE

UNITED STATES.

BY JOHN D. McCABE.

This work is no dry mass of details—no bombastic effort to inflame the natural pride, but a vivid and brilliant narrative of the events of our history, from the discovery of the American Continent down to 1893.

The work is printed from plain, new type, on fine calendered paper, and comprised in one octavo volume of 960 pages. It is splendidly embellished with nearly 500 fine engravings, embracing battles and other historical scenes, portraits of distinguished men, views of our principal cities, &c., &c.

Bound in Fine Silk Cloth, Plain Edges, \$2.00 post-paid. Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

BI-CENTENNIAL
CELEBRATION

OF THE

WELSH TRACT CHURCH.

The bi-centennial of the Welsh Tract Church, Newark, Del., was celebrated Oct. 20th, 1903. After some delay it is now published in pamphlet form, and is now on sale. Price 15 cents. The pamphlet contains photographs of the Welsh Tract meeting-house and Elder J. G. Eubanks, the pastor, the proceedings of the anniversary, letters of greeting from sister churches and a historical sketch written by Dr. B. F. Coulter, of Philadelphia, Pa., and read on the occasion. Some of the brick in the meeting-house was brought from Wales to this country, and hauled on mules' backs a distance of ten miles. The pamphlet is very interesting and full of information.

The edition is limited, and orders should be sent without delay in order to secure a copy. Send all orders to

P. M. SHERWOOD,

NEWARK, Newcastle Co., Del.

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 the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00. Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

SPECIAL NOTICE.

Hymn and Tune book, compiled by Elders Silas H. Durand and P. G. Lester. Price 80 cents sent by mail; \$7.00 per dozen sent at expense of purchaser.

With each book will be sent upon request, without additional cost, a neat pamphlet of 30 pages, containing rudiments of music and graded lessons, for use in singing classes in connection with the Hymn and Tune book. Send orders to

ELDER SILAS H. DURAND,

Southampton, Bucks Co., Pa.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY

MIDDLETOWN, ORANGE CO., NEW YORK,

To Whom all letters should be addressed, and
money orders made payable.

EDITOR:

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

CRUDEN'S COMPLETE
(STUDENT'S EDITION)
CONCORDANCE

TO THE
OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9½ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible reader should possess a copy.

Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.

First Quality Turkey Morocco, very handsome, \$2.75 per copy.

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in a variety of bindings at the following prices, viz:

Cloth Binding\$1 00
Blue, Marbled Edge..... 1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73. MIDDLETOWN, N. Y., DECEMBER 1, 1905. NO. 23.

POETRY.

HE CARETH.

“WHAT can it mean? is it aught to him
That the nights are long and the days are dim?
Can he be touched by the grief I bear,
Which saddens the heart and whitens the hair?
About his throne are eternal calms,
And the strong, glad music of happy psalms,
And bliss unruffled by any strife;
How can he care for my little life?”

And yet I want him to care for me,
While I live in this world where sorrows be;
When the lights die down from the path I take,
When strength is feeble and friends forsake,
When love and music that once did bless,
Have left me to silence and loneliness,
And my lifesong changes to sobbing prayers,
Then my heart cries out for a God who cares.

O wonderful story of deathless love,
Each child is dear to that heart above;
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He stills the sigh and awakes the song;
The sorrow that bows me down he bears,
And loves and pardons because he cares.

Let all who are sad take heart again,
We are not alone in our hours of pain,
Our Father stoops from his throne above
To soothe and quiet us with his love;
He leaves us not when the storm is high,
And we have safety, for he is nigh.
Can it be trouble which he doth share?
O rest in peace, for the Lord will care.”

CORRESPONDENCE.

THE POWER OF GOD—THE WEAKNESS OF MAN.

“FOR there is no power but of God: the powers that be are ordained of God.” This is the central truth concerning God and all power, and he inspired and moved his chosen servant Paul to write it. With all Scripture it was written for our learning, for instruction in righteousness. This truth of God is absolute, unlimited and universal; it includes all power, authority and dominion in all places, all things and all creatures, in all the limitless universe of God. In all boundless space, wherever any being, creature or thing is, whether animate or inanimate, earth, sun, moon or stars, man or beast, spirit, angel or devil, God is there and everywhere, the omnipotent Creator of all. Nothing, either great or small, could exist without God.

“The powers that be are ordained of God.” Paul said this of the wicked and oppressive Roman powers or rulers. So Paul quotes what God said to the wicked ruler, Pharaoh: “Even for this same purpose have I raised thee up, that I might show my power in thee, and that

my name might be declared throughout all the earth." This purpose of God in raising up this heathen king was fulfilled, and the just and awful majesty of God was declared. So it will be declared in his supreme power and dominion over all the world, and his righteous judgments against all ungodly and wicked rulers. The psalmist therefore says, "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another." Solomon also said, "The Lord hath made all things for himself; yea, even the wicked for the day of evil." King David recognized this truth in his prayer, saying, "Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword: from men which are thy hand, O Lord, from men of the world, which have their portion in this life." When Pilate threatened Jesus with his power to either crucify or release him, the God-honoring answer was, "Thou couldest have no power at all against me, except it were given thee from above." This establishes the text: "There is no power but of God." In this truth is the protection and safety of every child of God. Satan could not kill Job, neither could Joseph's brethren in their hate kill him. Were it possible for the wicked to go beyond the power of God, who restrains the remainder of their wrath, then they might obstruct, overthrow or defeat God in all his holy and eternal purpose, and the people of his love and choice could have no sure refuge anywhere. But in personifying Christ and all his members, David most truly says, "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." More than

once the disciples must have perished in the stormy sea, had not the right hand of the Lord been there to hold them up and save them. In all those instances, and in every event of God's providence, both his absolute power is made known, and also the utter weakness of man, yea, of all men; as well the weakness of his people to save themselves, as the weakness of their foes to destroy them. The almighty power of God is over all, and it limits, bounds and controls all, above, beneath, in all times and places. In full evidence of this immutable truth, when the Son of God walked among men, an humble youth, all creatures and things, men and devils, winds and seas, diseases and deaths, all were absolutely subject to the word of his power; yea, not a secret thought could arise in the mind of friend or foe, but what he knew it and restrained its outbreak. Until he said, "Go," the devils could not go into the herd of swine. Until God, who sent his Son into the world, delivered him by his determinate counsel and foreknowledge, wicked hands could not take him and crucify him. When the hour of victory had come, and the buried Christ must be declared to be the Son of God with power, it was impossible that he should be holden of death. When he said, "All power is given unto me in heaven and in earth. Go ye therefore," neither the Jews nor the Romans, persecutions, prisons nor perils, could stop his servants from going nor defeat his word, for his people were willing in the day of his power. It has ever been so since. With men all this is impossible, but not with God, "For with God nothing shall be impossible," said his holy child Jesus. But the sinful presumption of weak and foolish man is to limit the power of the Almighty, which they do in many ways,

In their littleness men have the pride and arrogance to also assume to be wiser and more holy than God upon his throne of holiness, just because he is omnipotent in power. They would rob the Almighty of his almightiness, deny to him unlimited power and absolute dominion and control. On what pretense do they do this? Their pretext is, that it makes the just and holy One the author of all sin and wickedness. But who or what are they, that they would put themselves in God's stead, and sit upon his throne in judgment against him? "Who art thou that repliest against God?" Weak and sinful, blinded and ignorant are all they who do this. Those who love and fear God will not so reply against him. All who do so thereby manifest their irreconciliation and enmity against the absolute or unlimited sovereignty of God. The deep depravity of the carnal mind of man radically consists in this enmity and irreconciliation to the supreme One, Creator and Ruler of all, and out of this bitter fountain arises all the religions of the world that would limit God in his absolute attributes, and divide the power between the Almighty and men and devils. They would thus deny to God his eternal power and Godhead, and rob him of his Deity and crown of power. The only object men claim in this is, that in the dispensations of God's government, both in his grace and providence, very much is left outside of his counsel and determined purpose, and is left to take place one way, or some other way, or not at all, according to the will and power of man, and that very many things are therefore uncertain, and are conditional on the part of man, both in temporal and spiritual things. Out of this claim springs all the doctrine of conditionalism and man's agency in salvation, which are very pop-

ular, and accepted in all the religious world. The small remnant who hold that "there is no power but of God," and cling to the faith that "the Lord God omnipotent reigneth," are rejected of men.

But let us again turn to the testimony of God, and first, his beloved Son: "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do." "The Father that dwelleth in me, he doeth the works." To Paul the Lord said, "My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." The weakness was in Paul, but the power was in the Lord and his grace; and what was true in Paul is also true in every servant of Christ. As a man Christ was crucified through weakness, but now he liveth by the power of God. "For it pleased the Father that in him should all fullness dwell." "For in him dwelleth all the fullness of the Godhead bodily." "And of his fullness have all we received, and grace for grace." This fullness includes all grace and salvation, might and majesty, dominion and power. The word therefore says, "According as his divine power hath given unto us all things that pertain unto life and godliness." "For it is God which worketh in you both to will and to do of his good pleasure." "For thine is the kingdom, and the power, and the glory, for ever. Amen." "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders which

sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. And the four beasts said, Amen." With the four beasts all who truly worship God unite in saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Thus all who worship the Father in spirit and in truth, with one joyful Amen ascribe all power and all holiness unto God and the Lamb for ever.

Let us now hear what God himself says, both of himself and of all mankind: "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in, that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my

judgment is passed over from my God? 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 hath no might he increaseth strength." "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him?"—Isaiah xl. 12-18.

This majestic language of our holy Lord God Almighty should forever rebuke and silence all men who would find fault with the holy One, or limit him in power and might and dominion, or claim any power of themselves, when all the nations of earth are counted less than nothing in his sight. The patriarchs and prophets and holy men of old, who were taught of God, confessed to the truth of this judgment that he has placed upon all men, and testified to their own villainess and weakness and vanity. They

said, "Man at his best state is altogether vanity." Every truly humble, reverential, God-fearing one feels and confesses this truth. They all unitedly join with the heavenly host, who have the harps of God, "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

Submitted in the love and fear and honor of God.

D. BARTLEY.

AUGUST 9, 1905.

CARMEN, Okla., July 13, 1905.

DEAR EDITOR AND READERS OF THE SIGNS:—I have thought much about those of God's people who are scattered throughout the different States and Territories, and more especially those of you, dear children of God, who are separated from your kindred and who have not the privilege of meeting your brethren in the public worship of God. But you have the SIGNS to read, which brings you glad tidings as from a far country; and there are times in your pilgrimage when you are made to rejoice in your souls because your minds are led to consider the goodness and mercy of God. Though you are made to feel at times as though the good Lord had forgotten you, and that he would be merciful no more, yet you are not destroyed though many times cast down, and when in despondency the Scriptures have been a comfort to you and a light to your feet, does not the Lord in mercy move your hearts to consider his testimony? Even to be able to read the testimony of God's word

with understanding is a precious grace and comes from the Fountain of light. Consider the question, dear people, What would be your condition if you were deprived of the blessed privilege of reading the Scriptures of truth? Would you not be as one in the dark without a guide? You are evidently blessed of God, because your experience agrees with patriarchs and prophets and holy men of old, who were counted worthy to suffer many things for the cause of truth. How do we know of the experience of the men and women of old, which tells of their fiery trials, their sufferings in the flesh, and their sorrows of mind and in spirit, as well as of their prosperity in this life and their rejoicing in the Spirit, save as we find them recorded in the testimony of the holy word? What a treasure we possess in having a sure record of Jesus and his people. Jesus said to the pharisees, "Search the Scriptures," and declared that they should find them to differ from what they supposed them to teach. Instead of giving life, they simply bare testimony of him who is the life of his people, the Son of God. These pharisees were just like many wise men since that day and to-day; they were ever learning, and were never able to come to the knowledge of the truth. Their hearts had never been searched by the Spirit of God, else they would have seen the way that leads from death to life. If they had been able to search and find, then they might have been able to say with the apostle through this experience, "And the commandment, which was ordained to life, I found to be unto death." This rule or law spoken of is unchangeable, but is only seen properly by the quickened sinner, the heir of God. The apostle, in common with all saints, was led to trust in him in whom the law was

completely fulfilled for every heir of promise. This commandment of which the apostle speaks was not ordained to life really, it was only as Saul of Tarsus looked upon it, but when the revelation of it came to him, and he saw it by the Spirit which searches all things, yea, the deep things of God, he found it to be unto death. He assuredly was one pharisee who was searched by the Spirit, and was enabled to do just as Jesus commanded, viz: "Search the Scriptures." Darkness was made light before him and he was made to rejoice, just as all God's people are when the darkness is made light to them. This experience can never be forgotten, it may be blurred by the lusts of the flesh, or set aside by human reason, but it shall ever remain that faith which was once delivered to the saints. No doubt this is the cause of your grief, dear children of God, you cannot forget your sins as they were once shown you, and the same mercy which appeared in your behalf so free, full and complete that it almost dazzled your senses by the overwhelming power of the revelation, appears again to you; it was true that your eyes had not seen, your ears had not heard, and it had not entered into your heart, the things which the Lord had prepared for you. How good the Lord is to his people. But by a simple stroke of revelation the knowledge of all this comes to you in power, in much assurance, and in faith. Now about this time perhaps you look to the testimony of the word of God; in this testimony you find a grand center, around which all other things are in subjection; you then are permitted to see from the Scriptures themselves that there is One who is chiefest among ten thousand, and altogether lovely.

What a true and good blessing the saints have in this land and time of ours,

to be in possession of the Scriptures of truth, which are confirming evidence to them of an interest in the finished work of the glorious Redeemer. It confirms them in the doctrine of the salvation of sinners by the grace of God alone, without any aid from man, or from any other human source. It makes them wise unto salvation, and causes them to be bold in the cause of truth as it is in Jesus. The Lord by his hand, called providence, gave us this record by which all things are to be measured in our worship of the mighty God, the everlasting Father.

Dear brethren, these lines are hastily written, if they, according to your judgment, will be of any use to the readers of the SIGNS OF THE TIMES, you may use them, if not, lay them away.

Yours in hope of immortality,

J. F. BEEMAN.

[THE people of God have, among other things, been distinguished from all other professed religionists in all ages by the fact that they demand a "thus saith the Lord" from the written Scriptures for all that is laid before them to be believed or practiced. This is, and has always been, the law and the testimony to which they have come, it is a precious treasure indeed, which has been given them from the Lord of glory. To this literal word all our thoughts and experiences must be brought and tested. All men have experiences, but the question is, Of what sort are they? Whether they be of God, or of man, or of the evil one, can only be known by the written word. The saints at Berea were more noble than some others because they did search the Scriptures daily to see whether that which was preached among them by the evangelists was true. Brother Beeman has here called attention to a most solemn truth; it is good to be reminded of it.—ED.]

SHELBYVILLE, Ky.

DEAR BROTHER CHICK:—The inclosed letter from Elder May seems too good to file away, therefore I submit it to you for publication.

Your associations are now passing one by one, and the sessions of this year will soon be recorded in memory. I have thought of the several meetings often; hope they have been both pleasant and profitable unto the brethren, and that peace, love and fellowship hath abounded.

With love to you and yours,

P. W. SAWIN.

PINSONFORK, Ky., April 23, 1905.

ELDER P. W. SAWIN—MUCH ESTEEMED IN THE LORD:—I am at home this fourth (Easter) Sunday, and am thinking of you so much that I have decided to write you once more, although I have often thought that I never would write again, for I am so weak, vile and sinful that I sometimes feel it is a sin for me to write to any of the Lord's blessed family, or even to talk to or with them of the mercies and goodness of God, and yet they are the very ones I long the most to see. How can these things be? I can readily adopt the language of Job, and say, "My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome. My days are swifter than a weaver's shuttle, and are spent without hope."—Job vii. 5, 6. In years that are gone by I had it in my mind that if I were not deceived, but was a subject of God's grace, I would get better and better, and would almost or quite know that I was a child of God, and would do but little or no wrong. This is a little of the way I had mapped out that I would live, but alas, my hope is utterly blasted, and as the years go by, and as my sinking sun

is setting fast, I can truly say, "My days are swifter than a weaver's shuttle, and are spent without hope," that is, without hope of ever being any better here on time's side of eternity. My purposes are broken, my way is hedged in, the Lord has led me into darkness, and not into light, as I had hoped and imagined; I am led in a way I knew not, I am a stranger and a sojourner in a land of great drought, a desert land, a waste howling wilderness, where I must wander round and round without any hope of ever being better, wiser, or seeing my way any clearer, for I have learned by sad experience that "In me (that is, in my flesh,) dwelleth no good thing."

Well, Elder Sawin, I have written thus far entirely different to what I had intended. I was not thinking of these things when I sat down to write you, but had in mind to suggest a few thoughts on the language of Adam, which reads as follows: "I heard thy voice in the garden, and I was afraid." "And the Lord God called unto Adam, and said unto him, Where art thou?" I have thought this penetrating and searching question enters the soul of every one of the Lord's redeemed people at God's appointed time, "Where art thou?" Then is the poor sinner brought to see where he is, he realizes his lost condition; he hears the voice of the Lord and is afraid. This fear of God in the heart is the beginning of wisdom, and with wisdom comes grief also, trouble begins, fear and trembling to him who has heard the voice of the Lord God. I very well remember the evening that I heard the voice of the Lord, if I was not deceived, and that was a little over forty-three years ago, and O how afraid I was. I had some fears in bygone days, but never such fear as I then had. I never knew until

then that I was naked, entirely destitute and depraved, having no hope, and without God in the world. I needed no preacher to tell me I was a lost and ruined sinner, justly condemned; neither did I have to read the Bible to learn it, but that still small, yet all-powerful voice of the Lord God convinced me that I was a sinner, a poor, wretched, naked sinner, condemned by God's righteous law; "I was afraid," and I am yet afraid.

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

I must believe that all quickened sinners are afraid; they are unconscious of their condition until quickened or made alive, made to hear the voice of the Son of God; they are dead in trespasses and sins. After the Lord quickens them, or causes his glorious voice to be heard, they are yet sinners, but they are conscious sinners; they are poor, trembling sinners, therefore their sins trouble them. It is the living that are troubled, it is the living that are afraid: those that have heard the voice of the Lord. These characters all desire to hide themselves, for they are justly condemned; "the dead know not anything." There is much about this text that is too wonderful for me, it is exceeding deep, therefore I must not try to speak of it. Yet I sometimes feel that I can embrace it and rejoice and be exceeding glad in God my Savior. "I heard thy voice in the garden, and I was afraid." That is, in the inward man, experimentally. The apostle Paul in relating his experience said of those who were with him, They indeed saw the light, "but they heard not the voice of him that spake to me." I do not know to my satisfaction that I am a subject of grace, but there is one thing I do know, and that is, I am afraid the most of my time, and yet I do not know that my fear

arises from hearing the voice of the Lord; therefore I am a poor, trembling, doubting creature, and shall be while I sojourn here, I believe.

Dear brother Sawin, I have written much more than I had any idea of when I began, and out of a deep, heart-felt sense of my weakness and sinfulness. I am afraid it will burden you, I cannot see in it any comfort for such an one as I deem you; you seem to me to be on the sunny side, and O how pleasant it is to behold the sunshine of his love.

I see no place to stop, but I must. Remember me to the brotherhood, and to your dear family, Franklin and your saintly mother included. I hope to hear from you at once. Pardon me for such a long, dry and wearisome letter, but of course it is like myself; how could it be better?

Yours in gospel bonds,

W. J. MAY.

NORTH BERWICK, Maine.

"AND am I blest with Jesus' love?
And shall I dwell with him above?
And will the joyful period come
When I shall call the heavens my home?
Think, O my soul, what must it be,
A world of glorious minds to see:
Drink at the fountain-head of peace,
And bathe in everlasting bliss!

To hear them all at once proclaim
Eternal glories to the Lamb,
And join, with joyful heart and tongue,
That new and never-ending song!
And does the happy hour draw near
When Christ will in the clouds appear,
And I without a veil shall see
The God, the Man that bled for me?

If in my soul such joy abounds,
While weeping faith explores his wounds,
How glorious will those scars appear
When perfect bliss forbids a tear!
Think, O my soul, if 'tis so sweet
On earth to sit at Jesus' feet,
What must it be to wear a crown,
And sit with Jesus on his throne."

A little while ago I sat musing, and

the words I have just penned flowed into my mind, and I found them to be both soothing and animating. O, I find I am one much in need of grace and consolation. I speak for myself, shall I speak also for you? Look which way we will, go where we may, whatever our lot, all of it, without those consolations that flow from the dear Savior, is unsatisfying, we are burdened, and find in the end it all to be vanity and vexation of spirit. Without Christ all is a wilderness. How is this? Multitudes all around us have no such ideas, but come to conclusions far different. They find all they crave in the lust of the flesh, and the lust of the eyes, and the pride of life. (1 John ii. 16.) But from what cause is it that we are sometimes saying,

“How tedious and tasteless the hours
When Jesus no longer I see?”

It is founded in this sacred fact: “They are not of the world, even as I am not of the world.”—John xvii. 14. The Lord by his divine work in our souls has separated us unto himself. (Psalms iv. 3.) The Holy Spirit has begotten in us cravings after that which the earth can never afford us. We find within us yearnings after holiness, we thirst for God, for the living God. Our heart in its throbbings says, O to know God, to know Jesus, that is, to know his tender compassion, forgiveness, friendship. These things are not airy nothings, castles in the air; O no, we say they are divine realities, more to be desired than gold, yea, than much fine gold, sweeter also than the honey and the honeycomb. How do we know? We have tasted that the Lord is gracious, (1 Peter ii. 3,) we have had a sip of God’s goodness in Christ Jesus, and this so far exceeds all other blessedness that it has become the one and only thing that fully satisfies. “We shall be satis-

fied with the goodness of thy house, even of thine holy temple.” “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.” Are we not conscious of having in us a nature capable of taking in all the vanities of earth? I am deeply conscious of it, and this I confess, that but for God’s almighty preserving grace I should greedily pursue after all fleshly gratifications. Yet, notwithstanding all this (let me declare a divine mystery):

“I thirst, but not as once I did,
The vain delights of earth to share;
Thy wounds, Emmanuel, all forbid
That I should seek my pleasures there.

It was the sight of thy dear cross
First weaned my soul from earthly things,
And taught me to esteem as dross
The mirth of fools and pomp of kings.”

It is, dear kindred in Christ Jesus, that divine work of God’s grace in our souls that sanctifies us unto God, and now we no longer wander as enemies and aliens, but he has put his fear in our hearts, he has begotten in us hungerings and thirstings after righteousness, he has moved us with affectionate longings after the knowledge of his truth, we desire to know God and his Son Jesus Christ our Lord, whom to know is life eternal, and thus we are found turning from transgression, (Isaiah lix. 20,) striving against sin, (Heb. xii. 4,) warring a good warfare, laying hold on eternal life. (1 Tim. vi. 12.) He that hath wrought us (2 Cor. v. 5,) and formed us (Isaiah xliii. 21,) to know and to worship himself, hath done it all according to the good pleasure of his will; it is according to the eternal purpose that he purposed in Christ Jesus our Lord, that in the ages to come he might shew the exceeding riches of his

grace in his kindness toward us through Christ Jesus. O the riches of God's grace! "What shall we say then? Shall we continue in sin, that grace may abound?" Our soul revolts at such a thought, and exclaims, God forbid. We cry to the Lord to keep us from evil, we sigh and grieve over the evils of our sinful hearts, and draw back with a shudder lest we should fall into outward iniquity. O Lord, hold thou me up and I shall be safe. We are surely taught of God to mortify our members which are upon the earth, and the evidence of our being Christ's is that we have crucified the flesh with the affections and the lusts. (Gal. v. 24.) O abundance of grace is daily needed that we may fight the good fight of faith, and in very truth be found crucifying the flesh with the affections and lusts. Ah, poor, sinful, weak and wretched me; instead of the affections and lusts of the flesh being nailed to the cross, where I have crucified them, and would have them crucified, they appear to have come down from the cross, to be walking abroad throughout the land, uncontrolled, committing all manner of depredations, ravaging and making havoc in all the regions of my soul, devouring, like wild beasts, all my peace and comfort and hope in Christ Jesus, intruding and marring all spiritual meditation, interfering with and endeavoring to bring to an end all worship of and communion with the everlasting God. How humiliating is the knowledge of our sinfulness! At times I am astonished and confounded at the horrible and hateful emotions working within me. Ah, so depraved is our flesh. The Scriptures declare man's heart to be "desperately wicked."—Jer. xvii. 9. All unholy passions dwell there, and if by the grace of God working in us they are not arrested, subdued, mortified,

and like vile malefactors crucified, nailed to the cross, they will be lively, and with a high hand be found ravaging the land, intruding into, polluting and laying waste all our life. O every day there are lusts of our flesh springing up that need to be quelled and crucified, and our sin-grieved hearts say, Let all iniquity be execrated, accursed, mortified, crucified and slain. Yes, at times we sigh for the time when sins and temptations shall vex us no more, but we shall be like our ascended and glorified Redeemer, for we shall see him as he is. (1 John iii. 2.)

"When that happy era begins,
When arrayed in thy glories I shine,
Nor grieve any more by my sins
The bosom on which I recline,
O then shall the veil be removed,
And round me thy brightness be poured,
I shall meet him whom absent I loved,
I shall see whom unseen I adored.

And then never more shall the fears
And trials, temptations and woes,
Which darken this valley of tears,
Intrude on my blissful abode.
Thus the stroke which from sin and from pain
Shall set me eternally free,
Will but strengthen and rivet the chain
Which binds me, my Savior, to thee."

Sweet anticipation, blessed hope.

I am, I hope, your brother in hope of eternal life, which God, that cannot lie, promised before the world began.

FREDERICK W. KEENE.

CAVENDISH, Idaho, Sept. 10, 1905.

ELDER F. A. CHICK—DEAR FRIEND:—
Inclosed you will find the narrative of christian experience of a young friend, which we received. I would like to see it published in the SIGNS if it meets with your approval.

B. B. MATTHEW.

WINONA, Wash., July 17, 1905.

MR. AND MRS. B. B. MATTHEW—DEAR-
LY LOVED FRIENDS:—At your request, and also that of brother A. G. Jones, I

will make an attempt to write what have been the dealings of the Lord with me.

I was only a child when it pleased the almighty and all-wise Creator to show me my sinful condition, how utterly vile, wicked and impure I was, it seemed to me that it was a sin for me even to breathe; it was during my thirteenth year that all this was revealed to me. I was reading the experience of Emma Hines, and while reading her confession of her great sinfulness, I thought how awful it must have been to feel like that. Immediately the words, And you are even worse than she felt herself to be, yet it does not trouble you much, were spoken to my soul. O what anguish and terror filled my whole being, for I felt that my sins were so great that I was entirely shut out of the beautiful heaven that I had from early childhood dreamed about and hoped for. In my great desolation, my mind was turned to Christ as my only hope. I was directed by some unknown hand to pray, and to ask the divine Jesus for help and deliverance. But when I attempted to pray, I felt that it was utterly impossible for poor, weak, helpless and sinful me to approach, even in thought, the great, pure and sublime Being, who is the Savior. After many tears, fears and sufferings that are inexpressible, I was enabled by the help of God to say, Have mercy on me, a poor, lost and helpless sinner. But even when I was enabled to ask for help, the certainty that I was too great a sinner to be pardoned was ever before me and uppermost in my mind, until in reading the Bible one day, I read, "Though your sins be as scarlet, they shall be as white as snow." And again, the words of the Savior, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." I felt that there was surely hope for me, for my sins

were as scarlet, and I was indeed poor in spirit. Then came a new trouble, that of doing my duty in being baptized, and telling of my deliverance, and of my newly found Savior. I loved the Old School Baptists and longed to be with them, but they seemed so much better than I, that I could not offer myself to them; my doubts, and my knowledge of my great unworthiness, held me back. I would look at my mother, whom I knew rejoiced in the Savior and in a hope of eternal life, and who yet could not feel worthy of a place among that dear people, and think, If she is unworthy, I can never be one of them. I often wished when the opportunity was given that she would go forward, for I felt that I could go with her. Last August my mother made known her desire to be baptized, and Elder Showalter, the pastor of the church to which father belonged, was sent for, and on Sunday, August 28th, a few relatives and friends met with us at the river. While they were singing, I went with fear and trembling and offered myself to the dear people that I so much love, and the next moment was aware that my sister Florence was by my side. O the joy that filled my soul to know that she, too, was one of God's little ones, and that my prayer had been answered, for I had always wished that we could be baptized at the same time. It was indeed a joyful moment to me, when my dear father took me in his arms and cried out, "O the mercy of God to a poor sinner." We were all three baptized that evening, and what a great comfort and blessing it was to feel the restful peace which obedience brought to the soul. Through it all, both joys and sorrows, it has been the dear Savior who has led me in paths I had not known, which are always for the best. O what a great bless-

ing to know that our heavenly Father will be with us through fiery trials and deep waters, and that he will not forsake us, no, not for a moment, and that he will be with us in that great and trying hour when we shall pass through the valley of the shadow of death. I am made to feel and to say, "The Lord is my shepherd, I shall not want."

I have written more than I expected when I began, but hope it will not tire you. Desiring an interest in your prayers, I remain your friend,

EFFIE ATTEBERY.

WILMER, Ark., July 10, 1905.

DEAR EDITOR OF THE SIGNS OF THE TIMES:—While we may not see just alike in all things, when we come to the fundamental principles of the doctrine of God our Savior, we are taught in the record of truth, which came through the divine pen of inspiration, that all the children of God shall be taught of the Lord, that they shall see eye to eye, and shall speak the same things. In Deuteronomy we also read, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb." I believe that we can all clasp hands and agree and fully believe in the supreme government of our Savior, and in the command, when he said, "Love one another." Why should we love one another? Not for the sake of worldly emulation or aggrandizement, not for the vanities or frivolities of this vain world, not for what some are pleased to call the higher walks of life, or for literary attainments, O no! What for then? For Jesus' sake.

I have been made to feel (as agents claim for their goods, each for his own, that it is the best, or at least good) that all is good for its place, the place God predestinated each should fill. All is

good in the same sense that Cain was good, that is, to fulfill God's purpose in slaying his brother; good in the same way that Pharaoh was good, to try to destroy the children of Israel, that God's power might be thus made known; good exactly and in the same sense that the Jews were good, to fulfill God's purpose in the crucifixion of the Lord Jesus Christ; good as Job's three friends were good, to perplex, and annoy, and to aggravate the troubled children of God, that their patience might be made manifest, as was Job's. All these things appear, like the Roman armies, to stand in solid phalanx against the truth. In the face of all these things, who is able to stand up, either in the pulpit or in the press, and contend for the plain and simple truth as it is in Jesus?

Would you believe me if I were to tell you how these things cause me to bow my head, like the bulrush, in sorrow? I also feel that I have at times, at least, been made to rejoice in the glorious light and liberty of the gospel of God our Savior, and can press, yea, lay to my sin-polluted heart and bosom, the language of the Savior in the mount, when he said, "Blessed are they that mourn: for they shall be comforted," and find that it fits my case exactly. Then, while this part of the vineyard, at least, is languishing, the world, on the other hand, is moving on at headlong speed. She is moving on, and there is more money in what Arminians are pleased to call the Lord's treasury to-day for the purpose of sending the gospel to foreign lands, in order to convert and save the heathen, than was ever known in the history of the world before. Sunday schools are springing up all over our land and country, "Christian Endeavorers" are on every hand, with their societies, and lodges are

innumerable, and their members have not been made to realize that God is God, and beside him there is no Savior.

While these are some of my thoughts and experiences, I am many times down in the dark valley of doubt and despair. Then, in this awful condition, a ray of light sometimes appears, which I believe emanates from the source of all light and life, and lifts me up out of the horrible pit and the miry clay, and places me on the rock Christ Jesus, and puts a new song in my mouth, which was never learned in any school of men. I never read it in books, I never saw it in print, and no mortal man has ever been, or ever will be, able to teach that song to another, but in the early dawn of creation the morning stars could sing it, the hundred and forty and four thousand redeemed from among men, whom John on the isle of Patmos saw, could sing it. None have ever been able to sing it but those who have come up out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. This song comes by revelation, and its burden is, praise unto the Lord.

Your brother,

C. G. IRWIN.

NORTH BERWICK, Maine, Aug. 27, 1905.

DEAR ELDER CHICK:—Perhaps you will be reminded by this letter of the parable of the laborers and the eleventh hour. Even if it is the eleventh hour, though, I am going to endeavor to write a few lines to you to-night. My experience this summer has been that of one who has continually strayed from the ways of God. While my actions have not been wrong my tongue has caused me many painful minutes, nay, hours. I know perhaps the letter of the teaching

of Christ, I can apply it to others and judge them, only to awake to a realization of my own waywardness and backsliding. This has been a bitter summer to me in many ways, in others, indeed a very pleasant one. At our July Conference meeting I felt only too keenly my utter unworthiness and sinfulness. Why had I ever been allowed to link my name with this people if my life could be no better than it has been? Why is there not in me more lively interest in the things of God, a keener desire to be fed upon his word? I try to pray, I read my Bible; sometimes I am comforted, oftener I feel that what I have done is purely formal, and in no wise pleasing to God nor beneficial to myself. I have felt alone this summer so much. It seems to me that no one ever had greater love shown to them than I have had, no one who has made a meaner return. So many times have I lived through the third chapter of Lamentations in my own soul these last three months. My keenest sorrow is like that of David, that thy enemies will have cause to jeer because I, a professed christian, am not different in my life from my worldly associates, or am not as good, as unselfish as they.

As I said before, the July Conference was a day of most keenly felt unworthiness. Several expressed the same feeling. Sister Barnsley and sister Lidie were present, (they have been here since July 7th,) and sister Barnsley, too, spoke of her unworthiness to be among God's people. I felt suddenly at home, the words came into my mind, "an afflicted and poor people." Truly we are an afflicted and poor people, and our fellowship lies in this, and the fact that Jesus Christ is our hope and salvation and life.

This morning as father was preaching he quoted the verse, "How sweet the name of Jesus sounds in a believer's ear." I had a short moment then of realization that the name of Jesus is sweet to me, that name mighty to save, that name being my only refuge, my only strong tower of defense. Again and again I have to learn this; I think I know it so well, yet I find myself trusting to my own strength and failing, so many, many times. How often must I learn that through Christ all things are possible unto me, that without him I can do nothing? I have to pray the same petition that I first uttered to God: "God be merciful to me a sinner." Beyond that I cannot go for myself. If he is merciful to me I shall not dishonor his name; I shall shew forth from a meek conversation his works.

Father told me to-day that there was some prospect of some coming to the church this association. My heart is stirred within me at the thought; my sister Irene is one. Indeed, I have thought, Will Irene come forward if the others do? I have never talked at any length with her about these things, although many times my heart has burned within me to do so; it is very difficult for me to approach the subject with her. I should truly rejoice could she see her way clear to tell the church of that hope which I feel sure she has, and unite with us. However, God knows the working of his Spirit in her heart, and I am glad for signs of his love in every form.

Give my best love to dear sister Chick and the children.

I am your little sister,

RUTH KEENE.

[WE attended the Maine Conference of which our sister speaks, and all were made glad; as she hoped, by the coming

of her sister to the church. There was much gladness and rejoicing at the full evidence of the Lord's work in the heart of one who is hardly more than a child in years.—ED.]

JAMAICA, N. Y., Oct. 29, 1905.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—After considerable delay I feel that I should acknowledge the receipt of your kind letter, which was read and reread with much interest and satisfaction, and feel glad that the Lord put it into your heart to write as you did, which tended so much to my comfort and encouragement. Also your editorial in the SIGNS OF THE TIMES on "Exhortation;" I feel sure you placed or show where its place is as perfectly as it could be done, at any rate my own view of exhortation for some time is in perfect accord with the way I understand you to present it; surely it belongs to the saints and no one else. None but a child of God can possibly receive a word of exhortation, and they do receive it when presented as the great Head of the church designed it to be presented. Not that the man of God should lord it over God's heritage, but as "ensamples to the flock." God's people are led to obedience, not driven. He says his people shall be a willing people in the day of his power. I feel that I can in truth say that I have been made glad to hear a word of exhortation, I have been strengthened, encouraged and built up by it; surely then it must be profitable in its place, and it has a place, just as much so as the God-honoring, soul-cheering doctrine of God's unlimited sovereignty and predestinating purpose respecting all events, whether they be considered good or evil.

Brother Chick, I sometimes feel much cast down in mind, all is dark, cold and

dreary, but it seems there is left a little hope that stays me up; and although I say little hope, yet I cannot throw it away, for if I have anything at all, it is all that I have, and I sometimes feel that I would not take ten thousand worlds like this for it. At times I am made to greatly rejoice in heart, (not with my tongue) believing that God is ever faithful, performing all his promises. Yes, I know that he is faithful, and has all power both in heaven and in earth and under the earth; but the question often comes up, Has he promised good to me, even me, who am less than nothing and vanity? Yes, there are times that I can and do claim the promises, and at such times I am made to greatly rejoice in spirit, having no confidence in the flesh. What a blissful state to be in, but naturally we are prone to confide only in the flesh, then we are cast in the dungeon, and we cannot any more help it than we could take wings and fly, yet some would tell us that these things might be avoided, but that is false. The devil himself did not preach more of a lie to our first parents in the garden than this. We know it is a lie because we have tried it; the only school in which fools learn is the school of experience. No man has ever as yet come to a knowledge of the truth as it is in Jesus except by experience; this is the way it is revealed or made manifest to me at any rate, if I know anything at all to profit.

But for fear I weary you I will close. May God's blessing continue with you, making you ever faithful in declaring the truth to the comfort and encouragement of God's humble poor as in the past.

Your little brother in hope,

MARTIN D. FISHER.

DECATUR, Ga., Oct. 14, 1905.

ELDER F. A. CHICK—DEAR BROTHER IN THE LORD:—I have had a desire to write to you for some time, even though we are strangers in the flesh: one reason, I desire to become a subscriber to the SIGNS OF THE TIMES, and another is, I love all the true followers of our Lord and Master Jesus Christ.

After I had enjoyed so much good preaching and the communion of the saints at our association (the Yellow River) I felt so pleased and happy that I wanted to sing praises to him who gave me, as I hope, an ear to hear and a heart to understand. I was, so to speak, on the mountain top for some time, enjoying in mind the good things I had seen and heard; I thought I could write and tell it, and my mind was exercised; all one morning while at my duties my mind was inditing a letter to you, laden with much that was good to me, of a complete Savior, a complete plan of salvation, and the littleness and insignificance of self. But, my dear brother, I certainly was made to see the utter nothingness of my own self, and what an utter failure I am, when I did attempt to write that letter, I was a blank; I had feasted, and now all was gone. Then doubts began to assail me, I was left in darkness, so I thought I should not have tried to write or it would have been different, and now I am not certain whether I do right or not, I cannot tell why I have the desire; there is one who knows, the great Searcher of all our hearts.

I had the great pleasure of meeting Elder Horace Lefferts, of Philadelphia, and enjoyed his preaching very much. He married one of our Georgia girls not long since, and we hope to have him visit us often.

Elder John G. Eubanks is a very dear

brother to us, having visited at my father's (A. J. Jackson) house, and also at my home in Kentucky in my first husband's lifetime. We would be glad to hear from him, but do not know his address.

My dear brother, I often find myself searching for evidence that I have been born again, and my heart fails me. What right have I to claim a hope? I cannot tell when I was born again, if ever, but I do know I love the God that saves, not if you will do your part and he will do the rest, but a whole and complete Savior, I want to give him all the honor. I cannot live on the husks, I want the pure and undefiled word of truth. Then again, I know I love the brethren, and the apostle says, "We know that we have passed from death unto life because we love the brethren." It is when I can really feel this that I enjoy the hope that is in me, and let it be little or much, I would not give it for anything in this world. It is enough.

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name."

With, I hope, an humble desire to be remembered at the throne of grace, your unworthy sister,

EUGENIA JACKSON RISK.

[We appreciate very much the above letter, and feel to say that we hope the SIGNS may be made a blessing to the dear sister. It is a good blessing from the Lord to know and abide in the truth. The truth only can make us free, all beside the truth as it is in Jesus, leads men into bondage. Let us heed the injunction of the apostle to "stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Elder Leferts, of whom our sister speaks, is well

known and much loved among the brethren here. Elder J. G. Eubanks' address is Newark, Newcastle Co., Delaware. He has always been a most acceptable brother and minister among all our people.—
ED.]

EAGLE, Ont., April 29, 1905.

DEAR EDITOR:—The dear old SIGNS comes richly laden with good and deep thoughts from those heaven-born writers, although many of them strangers to me in the flesh, I hope by God's grace I can understand them in the Spirit. Their language is joyful news to me, it gives our God all the honor, praise and glory, he is the only sovereign or majesty I know of, for "none can stay his hand, or say unto him, What doest thou?" He reigns in the army of heaven and among the inhabitants of earth. I hope you will have prosperity, and above all, the grace of God to guide you in all things.

I will inclose a letter sent to my daughter by dear Elder Vail, which I would like to see published in the SIGNS. I have not his consent to publish it, but there are many of his friends I cannot see, and they will be glad to read this letter.

Your poor, unworthy sister,

(MRS.) CHRISTINA MURRAY.

WAVERLY, Pa., Feb. 9, 1905.

MISS ANNA MURRAY—DEAR SISTER:—Your kind and comforting letter came all right, and it was appreciated very much I assure you. I do love to hear from my dear kindred in Christ, living in Canada. I have never ceased to love the dear old Covenanted Baptist Church of Canada; many a pleasant meeting it has been my privilege to enjoy among and with you, and I hope to be permitted to meet you all again some time in the near

future. God's will be done in this as well as in everything else. God's ways are so contrary to ours; this I have learned to my great sorrow so many, many times; the anguish of my poor, crushed, broken heart no tongue can tell or pen portray. I was dumb before his awful majesty, and yet in my mind rebelled against his providence. God knows what I have suffered, no one else can ever know, but I must say that in this dark, mysterious cloud Jesus came, and wonder of wonders, he did bring salvation to even me, he did give me "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." I do desire to praise and adore the mighty God of Jacob for his goodness and mercy to me, a poor, vile worm of the dust. I do feel to be the poorest of the poor, the weakest of the weak, the vilest of the vile, no one like me, and still I love God's dear children, and do not have any desire for the company of others; the company of the giddy, frolicsome world is hell to me, and so I do feel to let the world have their joys to themselves, and I am not only willing, but gladly willing, to touch not, taste not, handle not. I do hope and pray that the good Lord will keep me from participating in anything or with any society that will grieve my dear brethren, for I do crave the love and fellowship of my Father's children. I feel that it would be better that a millstone be hanged about my neck, and I be cast into the depths of the sea, than to offend (hurt) one of these little ones, but O how prone to sin I am, sin is mixed with all I do. "In me (that is, in my flesh,) dwelleth no good thing." I hope that this knowledge comes from the true Light shining in my poor heart, for light makes manifest.

Remember me in love to your mother,

and brethren you meet, and accept a large share for yourself. Write again.

Your unworthy brother,

D. M. VAIL.

FRENCHTOWN, N. J.

DEAR BROTHER COULTER:—I shall not be able to tell you how glad I was to receive your letter. I do feel most of the time unworthy of being remembered in any way by the children of God, and feel that could you all know me as I know myself I should not be favored as I am with expressions of love and fellowship. I am very much afraid of myself, fearing I shall or have sold my "birthright for a mess of pottage." The things of this present world are, I must confess, more alluring than I had ever expected they would be again, when I was given such sweet assurance of the faithfulness of our covenant-keeping God in remembering me, even though I had been so unfaithful, so forgetful of his goodness. To explain, I so well remember when I was first given to hope in his mercy, how in great measure the plan of salvation was opened to my inquiring mind, and how glad I was in the Lord, and yet the pride of my wicked nature seemed to cause me to withhold from my brethren that which I trust the Lord had revealed to me. It seemed I must learn more of myself, although my past life had been one of continual rebellion against God, and all that had appeared before me, and I was a justly condemned sinner, and now Jesus was revealed as my Savior and Redeemer. Notwithstanding I was a witness to the most wonderful miracle ever wrought or ever manifested, yet I would find the pride of my evil and corrupt nature believed by me, rather than the revelation of God. Nor is this all; I have been a willful transgressor; I have time and

again sinned willfully, and just as often looked for fiery indignation, and finding mercy instead of wrath, the enemy has vanished or been consumed.

I have deviated somewhat from what I had in mind to speak of regarding the selling of my birthright, in my walking after the flesh for seven or eight years after this experience of joy and peace in Jesus which passes all understanding. I was made to know much concerning the wickedness of this sinful heart of mine; I found my heart deceitful above all things and desperately wicked. It seems to me if I ever had a temptation in my life before that was strong, I had it double now; if I ever found myself weak before, I found myself doubly so now, and if any poor soul ever doubted the existence of God and doubted his manifestation as God manifest in the flesh, that one was myself. I trust he came in the power of his grace, and I was given again to be comforted in finding the joys of salvation restored, and so greatly was I moved by this, so greatly was the pride of my flesh humbled within me, that it was with gladness and joy I was made willing to go forward according to the command of Jesus and tell the church as best I could how the Lord had led me. Since then how different has been my experience than I had mapped out. I felt I should walk humbly before the Lord all the days of my life; that now should the enemy come against my hope I could silence him forever with this witnessing to the power of the resurrection of the Son of God; that I could by calling to remembrance how that all the temptation, all the doubt, all the pride and corruption, had been swallowed up in the glory of God as is revealed in the face of Jesus Christ. I felt I could say, "Though he slay me, yet will I trust in him;" and

again, that "though after my skin worms destroy this body, yet in my flesh shall I see God." So great was my confidence that I thought the victory complete, and I should not be vexed and annoyed any more, because the vexation and annoyance were to be silenced by the remembrance of his goodness and mercy, but I have had to learn different; I hope I have learned that salvation is alone of the Lord, unto his children he has given the law of Christ, this law is written in their hearts. Yet we must learn over and over again that we are not our own, but have been bought with a price. "Thou shalt have no other gods before me," must be fulfilled in us; we must learn that we are weakness itself, and we grow in grace and in the knowledge of our Lord Jesus Christ, in that we learn our weakness, our shortcomings, our humiliation, and all that we do learn of ourselves, and we learn of his power to save in trial and conflict, in the very depths of hell. How glad I am that the keys of death and hell are in the hands of Jesus.

I have written more and somewhat different from what I had in mind when I commenced writing. We shall be glad to have you all visit us, and will try to go again to your meeting. Remember us in love to all your family, together with all who care for us.

Yours in hope of life,

O. R. KUGLER.

FARMINGTON, ILL., Sept. 24, 1905.

DEAR BROTHER CHICK:—I have just returned with my wife from a long visit to a daughter and many friends in Greeley, Colorado. Since I arrived home I have read the SIGNS for September 15th, and it is so good that I have felt constrained, from some cause, to write you. In the first place, Elder Ker's was so good an article. This is the "time sal-

vation," and all the "time salvation" that I believe in, though I will not so call it. It is God's truth, and I could take it home to myself. Also the writer who signs his or her name, "A poor sinner," I would like to know the name; I think that all writers should give their full names and addresses; I felt that I would like to write to him or her, as the case might be. Truly I have been led in the same way, hence the letter gave me much comfort. Also dear sister Attie Curtis, whom I met in Philadelphia three years ago, I was glad she wrote as she did, it was a comfort to me, for I had thought that she was always on the mount. I have often thought in reading her letters, O could I feel as she does; but now she has come into my poor heart with double force. Then dear brother Durand's "Fragments" were so good; in fact, all was good and from the Lord.

In our journey in Colorado we called to see that dear, aged and able brother Yeoman, who lives at Loveland. Also we called to see Professor Ketchum, at Boulder, a son of dear Elder Ketchum, who lives at Chester, Nebraska, where we stopped on our way home, and enjoyed his hospitality two days. He is an able and devoted servant of the Lord, and the Lord has greatly blessed them with many honorable children, who are grown up. Elder Ketchum and I talked strongly that if it were the Lord's will we might attend the eastern associations next spring.

Now, in conclusion, may the God of all grace be with you, and may the dear old SIGNS continue to be conducted with an eye single to the glory of God, and the welfare and peace of Zion; may the love of God abound in the hearts of the people. Our time is short in the world. Fare you well.

Your brother in hope,

E. D. VARNES.

ADRIAN, Mich., July 31, 1905.

ELDER F. A. CHICK—DEAR EDITOR OF THE SIGNS OF THE TIMES:—Ever since reading that beautiful poem entitled "Sleep," selected by Bettie L. Turner, of Kentucky, I have wanted to write and tell you what a comfort it was to me, one of the poorest and most unworthy of all God's little ones that pretend to follow in the footsteps of the flock. The words, "For so he giveth his beloved sleep," to me are the most glorious words ever written, for they came to me when death did not seem to be very far away, and I could not sleep day or night, and I prayed to the Lord that he would give me sleep. He was pleased to answer my prayer, and I slept, and when I awoke these beautiful words, "For so he giveth his beloved sleep," were in my mind, and the beauty I saw in them I am not able to tell. I believe this sleep is the sleep of death, and what a rest to his worn-out and weary children. As the poem says, He touches the drooping eyelids, and they sink into that peaceful slumber from which none ever wake to weep. "Precious in the sight of the Lord is the death of his saints." Though I dread death's chilling tide, yet still I sigh for home. A dear old christian man I once knew used to sing, Death it is the king of terrors, and a terror to all kings. While I believe this, I also believe that when the time comes he will be with them, and his salvation be sufficient which is ready to be revealed in the last time, "for so he giveth his beloved sleep."

I send you a poem to publish in the SIGNS, if in your judgment it is good enough. It was sent to me by a dear sister from Portland, Oregon; I have enjoyed reading it very much, and I hope some other poor one will if it ever appears in the SIGNS.

Yours in hope of a better world,

(MRS.) H. TUTTLE.

(See poem on page 705.)

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1905.

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

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

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

**THE CONTENTION BETWEEN PAUL
AND BARNABAS.**

(Acts xv. 36-41.)

WE have thought very many times of this portion of the Scripture, and it has always seemed that there were important lessons embraced in this narrative of contention between these two ministers of the word. We now present some things for the consideration of the brethren in general.

First. It is sure that this portion of the word was recorded by the inspired writer, because it was needful for the instruction of the churches and brethren, and especially of ministers of the word of God. We fear it is too often forgotten that this is a word of inspiration, as well as is all prophecy in the Old Testament, and the four narratives in the gospels, and the epistles. We do not say that all Scripture is of equal importance, but all Scripture is in some way important, and none of it is to be lightly regarded. The portion of Scripture to which we wish to call attention is the word of God in some way to us who believe, and must contain that which it is good for us to consider. In the consideration of this, as well as all other portions of the word of God, it must be remembered that we all need the guidance of the Spirit to show it unto us, and

then the power of the Spirit to apply what we come to understand to our hearts, and thus to produce the fruit of this instruction in our own conduct as believers, and especially as ministers of Christ.

Second. The Scripture referred to here declares that Paul, Barnabas and Silas were now at Antioch preaching the word. After some days Paul said to Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark," and who was his nephew. (See Col. iv. 10.) "But Paul thought not good to take him," because when they left Pamphylia to preach in Antioch, Mark went not with them to the work, but went to Jerusalem instead. So there was much contention, and they departed asunder one from the other; and Barnabas, taking Mark, sailed into Cyprus, while Paul chose Silas, and being recommended by the brethren, went through Syria and Cilicia confirming the churches. The Scripture which narrates how Mark departed from Paul and his company is found in Acts xiii. 13. There Mark is called John, which was his first name. In Acts xii. 12, we learn that the home of Mark was at Jerusalem, for it was into his mother's house that Peter came, after the angel had delivered him from the prison. Then in Acts xiii. 25, we learn that Paul and Barnabas, when they returned from Jerusalem, took with them Mark also. It was after this when Paul and the company with him went preaching the word through Syria and Cilicia that Mark went not with them, but returned to his home at Jerusalem. Before leaving this narrative gathered from the Scriptures concerning Mark, we wish to call attention to the fact that though now

Paul was not willing to take Mark, because he had a little while before gone back from them, refusing to share in their labors and in their persecutions upon their first journey through this region, yet thirteen years afterward, according to our chronology, we find Paul saying to Timothy, "Take Mark, and bring him with thee, for he is profitable to me for the ministry."—2 Tim iv. 11. Also in Philemon 24, Paul calls Mark his fellow-laborer; and there can be no doubt that in that time Mark had thoroughly approved himself as a faithful servant of the Lord, though at first, for some reason which Paul did not consider sufficient, he failed to accompany Paul in his ministry. It has always appeared to us that the reason Mark did not go with Paul, to share with him in his labors and sufferings at the time named, was that he shrank from the toil and sufferings of the way, and so Paul judged him to be wanting in zeal and earnestness, and for this reason would not take him upon the second journey. Also, it has seemed but reasonable to conclude that all the brethren through that region must have known of the failure of Mark in the first place, and so would not feel full confidence in him now, which would make his presence with the apostle a hindrance in many ways. Mark himself would be made to feel this, and for his own sake, as well as for the sake of the brethren and the cause, Paul did not think it desirable to take him.

Third. It has always seemed to us that Paul was right in his decision in this matter, and that he was actuated by that wisdom which is from above. He was evidently not actuated by any personal dislike to Mark, nor by any sense of personal wrong received from Mark when he had not gone with them. But when

Mark had in after years approved himself as a faithful minister of the word, see how cordially he speaks in his letter to Timothy of him; this is most important to consider. Paul as a man had the natural feelings of a man, and looking at the matter upon the ground of personal friendship, he had room to feel unkindly toward Mark, because he had forsaken him when he really needed him very much as a companion to comfort and assist and cheer him amid the labors and perils and deprivations of his journey among bitter enemies of the gospel. But we see no evidence of personal enmity at all when he declined to allow him to accompany those who went with him upon this second journey. Paul thought only of what was good and advisable for the cause of God among the churches, and what was also good for Mark himself. How important it is to rise above any feeling of personal wrong when we have to do with the things of the kingdom.

Fourth. Is it doing violence to the narrative to conclude that Barnabas was somewhat influenced by the natural relationship which he bore to Mark, his sister's son, in his desire to take him with them? We know that we are all liable to be moved by earthly things, even in our conduct of the affairs of the churches. How much of the flesh does enter into all that we do. Barnabas was indeed a true minister of the word, and so was Mark, yet Mark failed at a critical moment, and Barnabas could not help being influenced by the fact that Mark was his nephew. What great need we all have to watch lest we be governed by the flesh in what we do. What need there is of prayer. The words of the blessed Master to his disciples apply all along the way of temptation and warfare: "Watch and pray, that ye enter not into temptation:

the spirit indeed is willing, but the flesh is weak." No doubt Barnabas also felt that Mark had done wrong in going back at the first, or at least that he had failed to show that zeal and steadfastness that must accompany one who is called of God to the ministry, if indeed he is to be profitable in his ministry, and yet natural affection seems to have led him to be too ready to pass this failure by on the part of Mark, and to desire to take him now before he had proven himself to have repented of the former wrong, or that there was in him this principle of steadfastness and faithfulness so needful in those trying times. But Paul was firm, and so sharp disputation arose between them, and this led to their parting company for a season.

Fifth. We learn from this narrative that even the early disciples were but men, and that all of them were liable to err in judgment, and all of them were liable also to be actuated by the flesh. It was as true of them as it is of us, that sin was mixed with all they did. It was true of them as of us that they needed daily grace to keep them, and the grace of forgiveness from God and toward each other. The fact that apostles and servants of God then could fall out and be led into sharp contention ought not and will not encourage the children of God to do the same things now, but it does encourage the tender-hearted child who has in some unguarded moment given way to some evil thought or word or deed, and who is, because of this, tempted to question whether he or she is a child of God at all, to still hope on, and to seek forgiveness for his faults at the throne of grace, seeing that these holy men of old were also full of errors, and yet were the loved and saved of the Lord; they obtained forgiveness for their sins, and so is our God merciful to us also.

Sixth. The contention of these two servants of God was not about any doctrine of the word, nor even about the order of the house of God, the church. Both Paul and Barnabas, and for that matter Mark also, believed in the same Savior, and in the same grace revealed in him, and they all loved him, and preached him, and desired to serve him. They all also sought to maintain the order of the church as regards baptism, and the supper, and all the ordinances of the church. Upon all these things they saw eye to eye, and all loved and desired to honor the Lord in all their labor in his house. Yet in this one thing these two servants of God differed in judgment as to what was wise and prudent, and as to what course would be most to the glory of God. They each as a result went his way without any thought of breaking their fellowship in the gospel. If the contention was sharp it was not about any principle of the faith or order of the church, and so there could be no need of withdrawing from each other. The word "sharp" has with it, in the Greek as it does in our English tongue, the thought of heat or anger; it means more than simple earnestness. The text means that there was unpleasant feeling aroused by the dispute, but this was not sufficient to break up the fellowship which they had in the truth, nor to lead either one to say, I have lost confidence in the profession of the other. In like manner when Paul felt that he must withstand Peter to his face for his cowardly dealing, he did not intimate that he had lost confidence in Peter as a servant of God, or as an apostle, and neither did Peter withdraw himself from Paul, least of all did he reply to Paul, I am supreme in my authority over you and all the rest of the apostles and ministers of the Lord (as the pontiff at Rome as-

sumes for himself to-day, and as Rome claims for Peter,) and therefore it is rank rebellion against heaven for you to withstand me in anything. It is not every difference between brethren that calls for withdrawal of fellowship, in fact, nothing except denial of the faith, and disregard of the order and ordinances of the church, and immoral living, ought to drive the children asunder from their Father's house.

Seventh. We see in the narrative, as the outcome of this contention, that Paul chose Silas, while Barnabas took his nephew Mark, and each went their several ways as servants of God, traveling and preaching the word wherever they went. Paul and Barnabas could not go together without friction, because of this difference, but both still labored in word and doctrine for the same end, the glory of God and the good of the churches. This may be best in some contentions that may arise in our own time; if there be friction between two equally zealous servants in the same house, it is better that they labor in different departments, or in different rooms of the house. It is better for their own comfort, better for the comfort of the other servants, better for the peace and good of the household that they should do so. In this subject under consideration, the God of providence was overruling it all to his own glory, and so he sent one servant in one direction in his vineyard and the other in another direction. There was width enough in his vineyard that they both could be employed and so the contention should have an end and the vineyard continue to be cultivated. If Barnabas erred after the flesh concerning his nephew, that did not throw any shadow upon his call to this work, nor upon his earnest zeal toward his Master's cause. If Paul was too stern in

his denial of the wish of Barnabas and of Mark to accompany him, this did not at all cloud his work as an apostle. Both were acceptable to God, and it would seem that after all, both of them did that which he thought to be for the glory of God. Paul would not take Mark, to the glory of God, and Barnabas would take him, desiring also the glory of God. In this they were like those who did and those who did not regard the Sabbath day: both the one and the other did what they did as to the Lord. We are all liable to err in our judgment, as said before, why then should we when we differ attribute evil motives to him that differs with us? Rather, let us remember what is taught us in this lesson of which we are speaking, and the lesson concerning the keeping of the Sabbath, to which we have just alluded.

Eighth. The one great lesson which has been in our mind all along, and which it seems the subject teaches, is that of forbearance and consideration for others, because there is infinitely more at stake than our own feelings or our own views; more at stake than the welfare of any two servants of the Lord; the peace of the whole house is to be considered. Let there be no brawling, nor strife in anything of this sort. We are persuaded that more than half of the difficulties that are brought into churches never ought to have been considered as matters for public discussion in the churches at all. If there be difference of judgment or of opinion between two brethren, whether in the ministry or not, let it be confined to themselves, and if there continues to be difference in judgment, let each do as did Paul and Barnabas; each one laboring on in the way opened to him in the providence of God, rejoicing that the word of God is preached, and the people of God

ministered to wherever each may labor. There are many things named in the epistles which are wrong, and which are there condemned, but concerning comparatively few of these things do the apostles give directions to withdraw from brethren who may be involved in them. Paul and Barnabas contended with heat over this question, whether to take Mark with them or not to take him, but neither did they withdraw from each other because of this difference of view, nor because of the sharp words which were uttered in the contention. Let us also remember that Paul in all his writing never made any allusion to this matter, and a few years afterward we find him speaking of Mark and Barnabas most affectionately. Perhaps to the end of their lives Paul and Barnabas continued to be each of his own opinion in this matter, but still it did not mar their fervent love and fellowship for each other in the gospel. So far as we know from the word, the matter was never again mentioned; they all continued to labor wherever the Lord called them to go, and each rejoiced in the blessing of God upon the labors of the others.

PLEASE BE SURE,

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

Also when ordering the address of your paper changed give the old address as well as the new one.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

LUKE XXIV. 26.

BROTHER BEEBE:—I wish you would write a discourse on the last chapter of Luke, twenty-sixth verse: "Ought not Christ to have suffered these things, and to enter into his glory?"

A. R. DORRIS.

WEBSTER Co., Ky., Aug. 1, 1862.

R E P L Y .

Saints and angels may well be amazed at the idea of the blessed Christ of God appearing in the character of a sufferer, and it is not surprising that the two disciples with whom he was conversing when he uttered the words above written, recoiled at the thought that wicked men had been permitted to crucify their Lord and Master. Like all others of the disciples, they could only understand the profound mystery so far as it was opened by revelation to their comprehension. They knew that they had loved him dearly, that they had trusted in him as the Messiah that was to come, and they verily believed that he was the long looked for Deliverer that was to redeem Israel, but how much he was to suffer in the accomplishment of that work they did not realize. They had witnessed his arrest; his trial and his conviction, they had probably followed, perhaps afar off, to the place of execution, saw his writhing agony on the cross, heard his bitter groans, and heard him cry, "My God! my God! why hast thou forsaken me?" Ah, well they knew that he was crucified, dead and buried, but that he was indeed risen again from the dead they did not know. True they had been astonished at a report of some women who were early at the sepulchre, who averred that he had risen, but how could they rejoice in a risen Jesus until as such he manifested himself to them? So it still con-

tinues to be with the disciples of Jesus, for now we know only in part, we see only as through a glass darkly, but the blessed prospect looms up before us, that as soon as that which is in part shall be done away, we shall see face to face, and know even as we are known.

But our brother desires us to discourse on the text: "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?" We do not understand the Redeemer to call his disciples fools by way of reproach, or as implying impatience with their infirmities, but to chide their despondency and dispel their doubtings. A fool is simply a person who is destitute of understanding, and this was their case on that occasion, for if they had comprehended the matter, if they had known that thus it behooved him to suffer and to rise again from the dead on the third day, that repentance and remission of sins should be preached in his name to Jews and Gentiles, and that this dreadful suffering was now accomplished, that sin and death and hell were vanquished, that the church of God was now redeemed from all iniquity, that now his mediatorial glory was about to break forth in heavenly radiance, instead of desponding they would have rejoiced with joy unspeakable and full of glory.

"And slow of heart to believe." The apostle says, "With the heart man believeth unto righteousness." That is, in regard to spiritual things. Carnal or nominal professors of religion may believe their respective creeds with their heads, with their carnal minds and with their natural powers, as evidence is presented, and they may be quick to believe, for they are under no restraint. We see them eager to drink in delusion that suits

their carnal lust, and hurriedly they embrace the doctrine of men, because they love it, and because it requires no grace, no teaching of the Holy Spirit to instruct them; but the children of God can only lay hold of the evidences on which their belief in Christ is predicated, by faith, and their faith is not of themselves, it is the gift of God. And it is the work of the Spirit of truth to present the evidences of eternal things to their faith, and they are such fools they can only believe and understand what they are taught of God by his Spirit, for they have not a particle of wit or wisdom, only what is treasured up for them in him who of God is made unto them wisdom, for in him are hidden all the treasures of wisdom and knowledge. They feel and confess that they are slow to believe all that the prophets have written. They were not without confidence in the prophets of the Lord, and undoubtedly believed some of the things which the prophets had written, but they were slow or tardy in believing all. We do not suppose the two disciples disbelieved or doubted what the prophets had written in predicting the coming of One who should redeem Israel, for they referred to that promise, as one bound to their hearts, and although they might confidently believe many things thus written in the Old Testament, their understanding of the Scriptures was so limited that they were slow to believe it all. But what the prophets have written is one undivided and unbroken testimony, beautiful and glorious in its harmony and identity; hence Jesus, fully understanding their deficiency, applied the proper and only corrective. He began at Moses, that is, with the five books of Moses, with which the Old Testament begins, and beginning also with all the prophets, he expounded to them in all the

Scriptures the things concerning himself. So we perceive, fools though these dear disciples were, as also all his disciples still are, (for if any man would know anything he must first become a fool, that he may be wise,) yet they lacked no wisdom or knowledge that Jesus did not possess. When we consider the amount of instruction contained in the discourse of Jesus, embracing all that Moses and the prophets had written concerning himself, together with all that was contained in the other Scriptures on the same subject, all comprised in his discourse to them, is it any wonder that their hearts were inflamed, and burned in them, while he talked with them by the way, and opened to them the Scriptures? These Scriptures had not only predicted his advent to the world, but they had also testified beforehand his sufferings, and the glory that should follow. The prophets themselves did not understand all the glory of their prophecy; there were some things sealed up from their understanding, as Peter says, They sought diligently "what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow."

We come now to the appeal which Christ made to the disciples: "Ought not Christ to have suffered these things?" On no such grounds as could justify Pilate in passing the sentence of death upon him, for he had acknowledged that he found no cause of death in him, nor ought he to have suffered in any sense that could justify the Jews and Romans to conspire against him. He was holy, harmless and separate from sinners; he had done no injury to any man, but to the contrary, he had healed the sick, cleansed the lepers, given sight to the

blind, hearing to the deaf; he had fed the hungry, and ministered comfort to the afflicted; he had raised the dead, and cast out devils. Was there anything in this to justify their malice? He had invaded no rights claimed by earthly monarchs or potentates, he had paid tribute and custom according to their laws, and taught his disciples to imitate his example. Then why ought he to suffer these things? His enemies watched him diligently, and constantly lay in wait to find some cause of complaint that they might accuse him, but all in vain, for it cost them large sums of money to suborn witnesses to testify falsely against him, that they might procure his arrest. But although he was holy, innocent and pure, though there was no guile found in his mouth, although the eternal Father from the skies had proclaimed that he was his beloved Son, in whom he was well pleased, still we are, from Christ's own words, assured that there was necessity for him to suffer these things, for in the forty-sixth and forty-seventh verses of the same chapter he said unto them, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." As it was written thus in the Scriptures, and the Scriptures containing the important record were written by inspiration of the Holy Ghost, it is very evident that the grounds on which it behooved Christ to suffer were to be found in the determinate counsel and foreknowledge of God, and that his being finally delivered up to these sufferings was in fulfillment of what God's hand and counsel had before determined should be done. By a careful comparison of what was written aforetime, with the testimony of

the New Testament, and the record of the fulfillment of what was written, we learn that the necessity of Christ's sufferings was indispensable for the redemption and salvation of his people. In pursuance of the purpose and grace of God, which he purposed in himself before the world began, Christ was set up, or given to be the Head over all things to his church, which is his body, the fullness of him that filleth all in all. Such was the relationship between Christ, in his mediatorial Headship over his body, the church, that all demands of the law and justice of God upon the church were assumed by him, and it was upon this, and on no other ground that we can conceive of, that it behooved him to suffer these things. That people whom the Father gave him, in their earthly nature have all sinned, and were all by nature children of wrath, even as others. But God who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with him. Thus we perceive that the astonishing display of mercy and grace in the redemption of his people proceeded from the great love wherewith God had loved them in Christ Jesus before the foundation of the world, and that love was so great, so strong and so immutable, that our apostacy in Adam and our being dead in sins did not change or abate it. For God hath commended his love towards us, in that while we were yet sinners, Christ died for us. Truly this love is stronger than death, but in contemplating the unavoidable necessity of Christ's sufferings we must take into consideration the principles of law and justice which were involved, for in this lies much of the mystery of our salvation, how God could be just and the justifier of them that believe in Jesus. No mor-

tal wisdom could suggest a plan that would secure the salvation of sinners, without infringing the justice of God. The law would not admit of the substitution of an innocent sufferer for the transgressions of the guilty, unless there was some just and righteous ground of responsibility involved on the part of the sufferer. Husbands are in law responsible for the debts contracted by their wives, parents for children, &c., but in criminal cases these relations will not hold the innocent responsible, there must then be found a relationship still nearer; we know of no law that will exempt the head from responsibility for the acts of the body, or members of the body. On this principle then we conclude the law could justly look to Christ as Head and Surety for his body, the church, and certain it is that "The Lord hath laid on him the iniquity of us all." "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. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors." The foregoing testimony from the fifty-third chapter of Isaiah illustrates the subject better than volumes of uninspired comments, showing upon what principle it was just for the dear Redeemer to suffer, the just for the unjust, that he might bring us to God. As the Shepherd he laid down his life for his sheep; for as they were his sheep before they had transgressed, justice demanded the ransom at his hands. He so stood related to and identified with his flock, that all their sins were laid on him, and he was numbered with the transgressors, and the extent of his atonement is forever settled. "For the transgression of my people [saith God] was he stricken." And by his stripes we are healed. The ground then on which he "ought to suffer," was not that we as transgressors had any claim on him for anything good or bad that we had done, or intended to do, but it was as these Scriptures clearly show, by the grace of God, and not the will or works of men, that he tasted death for God's people; himself bearing our sins in his own body. Thus it behooved or became Christ to suffer. "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."—Heb. ii. 10. "For by one offering he hath perfected forever them that are sanctified."—Heb. x. 14. His sufferings were indispensable, not only for bringing many sons unto glory, but also to prepare his entrance into the glory that was to follow. "Ought not Christ to have suffered these things, and to enter into his glory?"

We presume the glory into which Christ was to enter was the glory of his mediatorial triumph over death, hell and sin, in the perfect redemption of his people, the organization of his kingdom, the ascension to his throne in Zion, and that revenue of praise which must redound to his great name to everlasting. It is true he had a glory with the Father before the world began, and as we understand, the glory of eternal deity was his in common with the Father, from everlasting, but his endurance of sufferings was not required to precede his possession of that glory. John says, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." And the saints of every age have a revelation of this when God, who commanded the light to shine out of darkness, shines in their hearts, to give them the light of the knowledge of the glory of God in the face of Jesus Christ. For he is the brightness of his Father's glory, and the express image of his person. The glory of which he speaks in our text we conclude must be that of which he spake in his address to the Father, John xvii. 22-24, the glory the Father gave him, and which he has given to his people. It must, we think, refer especially to his mediatorial glory, and that particularly which he has secured by the accomplish-

ment of all the work which the Father gave him to do. The glorious triumph of the Son of God over all enemies, his endless victory over all opposing powers, was to be followed by his resurrection from the dead, his ascension up on high, his leading captivity captive, and the reception of his kingdom, his coronation and his throne, will all be comprised in that glory which he was to enter. Before the organization of his kingdom in her gospel beauty, the subjects required to be redeemed from their captivity, and their redemption could only be effected by his sufferings, hence we are told that he for the joy that was set before him endured the cross, despising the shame, and is set down on the right hand of the majesty on high. Thus in the majesty on high he has entered the glory which he had with the Father before the world began. While the things which he had to suffer intervened between him and the consummation of his glory, he was found in fashion as a man, took on him the form of a servant, learned obedience and was obedient even unto death. But the joy was then before him, and he passed through the deeps of deep waters without faltering, and like Jacob, when serving Laban for Rachel, the anticipated bride, made the years of servitude seem as but a few days. So the blessed Savior anticipated the glory that was to follow his sufferings. High seated now upon his imperial throne, his people are not only redeemed from the curse and dominion of the law, and the lawful captives thus delivered, but the Spirit of immortality is sent down in his name to quicken and call all the trophies of his triumph, and his people are made willing in the day of his power. Vested now with all the power of heaven and earth, he gives repentance unto Israel and forgiveness of sins. Re-

pentance and remission are now preached in his name, and his arm is made bare for salvation, and his arm shall rule for him: behold, his reward is with him and his work before him. He gathers now his sheep with his arm and carries them in his bosom, and they shall all know experimentally, when he opens the eyes of their understanding, what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to his mighty power.

In view of all this, ye trembling saints, as ye wade through the bitter waters of affliction, consider him who endured such contradiction of sinners against himself, lest ye be weary and faint in your mind. He has laid up in heaven for you a crown of unfading glory, and you are called to know the fellowship of his sufferings and to be conformed to his death. Look steadfastly then to the mark of the prize of your high calling, and press on, your suffering days will soon be ended, your sighing and sorrowing soon shall cease, and God will wipe away all your tears. If it behooved Christ to suffer first and then to enter his glory, shall we complain of the sufferings of the present time, when so well we know that our light afflictions, which are but for a moment, do work for us a far more exceeding and eternal weight of glory?

"His way was much harder and rougher than thine, Did Christ your Lord suffer, and wilt thou repine?"

MIDDLETOWN, N. Y., Sept. 1, 1862.

CHANGE OF ADDRESS.

W. M. Little has changed his address from Donie, Texas, to Holland, Texas, and desires his correspondents to address him at the latter place.

OBITUARY NOTICES.

My uncle, **Elder J. C. Beeman**, of Blanchester, Ohio, fell asleep in Jesus at 2 o'clock a. m., Oct. 9th, 1905, at the age of 94 years and 27 days. He was born in Greene Co., Pa., Sept. 12th, 1811. His father, Elder Elijah Beeman, moved from Pennsylvania to West Virginia soon after this son's birth. His father died when he was twelve years old. His mother married again, and in 1825 the family moved to Warren Co., Ohio. In September, 1829, he, in company with my father, was baptized in the Little Miami River, in the fellowship of the Old School Baptist Church called Providence, (now extinct) by Elder Layman, Elder Wilson Thompson being present. My uncle commenced to preach a few weeks after his baptism. He traveled much in early days through Ohio, Kentucky and Indiana; he was in fellowship and in agreement in doctrine with Elder Wilson Thompson, Elder Thos. P. Dudley, Elder J. P. Johnson, Elder Gilbert Beebe and many others of like precious faith. He was an agent for the SIGNS for many years. I remember early in the fifties that he took my father's first subscription for the SIGNS. He wrote occasionally for the SIGNS, scattered along for forty or fifty years. The last years of his life he did not travel much, but preached occasionally, and especially about the time of his birthday, which occurred on Sept. 12th. The people of his town felt honored because it was the residence of the oldest preacher in the State; they did him honor at his anniversary, not caring for the doctrine that he advocated. His grandson writes me that he preached an able discourse to a large audience on the second Sunday of September last, four weeks before his death, though the day was rainy. A local paper of his town states that he spoke with some of his former ability. His health was as good as usual until a week before he died he had a fall which shook him up considerably, but it is not known that this was the cause of his death. He retained consciousness until the last. Age had not marred any of his faculties, except that he was slightly deaf. His was a remarkable life, preaching the gospel seventy-six years, and closing his life with the ministry. He was closely related to several Old School Baptist preachers, viz: his father, his mother's father, Elder Amos Mix, three brothers-in-law, Elder Jacob Cozad, of West Virginia, Elder Woodard Cozad, Elder David Layman, of Ohio. These are all of the generation that has passed away. Of the present generation the writer is his only relative, except a daughter that stands identified with the Old School Baptists. He leaves his widowed daughter, one grandson and great-grandchildren. I learn that Elder I. R. Greathouse was present at his funeral.

J. F. BEEMAN.

HELENA, Okla., Nov. 15, 1905.

Claiborne Webb, the subject of this notice, was born in Giles Co., Tenn., Jan. 24th, 1815, and died August 22nd, 1905. He came to Jackson Co., Mo., in 1834. He was the last survivor of the Seminole war, where he fought under General Zachary Taylor, and also in the war against the Mormons, in Missouri. His record as a soldier was most excellent, naturally as well as spiritually. Uncle Claiborne was married three times. His first wife was Miss Mary Wren Phillipot, and to this union three children were born, James, Sallie and Samuel. Mrs. Webb died Feb. 2nd, 1850. In 1852 brother Webb married Mrs. Elizabeth Harris; to this union six children were born: Susan, John R., Larkin V., Harvey W., Columbus T. and Addie E. A. Mrs. Elizabeth Webb died in 1880. In 1882 brother Webb married Mrs. Mary E. Reynolds; to this union no children were born. Brother Claiborne was the father of nine children, grandfather of fifty-seven children and great-grandfather of forty-five children. Brother Webb joined the Oak Grove Church of Primitive Baptists, and was baptized by Elder Fitzhugh seventy odd years ago. During that long period of time his home was always a welcome resting-place to the weary servants of God. He died at the home of his son, Addison Webb, at the age of 90 years, 6 months and 29 days.

The funeral was preached by the writer at the M. E. church-house, to a large concourse of friends and weeping relatives, using as a text the words found in Job xlii. 16: "After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations." After which his remains were laid to rest in the family cemetery.

THOMAS B. FISHER.

Mrs. Angeline Butler Eslinger was born Oct. 22nd, 1872, and died Oct. 27th, 1905, aged 33 years and five days. She was married to Emanuel E. Eslinger May 21st, 1893; to them were born two sons, Gale Butler, aged eleven years, and Rolland, aged fourteen months. Besides her husband and children she leaves her father and mother, three sisters and three brothers to mourn their loss. The deceased felt herself a guilty sinner for some three years before obtaining the relief so earnestly sought for, after which she fully rejoiced in the Savior's blessed love and tender mercy, receiving full fellowship in the Primitive Baptist Church July 25th, 1896. She was baptized by her uncle, Elder Wm. Stillwell. Having always been a most devoted wife and loving mother, deeming her first duty was to her family and home, she will indeed be sadly missed from among them, whose only comfort can be in looking to the Savior, in whom she showed such faith in her hour of trouble and affliction. When kissing her parents good by on going to the hospital, she said, "Do not grieve for me, it will be all right. God has been with me all the way through, and I believe he will be to the end."

In a letter written shortly before her operation, the deceased showed plainly how calmly yet reverently she looked upon death. In one place we quote: "I am trying very hard to be reconciled to everything, and I believe the good Lord is with me. You know it will be his will if I get through all right, and his will if I do not." From another place, showing how dear to her were her home ties and near kindred, and yet how reconciled she had become to her heavenly Father's will, we again quote: "While it would be very hard to leave my little family, and all the rest of you, I do not feel now as though I should fear death." Also in this same letter the deceased made all arrangements for the funeral, stating what hymns she desired sung and requesting that brother Fred Elmore conduct the services. The sorely bereaved husband, children, mother and father, sisters and brothers, have the sincere sympathy of the entire community in this their hour of trouble.

The funeral service was held at the house of the deceased's parents, Elder Fred Elmore officiating. The remains were laid to rest in Hillside cemetery.

CONTRIBUTIONS FOR THE "SIGNS."

Maranda Milner, Miss., \$3.00.

**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 at the Hall, corner of 19th St. and 8th Ave., fifth floor, Elevator entrance on either 19th St. or 8th Ave.

10:30 A. M.

2:30 P. M.

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

SPECIAL NOTICE.

Hymn and Tune book, compiled by Elders Silas H. Durand and P. G. Lester. Price 80 cents sent by mail; \$7.00 per dozen sent at expense of purchaser.

With each book will be sent upon request, without additional cost, a neat pamphlet of 30 pages, containing rudiments of music and graded lessons, for use in singing classes in connection with the Hymn and Tune book. Send orders to

ELDER SILAS H. DURAND.

Southampton, Bucks Co., Pa.

**PICTORIAL
HISTORY**

**OF THE
UNITED STATES.
BY JOHN D. McCABE.**

This work is no dry mass of details—no bombastic effort to inflame the natural pride, but a vivid and brilliant narrative of the events of our history, from the discovery of the American Continent down to 1893.

The work is printed from plain, new type, on fine calendered paper, and comprised in one octavo volume of 960 pages. It is splendidly embellished with nearly 500 fine engravings, embracing battles and other historical scenes, portraits of distinguished men, views of our principal cities, &c., &c.

Bound in Fine Silk Cloth, Plain Edges, \$2.00 postpaid. Address,

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

**THE PERFECT LAW OF LIBERTY,
OR THE GLORY OF GOD RE-
VEALED IN THE GOSPEL.**

BY THE LATE ELDER WM. GADSBY, OF ENGLAND.

Has just been republished, and can be had by addressing Elder R. W. Thompson, Greenfield, Ind., price 35 cents postpaid.

Elder Gadsby was an able defender of the cause of God and truth; for some years he was editor of the *Gospel Standard*. He wrote many works, among which is the "Everlasting Task for Arminians," long familiar to our readers. "The Law of Liberty" is a plain presentation of law and gospel, making a distinction between them. We feel safe in recommending this work to our readers.

**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 the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00. Address,

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

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY

MIDDLETOWN, ORANGE CO., NEW YORK,

To Whom all letters should be addressed, and
money orders made payable.

EDITOR:

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

CRUDEN'S COMPLETE
(STUDENT'S EDITION)
CONCORDANCE

TO THE
OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9½ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible reader should possess a copy.

Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.

First Quality Turkey Morocco, very handsome, \$2.75 per copy.

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in two kinds of binding at the following prices, viz:

Cloth Binding \$1 00
Blue, Marbled Edge 1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 73. MIDDLETOWN, N. Y., DECEMBER 15, 1905. NO. 24.

CORRESPONDENCE.

PHILADELPHIA, Pa., Oct. 24, 1905.

DEAR EDITOR:—For over three years I have had in my possession two letters written me by Elder John McConnell. Several times I have read them over, and each time have been instructed and edified. Just a few days ago I got them out and read them again, and feel that now I must share them with all the spiritual household. They need to be read and reread, and that very carefully, if one would derive the full benefit of their contents, for there is a great deal more in them than will appear from a mere casual reading. I leave them to your better judgment.

Wishing you at all times the enjoyment of divine presence in your labors for us, I am, I hope, your brother in gospel fellowship,

HORACE H. LEFFERTS.

NEW YORK, N. Y., April 26, 1902.

DEAR BROTHER HORACE H. LEFFERTS:—Your welcome letter of the 23rd inst. is at hand. Your acceptance of an appointment here for next second Sunday will be gratifying to all the members and

friends, and I can promise you a hearty welcome from them all. I am glad you are so fearful of making a failure; as long as you feel that way you and I can keep step along the way, and I hope you will never grow more confident of your sufficiency. Lack of confidence in self is always the accompaniment of true liberty, where the Spirit of the Lord is, and I am sure you will live to know that a door of utterance is opened for you, in the power of the gospel, when you have thought your speaking was a failure. I do not like to make failures any more than you do, but I have had assurances that the Lord gave me a word of comfort to some when I was under the impression I had made a miserable failure. I have sat down more than once, humiliated and crushed with shame, and I expect it will occur again. I am sorry I cannot be here with you, that time is my appointment at Warwick. I will write you later concerning the arrangements for coming; it is so convenient to come from Philadelphia that your business affairs need not be interfered with.

In reading over your letter I could not but compare you with myself, and envy your experience. In a year you have

been taught and learned what has taken me so many long and weary years to attain to. My understanding is very limited yet, and it seems such a pity that so long a time should be required to understand the A, B, C, of the gospel. I often wonder why all should not be taught in the same way. I hear brethren preach, no two alike, and I envy their ability; how happy I would be if I could only dwell in the top of the mountain as some of them do: how delightful it would be to have my heart and voice attuned to the singing of birds; but there is little of that with me: very few high and lofty notes in my song. A ministering brother once said to me that in speaking I was inclined to take my hearers down into the dark places and leave them there, and I ought to try and overcome that disposition. Unfortunately for me, the low places are where I dwell most of the time, and no one wants company more than I do, and if I can find any one to travel with me there, I have attained to the greatest height of happiness I know of. If I have attained to any understanding at all in the doctrine of God our Savior, it has been through suffering. All the joy and comfort I have ever known have come in that experience, so naturally I cannot talk about anything but the way that comfort has been ministered. I often covet the aptness of some to comprehend and appropriate truth when they hear it preached. I will agree that it is the truth, but my feeling of belief that it is the truth does not satisfy me, I want to know it for myself in an experience, and the only way a satisfying, comforting hope has ever been given me has been in suffering.

When I lived in Philadelphia I talked very glibly about God's sovereignty, predestination and election. I was cred-

ited with being quite wise, but O how little I knew the truth of them then. I know little of it now, but that little is of far more comfort than all theory and notion could afford. In those days I delighted in the meetings, loved to hear preaching, and it was happiness to associate with the brethren, but there was little exercise of mind concerning my title to an inheritance with the saints. I talked about trials and temptations as necessary evils in the christian's travel, but I knew little about it; at least I did not know Satan when he appeared, for he always was clothed as an angel of light. But the time came when my weakness and frailty were made known to me, and in a temptation so deceitful and reasonable that I was overcome; Satan showed me great things and promised me a "time salvation" if I would but serve him; it came about in this way: As a realization of weakness increased upon me I began to question and doubt the goodness of my hope, instead of getting better and stronger as I had expected to, I found the contrary my experience; this was wrong I felt, and I wanted to know the cause. Reason suggested that my ills were only such as are common to all men, wicked and righteous alike, as discomforts inseparable from the nature of man, and that I ought to be resigned to the inevitable. Resignation then appeared to me as a virtue that could and should be cultivated. The conclusion I arrived at was, that while it was decreed man could not avoid the evils which his nature was heir to, yet it was his duty to do the best he could, and in the consciousness of doing so his sorrows would be lightened. It did not then occur to me that God absolutely controlled all things, not only the visitation, but also the endurance, and that I

was trying to live a doctrine of "time salvation." I did not realize that to limit God in any degree was to deny his sovereignty; I forgot that he numbers the very hairs of our head, and that not a sparrow falls to the ground without him. There was no acknowledgment of his sovereignty in my heart, saying, "Lord, thou hast searched me, and known me." But the time came when I hope the Lord made me to see that everything I experienced was at his hand: that my thoughts were not my own: that my questions were told me: that my heaviness of spirit, sorrow of heart and all my temptations were ministered unto me in the fellowship of Christ's sufferings. Then I thanked God I was not able to practice resignation, and that no condition of obedience would alleviate suffering; but that sorrow would increase with increasing strength and knowledge, that it was given me in the behalf of Christ to suffer for his sake.

In my early efforts to be resigned to suffering I tried to console myself with thoughts of future joy and blessedness for all my suffering here. In a certain sense there may be comfort in such anticipation, but alone it can never be perfect consolation; to be perfect it needs a solid foundation. A promise of future happiness is of no value to me if the one who promises it gives no proof of his power and good will in this present life. As Almighty, nothing can prevent or cause our God to forego this manifestation. He makes known his judgments here, and if we are not given to know them now, our hope of future blessedness is unsafely founded. If sin is not already the ruin of Adam's race, then there exists no hell, and if salvation does not accompany righteousness already here, then there exists no heaven.

The future is not the beginning. God is not inactive, and he never will attain to a better will or greater power than now. He is from beginning to end the living God, and not a god who only rises to power when this life has ended. A god who has any more work to do, who has anything to make good again, is no god at all. His just recompense of reward for evil as well as good is the everlasting song of the redeemed, and Jesus himself, in describing the blessedness of those who renounce all for his sake, begins with the present life. These views may not suit everybody, but I love the doctrine of a present salvation in an experience of the power of Christ resting upon us in our weakness: that Christ crucified is the power of God and the wisdom of God: that this suffering is the knowledge that Christ is come in the flesh, and in his appearing our salvation is manifest, this is knowing Jesus, seeing him for ourself, and being like him. The best of it all is, there is no condition attached to all this; we have nothing but what is given us. It is appointed that we shall fall into temptation; sometimes strong delusions are sent us, and frequently we try to walk in the light of the sparks of the fire we have kindled in an effort to escape from darkness; but all these things the Lord hath commanded, that we may know he alone is God; that we are insufficient of ourselves in everything. Our lying down in sorrow is an ascription of highest power to him; in causing us to be ashamed for all our ways he shows us his covenant; we are in possession of the hidden treasures of darkness, which he promises his people, when we are enduring temptation, and in this experience we are manifestly receiving eternal life. In this trial of our faith Jesus appears crowned with honor and glory.

When I commenced writing I meant a short letter: one page, not five. I hope I have said nothing you cannot fellowship, for I love this doctrine. I desire to know nothing save Christ crucified: no reigning with him except we suffer with him. I want to believe, and I think I do, that all things, of whatsoever nature they may be, in our life, work together for our good: that the life which we now live in the flesh we live by the faith of the Son of God, and whatever transpires in this life which we now live in the flesh is according to the pleasure and will of God, and will result to his honor, praise and glory.

Affectionately your brother in gospel bonds,

JOHN MCCONNELL.

NEW YORK, N. Y., Aug., 1902.

DEAR BROTHER HORACE LIEFFERTS:—
Expecting to see you last Sunday in Philadelphia I have delayed writing you longer than I otherwise would have done. I trust your visit at Hopewell was comforting to you and others. Your appointment here for the second Sunday in August has been published for several Sundays past, and the brethren and friends are anticipating much pleasure in meeting you again. Your last appointment here was profitable and comforting to the church, and the desire is general for you to visit us often. If I know my own heart the gospel you preach is what I want to be found diligently proclaiming.

Of late years there have arisen among our people some preachers who are inclined to mix works with the doctrine of grace; we hear too much about man's power to obey, and less of God's sovereignty.

I like to hear, in no uncertain way, that there is no power in man by nature, in

and of himself, to hear, much less obey the commandments of God, or the exhortations contained in Scripture. To contend that we have any power in ourselves to think a good thought, or do the least thing as we ought, or to believe or obey the gospel savingly in the slightest degree, is to overthrow the gospel and the faith of God's elect in all ages. Not long ago I read in a so-called Old School Baptist paper that it would be unrighteous in God to require obedience of us if there was in us no power to obey; and that it would be unjust to eternally condemn one for this inability. The writer was intent on upholding the doctrine of "conditional time salvation." But Scripture does not assert anywhere that man's destruction is due to weakness or disability; on the contrary, it states positively that condemnation is due to willful sin. Man's destruction is but the fruit of his own ways. Jesus said, "Ye will not come to me, that ye might have life." There is a free and positive act of their will in disobedience, and they but act out the nature of the children of disobedience.

I would not for the world refrain from exhorting the brethren as to what manner of men we ought to be, yet I know that in myself, and in them, there is no power to do the things we would. It is not for me to accommodate the commands of God to man's ability, but to declare in no uncertain sound that without holiness shall no man see God. I find no authority in holy writ to exhort others concerning what they can do, but I do find warrant to exhort as to what we ought to do. To preach that we are of ourselves able to do the things we ought to do is to utterly ignore the grace of God, or at least to give grace glory only for partial assistance. The truth is that obedience is the first fruit of the new creation, the saints

are possessed of life which is "of God." The fullness of that life dwells in Christ, and of his fullness have we received, for he communicates it unto us by his Spirit. Without him, without that life, we can do nothing; that life precedes every vital act. There is no obedience but such as is the manifestation of it. "I live; yet not I, but Christ liveth in me." He is the life, and without him we can do nothing.

Conditionalists make great play on the word "duty." It is a word that is much misunderstood. Spiritually defined it is very unlike the natural understanding of it. In life naturally, duty calls us often to do things we have distaste for, but not so spiritually. We do not enter into the kingdom of God's dear Son by duty, by obedience, or by any other act whatsoever. The very principle of life spiritually is hatred of evil and love of righteousness. Salvation itself is the manifestation of God's choosing us that we should be holy and without blame before him in love. When we say, "I would do good," it is not our will naturally that says so, so much as it is the will of God that speaks. That will is written in our heart, and "out of the abundance of the heart the mouth speaketh," and this experience is obedience unto the will of God. Obedience to the will of God is always and solely due to the effectual working of his grace in us to will and to do. We receive no life or salvation for doing these things, but in doing them there is great reward. Our calling and election are not simply to a future of everlasting bliss and felicity, but is now manifest in the subjects of grace as chosen to be holy; called not to uncleanness, but to holiness; and I have noticed that those who say the preaching of man's impotency tends to excuse an evil life are not much affected by the plague

of their own heart. Establishment in the doctrine of God's sovereignty, election, predestination, and the total depravity of man, has a very different effect. I have also noticed that the least infringement on this doctrine by the judgment of man manifests a conditionalist. To limit in the least degree the predestination of God is to deny him power, wisdom and every attribute he possesses. I believe and love the truth of predestination. I cannot limit it in any degree without denying my hope in the mercy of God. To me it means that the will, purpose, counsel and decree of God embrace all things; that whatsoever cometh to pass, the Lord commanded; that all things, of whatsoever nature they may be, glorify him and exalt his wisdom. I firmly believe in the predestination of all things, not simply of all good things, but also of what I may judge to be evil things. God willed the existence of sin, that he might communicate himself to us in a manner inconceivable to the natural mind. He willed it as an occasion to bring forth the mystery of the incarnation and suffering of his Son, our Savior. His holiness forbids his willing its existence as an end; but in regard to his wisdom he willed it as an occasion to draw good out of things which in their own nature are contrary to good. How wonderful such wisdom is!

The greatest blessing the world was ever blessed with, was ushered in by the lust of man. The first promise of a Savior (Gen. iii. 15,) came by the sin of Adam. The sufferings of the dear Redeemer were occasioned by the rage and malice of those he came to save. From the very sin of man and the malice of Satan has been erected to the everlasting glory of God a new creation of all things by Jesus Christ. Lust inspired man to seek his own gratification in the death of

Christ, yet the determinate counsel and foreknowledge of God ordered it thus to accomplish his own design of redemption. By the occasion of man's fall a way was opened to raise him to a more excellent condition: in the loss of an earthly paradise the way was opened for the finding a heavenly place. The violation of the old covenant introduced a better; the loss of our own righteousness ushered in a more enduring righteousness, everlasting. Had not the wisdom of God predestinated the entrance of sin in the world some attributes of God would never be experimentally known: grace would be unknown to us. Our love to him could not be so strong had we no enemy to hate for his sake. Humility would have no growth, and godly sorrow no fuel. Even our falling into temptation is predestinated to our good. When we remember his covenant we are ashamed for all our ways, and flee for refuge to the throne of grace. The pleasures of sin do not entice; we remember the time of our first love and say, "I will go and return to my first husband; for then was it better with me than now."—Hosea ii. 7. When we trust and have confidence in our own strength, God lets loose corruption to show us and make us sensible of our weakness, and where our sufficiency is. We would never remember we have an Advocate without some sensible necessity. God orders the hostile acts of sin to increase our hatred of it, for the deeper our humiliation the greater our abhorrence of it. We find by our calamity that the enemy has more strength against us than we suspected, and it causes us to watch and pray the more earnestly that we enter not into temptation.

How incomprehensible is the wisdom of God in the management of evil! How wonderfully he brings forth beauty and

discovery of himself out of the greatest contrarities, making evil serve to show us his glory. If evil were not in the world, we could not know what good is; as without night we could not know the beauty of the day.

God is not the author of sin, because of his holiness, yet in his wisdom he predestinates sin and accomplishes his own purposes by the iniquities of his enemies. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Growth in grace and in the knowledge of our Lord and Savior Jesus Christ, is growing in a sense of infirmity and weakness, and God is glorified in his saints. They are made to say, Of myself I can do nothing: all our works are wrought in us. Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created. "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever Amen."

The few minutes I intended to write have overrun two hours, but I will not often try your patience thus. I wish you could be here for to-morrow and relieve me of the heaviness I feel in anticipating the two services before me. My mind is destitute of anything that can be profitable to the people, and it is also destitute of any hope that my discernment will be any better to-morrow. I wish I could look forward to my appointments eagerly as some do, but I cannot, their approach is a burden and grief to me, for of all that speak in the name of the Lord I am the least profitable servant, if one at all. I love to meet the brethren, but to serve them I am not worthy. I want your fellowship in everything except the realization of an unprofitable ministry.

In love and fellowship I am, I hope, your brother in gospel bonds,

JOHN McCONNELL.

MIDDLETOWN, N. Y., Feb. 22, 1904.

DR. B. F. COULTER—MY DEAR BROTHER:—A few days ago I received your welcome letter. For several weeks you had been much in my mind, and I had really been expecting a letter from you, but could not tell why, and now do not know why you should think of me and write, unless you realized in the spirit I am a companion to you in these dreadful and very peculiar exercises of mind and soul of which you speak in your letter. Paul communed in the spirit with his brethren when in body they were separated by many miles. This communion is common to-day with the children of God. I believe, brother Coulter, you and I had such communion these last few weeks, though one hundred and sixty-five miles apart. The Spirit of Christ is one, and dwells in each member of his body, as the natural life is in each member of our earthly body. We are members one of another. This mysterious union is beyond our conception or comprehension, but faith lays hold upon the glorious truth and mystery, Christ manifest in the flesh. Where Christ is, there is communion and fellowship. As we speak or write these things we feel their assurance with power for the members of the body of Christ. But you know when the sons of God present themselves before the Lord, Satan is there also to present himself, (we feel to us more than to God) and he says to us, The body of Christ is perfect, each member as perfect as the head, and you know you are vile, unclean, hateful, deceitful, hypocritical, full of cursing and bitterness; every act you perform is utter selfishness, your walk in the church is merely mechanical, your manifested love is a lie, your humility is pride, your prayers are mockery, for many times when so engaged your

mind is filled with some vain or vile subject, your professed fellowship is only for gain, your writings are not from the heart, but of the head, and for the purpose that you may have the applause of men. While Satan is said to be a liar from the beginning, he told Eve the truth when he said their eyes would be opened, and they should be as gods, knowing good and evil. (See Gen. iii. 22.) These above suggestions from him are in my case too true, too true. I believe, my brother, you are my companion in these trials of mind, and to Satan we are compelled to say, No, it cannot be that I am a member of the body of Christ. Where are past evidences, joys, songs of praise and heart-felt adoration to God? Gone, yes, and it seems forever. You say, "At such times we cannot walk in the beauty of holiness, nor can we write in the darkness." Neither can we live without hope, and we long for renewed evidences (daily bread), but learn man is not to live by bread alone. How prone we are to think God is slack concerning his promise, one day, with him, is as a thousand years, and a thousand years are as one day. We can never have better or stronger evidence that we are members of his body than to be with him in the wilderness, in the garden and in prison, to be hungry and thirsty, sick and naked, weary and oppressed, crying with strong groanings and tears because of fear, striving against sin, praying to be delivered from our enemies, and in anguish of soul ask, Why is the way so dark and the night so long? or why hast thou forsaken me? This was the life of Christ while here as a man, and it is his life still in each member of his body. I know well, my brother, what it is to be in the belly of hell, at the bottom of the mountains with the seaweeds wrapped about my head. Well

do I know what it is to groan within myself passing under the rod. With all such I can walk in fellowship, I know little of bright and glorious experiences, and of wonderful visions and revelations. Jonah with his rebellion and running away from the Lord, and Peter with his denial of Jesus and his cursing and swearing, are more companionable to me than John with his ardent affection and love. Is there not a turning over to Satan in our experience for the destruction of the flesh, as well as in the order of the house? Was it not so in the case of Job? While he was perfect in the sight of God through the blood and righteousness of Jesus, Job realized his experience to be needful, that he might be refined, and said, When I am tried (refined) I shall come forth as gold. The destruction of Job's earthly passions represents all the passions of our carnal nature, these must be destroyed (consumed) that the spirit be saved in the day of the Lord Jesus. The image of Jesus can never be seen until all dross and tin are burned up, then his image appears in the gold (spirit); it cannot be seen in the flesh, for "the body is dead because of sin; but the Spirit is life because of righteousness."

You ask why faith is not always in exercise? Because we do not need faith when we think evidences are so bright and clear that we can walk by sight. Faith is in exercise only when we walk through the valley of the shadow of death, faith is the evidence of things not seen, it is never stronger than when all sight disappears and the darkness of night settles upon us. A few other evidences for the members of the body of Christ I will mention for your consideration and, I hope, comfort. Jesus said to the man sick of the palsy, "Thy sins

are forgiven thee." The pharisees complained and said he spoke blasphemies. Jesus answered, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?" Hence to say, "Thy sins are forgiven," is to say to the dead, Rise up and walk, and to say, Rise up and walk, is to say, "Thy sins are forgiven." (See John v. 6, 9.) Every child of God realizes, as Paul did, he is dead, yet he lives. This is because his sins are forgiven; he is lame on both feet, yet he walks; he is blind, yet he sees what the world can never see; he is naked, yet he is clothed; he is poor, yet rich in faith and an heir of the kingdom; he is filled with unbelief, yet believes and cries, Lord, help thou my unbelief; he is a leper, yet he is permitted to mingle with the people of God; he is dumb, yet he speaks; he is cast down, but not destroyed; forsaken, but not alone; he doubts and fears, yet is in possession of a good hope through grace; he is cast out by men, yet sits down in the kingdom of God with Abraham, Isaac and Jacob; he is vile and unclean, yet loved with an everlasting love. These are evidences of God's mercy to poor sinners, and that we are members of his body. Many times the best evidences of our acceptance with him we count as the things which are against us. When the Lord showed Manoah and his wife wonderful things in days of old, Manoah said, "We shall surely die;" but his wife said, If the Lord were pleased to kill us, he would not have shown us these things. So today, my brother, if the Lord intended to kill us he would not have given us the fellowship of the sufferings of Christ, or manifested himself to us in his wonderful works of salvation. What we feel to be evil to us he intends for good. Then may we not call light darkness, and

darkness light. We may be mistaken in some of the bright seasons of joy and gladness, but the dying of the Lord Jesus is so marked in his members that it hardly seems possible to mistake it.

I am glad of your letter, brother Coulter, it did me good. Did you ever feel that all men had turned from you, and that the assembly of the saints would be perfect without you? This produces a lonely feeling indeed. In such a condition to receive a letter like yours to me, brings comfort and encouragement. Little of my life is spent except in this darkness of mind and soul.

Will now close, as I have already written more than I expected, and have perhaps said more than I should have done.

With love I hope unfeigned, I am your brother and companion in tribulation,
H. C. KER.

HERNDON, Va., Nov. 24, 1905.

DEAR BROTHER EDITOR OF THE SIGNS OF THE TIMES:—I am now inclosing money order for two dollars to renew my subscription to our dear old family paper, the SIGNS OF THE TIMES. I do not want it discontinued so long as I can pay for it, for it often brings me glad tidings of good things when I am low in the valley of despond. O, I cannot praise my God enough for this precious medium of correspondence. How I would love to write to each and every one who writes for its pages, and tell them how much I love them for the truth's sake; but my pen would fail to express it as I would wish, for I cannot tell on paper just how I feel towards those I love in Christ Jesus. I know it is a gift from God to any one who can write to the edification and comfort of God's dear children. How poor and unworthy am I, deficient in it all, and often feel ashamed of myself, and

think it may be wrong and a sin for one so ignorant and blind as I feel myself to be to attempt to write to the people of the most high God, who cannot look upon sin. This question will often arise, Is it for Jesus' sake and your brethren's sake that you are prompted to write, or is it all of the flesh? Such questions always make me fear and tremble, for if I know my own heart I do not want to deceive God's dear children. But we are told by the apostle of old that "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." The apostle goes on and states, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Now here comes the warfare, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Yes, this old, carnal man or mind will often suggest, Keep all your thoughts to yourself, and do not tell any one your feelings in regard to spiritual things, for if you do they will laugh you to scorn and make fun of everything you tell them. I think this is one way that the flesh lusteth against the Spirit, at least I feel it so in my case. O that I could claim the right as written by the pen of one of old: "Let him that is taught in the word communicate unto him that teacheth in all good things." O yes, I would love to communicate, if I had the right understanding, to those that teacheth in all good things, and I now wonder why we should hesitate to communicate to the dear old SIGNS, for we believe it teacheth in all good things, for it supplies us with food from the store-house of our God, of many dainties fresh and sweet.

Well do I remember the bright day in

May, nearly twenty years ago, when I went before the church at old Frying Pan, telling in my feeble way the way the Lord had led me along. Well do I remember the bright face of Elder Wm. L. Beebe, who was present at that meeting, and how he came to me with outstretched hand after I had been received for baptism, saying in a childlike manner, "My brother, I was glad to hear you tell the way the good Lord has led you." It was the first time I had ever met brother Beebe, and I felt to say in my heart, Surely this man is a man sent from God, for I see the mark in his forehead. Next morning I was led down into the watery grave by our pastor, Elder E. V. White, and after I was baptized we all went into the church-house, and Elder Beebe lined that good old hymn, "God moves in a mysterious way his wonders to perform," &c., and they all sang, and I was made to feel, "This is none other but the house of God, and this is the gate of heaven." But O, could I then tell of the toilsome journey through which I should be led in the future in the twenty years hence? O no, I did not think about that, for I had Jesus with me then, the Captain of my salvation, and the joy of all my song. I did not think for a moment that it was written of Jesus that soon after his baptism he was led up into the wilderness to be tempted of the devil, no, nothing of that entered my mind, for I was lifted high up on the mountain top and witnessed the feelings of the poet:

"I then rode on the sky,
Freely justified I,
Nor envied Elijah his seat;
My glad soul mounted higher
In a chariot of fire,
And the world was put under my feet."

Such were my feelings at that time, but alas, soon after that time the tempter crossed my pathway, and I saw him and

heard him say, My friend, do you not know that you are deceived in this excitement of yours, and I call it a delusion? I would advise you at once to shake it off and be a man, not a silly child, and enjoy this world with all its pleasures, and you will be happier by so doing. Here I was brought to a standstill, and said to myself, What can all this mean? for I was frightened almost unto death. While I was thus meditating I was brought face to face with the words of Paul, which read, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members," causing him to cry out, "O wretched man that I am! who shall deliver me from the body of this death?"

Dear reader, the above relation of my experience dates back nearly twenty years, and is still fresh in my memory, but the worst of all is I have never forgotten the tempter, neither has he forgotten me; I have many battles with him yet, and wonder to myself when they will end, and I cry out often, When will these battles end? I know they will never end while I am yet in the flesh, and I can see the longer I live that the heart of man is deceitful above all things, and desperately wicked; I know that it would be just as easy for me to live without breathing as to live without sinning in the flesh.

I must close now, for I am sure I did not intend to write in this way when I commenced, I only thought I would make some comments on the SIGNS and say some words of encouragement to the editor, dear brother Chick, who I believe is the right man in the right place. I know nothing that I could say in praise of him would have any tendency to puff

him up, but to the contrary would humble him in the dust of the earth before the great and living God; this is the kind of a man I take him to be. I would like to speak of brother Ker, brother Durand and others whose names would come up before me faster than I could write them, but will forbear to write of them now, as I have already written too much, and hope you will excuse me for trespassing on your time and patience.

Your poor, weak brother, if one at all,
J. F. OLIVER.

WYOMING, Del., Oct. 10, 1905.

ELDER F. A. CHICK—DEAR BROTHER:—I forward you the inclosed good letter from sister Wright, as requested. Am sorry it did not get here in time for you to get it before going to the Corresponding Meeting in Virginia this week. But as I hope it will be published in our family paper, the brethren and sisters she wished it to be read to can read it for themselves. It is a great comfort to me, causing me to feel that my poor writing is not entirely in vain, for which I hope to give God the praise, for I well know without him I can do nothing. I would not like to part with the good letter if it were not that I hope to receive it again in the SIGNS. I save the letters I receive from the dear ones, and read them again and again.

Remember me to sister Chick and family. I hope to see you at Salisbury next week.

Your sister in hope,
ANNIE MEREDITH.

SANTA CRUZ, Cal., Oct. 4, 1905.

DEAR SISTER MEREDITH:—I received the October number of the SIGNS this morning; when I came to your communication and saw where you had mentioned

my poor effort in a former copy, my heart went out to you until I could almost see your face and feel the touch of your hand. The answer has come to "Why have I written this?" and as I thought of knowing you after the Spirit, and of loving you, though in one sense unknown, and thousands of miles away, I could not help smiling, and all day have enjoyed a brighter hope and a deeper faith than for many weeks. These things are not taught us by man, but by the Spirit of God. My mind reverted to the time when I was trying so hard to get religion, when I thought that I had a part to do, and how I went further and further from the Way, the Truth and the Life. I tried until I gave up in despair, and then God in his own way and his own time revealed to me my helplessness, my unworthiness and my great need of a Savior. My mind followed on to the time and place where he, for Christ's sake, forgave my sins. How wonderful the plan of salvation seemed, and how tenderly and lovingly he spoke peace to my soul. Heaven itself cannot be a more beautiful place than the world appeared to me then, and the joy which came to me passed all understanding. But O the trials and conflicts through which I have passed, the temptations and allurements that I have encountered, the doubt and the darkness that have harassed and encompassed me since that time. I would have given up my precious hope long ago if it had been left to me, that is, if my salvation had depended on good works, but when I would look away from self and sin there was the Morning Star of my existence, the same loving, unchangeable and all-powerful great First Cause, to pity, to uphold, to defend and to save. I do believe that I have been taught of him to love his cause, to

love his ordinances and to love his people. Many are the times that I am cast down and disquieted, but it is on account of being so undeserving, so sinful; because he has done so much for me, and because I am continually crucifying him afresh. I have never doubted my change of heart, for it was made as plain to me as the midday sun; have never doubted that he would save to the uttermost all that come unto God by him, and sometimes, with all my follies, with all my imperfections, I am enabled to look up, through faith, and believe that some day I shall reign with him. Presumptuous some may say, yet it is not by or through what I have done, or can hope to do, but he found me wandering away from him, blind, naked and hungry, and he opened my eyes to the truth, clothed me with the robe of his righteousness, and permitted me to eat from his table. Words cannot express how good it all seemed, but the memory of them will live and abide with me while life lasts, and the security, too, that in the end it will be well with my soul. Sometimes I scarcely dare think it, to say nothing of writing it, but today I feel emboldened by his promises, by my faith in a risen Redeemer, by the cravings of my soul, by love for his people, by the anguish my sins cause me, and by a desire to worship him in the beauty of holiness. This hope, faith and belief have withstood the most adverse conditions, for I have been separated from all whom I hold dear (spiritually) for thirty years or more. During all that time have heard but three or four sermons, and have never had but one of the same faith to live near me; no one to exhort, to counsel, to comfort or reprove me; no one to whom I could tell my hopes or fears; no one to instruct me concerning the ordinances of his house.

Of course I believe that the great Giver of all good was not unmindful of me, and that he is with me way out here in this golden State, whether obscured by doubt, darkness or unbelief; also that with him is life itself, but my journey has been so lonely; I have longed for companionship, and for the crumbs which fall from the table so frequently spread before you. I am afraid those who have the opportunity to sit at the feast do not appreciate it as they should, but it is only by such a dearth as I have experienced that we can know how peace like a river flows through the whole being, how emotions long pent up become uncontrollable, how desires long cherished awaken to a blissful realization when privileged to hear the gospel in its purity, when we can clasp the hands of speakers and listeners. Four years ago this month I had the greatest desire of my life granted, that of being baptized. It had been my wish for years, and it was a happy day for me. It was in old Virginia, just after the association at Frying Pan, and I am reminded that they will meet again near there in a few days. If I had the wings of a dove I would be there when they convene, for there my God and my kindred will be. I have had the pleasure of hearing brother Durand, but it was before I understood the message he proclaimed. I have had the privilege and pleasure of knowing and hearing brother Chick, and although his face would not be familiar to me now, think I would recognize his earnest, loving, comforting utterances.

Yesterday I had never heard of you, to-day I feel my heart aglow with love for you. We know not what the future holds in store for us, but my prayer is that he may be our Shelter from the storms, that we may be ready when the

final summons comes, and that we may awake with his likeness and be satisfied.

Dear sister, when you read this will you be kind enough to send it to brother Chick? and if he goes to the Virginia Corresponding Meeting, held with the Bethlehem church, I want him to read it to the members some evening when they have gathered together to talk of God and his goodness. They will want to hear from me, for they must know I love them, and I would like to mention them individually if I had time. Never was the child of an earthly king more royally received, never was a stranger so well cared for, and christian feeling abounded until I felt like hiding my head with shame. Was I worthy of it all? No, but God forbid that I should have gone among them save with the cravings that come from the heart of one willing to exalt all others to the debasement of self, to hear the old, old story of his love for such, and to honor and glorify his name.

I have written more than I intended, and it may be more than is profitable, but I had a desire to do so, and yielded to it.

Your unworthy sister in christian love,
(MRS.) B. E. WRIGHT.

BROOKLYN, N. Y.

ELDER F. A. CHICK—DEAR EDITOR:—You will find inclosed letters from a dear sister, which have been very comforting to me, and I think they will be to all the readers of the SIGNS. I would like to have them published if you think best to do so.

Yours in hope of life eternal,
(MRS.) J. D. SHAFER.

EAST COBBLESKILL, N. Y., March 13, 1904.

DEAR SISTER LAURA:—I was glad to hear from you. You spoke of being such

a sinner, and being so vile. I thought, How can it be you felt like that? O it did me so much good; you told my mind better than I can. I am so vile I have to cry, Unclean, unclean. I am the chief of sinners; I must say,

“Marks of grace I cannot show;
All polluted is my breast;
Yet I weary am, I know,
And the weary long for rest.”

So tired of myself and sin, I feel to say, O, dear Jesus, set me free. I think much about the dear ones that have gone before, and as you say, how can it be that I, one so vile, ever can enter in that blest abode? I feel and know you will, you are so much better than I am or ever will be; then sometimes I feel so composed, and feel to rest in the finished work of Christ, knowing he doeth all things well; he has all power in heaven and in earth, and I know if I am ever saved it is by him alone. Whether we live or die we are his, creatures of his care, he does with us as he sees fit, and if that precious blood was shed for us we are as sure of heaven as Christ himself. I have been in the dark of late, and now since I have commenced writing the light is breaking in, I am made to realize how he cares for us, and how gently he leads us through dangers seen and unseen, and even the hairs of our head are all numbered, and not one sparrow can fall without him. Dear sister, what a God is ours, and how I would love to be good, but when I would do good, evil is present, but my hope is in God, and God alone, he is my Rock and Shield; no other source to look to.

I must bring this letter to a close, for fear of wearying you. Yes, my dear mother has passed to the beautiful world on high; she was sick seven weeks; a complication of diseases, but so happy in her mind, and the last week she lived

was painless, and she died like going to sleep. Elder Clark preached her funeral sermon. You know how I feel, you lost a dear, good mother, too. The church here at Echo is getting along just the same. Give my love to all of your family. I hope to hear from you again. We have a love for each other I hope that will never die.

I must say good by, with love.

EFFIE NETHAWAY.

EAST COBBLESKILL, N. Y., June 8, 1905.

DEAR SISTER LAURA:—I received your letter only a few days ago, and I must say it was a feast, for I always esteemed you so highly. What a pleasure to hear from those that are traveling the same road and seeing the same things. Let me be what I am, I do love the children of God, and I do hope I am taught of him who is too wise to err and too good to be unkind; my only trust is in Jesus, the giver of every good and perfect gift. O how frail is man, and so prone to sin. I see more and more of my sinfulness every day of my life, and yet I am made to praise God from whom all blessings flow. How we travel over hills and valleys, but I am so much of the time way down in the valley, and feel so lonely. I have thought much of Mary Magdalene when she said, "They have taken away the Lord out of the sepulcher, and we know not where they have laid him." Are there not times when we feel and experience something of that lonely feeling? We mourn an absent God. I walk in darkness, and the way is lonely and dreary, and I dislike my sinful nature. This I do know, I am the chief of sinners, and I cry for mercy every day of my life, and my prayer is,

"If I have never yet begun to tread the sacred road,
O teach my wandering feet the way to Zion's blest
abode."

Dear sister, this hymn just came into my mind so sweetly and so unexpectedly, and it does seem glorious:

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

I the Lord do all things. How great and wonderful are thy ways, O God. None but God can heal the broken-hearted and wash our sins away. He died and rose again for his dear children. When I think of his suffering hour; he trod the wine-press alone, what a God is ours, is he not to be praised? Ought we not adore his most holy name for his goodness and mercy all the days of our life? "His left hand is under my head, and his right hand doth embrace me." The loving care of our heavenly Father, dear sister, is great when we are made to see it; the very hairs of your head are all numbered, fear ye not therefore. How the time is passing away, it cannot be long at best before we will pass away out of this world of sorrow and trouble. I get so tired of it all, I must say I count the world a bubble and vanity. When I read your good letters, and know how patient you are in every way, and I am such a fretful child, I often think, Why am I thus? Ah, if I could be as you are, and father, and sister Tator, and dear sister Helen Kinney, you all look so good to me. If I am a saint, I am the least of all, but God has promised never to leave or forsake his children; though we walk through the valley of the shadow of death, we shall fear no evil.

Well, I must close this letter for fear I will weary you. Dear sister, I feel so full I cannot find words to express my feelings. The Elder's letter was fine, he says so much in only a few words; I would love to hear him preach. I never thought any one would read those poor,

little letters of mine but you, dear sister, you know just how I am, so plain and small in everything; I am the chief of sinners. I do not care if you pass these letters along to some one, if there is a word of comfort in them to any creature in this world of sorrow, all right, but it does not seem possible that I could write or say a word of comfort to any one. Sister Tator sent your letter by father, and I enjoyed it so much, and he did, too. I think of you and Sophia so much, you live and enjoy yourselves as my mother and I used to, but she is resting. I miss her very much, and only see Jennie twice a year for just a short time, but God's will be done, not mine.

My love to your family. Good by, with love.

EFFIE NETHAWAY.

CAPRON, Okla., Feb. 19, 1905.

ELDER JAMES M. TRUE—MY DEAR, AGED FATHER IN ISRAEL, AND I HOPE BROTHER IN A PRECIOUS SAVIOR:—I seat myself this dreary Sunday morning to let you know that you are still of some use in the world, that is, if comforting unworthy me by your good writing is of any use. Your writing has comforted me. I always feel comforted when I see that some little child has received comfort from reading my poor efforts at writing, and much more when I see that an old veteran of the cross has received consolation in what I have written through the columns of the SIGNS. You did not call my name, yet you used some of my words and told of how much comfort they were to you, where I had written on the subject of the new birth. You were eighty-one years and two months old at the time you wrote. I will, if I live to see the twentieth day of March, be fifty-eight years of age, and I am of no ac-

count for a man of that age, either spiritually or naturally.

We read of a wheel within a wheel; how much better can that be illustrated than to see an old man like yourself take comfort in a younger man's writings, and then see the younger man take comfort in that same old man's writings? Each wheel is of some benefit to the other. Here again is the wheel within a wheel, I in the Father, and the Father in me. You see it is all an inside work, one of these wheels is as much in the other as the other is in it. Christ is as much in the Father as the Father is in him, and the church is as much in Christ as Christ is in the church; they are as much in each other as one drop of water is in another in the same vessel. Men accuse us of making man a mere machine, although we do not make man anything. But our God has made one of the most wonderful pieces of machinery that has ever been made, and that is man, who is most wonderfully and curiously made; he is composed of many different parts, and these different parts are necessary; all the members are required to make a perfect man. Each member of the human family born in this world was in the head and representative of the human family, to wit, in Adam, and each member of Adam's race is, according to nature, generated individually, and then the birth follows. This is necessary in order that man may see the kingdom of this world. So also regeneration and the new birth are necessary in order to see the kingdom of heaven. I think that when the quickening or making alive takes place we have the penitent, and I think that when the load of sin and guilt is removed from the conscience, this is called deliverance, or the new birth.

I feel so unworthy to write about the

greatness of our God, and why do I write? is the question with me. Is there not a cause? Why do I seek such men as you to whom to write? I never expect to see you on this earth, and never have seen you, but I hope that we are one in Christ, and Christ in us. Is not this the moving cause which prompts us to write to each other, or to those we have never seen? What a sweet union exists between Christ and his people. If we are united in Christ we are united to his people, because Jesus prayed that we all might be one, as he and his Father are one, and all his people are one. Jesus saw of the travail of his soul and was satisfied. Why was he satisfied? Because by his one offering he forever perfected them that are sanctified. How did he perfect them? By tasting death for every one of them. I am glad that Christ came to save sinners, and not good people. Had he come to save good people I would be without hope. But it "is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief," said Paul. That reaches my case, he is the Savior of the chief of sinners. The older I get the worse I feel to be. I do not suppose that I really am any worse now than I have always been, but I see more and more of it all the time. I see that the heart in man is deceitful and desperately wicked, and none can know it. This is my case, every imagination of the heart is evil, and that continually. I sometimes think that I have the most foolish imaginations of any one living; but our comfort is not in looking to our sins and shortcomings, but to Christ and his finished work. I hope that I look to the finished work of our Lord who spoiled the works of the wicked one, and I hope that these sins that an-

noy me so much have all been canceled and blotted out of the book of his remembrance, no more to appear against me in time or in eternity. Our sins were laid to the charge of our great Surety, and are not laid to our charge any more. In that trying hour there was none to help him, and therefore his own arm brought salvation unto him. It is too late now for men to offer their help, and if the same help had been offered in that dreadful day he would not have accepted it. Nothing save his life, death, burial, resurrection and ascension would suffice. He paid it all, and all to him we owe. I have nothing to pay, only gratitude, which also he has given unto me; therefore it is grace for grace, and not grace for works. Here is the wheel within the wheel again, grace for grace.

My dear brother, I am making this letter too long, but I pass away many lonely hours in writing upon the subject that I love. I know that your longing eyes are watching for home to appear in sight. You are certainly almost home, and will soon hear the blessed welcome, Come in, thou blessed of the Lord, inherit the kingdom prepared for you from the foundation of the world. It is yours by an eternal inheritance, you were born an heir to it. O this rich legacy is so grand to meditate upon, and it is sure to all the seed, there is nothing uncertain about it. I hope that I take consolation in it, unworthy though I am. You and I have found that we have no continuing city, no abiding place here, but we look for a city. The inhabitants of that city need not the light of the sun or of a lamp to illuminate it, the blessed Jesus will be the light of that city, and all those whose names are found written in the Lamb's book of life from the foundation of the world will be in that beautiful city.

I am, I hope, your brother in the hope of this better world,

J. M. DULEY.

MATTHEW XVI. 26.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

The word soul here means the man. (See Luke ix. 25.) Had there not been danger surely Christ would not have given this warning, nor have commanded the disciples to follow him; and even then they did forsake him to their own sorrow; they must be taught obedience through suffering. There were those present then who suffered afterward the pangs of the lost and the fire of torment, and we may take a lesson from it. No less than they do we need the warning, for there are some living to-day who are seeking the world and are in danger of losing their souls, and who, if they gain the world, shall be made to cry out, What shall I give in exchange? They shall know what David meant when he said, "The pains of hell gat hold upon me."

When we tread the path of disobedience, and do the things that bring reproach upon the cause, we know that the faithful ones are made to grieve and feel ashamed, for such conduct puts Christ to an open shame. It may be said that in a sense it grieves the Holy Spirit, and a flood shall overwhelm such an one, so that he may again be brought to a knowledge of spiritual things, and the blessings of the gospel. O that his people might remember their God, and walk worthy of their high calling, and be saved from the suffering which surely follows willful sin; for to every one who neglects this salvation must come this question of Christ's; therefore we should give the more earnest heed to these things. The awful sense of being lost causes weeping, and wailing, and gnashing of teeth. Let us hope that this question, What shall it profit? may come as a warning to some, and save from error them that believe. If these words

come to one who has already come to this fearful state of the lost (that lonely place in this wilderness of sin) where he longs to return to the old home in the church, let him hope in Christ that he may yet find this question, What shall it profit? a blessed consolation, and the place where he is made to feel that he is lost a blessed place. To be lost in this Scripture means to be a castaway, as Luke has it; and Paul said, I keep my body under, lest I should be a castaway. The allusion in the word "castaway" is to a coin that must again pass through the fire, to be refined from its dross. "Lost," here does not mean eternal damnation, because one chosen in Christ can never be lost in that sense, but one may be in that lost condition, from which preaching saves him. Paul said to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." James said, "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." "It pleased God by the foolishness of preaching to save them that believe." It is to these lost ones that preaching comes sometimes with power and consolation. It is the prodigal son that knows the heartache of the homesick boy; and the erring child of God remembers the spiritual riches of the Father's house, and the sweet companionship of the church of Christ, and, cries out for the blessed privileges thrown away. Lost in the wilderness of worldly things, he would return, but knows not the way, and his strength is gone. Now blessed indeed is such an one, if Christ puts into his heart this question, "What shall a man give in exchange for his soul?" The worthless world cannot buy that which he has lost.

He is alone, in awful desolation, in the furnace of affliction, lost, lost, lost. How he looks back to the peace and plenty of a home in the fellowship of the church. Such has been his walk that his brethren cannot trust him, and he knows it. He feels the words, "Depart from me." He never knew himself as he does now, and it is everlasting fire with him; it is the sifting; it is the refiner's fire. But though he has made his bed in hell, Christ is there, and it is the presence of Christ that causes his sinfulness to be felt; God has given him repentance and sorrow for sin. He maketh the clouds his chariot. He is in the cloud that shuts out the light, so that the poor, lost soul is ready to say, 'There is nothing I can give in exchange, and all that I have gained is to no profit. No one can feel the hopelessness of this condition but a lost, living soul, who has once heard the sweet words, Thy sins, which are many, are all forgiven. The first realization of being a saved sinner did not have the memory in it of peace and pardon, nor of the sweet communion of saints, when his heart first believed. That first sorrow for sin was not embittered by the memory of loving hands once held out to minister. Now he has crucified to himself the Son of God afresh, after having tasted the good word of God. It is impossible to renew him again unto repentance; he has reached his end, to be burned, and he is burning. The last state is worse than the first, and thus Christ is making him to feel the question, What doth it profit a man, if he shall gain the whole world, and what has he to give in exchange for his soul?

Poor sinner, are you blessed again with a hatred for sin? Do you again see how worthless are all things worldly? Do you look across the great gulf, and see Lazarus in Abraham's bosom? You know

how pleasant this is, for you were once rich and fared sumptuously every day, now, in torment, you cry for a drop of the water of life, and none of your brethren can come to you, because of the gulf. But, suffering one blessed with grief, Christ is with you. When the devil's sifting is done, and the gold is refined, you shall rest again in Christ; then you shall rejoice and be glad that you could not buy salvation; then you will have learned that your strength is made perfect in weakness, and through suffering. After all the tribulation you will not be ashamed when the love of God is shed abroad in your heart; you shall again fear the Lord. May God give us this fear which is clean, enduring forever; may he make us to know and feel that his judgments are true and righteous altogether; may God pardon error and give us peace.

DUDLEY G. JOHNSON.

PLEASE BE SURE,

In sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

Also when ordering the address of your paper changed give the old address as well as the new one.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1905.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITOR :****Elder F. A. Chick, Hopewell, N. J.**

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

CLOSE OF VOLUME SEVENTY-THREE.

AT the beginning of the volume of the SIGNS OF THE TIMES of which this number is the close, from a deep heart-felt sense of our own weakness and lack of wisdom, we expressed the desire that the blessing of our covenant-keeping God might be with us all who had to do with the conduct of the SIGNS, and with our correspondents and subscribers. We also expressed the fervent desire that all should strive for peace in all things, and for the things whereby one might edify another. Also it was our expressed hope that all such matter as should come to the office for publication might be for the edification of our readers. These desires and prayers have been with us through the year, and still remain in our heart. While there has been failure to come up to this mark on our part, yet we do feel that our God in mercy has remembered us and that now we ought to lift up our voices in praise to his holy name, that he has been faithful though we have been unfaithful. How gracious are the words of the apostle, "For he is faithful that promised." Again, "If we believe not, yet he abideth faithful: he cannot deny himself." The words of the great apostle to the Gentiles come up in our mind as the testimony

that we must also bear, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come."

If we have abided in the truth during the past year, it is because we have been upheld by grace divine. This is most solemnly true, both as regards editor and contributors to our columns. We do believe that the truth as it is revealed in the word of God has continued to be presented by all who have written for the SIGNS. Editorially, we have written in great weakness, and often with much hesitancy, but still, we do know that we have striven to maintain the same great principles of doctrine, practice and experience, that have been the delight of the humble in all the ages past, and that do honor our God and abase the creature; this we have desired to do. We are not satisfied with ourself as we look back over the past, but still we are satisfied that in some small measure at least, God has been glorified in our weakness. Paul rejoiced and gloried in his infirmities, that the power of Christ might rest upon him. Our readers are judges of what has been written by us, and of the matter in general with which the columns of the SIGNS have been filled. But above the judgment of men, even men of God, is the judgment of God our King. We regard highly the approval of those who love God, but still more important do we feel it to be to have the approval of God. We have desired his approval, both as to the matter that we have been writing, and also as to the spirit in which it has been written. We have wanted to declare the truth, and to declare it in love; of all this God is judge. We believe that we have been upheld in abiding in the truth.

We are also glad to say that financially we have been favored, so that we do not feel discouraged. God has put it into the hearts of his people to sustain us in that way, and we desire to express our appreciation of the favor which they have shown us, and to thank God and take courage for the future. The heart of the king and the hearts of all men are in his hand, and he turns them as the rivers of water are turned. We are sure that only as we have abided in the truth, and only as the SIGNS has continued to contend for the old faith, have we had the favor of those who love the truth, and we are glad that it is upon this ground that we have had such favor from the brethren in general.

We desire at this time to make a few suggestions to our correspondents. Some have written who did not desire their names to appear. We can fully understand, we think, the fear and timidity which has actuated our brethren in this. Some have indeed expressed themselves as desiring their names withheld because of the fear that their motive might be self-glorification rather than the glory of the name of the Lord. These fears truly make manifest that such souls are indeed meek and lowly of heart, through the knowledge of themselves, which God has in mercy given them. But still very many ask who it is that has written, and say they desire to know, they have much enjoyed the writing, and their hearts go out to the writer. Let us urge that our correspondents give consent that their names be published. We urge our brethren to continue to write for our columns as their minds are led, and assure you all who have written during the past year that your correspondence has been most helpful to us, and helpful to our readers in general. Very

many write to us, expressing themselves in that way, and often at the close of a business letter such words of glad approval are given a little space, and they are cheering to receive. We would gladly publish all such testimonies to the blessings received by many in reading your correspondence, but this is manifestly impossible for want of space. We do not think that the present volume has been exceeded in the excellency of its correspondence during any year in the past, and hope that this may continue. Articles upon the various themes in the word of God, such as the various principles of doctrine, the order of the church, and narratives of experience, also upon the admonitions of the word, with exhortation, are desirable. There is no trifling word in the Scripture, all is profitable, as we are told by the inspired apostle. There is great variety in the word, and we trust through the guidance of the Holy Spirit there may also be variety in what may appear in the SIGNS in time to come, as has been the case in the past.

We have had an abundance of original matter during the past year. We think that original matter is to be preferred to copied or old matter, as a general rule; not that it is never advisable to publish old or copied matter, but it is the testimony received from our readers that they appreciate original matter more than the other. This is not because old matter does not contain the truth of God as well as new matter, but because of the travel of the people of God side by side, leading their minds to meditate upon similar things, so that they are brought together in writing and reading by mutual heart-work through the Spirit in each one, as Philip and the eunuch were brought together in heart as well as in bodily presence, or as Peter and Cornelius were

brought together, or Paul and Ananias.

We feel that we have reason to praise God for the brotherly kindness manifested in all the communications that have been published during the past year. There have been somewhat different views presented by brethren upon a few subjects, but in it all there has been no disposition to attack the persons of those who have differed. This is as it should be, for there never is any good reason, when brethren do differ upon the meaning of any Scripture, for acerbity to creep in. If brethren are in anything diverse minded it is their privilege to express their minds, but after all, let them all remember that God shall reveal, and he alone, even this unto them. There can be no difference between those who have been taught by the Spirit upon the great principles of the doctrine of God. If one, professing godliness, denies salvation by grace alone, it is manifest that he is not taught of God at all. The same is true if one denies total depravity, or the doctrine that is commonly called by that name. Brethren may and do differ in their understanding of some portion of the word of God, but they must see eye to eye with regard to the doctrine of salvation, the doctrine that honors God and glorifies the dear Savior.

In conclusion, we feel that we wish in justice, and from a sense of gratitude, to make mention of the services of Elder H. C. Ker in the office, in the reading of proof, and preparing matter for printing, and in advice given in such a way and at such times as has been of the greatest benefit to us. We know our readers have greatly appreciated his occasional articles, and it is but right that we should say he has been of the greatest help in many ways. We have regarded it as a special blessing in the providence of God that he is

situated as the pastor of the church at Middletown, and of the church at New Vernon, so that he can give attention to the publication of the SIGNS in the office.

Surely we ought not to close without making mention of the proprietors of the SIGNS who have borne the burden of care and responsibility, and have borne it so well. Let us praise the grace of God in their behalf, and let us pray that the help that has been given them since the death of brother Benton Beebe may continue to be given them, to the praise of the glory of his grace.

While we would extol the mercy of God in the past year, we feel deeply that we need great grace for the year to come, if it shall please God to spare us and to continue our present relation with the SIGNS.

OBITUARY NOTICES.

Elder J. D. Hubbell entered into eternal rest Nov. 29th, 1905, at his home in Kelley Corners, N. Y., aged 69 years, 4 months and 21 days. In 1855 brother Hubbell was given to know his helpless condition as a sinner; he was given a good hope through grace in the latter part of 1858. He united with the second church of Roxbury, N. Y., in 1859, of which church he remained a steadfast member to the end of his sojourn in the earth. Soon after he obtained a hope in Christ he became impressed with the duty to preach; later he was licensed to exercise his gift. September 13th, 1872, he was ordained to the full work of the gospel ministry. He preached 517 funerals, baptized 58 and married 208 couples. Sept. 22nd, 1857, he married Eliza M. Jaquish, who, with two grown sons, William and Burr, and four grandchildren, survives him; he left also many other near relatives who mourn their loss. He traveled much during his long service in the church, and was widely and favorably known among Old School Baptists of the United States and Canada. He was pastor of six churches, assisted the last three years by Elder J. B. Slauson, who is a member of the Roxbury Association, of which Elder Hubbell was Moderator. His equal in patience, longsuffering, humility, forbearance and generosity is seldom found; he was a friend indeed to the poor, not only in his own country, but wherever he knew want was; he never waited to hear the sad

ery, "Help." No man can be more faithful in the discharge of duties laid upon him than was our dear brother Hubbell. His one theme was Christ and him crucified. He had the implicit confidence of all who knew him, and to know him was to love him. Some months ago his health began to fail because of a complication of diseases, and he continued to decline till the end, which was peaceful and painless. During the months of his decline he was patient and uncomplaining, reconciled to God's will.

The funeral service, which was very largely attended by relatives, neighbors and friends of all denominations, was conducted by the writer, assisted by Elders J. B. Slanson, D. M. Vail and F. W. Keene; text used, 1 Cor. xv. 57, 58. The interment was in the Hubbell cemetery. Thus the end, on earth, of another faithful soldier of the cross. The change from mortality to immortality must be glorious; mortality swallowed up of life. May the grace of God uphold dear sister Hubbell and the sons, and cause us all to bow to his righteous will.

H. C. KER.

MIDDLETOWN, N. Y.

Joanna Hoges Stribling was born in Spartanburg district, S. C., Nov. 18th, 1814. When quite young she professed a hope in Christ and united with the New School Baptists. She was married to the late David Stribling Oct. 16th, 1834; to them were born nine children, three sons and six daughters, of whom two sons and three daughters are living. Soon after the war between the States all the family except two sons emigrated to Hood Co., Texas, and were among the pioneer settlers of that county. Her husband died Sept. 13th, 1883, and as she was left alone her son-in-law and his wife, J. A. and Lucie Tandy, lived with and took special care of their precious, aged mother the remainder of her days. Some time in 1884 our dear sister was baptized in the fellowship of Bosque River Church of Old Baptists by the late Elder E. M. Caudle, of Erath Co., Texas, but soon thereafter she transferred her membership to Friendship Church, Acton, Texas, and was a very active, faithful and lovely member until a few years ago, when her mind began to fail from her great age, but otherwise her health was remarkably good. Our dear sister was a great reader, and read with much interest for many years the SIGNS OF THE TIMES, Beebe's hymn book, both volumes of Beebe's editorials and most all of the Bible, which was indeed a great comfort to her. Dear sister Stribling traveled to Old Baptist meetings far and near for twenty years, and made the acquaintance of many brethren and sisters and made many friends. She never was heard to speak an unkind or harsh word to or about any person, but was very kind to all. She was a firm, uncompromising Predestinarian Old School Baptist, and had been of that faith for about twenty-five years.

Dr. John Doyle, her son-in-law, who was a leading citizen of the city of Grandbury, and of Hood Co., Texas, just before he passed away (1895) also professed the faith of the Old School Baptists, and expressed a desire to be baptized, and sent for the writer to come and baptize him, but his condition was such that we thought it prudent to put it off, hoping that he might get a little stronger in a few days, but the dear, precious brother and friend died in a very short time; the memory will be precious to us as long as we live. The confession related above was a comfort and consolation to our dear sister.

Owing to the death of dear Sallie, wife of my son, M. N. Rogers, who died the same day that sister Stribling died, the writer could not attend the funeral at Acton, Texas, therefore the family requested an old friend, a minister of the New School Baptist order, to conduct a short funeral service at the grave. Thus passed away one of the most faithful pillars of the church, but our loss is her eternal gain.

W. L. ROGERS.

BLUM, Texas, Nov. 28, 1905.

William Edward Frazier was the third son of brother and sister Job Frazier, and was born May 5th, 1866, died Oct. 22nd, 1905, being in his 40th year. He was baptized in the fellowship of the Old School Baptist Church at Welsh Tract, by Elder Joseph L. Staton. He later came to Washington, D. C., and by letter became a member of the Shiloh Old School Baptist Church, of which he was a beloved and useful member until his death, which the church feels is a great loss, but desires to bow in humble submission to him who never makes a mistake. Brother Frazier was sound and strong in the faith, earnest and true to what he conceived to be right; he was one of those whose every day life showed the religion of his heart. His doctor says that he was one of the few men who had the same religion in his business that he had at church. His neighbors and friends give him a good name, which is rather to be chosen than great riches. Brother Frazier was chosen a deacon the same day that the writer was called as pastor, so that I was intimately and pleasantly associated with him until his death, in which I feel that I have lost a good friend and a dear brother. It was good to hear him talk as he sometimes did in our Saturday meetings, he was not a man of many words, but spoke to the point. He was married in November, 1897, to Mrs. Laura Martin, of Washington, D. C., who was to him a faithful and loving wife. She is not a Baptist, but says she hopes never to lose sight of the Old School Baptists, for they were the people of her dear husband's life. She wants you, brethren and sisters, to visit her, which I hope you will feel to do. I have always esteemed her very highly, and felt very much at home in her home. She, together with her little daughter Margaret, about five years old, survives the husband and father; in their sorrow

they have the satisfaction of knowing that their loved one was honest and straight in all his dealings, and enjoyed the confidence and esteem of the world, and the loving fellowship of the church of Jesus Christ. He was sick about six weeks with that dreadful malady, typhoid fever, and all that loving hands could do was done, but the Father had said, Child, come home. He was conscious of the end, and near his last breath, which was peaceful, he caught his wife in his arms and said, "Laura, I am going home, come go with me, but you will have to come quick."

At his funeral I felt to be one of the mourners, and could say but little. Quite a number paid their sad respects. May God's watchful care and tender mercy be with the widow and fatherless little girl, together with all the bereaved.

His sorrowing pastor,

JOSHUA T. ROWE.

Perry D. LeCates was called away from the pains, sorrows, afflictions and sufferings of this mortal state, into the joys of heaven, on the 16th of October, 1905, aged 71 years and 7 days. He united with the Little Creek Church, Delaware, and was baptized by the writer about fifteen years ago. Truly he adorned the doctrine that he professed by an orderly and consistent walk, fulfilling in the most conscientious manner every obligation that fell to his lot. He was twice married; first in his early manhood to Peggy Calver, who was also a member of Little Creek Church, and who passed away about twelve years ago. The issue of this union was ten children, seven sons and three daughters, who grew to manhood and womanhood, besides others who died in infancy. About five years ago he was again married, to Miss Mary Hall, who survives him, also two daughters and five sons, besides a number of grandchildren. We mourn, but not as those who are without hope. May the Lord be the widow's husband and the comforter of all that mourn.

ALSO,

John J. Matthias, husband of the late sister Sarah Matthias, (who was a member of the London Tract Church, Pa., and who died Dec. 31st, 1904,) departed this life Oct. 18th, 1905, in the 74th year of his age. Mr. Matthias was a very kind-hearted, upright and worthy man, and I am satisfied that the love of the truth was in his heart. He was for more than fifty years a member of the Presbyterian Church, and led a very consistent, moral life. I respected him for his kind and devoted attention to his wife, always providing her a way to get to her meetings, generally accompanying her, and giving careful and earnest attention to the preaching, and sometimes giving expressions of approval. He leaves two sons and one daughter, by whom he will be greatly missed. May the Lord comfort them in their great sorrow.

A. B. FRANCIS.

By request of the bereaved relatives, I send for publication in the SIGNS OF THE TIMES a notice of the death of our beloved brother and fellow-laborer, **Elder W. L. Williams**, who died at his home in the town of Gilmer, Upshur Co., Texas, Sept. 21st, 1905, of typhoid fever. He was born in the State of Georgia, Nov. 3rd, 1833, was married in July, 1857, to Miss Henrietta A. Floyd, united with Beulah Old School Baptist Church, Troup Co., Ga., the first Sunday in August, 1882. He graduated at the medical college at Macon, Ga., when about twenty-three years of age, and located at Daviston, Ala., and followed the practice of medicine about thirty years. He lived at Roanok, Ala., about three years, and from there moved to the State of Texas in the year 1883, and together with his wife united by letter with Mt. Zion church, near Lafayette, Upshur Co., Texas. Soon afterward he began to exercise his gift in public, and on March 25th, 1891, was ordained to the full work of the gospel ministry. He was sound, zealous, consistent and faithful in all his ministerial relations. During the last eight or ten years of his life he was actively engaged in the service of the churches of his section of country, very much devoted to his calling and much beloved by the brotherhood. He was bold, uncompromising and fearless in the declaration of truth and the exposition of error. His walk before men was such as became his profession. One near to him has truly said, "He was true-hearted and generous in his dealings with men, a devoted husband and indulgent father." I feel that it is true of him, he fought a good fight, he kept the faith, and he now in spirit is enjoying that crown of righteousness laid up for him and all who love the appearing of our Lord. He leaves to mourn their loss an aged widow, who shared with him the joys and sorrows of life for more than forty-eight years, six children, four sons and two daughters, twenty-four grandchildren, five great-grandchildren, the churches of his care, and many other brethren and sisters and dear friends, but we are all glad to believe that our loss is his eternal gain. May the God of all grace bless and give the needed comfort to all those who mourn.

We laid his body to rest in the Gilmer cemetery on Friday, Sept. 22nd, to await the resurrection summons in the last day, when this vile body shall be changed, that it may be fashioned like unto his (Jesus) glorious body. The writer tried to speak the comforting words of gospel truth at the burial.

H. B. JONES.

Mr. VERNON, Texas, Nov., 1905.

Otis Carmichael, a well known painter of this city, residing at 2436 Sixth avenue, was struck and instantly killed by the second section of Northwestern passenger train No. 6, eastbound, about 8:30 o'clock. The accident occurred in the north end of the local yards, where Carmichael had been visiting a relative employed as operator in the yard office. Carmichael

went to the lower yards earlier in the evening for the purpose of visiting Lou Carmichael, the operator in the yard office, whom it is said he had met for the first time Sunday, and who proved to be a distant cousin. On leaving the yard office Carmichael started south along the tracks, and had proceeded but a short distance when struck. It is known that Carmichael had been suffering from poor eyesight, and last winter underwent an operation, but without obtaining relief. It is supposed that the glare of the headlight of the approaching locomotive confused him and he mistook the track on which the train was running. He was thrown about thirty feet and was dead when the train crew picked him up. The lower portion of his body was crushed and one leg was broken. For a number of years Carmichael was employed as master painter by the motor company in this city, and the interior decorations of the first big cars were all executed by him. When the street railway company moved its shops to Omaha he worked over there for awhile, and then went to Monroe, Mich., and worked in the shops of the electric line which C. R. Hanau of this city and others built between Detroit and Toledo. He went there on the offer of a position from W. B. Tarkinton, former superintendent of the line here, who holds a similar position with the company there. On returning from Monroe, Carmichael worked for a few months again with the motor company across the river, but for some time has been unable to follow his trade, owing to the trouble with his eyes. He is survived by his wife, four sons, two of whom work in a mattress factory in Omaha, and one daughter.—*Omaha Daily Bee.*

[Otis Carmichael was a son of sister Phebe A. McNally, of Sugar Loaf, N. Y., and a grandson of the late Elder Gilbert Beebe. The sad accident which caused his death occurred Monday, Oct. 2nd, 1905.—Ed.]

BROTHER Joseph M. Fowble departed this life on Friday night, July 7th, 1905, at his residence near Butler, Baltimore Co., Md., aged 81 years and 10 months. He had been failing with the infirmities of age for some time, and at the last passed peacefully away to the home above, for which he had hoped for many years. Brother Fowble had been a lifelong resident of the vicinity where he died. He was well known throughout Baltimore county as an honorable business man, and among those of his immediate neighborhood he was known for his great kindness of heart and for the helpfulness of his life toward all who were needy. For many years, during our first acquaintance with him, he was one of the first to visit the sick and the afflicted and minister what help he could. There was no better nurse in the vicinity, and many families have grateful remembrances of him for help freely rendered night and day in their need. No appeal for help was ever rejected by him,

and such appeals were frequent, for the needy knew where to go for ready sympathy and help.

It was our privilege to know much about his christian experience for some years before he became a member of the church, and on Sept. 18th, 1884, it was our privilege to baptize him in the fellowship of the Black Rock Church, where he remained a faithful, loving and well beloved member until the Lord was pleased to call him home. We can never forget the humility of feeling which was manifest before he became a member, in all our conversation with him. He had come to love the name of the Savior, and the brethren in Christ, but felt keenly his great unworthiness, and often would say, "I am weak, and I fear lest I should bring some wound upon the cause." At last it was his privilege to come and confess his faith and hope. Some now living will recall the humble testimony which was given him to bear to salvation through the blessed Lord. In this hope he lived and died. No place was as dear to him as the house of the Lord, and he walked humbly before God and men. He leaves an aged widow and one daughter, who cared for him with kindness and attention until the end of life came, three sons and other relatives, who can but mourn their loss. Neighbors and friends will miss him greatly.

It was our solemn privilege to be present at the funeral service at Black Rock on Monday, July 10th, where a very large congregation gathered to testify their regard for their friend and neighbor. The text used was 1 Cor. xv. 49. After the service he was laid to rest in the cemetery adjoining until the resurrection of the just. A good man has passed away in hope.—Ed.

Robert Davenport departed this life Nov. 25th, 1905. The deceased lived in the neighborhood of Rocksprings the greater part of his life, although born in the city of Philadelphia; but my acquaintance with him reaches back for forty-eight years, and at that time he was living there, and no one more regular in their attendance of the meetings at Rocksprings than himself. He made no public profession of his faith in Christ; like very many others, not good enough, not experience enough he thought to own his divine Lord and Master in the ordinance of baptism, but as decided and firm in the doctrine of salvation by grace as any man. He was a man of few words, but loved to hear conversation on religious subjects. He admired and loved those who bear the image of the Holy One in their profession, consequently he was much of his time among the friends at Rocksprings. He was called to part with his wife about twenty-two years before his death, and from that time to the time of his death seemed without the home comforts of former years, and seemed lonely and disconsolate, making his home principally with a son, and finally died at his house in the 89th

year of his age, leaving, I believe, two sons and one daughter, sister Moon, of Philadelphia. He now lies at Rocksprings, a dear spot to him in his lifetime. They sang the hymn, "Asleep in Jesus," and laid him to rest. I received notice of his death, but was not able to be there. May the Lord bless those who remain.

WM. GRAFTON.

FOREST HILL, Md., Dec. 3, 1905.

SISTER James, wife of Henry James, died Oct. 23rd, 1905. She was born in Oxfordshire, England, and was married to Henry James in 1953. She was baptized June 9th, 1895. A faithful wife and a loving mother has departed this life in full faith of the Lord Jesus Christ. Her age was 74 years.

Her daughter,

LIZZIE SCHMIDT.

WORTHINGTON, Minn., Nov. 28, 1905.

MARRIAGES.

By Elder H. C. Ker, Nov. 15th, 1905, at the home of the bride, 44 South St., Middletown, N. Y., Arthur C. Gravel and Miss Josie E. Hyatt.

By Elder A. B. Francis, Sept. 6th, 1905, at his residence in Delmar, Del., Elijah W. Niblett and Clara F. Benson, both of Sussex Co., Del.

By the same, Nov. 22nd, 1905, at the home of the bride, Herbert W. Lowe and Rosa M. Dennis, both of Wicomico Co., Md.

EBENEZER OLD SCHOOL BAPTIST CHURCH,

IN

NEW YORK CITY.

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor, Elevator entrance on either 19th St. or 8th Ave.

10:30 A. M.

2:30 P. M.

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

PRICE REDUCED.

We have a new edition of Durand and Lester's Hymn and Tune book, both round and shape notes, and are now able to reduce the price to \$6.00 per dozen, sent at expense of purchaser, and 70 cents for a single book, sent by mail postpaid. Name which note is desired. Send orders to Elder Silas H. Durand, Southampton, Bucks Co., Pa. A booklet containing rudiments of music will be sent with each book, when requested, without extra cost.

PICTORIAL HISTORY

OF THE

UNITED STATES.

BY JOHN D. McCABE.

This work is no dry mass of details—no bombastic effort to inflame the natural pride, but a vivid and brilliant narrative of the events of our history, from the discovery of the American Continent down to 1893.

The work is printed from plain, new type, on fine calendered paper, and comprised in one octavo volume of 960 pages. It is splendidly embellished with nearly 500 fine engravings, embracing battles and other historical scenes, portraits of distinguished men, views of our principal cities, &c., &c.

Bound in Fine Silk Cloth, Plain Edges, \$2.00 post-paid. Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

THE PERFECT LAW OF LIBERTY, OR THE GLORY OF GOD RE- VEALED IN THE GOSPEL.

BY THE LATE ELDER WM. GADSBY, OF ENGLAND.

Has just been republished, and can be had by addressing Elder R. W. Thompson, Greenfield, Ind., price 35 cents postpaid.

Elder Gadsby was an able defender of the cause of God and truth; for some years he was editor of the *Gospel Standard*. He wrote many works, among which is the "Everlasting Task for Arminians," long familiar to our readers. "The Law of Liberty" is a plain presentation of law and gospel, making a distinction between them. We feel safe in recommending this work to our readers.

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 the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00. Address,

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY

MIDDLETOWN, ORANGE CO., NEW YORK,

To Whom all letters should be addressed, and
money orders made payable.

EDITOR:

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

CRUDEN'S COMPLETE
(STUDENT'S EDITION)
CONCORDANCE

TO THE
OLD AND NEW TESTAMENTS,

(Which enables any one to readily find any passage of Scripture of which they can call to mind two or three words.) With a complete table of Proper Names, with their meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

The above described book of 719 pages, 6½x9½ inches, we will mail postage paid for one dollar and fifty cents; or

FOR ONE DOLLAR

we will mail, postage paid, the same book without the Compendium, &c.

Although the cheaper book is just as good for reference, we would recommend the one dollar and fifty cent book to those who feel that they can afford to pay the extra fifty cents.

Both these books are in good substantial cloth binding, and every Bible reader should possess a copy.

Address,

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

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Imitation Morocco, full gilt, per copy, \$1.75.

First Quality Turkey Morocco, very handsome, \$2.75 per copy.

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in two kinds of binding at the following prices, viz:

Cloth Binding \$1 00

Blue, Marbled Edge..... 1 50

At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

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

INDEX TO VOLUME LXXIII.

COMMUNICATIONS.

A.		Cabbage, W. T.	21
A Poor Sinner	108, 554	Callahan, Alva B.	54
Attebery, Florence	299	Creel, Nancy	84
Adams, E. W. J.	303	Chaney, W. H.	85
A Reader of the "Signs"	368	Cabbage, James F.	142
Allison, J. P.	452, 624	Cabbage, Willard S.	142
Attebery, T. E.	645	Caudle, John W.	179
Attebery, Effie	714	Cudmore, John	215
B.		Clark, Mrs. Sarah J.	215
Brewster, Mary Titus	22	Cole, Thomas	242, 695
Bartley, D.	33, 78, 193, 385, 551, 705	Culy, E. S.	257, 359
Bundy, B.	40	Curtis, Attie A.	262, 564, 693
Birdsall, E. C.	40	Cheyne, Alex	273
Bowers, Jennie C.	52	Case, R.	368
Beeman, J. F.	79, 209, 609, 709	Cummins, S. J.	389
Bell, U. J.	110	Chandler, Joseph & Rutha	500
Boyd, Sarah C.	112	Carter, George	641
Bird, G. B.	114	Carter, D. G.	641
Brown, Miss M. C.	120	Chandler, Rutha and sister	683
Badger, J. N.	133	D.	
Bloomfield, John B.	139	Durand, Silas H.	1, 115, 161, 331, 353, 452, 548, 673
Beebe, Gilbert	175, 561	Duncan, M. J.	153
Bolton, W. J.	213	Dykes, Richard	172, 303, 417
Beebe, B. L.	240, 396	Davis, Mrs. Ella	178, 401, 651
Brewster, Lucinda B.	275	Dance, Milton	228
Beck, Lina W.	308, 431	Durand, Bessie	231
Basham, S. Julia	332	Dickson, Juliana H.	242
Bourland, W. S.	365	Duley, J. M.	289, 481, 751
Botts, Elmer D.	367	Drake, Scott W.	305
Buracker, Delia	404	Drew, Mary A.	404
Barbe, Mrs. Nancy	434	E.	
Beal, Z. M.	450	Enderlin, M. E.	28
Bozeman, I. H.	456	Ely, Florence	266
Boggs, Mary Jane	484	Elliott, D. S.	369, 563
Bond, C. S.	497	Ellis, S. E.	398
Bentley, H. H.	503	England, Georgia D.	681
Beauchamp, Clara	534	F.	
Brumback, Nancy	616	Forbes, Kate	19
Barton, G. B.	687	Frazer, Mrs. S. G.	51
C.		Francis, A. B.	81, 266
Cook, Addie	8	Fisher, Martin D.	82, 718
Coulter, B. F.	11, 170, 329, 523, 679	Fisher, Mary E.	150, 693
		Fetter, Elizabeth P.	232
		Fogerson, E. C.	399

	P.		Tracy, James D.	46, 333, 422, 424, 578
Peck, Mrs. W. J.		53, 178	Thompson, Mrs. Sophronia B.	49, 393, 420
Powell, P. J.		180, 360, 612	Tapner, J. E.	84
Parrott, Ella M.		214	Tolley, Wm. P.	106
Pate, B. S.		291	Thompson, W. A.	118
Pace, E. S.		422, 615	Tuttle, Mrs. H.	151, 723
Pulsifer, Ella L.		449	Tharp, W. N.	230
Perdue, Dessie S.		517	Turrell, Elizabeth	236
Pace, Mrs. Lena		578	Thomas, Fannie	265
Poulson, T. M.		593	Thomas Mrs. Bettie	277
Polk, W. W.		676	Triplett, Mrs. R.	302
	R.		Thorne, John	307
Redd, H. J.		5	Taylor, Mrs. Parthenia	359
Roberson, G. D.		70	Travis, Nathan J.	366
Runkle, Sarah E.		74, 394, 689	Tullas, A.	501
Robinson, W. C.		97		
Rowe, J. T.		337, 492, 613	V.	
Rogers, W. L.		339	Vail, D. M.	40, 177, 304, 720
Rupert, Mrs. Belle		398	Varnes, E. D.	102, 531, 722
Rounds, Edward F.		461, 619	W.	
Roberts, Mrs. Mittie Davis		529	Wheelwright, Eliza	44, 490
Riley, M. J.		559	White, E. V.	119, 181, 276
Raymond, Ella		692	Wickham, Joie E.	212, 655
Risk, Mrs. Eugenia J.		719	Walker, T. D.	234
	S.		Waller, Richard	297
Stevenson, Mrs. Jas.		116	Wright, Mrs. J. L.	387
Spires, J. R.		148	Wood, W. D.	400
Sawin, John G.		201, 397	Webb, I. Harvey	420
Stubbs, K. B.		214	Whitt, Missouri	534
Street, Mrs. J.		233, 581	Webster, J. S.	565
Sawin, P. W.		267, 393, 520, 711	West, James	615
Slaughter, Mrs. Lydia		299	Wright, Mrs. B. E.	747
Stuart, Mrs. S. L. H.		391, 495, 656	Y.	
Smith, Elizabeth		428	Yeoman, J. H.	17, 207
Slayden, Mrs. N. A.		430	Yarbrough, J. J.	85
Sloan, Wm. F.		489	Young, Mrs. W. C.	690
Sutphin, Anna J.		498		
Slauson, John B.		499	MEMORIALS.	
Stewart, G. W.		583	Waddey, Maud L.	125
Sarber, Eliza		625	Deacon N. E. Bozeman and Elder	
Staggs, Mrs. Susie		686	John E. Carter	158
Shafer, Mrs. J. D.		749	Burk, Elder W. P.	348
	T.		Tusing, Elder G. N.	508
Terry, Mary Hill		13, 261, 620	Laytham, Frank	605
True, James M.		45, 81, 397, 495	Neal, C. D.	605
			Ballard, Deacon Wm.	605

OBITUARIES.			
A.			
Akehurst, Janette McLean	127	Dorsey, Edward Pembroke	95
Arnow, Mrs. Phebe Jane	254	Doud, Peleg W.	190
Allen, Mrs. Lillian Ham	444	Drake, Deacon Edward	284
Armstrong, John	669	Drake, Mrs. Hannah A.	348
Adams, Mrs. S. F.	702	Davis, Henry	382
B.		Davenport, Robert	760
Burgher, Elizabeth Davis	29	E.	
Borthwick, Nathaniel D.	91	Eekert, Mrs. Lorenzo	188
Beckley, Miss Mary	92	Elliott, H. B.	318
Booker, Mrs. Emily	94	Eslinger, Mrs. Angeline B.	734
Battershall, Mrs. M. H.	95	F.	
Bozeman, Deacon M. E.	158	Findley, Mrs. Elizabeth	126
Bishop, Jacob	188	Finkle, Minta B.	220
Barbe, William	190	Fogerson, Jacob A.	285
Burks, Elder Wm. Pulaski	283, 348	Findley, Levi	670
Baldwin, T. J.	285	Frazier, William Edward	758
Brewster, Ezra S.	317	Fowble, Joseph M.	760
Butler, William	317	G.	
Barker, Pamela Rachel Hosman	348	Gaunt, Mrs. Ellen	62
Bruce, Ann	445	German, Miss Mary	318
Barker, William	478	Gilbert, W. M.	572
Brooke, Lewis	509	H.	
Ballard, Deacon William	509, 605	Hurst, Martha Ellen Ferguson	189
Britton, Mrs. Susan Elizabeth	539	Hartley, Edmund Waller	221
Brumbaek, Nancy Grove	638	Holley, John C.	221
Bristow, A. W.	702	Holley, Helen M. C.	222
Beeman, Elder J. C.	734	Hodgson, Joseph F.	253
C.		Haynes, Elizabeth Robinson	254
Carey, Mary Priscilla	62	Hartenbower, Jerusha Hiltabrand	254
Cox, M. D.	95	Hiekman, Jacob V.	284
Christian, Seaman T.	126	Hastings, Caldwell W.	317
Carter, Elder John E.	158	Hurlburt, Moses	318
Corder, James W.	283	Hall, Jane E.	381
Conklin, Mary Jane	539	Hubbell, Mary Stonger	413
Carter, John Harlin	670	Hefner, Deacon C. S.	508
Coulbourn, Ella	671	Hubbard, C. O.	509
Cabbage, Deacon Benjamin C.	701	Hubbell, Elder J. D.	757
Corwin, Mrs. Deborah A.	702	J.	
Carmichael, Otis	759	Johnson, Miss Lizzie	30
D.		Jones, Mrs. Alice Elizabeth	92
Davis, J. W.	29	Jeffers, Walter P.	189
Dryden, Peter J.	61	Johnson, Mrs. Matilda M.	284
		Jordan, Mrs. Ruth A. C.	671
		James, Mrs.	761

K.		S.	
Knapp, Miss Maria	189	Shleppey, Mrs. Ruth	30
Kenworthy, Mrs. Elizabeth	316	Slawson, Mrs. Mary	60
Keator, Cornelius	509	Stilwell, Edgar	61
L.		Stanton, Rebecca Matilda Borthwick	
Lewis, Mrs. Lucy A.	61		92
Langfitt, Miss Susan	252	Smith, Mrs. Valeria	158
Landers, Elder B. L.	253	Slayden, Mrs. N. A.	190
Lucas, Mrs. Susan	316	Simms, Mrs. Ola	221
Laytham, Frank	349, 605	Smoot, Mrs. Ann	252
Langfit, Mrs. Mary A.	382	Spillman, Mary	253
Loden, Deacon A. G.	445	Streeter, Thomas J.	254
Langfit, Mrs. Ann	541	Silcott, James H.	478
LeCates, Perry D.	759	Smith, Mrs. Mary	540
Mc.		Shockley, Handy B.	570
McIntosh, Jesse A.	317	Smith, Nancy J.	571
McCall, Cora Lee	509	Startzman, Mrs. Ellen F. M.	701
McLaren, Felix Grundy	572	Startzman, Elder Wm. M.	701
M.		Stribling, Joanna Hoges	758
Mellott, Sampson J.	94	T.	
Matthias, Sarah Elizabeth	187	Travis, Miss Anna	61
Meredith, Samuel R.	282	Thorne, Dr. John	414, 442
Morris, Mrs. Mary E.	317	Tusing, Elder George Nelson	443, 508
Morrison, Elder R. C.	382	Thrush, Stephen	445
Moses, John	444	Triplett, Miss Ethel Louise	572
Moses, Ellen J. Wilson	444	V.	
Mead, Mrs. Chloe	477	Vandyke, Mrs. P. L. or Rosetta (Cole)	60
Merryman, Miss Ella	540	Vandervort, Miss Martha J.	126
Myers, Mrs. Martha	670	Varnes, Miss Rebecca May	222
Matthias, John J.	759	W.	
N.		Wycoff, Mrs. Jane	93
Neal, C. D.	540, 605	Waddey, Mande Louise	94, 125
O.		Wood, Rebecca B. Brenenstall	127
Owens, Willie R.	285	Wheeler, Drusilla	220
P.		Wicks, Drusilla	220
Pitman, Azariah James	93	Wallace, General Lewis	315
Pollard, Mrs. Mary	315	Woodin, Mrs. John H.	477
Poulson, Mary E.	570	Whitcomb, Mrs. Lewis	477
Purnell, Mrs. Mary J.	605	Waterfill, Daisy Lee	541
R.		Wright, Mrs. Selina	571
Reed, Mrs. Christianee	94	Warren, Martin V.	670
Ross, Charles	127	Webb, Claiborne	734
Ross, Eliza Ethel	127	Williams, Elder W. L.	759
Riggin, Mrs. Mary	254	Y.	
Richards, Elihu	669	York, Mrs. Jemima	669

